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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

March, 1835.

I.—*On the Universal Diffusion of Christianity.*

EVERY one who is familiar with the volume of inspiration will readily admit, that it were an easy task to accumulate scriptural evidence to prove that the religion of the Blessed Jesus will, sooner or later, extend over the whole earth. The coming of the Messiah himself, and the establishment of his kingdom of peace in the hearts of all the offspring of Adam, form the burden of many sublime prophecies, and are presented to us in the clearest promises of the word of God. The announcements of scripture on these subjects are as full and as explicit as language can make them. But every one must allow, that the many promises of the universal prevalence of the Christian faith have never yet been fully accomplished. The nations are not yet converted to God—Idolatry still rears her hideous form—Superstition still bears tyrannic sway over the degraded votaries at her shrine—false religion and blaspheming apostacy still enslave, delude, and ensnare the children of men, and estrange their minds from the only living and true God. Eighteen centuries have already passed away since the Eternal Son of God offered himself a ransom for the souls of men, and gave full satisfaction to the offended justice of the Heavenly Sovereign, by fulfilling all righteousness, making an end of transgression and sin, and finally breaking down the barrier which sin had raised between fallen man and his Holy Creator. Yet, at this remote period, the greater portion of the children of men either remain in a state of wilful ignorance concerning the way of escape from the consequences of guilt, or they have never heard the glad tidings of redemption, and the free offer of acceptance to the very chief of sinners. Except among the European nations, and some of their colonies, where has the Christian religion, as yet, obtained a controlling power over the minds of men? The followers of the Arabian prophet are widely scattered over the globe, and still maintain some semblance of regal or imperial influence both in

Europe, and in Asia, and in Africa. The strongholds of Brahma and Budh are still unsubdued—the countless millions of China and Japan continue overwhelmed in heathen darkness—and when the followers of Christ contemplate the magnitude of the work which lies before the Missionary, and the many difficulties which oppose him in the very threshold of his undertaking; when we consider the firm hold which prejudices, both national and religious, have upon the mind of man—when we consider also the hardened infidelity of the human race, and their tendency, although released from one error of belief, to plunge headlong into the subtleties and incongruities of some other creed, it may be, equally degrading and irrational with that which formerly occupied their minds, but better calculated perhaps to flatter the natural pride of the human intellect—then might we exclaim, It is a work too great for human wisdom to contrive a scheme which shall prove sufficient for introducing light amidst so great darkness, and for bringing the erring and self-righteous mind of man to seek after true wisdom, and that knowledge which it is of highest importance to know. It is too arduous for human strength to achieve the victory over so strongly-confirmed ungodliness, and so deep-rooted and powerful alienation from God and all truth.

The heart almost sickens at the contemplation! Millions of immortal spirits are hovering on the brink of eternity, with no means of rescue ere they fall downward into the gulph of despair. Thousands are winging their flight daily from the regions of time, and are ushered into the realms of eternity. How are they fitted for meeting with an avenging Judge—a God who cannot look upon sin without abhorrence? We are wrong, however, if we give way to feelings of despondency, when we consider the mighty prevalence of idolatry and false religion. God himself has in his own power the hearts of all the sons and daughters of men. Has he spoken, and shall he not perform? Shall any of his purposes become void? Is it possible that his promises can fail? God's ways are not as man's ways, neither are his thoughts as our thoughts. His promises shall be fulfilled, in the manner, and at the time, best calculated to manifest his glory, and to declare his power to the nations. The Saviour shall yet reign as the King of the whole earth, and the kingdom of Zion shall prosper, "when the times of refreshing shall have come forth from the presence of the Lord*."

Judging, however, from a merely human estimate of the accumulated mass of error which must be removed, and the darkness which must be cleared away, ere the heathen can be brought universally to accept the true faith, and to embrace Jesus Christ as their only Mediator, as their only High Priest and Sa-

* Acts iii. 9.

viour, we might be inclined to imagine that many ages must elapse before all this can be accomplished, and that many generations of devoted Missionaries must pass away ere God shall have fulfilled his gracious promises. With the determination of this question, however, we have nothing to do. And it is just as likely that the whole revolution to be passed through, before Christianity be universally diffused, may finish its course in one generation, as that it may require centuries to complete its period. God works by natural means, indeed, and by gradual operation, in all his works of love, among the children of men; but He may raise up so many instruments—He may open up so many ways, for diffusing light and spiritual life among men, that the breaking up of the kingdom of darkness may speedily be accomplished, and the establishment of true Christianity, in every quarter of the globe, rendered no longer a subject of joyful anticipation and of earnest prayer to the zealous followers of the Saviour, but the subject of their adoring praises from the one end of the earth even to the other. Let any one look back upon the pages of history, and consider in how remarkably short time some of the greatest and most lasting religious revolutions have been accomplished, and then say, whether a very short period of years may not be sufficient to allow time for the final overthrow of infidelity, superstition, and pagan idolatry. When the Saviour appeared among his countrymen as the Messenger of peace and the Preacher of glad tidings, the world was lying deeply overwhelmed in all manner of wickedness. Darkness then covered the most civilized portions of the earth, and gross darkness the people. But scarcely had fifty years elapsed from the ascension of the Redeemer of men, ere the Christian faith had spread over the greatest part of the Roman empire, and found many devoted adherents, even when persecution was reigning with relentless fury. Even Rome herself contained many faithful and devoted disciples, who stood firm in the day of fiery trial. Again, when Christianity itself had become corrupt, when the Roman apostacy had waxed gross, not fifty years had elapsed from the first preaching of Luther and his associates, ere the Protestant doctrines had spread over all the north of Europe, and had almost overthrown the tyranny of popery both in Italy and in Spain. Who then can be bold enough to assert, that all the barriers, which oppose the universal prevalence of the Christian faith, may not be broken down, and finally removed, even in the course of one generation of men? The day-spring from on high has long ago arisen upon a benighted world. The Sun of Righteousness has long since shed forth upon mankind the cheering rays of heavenly light. And, but for the denseness of the cloud of superstition and gloomy idolatry, which overhang the fairest and richest portions of our earthly habitation, the light of hea-

venly truth had already poured forth its reviving and healing influences upon those who still sit in the valley and shadow of death.

How then, it may be asked, is the final triumph of the Redeemer's cause to be accomplished? Who are the agents to be employed in calling the nations to the truth, as it is in Jesus? We have no hesitation in saying, that the cause of the Redeemer will triumph, and the knowledge of the Lord will be made to fill the whole earth, by the preaching of the Gospel of Peace;— and the agents, who alone shall be employed in disseminating the word of life among the heathen, and in calling upon them to embrace the offered mercy, are the children of men. How was it, that the gospel was published at the commencement of the Christian dispensation? Were not the humblest of the children of men sent forth to invite their fellow mortals to turn unto God? Did we ever hear of Angels preaching to men, or of a Church of Christ having been established in any city, except through the instrumentality of one of the Apostles, or early preachers of Christ crucified? The doctrine of the cross was to the Jews a stumbling-block, and to the Greeks foolishness; but, through the mighty influences of the Spirit attending the exertions of the Apostles and Evangelists, those who were called, both Jews and Greeks, experienced that the doctrine of Christ crucified, was the great and chief principle, by which peace could be conveyed to the human soul, and by which both individuals and nations were to be reconciled unto God. Unto all who believed the gospel, the preaching of Christ crucified, was "Christ the power of God, and the wisdom of God." Might this not be the case in some measure still? The heralds of the everlasting gospel, in the present day, have not the inspiration of Apostles, nor do they have the power to arrest the attention of men, by the performance of miraculous works. But they, as well as the first preachers of the gospel, have the assurance, that the Saviour will be with his servants in all generations, and that they will be heard when they unite before the throne of the Eternal in seeking wisdom and strength from above, and in imploring that the Spirit of all Truth might accompany them in their labours, and bring home the message of peace to the hearts of those who hear it. The followers of Christ, then, ought to take advantage of every opening which is presented to them, for introducing the knowledge of the only true wisdom among the benighted votaries of gloomy superstition. All the means which they can use, ought to be brought into vigorous operation. The principles of true religion are strong enough to weaken the mightiest bulwarks of infidelity, and to undermine the groundwork of every idolatrous system. And, whatever uncertainty there may be regarding the times and the seasons, at which all

the enemies of the cross shall be scattered, the servants of the Redeemer can have no uncertainty regarding the way in which they ought to act. What can be more plain than the commandment which Christ gave to his disciples just before his ascension to glory—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you*." Here is an injunction, which cannot surely be misunderstood, and which, doubtless, is binding upon Christians in every age. The command is surely co-extensive with the blessed promise by which it is followed—"Lo! I am with you alway, even unto the end of the world*."

While, then, there exists a single portion of the globe unblest by the light of revealed truth, surely the man who desires to labour in the vineyard of the Lord, cannot but rejoice to go and tell the deluded and blinded votaries of error, of the mercy and love which the Creator cherishes for the children of men. Whether there be the immediate prospect of success, or the clearest manifestations of determined and rancorous opposition, still the duty of declaring the method of peace and forgiveness is not the less imperative. The work is ours. The final success is in the hands of the Almighty. Let Christians but unite in singleness of purpose and perseverance of zeal in carrying forward, by every rational and scriptural means, the glorious work of instructing the heathen in those truths which pertain to the salvation of the soul—uniting with all their endeavours, earnest and unceasing prayer to God for the blessings of his grace, and for the effectual out-pouring of his Holy Spirit. Let them look to the example which Christ has given to his followers. He went about continually doing good. He preached the gospel to the poor. He proclaimed the acceptable year of the Lord—invited the weary and heavy laden, and warned and rebuked the impenitent and unbelieving. He spent nights in prayer, and at length gave himself a ransom, the just for the unjust. Let Christian ministers and missionaries imitate the zeal of Paul, and become all things unto all men, that they may win souls unto God. Let them imbibe the spirit of zeal and boldness, which animated the reformers, three hundred years ago. Let them be willing to spend and be spent in the cause of Christ, labouring in season and out of season. Then God may be pleased to bless their labours, and to raise triumphant the banners of the cross, and to make all nations bow before the King of Zion.

And is not the present a time for every watchman to be at his post? Now the light of modern science is about commencing the work of destruction upon the ill-consorted and gloomy

* Mat. xxviii. 19, 20.

fabric of heathen philosophy and religion. The disproportioned erection must speedily fall; for the foundation is already crumbling. What, then, will seize upon the minds of the emancipated votaries, but the subtle errors of mazy scepticism and confirmed infidelity, unless a scheme for making known the blessed truths of revelation be—either engrafted upon every system of education, which is, or may be established for the instruction of the heathen,—or be carried into effect by the labourers of the vineyard, following up the havock which education may make among the rank and pestilential luxuriance of heathenism, and sowing the seeds of true morality and pure religion.

When we look into the volume of prophecy, and compare the things which are with those which have been—when we regard the state of nations, and behold Popery and Mahometan delusion putting forth as it were the decayed energies of age, and the feeble efforts of wasted vigour—when we behold the fetters of that superstition which has long held sway over this interesting land, as it were, dropping from the limbs of its enslaved votaries, may we not cherish the thought that now we are approaching the dawn of a new and glorious era? The present is a time for diligent watching, for earnest prayer, for vigorous exertion. O that the Father of mercies may enlighten his servants, and strengthen and comfort them, and make them wise in heavenly wisdom, and mighty in divine knowledge, and powerful as champions of Christ. Then might the nations be induced to look to the rod which has sprung from the root of Jesse, and it would stand for an ensign to the people, and to it would the Gentiles seek. The remnant of Israel and Judah, too, would be recovered from every land, and then should the “earth be filled with the knowledge of the Lord, as the waters cover the sea*.”

A

II.—*Theology and Natural Science, or Review of Bretschneider's "Letter to a Statesman."*

[Concluded from p. 75.]

III.—ANTHROPOLOGY AND THE BIBLE.

The third alleged enemy of the Bible is, according to Bretschneider, the *Natural History of the Human Race*, founded upon the more recent information we possess respecting the different people of the earth. “Natural philosophers and writers of travels,” says Bretschneider, (p. 68,) “communicated unsuspectingly the results of their inquiries respecting the human race, and the nations in all parts and corners of the earth. They described the differences of the races in form, colour, and intellectual powers, and the varieties arising from the mixture of the races. They pointed out the great and permanent distinctions between them, showing

* Isaiah xi. 9.

that these differences cannot be laid to the account of climate or mode of support, but depend upon an original difference of origin. Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown! If it is made to appear, that instead of *one* Adam for the whole human race, there is an Adam for the Caucasians, another for the Negroes, a third for the American tribes, a fourth for the Malays, a fifth for the Mongols, &c. what can theology do with the *one* Adam of the Bible, with the doctrine of the Fall, and the guilt imputed to all men through Adam, with the whole doctrine of original sin as a consequence of the Fall, and an infirmity derived to all men by ordinary generation from Adam? And if these doctrines were set aside, where was the necessity of the vicarious satisfaction of Christ—the second Adam, in order to remove the guilt of the first? Where was now the ground of the condemnation of the heathen, if they did not descend from Adam?—And, since we are put on so good a course of questions by Bretschneider, I would proceed to ask, where, if it is true that the theologian cannot refute the sciences which depend on experience, where could he find any ground left, on which to construct a system of Christian Theology? This must be as difficult an undertaking, as for a cutler to make a knife, in which nothing but the handle and blade should be wanting.

That the human race is divided into many species, and is not derived from one Adam, but from as many Adams as there are species, was said long ago by another man, with whom more lately some German and French writers have agreed. That man was Voltaire, of whose contempt for religion Bretschneider elsewhere speaks. But how can he dare to cast a stone at Voltaire? Indeed, where is there so great a difference between them? Has not Bretschneider, as well as Voltaire, attacked the fundamentals of the Christian doctrine,—the truth of the divine word, our only consolation in life and in death? I see no difference, but this, that Voltaire attacks religion with wit, and Bretschneider without wit.

But Voltaire has been corrected in this matter by the great Haller, who thus writes*: “Voltaire attempted to throw suspicion upon the narrative of Moses, and to make the derivation of all nations from a single man ridiculous. The pretext for his notion is derived from the fundamental error, that the different people,—the whites and the negroes,—are distinguished from each other by essential characteristics in their organization, as a palm-tree is from a pear-tree. *This principle is plainly false.* All men of whom we are acquainted, in the south and in the north, or who are every day discovered in the great sea which extends from Patagonia to the Cape of Good Hope, and so around to Patagonia, encircling the known world, have countenances, teeth, fingers, toes, breasts, their whole inward structure, and all the entrails, invariably alike without the least distinction. We are acquainted with many sorts of animals between which there are vastly greater differences, than are ever found between two men, and which are yet unquestionably of the same origin.” Thus the great physiologist Haller.

In this respect Cuvier, the great zoologist of our times, perfectly agrees with him. “Man,” he says, “consists of but one genus.” In another place he says, “Although there is only one genus of men, since all nations of the earth can fruitfully intermingle, yet we observe that different nations have a peculiar organization, which is propagated in a hereditary way, and that these differences of organization constitute the different races.”

* Briefe über einige, &c. Letters on some Objections of Free-thinkers of the present Day, Pt. iii. p. 70.

† The Animal Kingdom, by Cuvier. Pt. I. pp. 72, 87.

Dr. Bretschneider refers us, however, on this subject to Blumenbach. After saying, as quoted above, that the differences among men must not be laid to the account of climate or of food, but must be traced to a fundamental difference in their origin, he proceeds to say: "Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown? If it was made to appear, that instead of *one Adam, &c.*" I ask any unprejudiced reader not familiarly acquainted with this subject, whether, after reading this passage, he would not certainly have supposed, that Blumenbach affirmed in his system, that there is a difference among men, which cannot be laid to the account of climate, &c. but which depends upon a difference in their origin; in short, that there were many Adams?

What then, will the reader think, when he is assured, that he may find the very *opposite* of all this in Blumenbach's work, *De generis Humani Varietate**. This work concludes with the following words: "It cannot be doubted that each, and all the varieties of men, as far as they are now known, belong in all probability (*verisimillime*) to one and the same species." To prove this is the object of the whole book—to prove that the varieties among men do not result from a difference of origin, but from climate, food, &c. And not only in the work already named, but also in his contributions to Natural History, has Blumenbach carried through this *his characteristic doctrine*. He says here, (p. 56,) "There have been persons who have protested vehemently against seeing their own noble selves placed by the side of Negroes and Hottentots, in one common genus in the system of nature. An idle dreamer—the celebrated *philosophus per ignem, Theophrastus Paracelsus Bombastes*—could not understand how all the children of men should belong to one and the same genus, and therefore to solve his doubts, made on paper his two Adams. It may conduce to quiet the minds of many in this matter, which is a universal family concern, for me to name three philosophers of quite a different sort, who, however they may have differed on other points, still perfectly agreed in this, doubtless because it is an object in Natural History, and they all were the greatest natural philosophers which the world has recently lost, *viz. Haller, Linnæus, and Buffon*. All three of these held, that "all true men, *Europeans, Negroes, &c.* are mere varieties of one and the same genus."

Blumenbach says farther, (p. 80,) "I see not the least reason why, considering this subject physiologically, and as a subject in Natural History, I should have the least doubt, that all the people, in all the known parts of the world, belong to one and the same common family. Since all the differences in the human race, however striking they may at first appear, on nearer examination run into each other by the most unobservable transitions and shades, no other than very *arbitrary* lines can be drawn between these varieties."

IV.—NATURAL SCIENCE IN ALLIANCE WITH THEOLOGY.

I have had so much to do with the abuse of natural science, that the reader may at length begin to think, that I see in science only an enemy of Christian Theology. But no one can be more thoroughly opposed to such a view than I am—a view which would stand in direct contradiction to the Bible itself. The Psalmist says, "O Lord, how great are thy works! Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this!" I think, however, that the abuse of natural science, which has now been pointed out—the overturning of the

* *De generis Humani Varietate Nativa*, auctore Blumenbach, 1795. Compare with Blumenbach's "Handbuch der Naturgeschichte," p. 66, 1826.

MARCH 1835.

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| <i>Hill's (Mr. J.) Life of Christ,</i> | ... | 0 | 0 | 0 |
| <i>Adam's Address to Hindu Youth,</i> | ... | 0 | 0 | 0 |
| <i>Robinson Crusoe, (Plumptree's,)</i> | ... | 0 | 0 | 0 |
| <i>English Reader, No. IV.</i> | ... | 0 | 0 | 0 |
| <i>Ditto Ditto, No. V.</i> | ... | 0 | 0 | 0 |
| <i>Primmer's Doughty</i> | ... | 0 | 0 | 0 |

| | | | |
|-------------------------------------------------------------------|-----|---|---|
| Young Cottager, | ... | 0 | 0 |
| Conversations of a Father with his children, 2 vols. with plates, | ... | 0 | 0 |
| William's Preceptor's Assistant, or School Examiner, | ... | 0 | 0 |
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 - Inch Skeleton Globes, in lithographed sections, in do.
 - Ditto ditto ditto ditto ditto English.
 - A Sketch of the Solar System, on canvas, in English.
- *.* The whole of the above will be found useful as prizes for deserving pupils.

LATELY PUBLISHED.

| | | | | | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----|-----|-----|---|---|---|
| <i>The Application of the Roman Alphabet to all the Oriental Languages; contained in a series of papers written by Messrs. Trevelyan, J. Prinsep and Tytler, Rev. A. Duff, and Mr. H. T. Prinsep, and published in various Calcutta Periodicals in the year 1834,</i> | ... | ... | ... | cl. | 2 | 0 | 0 |
| <i>Claims of the Bible, or the Importance of the Sacred Scriptures in the Education of Youth,</i> | .. | .. | ... | ... | 0 | 4 | 0 |

The foregoing list in many respects is defective. But the fault rests not with those who publish it. They cannot suddenly call new works into existence; nor recommend useful works, not now procurable in Calcutta. But two things they will continue to do:—1st, to spare no effort in ascertaining whether other or better books are to be found—and 2nd, if not to be found, to resort to measures which may tend to supply the deficiencies.

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As the commission allowed the book-seller by various parties is too small to allow ~~it to be absolutely necessary that a Hindi or reference for payment in Calcutta~~

of credit, it is absolutely necessary that the books should be forwarded. In no cases will the purchaser be expected to pay more than the sum now mentioned, except the expence of packing and carriage, in whatever way the party may direct.

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As it has been found by experience that the length of time which must elapse before a supply of books can be obtained from Calcutta, and the expence and inconvenience of sending for single books or such small numbers of them as may be wanted at any particular time, act as great drawbacks to the extensive circulation of useful publications, it has been resolved to open Depositories for the sale of books at various Mofassil stations, under the charge of well qualified and zealous Agents. We believe that twenty people will apply to them for books for one who would apply to Calcutta, and we trust that the proximity of the supply will of itself lead to an increased demand; and that the notoriety of a store having been opened at the Sadar station of any particular district for all sorts of Calcutta books will excite curiosity and lead to numerous applications.

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Munshí SHAHAMAT ALI, Lodiána,*

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March, 1, 1835.

C. E. TREVELYAN,
W. H. PEARCE.

boundary-stone between its province and that of Christian Theology makes it necessary to mark their respective departments very accurately. This has already been done by the Great Bacon. He says*, "We must not presume, by the contemplation of nature, to attain to the mysteries of God." "If any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy.—And hence it is true, that it hath proceeded, that divers great and learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity by the waxen wings of the senses." "Let men endeavour an endless progress or proficience both in divinity and philosophy. Only let them beware, that they do not unwisely mingle or confound these learnings together." In the introduction to his "*Novum Organon*," Bacon offers the following prayer†: "This also we humbly and earnestly beg, that human things may not prejudice such as are divine, neither that, from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith, the things that are faith's."

Beautifully and affectingly is the relation between natural science and the Christian Revelation brought to our view, in a prayer with which the great Kepler concludes one of his astronomical works: "It remains only," he says, "that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou mayest translate us into the light of glory, I give thee thanks, O Lord and Creator, that thou hast gladdened me by thy creation, when I was enraptured by the works of thy hands. Behold! I have here completed a work of my calling, with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men, who will read the evidences of it, so far as my finite spirit could comprehend them in their infinity. My mind endeavoured its utmost to reach the truth by philosophy; but if any thing unworthy of thee has been taught by me—a worm born and nourished in sin—do thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then, graciously and mercifully forgive me, and finally grant me this favour, that this work may never be injurious, but may conduce to thy glory, and the good of souls."

Who now can imagine, that this was a sort of bigotted and forced humility, in these great and commanding spirits, or a blind submission to the sacred oracles? It is truly a genuine humility which belongs to every thorough and honest student of nature, and which his knowledge, so far from destroying, rather increases. The celebrated English philosopher, Robert Boyle, expresses himself somewhere to the following effect: "What inclines the experimental philosopher to embrace Christianity is this, that being constantly employed in endeavouring to give clear and satisfactory explanations of natural phenomena, and finding how impossible it is to do so, this constant experience produces in his mind a great and unfeigned modesty. In the exercise of this virtue, he is not only inclined to desire and receive more particular information respecting things which appear to him dark and concealed, but he is also disinclined to make

* *Advancement of Learning*, vol. ii. pp. 11, 12, Montagu's Ed.

† *Bacon's Works*, vol. vii. p. 8, Montagu's Ed.

his simple and abstract reason the authentic standard of truth. And although the pretended philosopher imagines that he understands every thing, and that nothing can be true, which does not agree with his philosophy; yet the intelligent and experienced student of nature, who knows how many difficulties even in material things remain unsolved by all the boasted explanations which have been given of them, will never flatter himself with the idea that his knowledge of *supernatural* things is complete. And this state of mind is perfectly proper for the student of revealed religion. Familiar converse with the works of God enables the experienced observer to see, that many things are possible or true, which he believed to be false or impossible, so long as he relied simply on his imperfectly instructed reason.

Well would it be, if our rationalist theologians would take to heart these plain humble confessions of the excellent Boyle, who had found out by his own experience the *manner* and the *limits* of natural science! In these confessions of humility regarding revelation, Bacon, Newton, Kepler, Pascal, Haller, and others have agreed.

"I will not deny," says Claudius, "that I have great joy in this Robert Boyle, this Francis Bacon, this Isaac Newton; not so much on account of religion, which, of course, can neither gain nor lose by learned men, be they great or small. But it gives me joy when such a diligent and indefatigable philosopher as Bacon, who had grown old in the study of nature, and who knew by his own observation more respecting it, than almost any other person; when such a bird of Jupiter, with keen and piercing eye, as Newton was, who drew the plan and laid the ground, (more admired than used by his successors,) for a new, and truly great philosophy, and was one of the first, if not the very first mathematician in Europe; I say, when we see such men, with all their knowledge, not esteeming themselves wise, and after they have penetrated more deeply than others into the mysteries of nature, standing around the altar, and the greater mysteries of God, with docility, holding their hats in their hands, as it becomes them to do; when we see this, we rejoice, and begin to feel more kindly again towards learning, which can allow its friends and adherents to become really more knowing, without at the same time taking away their better reason, and making them fools and despisers of religion. After seeing these men, in this attitude, it produces a strange effect, to see the *light troops* on the other side, passing by the altar, keeping their hats upon their heads, and turning up their noses contemptuously at its mysteries." Thus far Claudius*. These light troops understand not, in their blindness, those difficult questions of the Lord in the book of Job: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? when the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days; and caused the day-spring to know his place? Hast thou entered into the springs of the sea, or hast thou walked in search of the depth? Have the gates of death been open unto thee, or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? Declare if thou knowest it all. Doth the eagle mount up at your command, and make her nest on high?"

Happy would it be if the theologians of whom we have spoken would come to a right state of feeling upon this subject, and being humbled before the Lord, and thus made truly great, confess with Job, "I have uttered that which I understood not, things too wonderful for me, which I knew not?"

* Claudius' Works, vol. vi. p. 122.

III.—*Hindu Worship of the Elements exposed.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Elemental worship is doubtless the foundation of Hinduism ; and to the present day, it has a greater hold upon the mind of Hindus than any other part of their system. The present composition is an attempt to undermine it.

Many of the following paragraphs are both coarse and childish ; and, as such, quite unsuitable for the perusal of Europeans, or of Hindus imbued with European sentiments. But they will appear neither coarse nor childish to a genuine Hindu, however grave or intelligent. The particularity, with which the several points are handled, is absolutely necessary to bring the subject home to the perverted and besotted minds of those who can listen with delight to the foul and monstrous narratives of the Purānas.

THE AUTHOR.

The elements were *formed by God* when he created the whole world. They came into existence when he made them, and, before his making them, they had no existence at all. They were neither in a state of absorption in the Divine essence, nor in any state whatever. They do not belong to the divine essence at all ; and the divine Being neither evolves them from himself, nor manifests them by an expansion of himself. He and they are altogether distinct, he being the Creator, and they being creatures. At his command they came into existence ; by his command they subsist ; and on his command they sink into annihilation, are not absorbed in his essence, but lose their very being.

The elements are not possessed of *life*, or *voluntary motion*, or *intelligence*.

If they have *no life*, it may be asked, how comes it that they support life ? for it is well known that " Life is the life of life*."

To this we reply that God has ordained that they shall support life : and, be they living or lifeless, it matters not—his decree must take effect. Besides, if life is good for the support of life, why do those, who eat living creatures, deprive them of life before they eat them ? A living creature, introduced into the stomach, is, while it lives, incapable of either being digested, or of affording nourishment : it is only when it dies in the stomach, that it becomes available to the support of life.

It is scarcely necessary to observe that, if the elements are not possessed of life, neither are they possessed of *voluntary motion*. As a ship does not move of itself, neither do the elements move of themselves. In every case of motion the cause of that motion is not within, but without, themselves.

And, if the elements have no life or voluntary motion, how can they have *intelligence* ? They possess no knowledge : they are incapable of deliberation or choice : they cannot discern the difference between right and wrong ; and of such feelings as love and aversion they are altogether unsusceptible.

To the elements in question all *living creatures are vastly superior*. How unspeakably superior to them then must those living creatures be who are capable of discerning right and wrong, and of worshipping the Being that

* जीवो जीवस्य जीवजं ।

created them ! It was for the sake of all living creatures that God made the elements referred to, and it is to their use that he has applied them. It is his wish that those creatures should hold the elements in subjection, and turn them to the accomplishment of their own purposes. Under control they prove very useful ; but beyond control, they are exceedingly destructive. He, that keeps the element of fire on his hearth, promotes, by means of it, his own comfort and happiness : he, that allows it to lay hold of his house, procures thereby his own destruction.

Although the elements are capable of destructive agency, it is not the will of God that men should bring that agency to bear upon themselves. Water is capable both of preserving and of destroying life. But God does not wish any one to throw himself into the water and drown himself, but he wishes him to drink water and refresh himself. While, however, such is his benevolent design, he does not divest the elements of their destructive qualities, both because they are, under a suitable application, beneficial to man, and because they are well adapted to inflict upon him any punishment that may be awarded. God has but to make the water of a river overflow, or the wind blow with more than usual violence, or the fire kindle in a particular place, and in particular circumstances ; and how many are subjected to chastisement ! And the exceeding sinfulness of men renders such chastisement absolutely necessary.

The chastisement just mentioned teaches us that God bears the greatest hatred to sin, and will not permit it to pass with impunity. In this world God appoints men a certain period, and, urging them to flee for refuge to his Son, that they may receive his righteousness, and by prayer in his name, become partakers of his Holy Spirit, and thus find acceptance with him, and obtain purification in their own hearts, he gives them time and space for return to himself, and provides both for their preservation and for their comfort. Yet, while he does so, how severely, from time to time, does he chastise them ! What then must be the punishment of those who die without turning to Him ! The period, which God had given them for repentance, is gone ; and in future, God is not to show them favour, but to make them feel his wrath. And that wrath how terrible ! Floods and tempests and conflagrations are but the whisperings of that wrath. What, then, must its full thunder be ! It is that wrath which those who die without turning to God are doomed to endure.

It is the doctrine of the Brahmanical scriptures that earth, &c. are *simple* elements. European philosophers have found, by experiment, that they are compound. *Water*, for example, is composed of two parts. Into these two parts it has often been resolved, and, by again uniting them, reproduced. But it would have been well, if this had been the only error of the Brahmanical scriptures with respect to the nature of the elements. Not only are the elements declared to be simple substances, but to be substances worthy of Divine honours. Had the writers of the Brahmanical scriptures known that the elements are not simple, but compound, substances, and that the real elemental substances are not five, but between fifteen and twenty, in number, they would probably not have given directions with respect to their worship. It was ignorance and depravity that originated, and it is they which still maintain the worship of the elements. That that worship is most perverse and foolish, it will not require much labour to show.

1. Earth (पृथिवी)

In the Brahmanical scriptures the worship of the earth is prescribed as follows:

मयी चैः पृथिवी च महत्तं चरुं निमिषतां
पिबतां नो मयीमभिः ।

मन्त्रोद्दि हनवन् पयो मिश्रिषन्ति चोर्तिभिः
 मन्त्रैस्तु पुनः पयो ।
 सोमा इक्षिषी भवात्सवरा निवेद्यती
 सखा नःत्रयं सपयः ।

सन्नेदं चितार्वा प्रपने स्रके द्वितीये सप्याये ४-१ वर्तेतु

"Let the vast heaven and the earth besprinkle our sacrifice, and supply us with provisions.

"The water of these two in the sky, the residence of Gandharwas, resembling, as it does, clarified butter, the Brahmans seek to obtain by means of religious ceremonies.

"Become felicitous, O earth, and free from thorns, and becoming habitable, grant us an extended dwelling-place."—(Rig-Veda Sanhita, 1 Astaka; 2 Adhaya, 4—7 Par.)

The earth is also worshipped thus :

"Thou, O earth, bearest the sins of all ! Take my sins, and grant me deliverance."

She is moreover addressed as follows :

"Hail ! Earth, Mother most mighty ! From thee we derive the blessing of nourishment."

"Earth, supporter of all things, trampled by horses, traversed by cars, trodden by Vishnu ! whatever sin has been committed by me, do thou, who art upheld by the hundred-armed Krishnas, incarnate in the shape of a boar, ascend my limbs, and remove every such sin."

Some say that the Earth is *Bhagawati*, and others that she is the grand-daughter of *Brahmá*. Dharma, the son of *Brahmá*, is said to be her father by *Jámi*, who was at once his paternal niece and his wife. It is the opinion of a third class, that the Earth is a portion of the body of the *Resplendent Male* who was immolated by *Brahmá* ; a fourth class maintain that the Earth is the *petrified carcass* of the giant *Madhukaitabha*, who sprung from Vishnu's ear, and who, having excited his father's displeasure, was slain by him in his anger. Such are the conflicting opinions entertained regarding the Earth. But, whether she is a primeval goddess, or a Brahman's daughter, or part of the body of a slain victim, or a giant's rotten carcass, men inquire not : they are intent on worshipping her, and worship her they will.

Before and after her worship, as well as during its continuance, her votaries behave towards her in a manner most shameful and cruel. They tread upon her ; they sit upon her ; they defile her : digging wells and sinking mines ; they open and tear out her bowels ; they torment her with ploughs and harrows, which torment, they say, once became so insufferable that she assumed the form of a cow and actually ran away. Her votaries become her devourers, or, at least, the devourers of her children ; for grains and fruits are formed of the very substance of her body.

It is in vain to say, as some have done, in exculpation of themselves, that Earth is their mother, and they her witless children, and that, therefore, whatever they do to her, she will not take it amiss ; for it is only as long as a child is ignorant of the respect and honour due to his mother, that she is not offended with any part of his behaviour. As soon as he knows that she is his mother, and that to respect and honour her is his bounden duty, she naturally and properly expects of him a very different treatment. Now the worshippers of the Earth believe that she is their mother, and that she is entitled to all honour and adoration ; and yet, notwithstanding all this, they abuse her in the several ways formerly mentioned.

To refrain from such abuse, it may be said, is tantamount to a surrender of life. Be it so. Is it not better for a man to lose his life than to dishonour his god? He, that would not die for the object of his worship, is no true worshipper; and, as long as you believe the Earth to be a divinity, and to be worthy of divine honours, you ought neither to sit, nor stand, nor walk, nor spit, nor cause any other defilement; nor dig, nor cause others to dig; nor plow, nor cause others to plow; nor eat, nor give others to eat.

It may be here objected that it is not the Earth itself, but a certain Divinity in the Earth, to which worship is offered. To this we reply, that no such distinction appears in the *formule*, in which that worship is embodied. It is always the Earth, and not something in the Earth, or presiding over the Earth, that is addressed. The same remark applies to Water, Fire, Wind, and Space.

It is true, indeed, that the Earth may assume the form of a cow, and Fire that of a Brahmana, and the other elements what other forms they please, and that, in these forms, they are described as performing actions from which the nature of the elements themselves is altogether alien; but still these forms are those of the elements themselves, and not of divinities residing in the elements, precisely in the same manner as Krishna is a form of Vishnu himself, and not of any divinity residing in Vishnu.

2. Water (अप).

The worship of water is performed in the following manner :

अप्संतरक्षतमप्यु मेवजमपाहुत प्रब्रह्मणे
हेवा भवत वाजिनः ।

अप्यु मे सोमो अन्नवीर्यनिर्वायी मेवजा
अग्निं च विश्वंभुवमापन्न विश्वमेवजीः ।

आपः प्रवीत मेवर्षं वरुषं तन्वे जस
प्येव च सूर्ये इमे ।

इहमापः प्रब्रह्मन् यत् किंचिद् दुरितं मवी
ब्रह्मेश्वरमभिदुद्रोष ब्रह्मा मेव उताकृतं ।

अग्नेर्दक्षिणायां प्रथमे ब्रह्मणे द्वितीये अथाचे (9—12)९-१२ सर्वेषु

“ In water is nectar,—in water is medicine : O ye Brahmans, be swift to celebrate the praises of water.

“ In water, the Moon told me, reside all medicines, as well as the all-rejoicing fire ; and the all-healing water declares the same.

“ O water, do thou provide medicine as a defence to my body ; so shall I long behold the sun.

“ O water, do thou carry away in thy current whatever sin there may be in me, whether I have acted maliciously, or denounced curses, or uttered lies.”—(Rig-veda Sanhitá, 1 Ashtaka, ३ Adhyáya, 9—12 Par.)

Water is also thus addressed :

“ O water, since thou affordest delight, grant us present happiness, and the rapturous sight of the Supreme God.”

Another prayer runs as follows :

“ Waters! mothers of worlds! purify us; cleanse us by the sprinkled flood, ye who purify through libations: for ye, divine waters, do remove every sin.”

“ As a tired man leaves drops of sweat at the foot of a tree; as he, who bathes, is cleansed from all foulness; as an oblation is sanctified by holy grass—so may this water purify me from sin.”

In performing his ablutions, a man is directed to inhale a quantity of water with one nostril, and having exhaled it through the other, to throw it away towards the north-east quarter; and he is assured, by the Brahmanical scriptures, that, if he do so, he will succeed in washing away all his sins.

Such is the high honour which is paid, and the worship which is rendered, to water. And yet, if the Brahmanical scriptures are consulted, water will be found to be one of the vilest of characters. In conjunction with the Sun, he ravished a nymph of heaven; and, although he was persuaded that the worship of the *king* was one of the best things in the world, he prevented the establishment of that worship in Ceylon, by entering into Ráwana's bowels. And he is no less weak than he is wicked. Into Ráwana he entered willingly; but he was obliged to take up his lodgment in the bowels of Agasti against his will. That Bráhmaṇ swallowed the whole of him at three sips, and gave him out of his body in a state of utter pollution. Seeing such is his character, and such his miserable history, is it not marvellous that men should worship him?

Agasti is not the only person who lodged water in his bowels. His worshippers of the present day do, according to their ability, subject him to the very same treatment. Although they are persuaded that water is a god, yet they *drink* and *defile* him, as Agasti did; and with that which they themselves would not touch with their right hand, or indeed with either of their hands, they deliberately and forcibly bring their god into horrible contact.

We have already observed, that water is resolvable into two parts. Well, a Brahman fills a vessel with water, places it before him, and commences the worship of it. While he is engaged in his devotions, a gentleman comes and resolves the object of his worship into two gases. What, in that case, would the poor worshipper do? Would he go a hunting after the two parts of his god, and worship each part separately, when he found them? or would he come to his senses, and abandon the worship both of the parts and of the whole?

By bringing a good heat to bear upon the god of whom we speak, he might be suddenly resolved into steam. Then might his worshipper sit complaining, with no less truth than sorrow, that his god denies him his presence—that he hides himself from him—that he forsakes him, and takes his flight into his kindred heaven.

It is a doctrine of the Brahmanical scriptures, that water is derived from fire. We have already quoted a verse, in which it is stated, that the all-rejoicing fire resides in water. From this it would appear, that fire is more readily derivable from water than water from fire; and to say the truth, a world of fire could not yield a single drop of water.

3. Fire (तेज अग्नि).

The following formulas are laid down with respect to the worship of fire:

| | | |
|----------------------------------|---|-------------------------------|
| स नः पितॄन्ममैः प्रोक्तपापानो भव | } | अग्नेर्दक्षिणायां प्रथमे अहवे |
| ससहा नः ससहये । | | प्रथमे अथावे १-२ वर्गयोः । |

“Do thou, O Fire, be propitious to us, as a father to his son, and be with us for our safety and comfort.”—(Rig-veda Sanhitá, 1 Ashtake, 1 Adhyáya, 1—2 Par.)

| | | |
|------------------------------------------|---|----------------------------|
| अग्निं ब्रह्मता तना देवं देवं ब्रह्मताये | } | प्रथमे अथावे |
| ने द्रुवते अग्निः । | | अग्नेर्दक्षिणायां १ अहवे १ |
| सोमो मवान् अनिमानो वृमतेतुः प्रुषसतः | | अथावे २१ वर्गयोः |
| अग्निं वाजाव अग्निं तु । | | २२ - २४ वर्गयोः । |

"Although we sacrifice to each particular god both constantly and largely, yet the offering in being presented comes to thee."

"May he of the smoky banner, great, resistless, and resplendent, favour us both as to our religious works, and as to food."—(Rig-veda Sanhitá, 1 Ashtaka, 2 Adhaya, 20—21 and 22—24 Par.)

इमानग्रे ज्वरिं नीक्ष्यो नः इतन्धमं वनदानं कुरात्

आशिः पिना प्रकतिः सोम्यानां अमिरवश्विहन्मर्त्यानां ।

अग्नेर्दक्षिणायां १ अहणे २ अथाचे ३२ ३४ वर्गेषु ।

"O Fire, pardon this our slaughter, and the journey which we have made from afar. Of those men who offer moon-plant juice, thou art the favourer, the father, and the intelligent forwarder of ceremonies, and to them also thou grantest thy presence."—(Rig-veda Sanhitá, 1 Ashtaka, 2 Adhaya, 32-34 Par.)

Such are the praises with which Fire is extolled in the Brahmanical scriptures; but, if they are farther consulted, he will be found no less reviled than extolled.

It is narrated in the Mahábhárata, that he attempted the chastity of six virgins, the daughters of as many sages; and it was on account of that, or some other sin, that one of the seven seers turned him into ashes, and that *Brighu* condemned him, by a curse, to eat every thing. He made his own sister *Sewá* his wife; and, in an interview which he had with *Shiwa*, he became, in a manner too disgusting to describe, the mother of *Kártikeya*. King *Maruta*, on one occasion, and the *Pándawas*, on another, gave him so much clarified butter to eat, that he was seized with a violent colic; and, on the latter occasion, had not *Arjuna* given him a whole forest to devour, and thus afforded him the benefit of its medicinal plants, his surfeit would have cost him his life.

Corresponding with this description of the wickedness and weakness of Fire, is the abusive treatment to which men subject him. They give him putrid carcasses and every sort of filth to eat; and while they are persuaded that he resides in their stomach, they scruple not to satisfy his hunger with the food which they themselves have previously eaten.

Such being the statements of the Brahmanical scriptures, and such the conduct of men, with respect to fire, it is passing strange that they should make it an object of worship.

Fire has been condemned by a curse to eat all things. But, if Fire is the mouth of the gods, they are all involved in this curse, and must all be subjected to the pain and shame which it implies.

It is the doctrine of the Brahmanical scriptures that fire is an agent or cause. European philosophers have proved that it is not an agent or cause, but an effect. Caloric, of which every substance contains a quantity, is the basis of fire; and without a supply of oxygen gas, which is a component part both of air and water, fire cannot be realized.

Another doctrine of the Brahmanical scriptures is, that Fire is derived from air. It is true that oxygen gas, a component part of air, is requisite to the existence of fire; but, as there is much more of that gas in water than in air, it might with more propriety be said that Fire is derived from water than that it is derived from air. Coals were hitherto used on board of steam-vessels; but water has begun to be used as a substitute. The oxygen gas of the water is extracted, and applied to the production of Fire.

(To be continued.)

IV.—*Reminiscences of Home.*

The mind oft stretches across "the vasty deep," to the sea-girt isle which gave us birth, and lingers unwilling to depart around some favored spot, like the waters of Abana and Pharpar, which in their tortuous windings around the Damascene capital, "seemed to depart, but ever to return." The solitary hours of Pastor, whose papers have been committed to our hands, appear often to have been employed in visiting, by imagination, scenes which were endeared to him by the peculiar ties of friendship and religion. These thoughts were penned for his own gratification; they are now, however, presented to public perusal, with the hope that they may tend to benefit the minds of the readers of the *CHRISTIAN OBSERVER*, and advance the glory of the Redeemer.

The village of —, in the country of —, was endeared to me, he observes, by a thousand delightful associations, both temporal and spiritual. It was a small yet picturesque village, situated in the centre of a number of scattered hamlets; its cottages situated amidst fir and elm trees, the white-washed walls, and rose entwining itself in the branches of the tender vine, gave it the appearance as well as reality of comfort and neatness. It was not unlike in its appearance the rustic and wild scenery of the Alps.

The surrounding scenery was singularly beautiful. For a considerable distance an almost trackless heath spread its sombre hue over the face of nature. The monotony of the scene was broken here and there by mounds and trenches, thrown up by the contending armies of Rome and Britain. On ascending one of those eminences, the eye was delighted by every variety of rustic beauty. The heath terminating on the one hand by a lofty ridge of hills, covered with heather, except that here and there a copse, which had been planted by the hand of industry, peered from a deep ravine or waved on the mountain brow. On the other hand, a fine champagne country displayed to the eye all that is picturesque in British rural scenery. The antique church, the manorial seat, villages peeping out from the clumps of trees which almost hid them from the observation of the spectator; here the stately ruin, and there the modern erection, the river gliding through flowery meads in silent grandeur, the happy rustic gathering into the garner the kindly fruits of the earth, the bleating of sheep, the bark of the shepherd's dog, the hymn of the village maiden, driving home her bleating cows, might all be seen and heard in this little valley skirted by hills, and which all appeared from the simplicity and piety of some of its inhabitants, together with the sweetness of its scenery, to be

"A little spot enclosed by grace,
Out of the world's wide wilderness."

In this romantic spot, when the shades of evening cast their shadow over the happy land, the cotter had returned from his labour, and "the wee things" had retired to rest under the parental blessing, the strains of heavenly praise and prayer might be heard ascending from little groups of Christian worshippers, who had assembled at the different extremities of the village to "worship God," bringing to our remembrance the beautiful language of the northern bard—

"Compared with this how poor religion's pride,
In all the pomp of method and of art;
Where men display to congregations wide,
Devotion's every grace, except the heart."

Not unfrequently the call of affliction and sorrow broke in upon this happy place, for even there the evils of the fall were seen and felt in all

their dreaded forms. Thus does sin mar the brightest scenes, and interfere with our highest enjoyments, teaching us that,

“ We should suspect some danger near
When we possess delight.”

An instance of this description appears to have occurred one evening as Pastor was returning from a religious exercise. A youth from a neighbouring village put a note into his hand, the purport of which was—

“ Dear Pastor,

“ May I entreat you to visit the habitation of sorrow and I fear of death, *immediately*; my dear parent is dying, and requests an interview with you before she exchanges worlds.

“ Yours in affliction,

“ MARY.”

In compliance with this request, Pastor set out, accompanied by his youthful attendant, for the village of——, about five miles distant, the residence of the afflicted family.

The scenery through which they had to pass was highly picturesque: the wild heath extended its sable hue on every hand, relieved only by two large lakes, the surface of which was slightly ruffled by the evening breeze; on their margins stood a group of cottages, surrounded by patches of the richest vegetation, exhibiting the most striking contrast to the neighbouring sterility.

At the extremity of this desert lay the rural village of——It was situated in a valley, the varied scenery of which broke upon the eye in the most agreeable and sudden manner, after crossing the dreary waste. At the time the scene opened upon Pastor and his guide, the rays of the setting sun were just casting their golden tinges over the copes of dark fir which clothed the surrounding hills with perpetual green; here and there its bright beams, piercing through the dark masses, glistened on the silvery stream which played its way by a thousand tortuous windings through the valley which, fertilized by its waters, wore the appearance of a cloth of green, richly studded with colours at once brilliant and delicate. In the distance stood the parish church, remarkable for its antiquity. The rectory, a remnant of popish architecture, stood near the sanctuary; above it on a sandstone rock was a picturesque villa, which was again overlooked by a modern mansion, in the gothic style, while far as the eye could reach might be seen a country rich in hill and dale, forest and arable land, till the outline was formed by the lofty and luxuriant hills of——A silence deep and mysterious reigned over the face of nature, (such as we experience in a fine autumnal evening, amid woods and glens,) broken only by the sweet vesper of the nightingale, or the playful bark of the shepherd's dog returning to his lair.

How well adapted was such an association of solemnity to prepare a pious mind for the scene it was about to witness; the transit of a redeemed spirit from a world of suffering to one of unclouded serenity and perpetual song—from a land of winter and summer to one where

“ Everlasting spring abides and never with'ring flowers.”

Nor were these associations lost on Pastor; he stood for a while contemplating the enchanting scenery, then descended into the valley by an avenue of trees, which hid the beauteous landscape from his view. “ How like,” he said as they passed through it, “ the dark valley which divides the heavenly land from ours.” The termination of the avenue opened upon a cluster of neat cottages, in the immediate vicinity of a rustic bridge covered with ivy; in the midst of the cots stood a neat, gothic hut, or rather villa, which by its white-washed walls, and neat garden, showed that it was the abode of one of those families which are pre-eminently a blessing to those rural districts in which they are placed,—a species of character

peculiar to England, moral, well educated, benevolent, cheerful, and independent, at once an example of virtue and a terror to vice;—this was the abode of the dying person.

The stillness of the habitation accorded with the general silence of nature. Pastor tied his nag to the wicket, which as he unlocked, the door of the cottage was cautiously opened, the curtain of the chamber of sickness was gently drawn aside, the faithful dog looked with an intelligent anxiety, first in the countenance of one, then of another, as much as to say, "Why this silence?" "Where is my mistress?"

The servant whispered, in answer to an inquiry of Pastor's, that her mistress was still alive, but very weak. At this moment, the daughter of the invalid entered the apartment. She was about the middle stature, with a countenance full of intelligence, on which however grief had stamped its fearful impress; her eye, naturally bright, was not less lustrous by its being embrowned in tears; her hair of auburn hung down in careless though elegant negligence, while in her deportment she displayed all the traits of a perfectly educated English lady. Circumstances of sorrow do not tend to diminish the estimate we have formed of such virtuous features of character, as they greatly tend to exhibit them in their strongest and most delightful aspect.

As she approached the minister, she stretched forth her trembling hand to welcome him, while with a tremulous voice she excused the freedom she had taken in calling him from home, and thanked him for the promptitude with which he had attended to her request.

Her voice faltered more and more as she approached the subject of their interview. "My mother," she said in broken accents, "my mother is almost gone. Come, come, speak to her, and cheer her in the dark vale." And as she spoke, she led the way to the chamber of sorrow. It was but too evident on entering the apartment, and throwing aside the curtain, that the hand of death was upon its victim.

Mrs. —, the dying lady, was about 69 years of age: when young, she had been the delight of a fashionable circle; but by divine mercy, she had been restrained from prostituting talents of the highest order to the vainest of purposes. The change of sentiment had produced a change of acquaintance, in whose society she was as conspicuous for her lively piety as she had been before for her frivolity and wit. The soundness of her advice was not less valued than the promptness of her benevolence. Though age, attended with extraordinary trials, had robbed her of her personal attractions, there was still left the traces of a dignified deportment; and now in the conflict of death, there was mingled with that dignity a calm serenity, which was the index of a mind triumphing in Christ.

Pastor gently raised her hand, and pressed it with affection. The dying woman lifted her eye and smiled, and in a faint whisper, said, "This, this is kind—Oh! how many mercies attend my exit. Pastor," she continued raising her voice, "I wished to thank you for your instructions and friendship, before I leave the school of Christ for my father's house." After a pause, in which it was evident that there was a severe conflict going forward in her mind, "Be kind to my child," she said, pointing to her weeping daughter; "perhaps my death may induce her to think more seriously and decidedly on the important subjects of salvation.—O speak with her, pray for her when this tongue shall be still in death. Marie, Marie, she exclaimed, in that tone which is peculiar to the dying, and which gives an air of prophecy to their sentiments; "seek Christ, seek Christ, or we part for ever!"

Pastor, conscious that the lamp of life was fast dimming, inquired whether she had any temporal affairs to arrange; she assented, they were speedily despatched, and the man of God resumed the subject of eternal import. "How do you feel on entering the dark valley?" he inquired. Rather tremulous

was the reply—"it is a hard thing even for a Christian to die, what must it be for the sinner!"

"Fear not, my friend, Christ is with you; though the storm rage, and waves lash your frail bark in the narrow passages, he guides the helm: light will spring out of darkness. "He doeth all things well." I believe, I believe it all," was the reply; "but the enemy is strong, for his name is Legion." "They are strong," he answered, "and they would destroy, but—" She interrupted him, and said with peculiar emphasis, "Yes, yes, dear Newton has said,

"So they would, but one that's greater
Than the winds and storm is here.
He makes light where all is dark—
He directs my shattered bark."

"But I feel my departure is at hand; tell my children, my friends, my neighbours, that I die in the faith in which I have believed for 50 years, as a poor guilty sinner clinging to the atonement of my Lord Jesus. I have no other ground of confidence—no, no, I, I—" the voice failed, and after a struggle or two, a smile pervaded the features which wore the appearance of life, though in reality it was the expression of triumph which the triumphant spirit had left on its former habitation.

There is an awful solemnity in the chamber of death at all times, but more especially at the moment after death, when the tongue which addressed you is forever still, the eye which beamed with holy transport is glazed in death; in fact, when the fairest form soon becomes a loathsome sight, and you wish it were "buried out of your sight." It is then that a series of inquiries are set on foot, concerning our own meetness for the great change which it is utterly impossible to repress; a crowd of associations rush into the mind, beginning with the first dawn of reason, and terminating with the judgment of God. Am I prepared to die? is a question which the most daring propose, and the most righteous institute with tremor and anxiety.

O my dear reader, if this were thy dying moment, would it be a moment of triumph or defeat, of life or death?

This train of reflection was interrupted by the sorrow of the now orphan child of this once most tender of parents.

For a short time, the smile which played over the features of the parent served to delude her who stood with an undivided attention, gazing upon the features on which from childhood she had been accustomed to look with delight: she watched the eye, but it smiled not; she grasped the hand, but it returned not her embrace; she clasped the body, and exclaimed, O my mother, my mother, speak, speak one word to your Marie; say that you love me, that I have been kind to you, that you are happy." After these interrogatories, she watched with a kind of idiotic intensity for the lips to move, but they remained motionless in death. She pressed them with her lips; then looked again. At last the awful truth rushed upon her; she shrieked wildly, and exclaimed, "Am I then an orphan? Is she dead? O God, protect and guide me through the world to that blissful region where she now dwells! Yes, yes, my mother; I must follow you to glory, but" she continued, "I can never enter; my sins are great, too great for pardon. I have despised the warnings and instructions of one of the best of parents. O Lord, enter not into judgment with thy servant. O Sir," addressing the minister, "pray for me, direct me that I may see her again in glory." Exhausted by unwearied attentions to her parent, and the great excitement of the scene through which we have just passed, she fell into the arms of one of the attendants, and in a state of insensibility was borne from the chamber of death to another and remote part of the building.

Pastor remained with them during the night, which was still to be one of unprecedented interest, the detail of which must be deferred till the next chapter.

[To be continued in our next.]

V.—*The Hindu's Hymn to Máya.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As you were pleased to give insertion in your last number, to the Sanskrit shlokas, with a metrical translation, which I ventured to forward you as a “curious specimen of Hindu superstition*,” I am encouraged to offer you a few lines, in which I have endeavoured to compress into as concise a form as possible, the leading notions of the Hindus on the tenet of Máya, or *worldly illusion*, i. e. the unreality of all matter, the visionary nature of all things save the universal Spirit, the *το παν*, who is *all in all*, and by whose immediate power all material things, which are but the reflexion of his *one essence*, are made to appear, as the reflected image of the rays of the sun, thrown from the surface of the waters of a lake; they originating the equally illusive relations, and consequent passions and affections of unreal beings, men, &c.

The Hindu's Hymn to Máya, i. e. to the Divine creative power or personified energy, the goddess of worldly illusion and delusion.

By Máya's all illusive pow'r imprest,
 Those magic thoughts and feelings that attest
 The wondrous sway, and all-pervading might
 Of that which is and yet evades all sight,
 The *formless* in innumerable forms appears,
 The *eternal* bounded counts continuous years;
 Who *all things* is, is born diverse and dies—
 The fish that swims, the winged fowl that flies,
 Or creeping insect trailing on the ground,
 Or rabid beast in gloomy forests found,
 Or man of every race, of every cast,
 The great, the small is He, the first, the last!
 'Tis Máya's pow'r spreads forth this blooming earth,
 'Tis Máya's might gives various passion birth,
 And binds in fatal links of kindling love
 Or men below or greater gods above;
 That warms to social thoughts all subject hearts,
 And through the worlds delusive bliss imparts.
 She bids affection unextinct to glow,
 'Mid keen neglect, and vengeance yet forego;
 Content and glad, from instinct's force†, to bear
 For those we love all toil and grief and care;
 And though with hate and base return repaid,
 Endure it still, nor haply e'en upbraid.
 Yes, Máya! thine the guiding, ruling pow'r,
 From mortal birth to that propitious hour,
 When, burst the chaining bonds of sense, the soul
 Casts off Delusion's visions and controul,
 And to the *one great Soul* of souls doth fly,
 And merge unconscious in the Daity.

* From the metrical version of the lines referred to, inserted in our last number, and which were sent us by our correspondent ‘Havarensis,’ his signature was omitted by an oversight.—Ed.

† See the opening of the *Márkandeya Purán*, Chandípat, in which this subjection of *illusion* is curiously exemplified.

O mighty Being ! hear the suppliant vow,
 And break these chains of sense and passion now ;
 Oh let me quick thy ocean spirit gain,
 Exempt alike from pleasure and from pain,—
 No separate portion of the expanded soul,
 But lost for ever in the *one great Whole* !

The subjoined couplet contains the best reply, perhaps, a Christian Missionary could form to the notions expressed above, and exhibited in every variety of figure and expansion in all native works of theology and philosophy, as well as in the ordinary discourse of Hindus. They are from the singular Nátaka, or Philosophical Drama, called the *Prabodh Chandrodaya*, or Rise of the Moon of Intellect.

प्रत्यक्षादि प्रमादिषु विकल्पाद्यो मिथ्याचिन्तनः ।

वेदान्ता इदि शास्त्रादि वेदादिः किमपराध्वने ॥

“If the Vedant writings, which oppose and deny what is proved by the clearest evidence of sight and the other senses, are to be esteemed authority in matters of theology and philosophy, then wherein are the Bauddhas* to be blamed?” (who deny the existence of even the Deities, because imperceptible to sense !)—or as a Bengáli version somewhat varies the question—

“If the Vedant system, which contradicting what we behold and infer,” i. e. all visible and conceivable objects, “calls all alike false and delusive, be admitted as truth, then wherein are the Bauddhists faulty, who deny a God (on the very same grounds)?”

Feb. 11, 1835.

HAVARENSIS.

VI.—*Thoughts on the Sinfulness of indiscriminately designating Death, ‘A Release from Suffering.’*

The empire of Satan over the minds of men is an empire of deceit. It is only maintained, as it was originally commenced, by falsehood, and requires to be kept up by a system of continued lying and fraud. The object too of this evil spirit is ever the same ; “he was a murderer from the beginning,” and the doubt, which he threw on the truth and faithfulness of God, and by which he seduced our first parents, has been continued with melancholy success in the experience of by far the greater part of their posterity. “And the serpent said unto the woman, Ye shall not surely die ;” and by this very falsehood, “Ye shall not surely die,” has he betrayed and ruined millions of immortal souls. He is thus styled that old serpent called the Devil, and Satan, which *deceiveth* the whole world ; and when cast into the bottomless pit and shut up for a thousand years, it is, we are told, that he should deceive the nations no more till that period was expired. In Revelations, xx. 8—10, also, allusion is made to the deception he practises ; but indeed the whole tenor of scripture, and the whole experience of man, when surveyed in the light from above, bear testimony to the truth of our Saviour’s declaration regarding this fallen and malignant spirit, “that when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.” In fact, from the nature of things, his designs must be carried on by

* The Bauddhas or Buddhists are, according to the Hindu orthodox, the unbelievers, or atheists of India.

deceit, for there are but two ways of acting on an intelligent being, either by force or by persuasion. From the former, blessed be God, he is restrained by the strong hand of Omnipotence, so that the latter remains the only way by which his object can be effected. Numerous are the modes in which he exerts his influence, but in accordance with his character, no mode appears more common or successful, than the wonderful manner in which he works on man's evil heart of unbelief, till he brings him to question, or act as if he questioned, the truth of God who cannot lie; believing that he will not really do what he has declared he will; and that what he has declared shall not take place, will perhaps after all really occur. It might well have been expected, that the purposes of Omnipotence being once declared, all doubt would be at an end; that Eternal Truth having once revealed his intentions regarding his creatures, and declared of them that the righteous should go into eternal life, but the wicked into everlasting punishment, that the certainty of these separate events would be believed, and that we should act with the fullest reliance on the truth of him who is the Amen, the faithful and true witness. Strange, that, when God has spoken, man should doubt; that, when he has revealed his purposes, the creature of his hand should question them; and stranger this, when we remember that all his counsel has been written in his word, and that this word is in our constant possession, and needs but to be opened to make us "wise unto salvation through faith which is in Christ." Nothing but the total depravity of our nature, and the subtle but powerful influence of Satan can account for such infatuation. The rulers of the darkness of this world are indeed constant and successful in their aim; they rule truly over a benighted world: darkness covers the earth, and gross darkness the people; but it is a wilful and a guilty darkness that man lives in. He loves darkness rather than light; he is a party himself to the blinding and fatal influence exercised over him; he loves to have it so; and in the expressive language of scripture, "meets with darkness in the day-time, and gropes at noon-day as in the night."

These remarks strongly apply to the subject of our paper. There is no fallacy perhaps more commonly afloat in the so called Christian world than the one we refer to; and should any who read these lines have used the expression we allude to, and believing in the truth of revelation have termed the death of those who have not really been "*born again*" of the Spirit of God, a release from suffering, we would draw their attention to the dishonor they have thus done to God, the assistance they have rendered to Satan, the injury they have inflicted on their fellow creatures, and the guilt they have consequently incurred; a guilt of which perhaps they have never formed a just estimate, because they have never weighed it in the balances of the sanctuary.

It is very solemn to reflect, how much sin may be contained in a very slight exercise of the mind; in the bare glance of a thought; in the mere permitting an opinion to rest on the mind, and *a fortiori* in giving expression to that opinion. "As a man thinketh in his heart, so is he—" "by thy words thou shalt be justified, and by thy words thou shalt be condemned;" and thus the bare expression of one of his thoughts may at once stamp his character, and declare, as with a sunbeam, the real state of his heart. Accordingly if we hear a person talk of atoning for sin by repentance, we conclude at once that he has never yet been taught of God; if we hear the expression, endeavour to obtain the Divine favor by a good life, we conclude immediately that the person using it has no just views of the way of salvation; and in like manner the use of the expression, release from suffering, when applied to the death of the man who has lived without God in the world, shews us at once the real character of the individual who uses it. It must evidently have proceeded from an evil heart of un-

belief; proving at once that he has never really been influenced by the powers of the world to come, that he has no just conception of the eternal state, and that he has never truly believed that it is appointed unto all men once to die, **BUT AFTER THIS THE JUDGMENT.**

Let it not be thought then that the expressions we have used are too harsh; we believe them to consist with the sober truth; and the following observations, deduced from the word of God, an authority from which there can be no appeal, will we trust justify the strength of the terms we have employed. And first, with regard to the dishonor done to God. Two alternatives only present themselves; the expression must have been used ignorantly, or wilfully; but if in ignorance, that ignorance must have proceeded from the most culpable neglect of the word of God; these things they must have wilfully been ignorant of, an ignorance which, so far from excusing, only aggravates the fault. To have the scriptures in our hands, to think that in them we have eternal life, to believe them given by inspiration of God, and after all to leave them unread and unsearched, what an insult to their Divine author; in this even what dishonor to God! But from ignorance it cannot have proceeded; those who use it must have heard that it shall go well with the righteous, but that it shall not go well with the wicked; that we must all appear before the judgment seat of Christ, that every one may receive according to the things done in his body, whether it be good or bad; that without holiness no man shall see the Lord; that as the tree falls so it shall lie. All this they must have heard, but all this they have stamped with falsehood; all these solemn declarations of the Almighty does this expression put aside; and in thus disregarding the innumerable passages of scripture which plainly intimate that all men do not after death go to happiness; and that the miseries of those who have lived and died without Christ instead of ceasing are only increased after death, they have thrown the greatest doubts on the truth of Omnipotence, and not believing God, have made him a liar. Not only too is his truth thus impugned, but his righteousness and equity as moral Governor of the universe; for it is plainly grounded on the assumption that he beholds with equal eye, and will visit with the same fate the good and the bad, the just and the unjust; and this casts the greatest dishonor on his character and government. "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" Malachi ii. 17. A time however is coming when the falsehood of this sentiment will be exposed; to the eye of faith indeed the time has as it were already arrived; but then, if not before, every one shall be made to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi iii. 18.

We come now to the assistance rendered to Satan in his dark and dreadful designs. We have in the commencement of this paper alluded to the nature of his influence over the human mind; to the means by which this influence is maintained; and the object to which it is all directed.

But this wicked spirit is not alone in his work of destruction; his agents are no doubt of great number; and while he himself stands pre-eminent in malice and sagacity, he is doubtless assisted by evil spirits, of inferior powers no doubt, but of equally malicious intentions. It would be natural too to suppose, that he would employ the victims of his fraud to entangle and ensnare one another; and this, scripture assures us, is the case. "Ye are of your father the devil, and the lusts of your father ye will do," said our Saviour to the Jews who were opposing his doctrine; and John in his first Epistle declares, that "he that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John iii. 8. These dictates of

inspiration are confirmed by reason and experience ; " evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Timothy iii. 13. Now there is no desire of Satan more eagerly and successfully pursued by him than to keep men in a state of delusive peace regarding the next world ; the strong man armed desires nothing so much as to keep his goods in peace ; and thus it is, by keeping out of their sight the more awful parts of the word of God, that Satan keeps men quiet and at ease ; and thus it is that, by giving in to the delusion, men are become settled on their lees, and say in their heart, " The Lord will not do good, neither will he do evil." Zeph. i. 12. This is precisely the state to which our adversary, the devil, wishes to bring the human mind ; did men really believe and remember that after death God will punish the workers of iniquity, that upon the wicked he shall rain " snares, fire and brimstone, and an horrible tempest," they would scarcely pass through life or regard death with the tranquillity they do : but here the expression, released from suffering, comes in with effect ; every time it is used, it tends to lull asleep the conscience, and stifle its forebodings. On every person to whom it is addressed it acts with more or less power ; every repetition of it, welcome and flattering as the thought is, affects the understanding and judgment, and has, there can be no question, a most material bias on the heart ; that heart, on the right state of which, depends our character in time and our prospects for eternity. They then who use this expression, are verily guilty concerning their brethren ; have assisted Satan in blinding and leading them captive, and have thus unquestionably inflicted a serious injury on their fellow-creatures, at his will ; and the amount of guilt they have incurred, who shall estimate ? the weight of punishment that shall follow, who shall venture to declare ? It is plain that they have contributed their share in keeping up the deception that is practised on a darkened world ; that they have done what was in their power to farther the designs of Satan ; have wilfully set at nought the testimony of eternal Truth ; have disbelieved the declarations of scripture, though the mighty God, even the Lord, hath spoken ; have assisted Satan in deceiving his wretched slaves, and when the devil that deceived them shall be cast into the lake of fire and brimstone, what shall be the doom of his associates ? where, think you, will their lot be cast ? Sharers in his guilt, shall they not share his punishment ? partners in his fraud, shall they not be partakers in its wages ? loving and making a lie, shall they not have their part with all liars in the lake which burneth with fire and brimstone, which is the second death ? Revelations xxi. 8.

There is something very fearful in this, and its undeniable truth constitutes its very fearfulness. The rebels against an earthly sovereign share in the guilt and punishment of their rebel leaders ; and so it is with the Divine government. Assisting in the rebellion against God, they must share in the ruin and punishment of the great leader of their rebellion. Earnestly would we hope then, that these remarks may lead some who are conscious of having used the expression we refer to, to consider the matter, and to reflect on the evil and sin contained in it. We have given, we believe, no exaggerated statement ; what we have written, strong as have been the terms we have used in reprobating the expression, we have written we hope in love, and we trust therefore, it may be received in the same spirit, and be regarded as an attempt, however feeble, (and the feeblest attempt in such a cause should not be despised,) to counteract error, and lead to the contemplation and practice of truth. There are many similar fallacies we might notice, but the one we have touched upon is extremely common, so common that there must be few who read this, who have not at one time or other come in contact with it. No mode of expressing death is more frequently used, especially in correspondence, and none, as we have attempt-

ed to show, is more erroneous or leads to more pernicious consequences. In fact, it strikes at the root of all revelation; and if it were really true we might very wisely and consistently shut up our Bibles and say, Let us eat and drink, for to-morrow we die. The worst too of this kind of disregard of revealed truths is, that it does not stop at any given point; it goes on till it perverts or nullifies some of the most solemn and important truths announced in the word of God, either causing them to be considered as untrue, or passed over as of no very great importance. We are then reminded of the Saviour's warning; "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

The state of the heathen world is another subject on which it is common to hear opinions pronounced at total variance with the truth of scripture. Falshood, often repeated, comes to be regarded as truth; and it would be difficult to say whether much of the apathy evinced in the cause of spreading the gospel may not be traced to those false views of the condition of the heathen in the sight of God, which are so currently repeated in the world. But we are touching upon a theme too vast and important to be merely alluded to incidentally; it merits separate and serious notice, and would lengthen our present limits far too much. We would conclude then, with impressing a conviction of the great, the overwhelming importance of TRUTH on every subject, but especially in reference to the subjects that bear on eternity. An error here may lead to consequences of everlasting moment, and entail results which can never be got over, may end in the ruin, the irremediable ruin of the immortal soul. To the law then and to the testimony! There we are on safe ground; the testimony of the Lord is *sure*; on it we may build with confidence. Only let it be according to the word, and then amidst all the vicissitudes of time we may reflect with peace and with joy. The grass withereth, the flower fadeth, but the word of our God, it shall stand for ever. F.

NOTE.—There appears a tendency to exaggerate in our excellent correspondent, which he must carefully guard against. We believe the expression, which he censures is very seldom intended, and scarcely ever understood, to convey the sense, which he affixes to it; meaning simply a release from bodily suffering. Still it is desirable to exhibit how improper it is, if used in reference to the future state of the impenitent. We shall be happy to hear from him again; especially on the subject to which he refers. There are fatal errors abroad in regard to the heathen; and a scriptural exposure of them would be doing good service.—Ed.

VII.—*Extracts from a Journal kept by a Missionary at Cuttack, (Katak.)*

[The General Baptist Mission in Orissa has been always distinguished by its attention to the public proclamation of the Gospel among the Natives. All its members, we believe, (with the exception of one whose chief energies have been necessarily devoted to the management of the Mission Boarding School,) have made it a matter of conscience to be at least once a day engaged in public preaching among the people, either at their own stations, or in some market or other place of concourse in the neighbourhood; and all are in the habit in the cold season of spending several weeks together in the most intimate association with the natives, while in journeys to distant places of idol worship. They have also paid great attention to the improvement of the character and attainments of their Native preachers, who with themselves are constantly engaged in diffusing abroad the knowledge of salvation. We last month furnished our readers with an account of the ordination of two of the Native brethren connected with this Mission as evangelists, and having been favoured by Mr. Lacey with the perusal of his Journal for the last few months, have extracted the following passages, which we think

will be read with interest by our subscribers, and especially by our Missionary readers. While we hope that the salvation of the young by means of Christian education will in all cases be most vigorously pursued by the latter, we trust at the same time they will never lose sight of the great importance of attempting the conversion of the adult population by the unremitting preaching of the Gospel. In addition to the promises of God and the experience of the Church in past ages, the success of the Orissa brethren and others in India who have made the attempt prayerfully and perseveringly, especially when aided by well instructed Native preachers, may well inspire confidence in the result.—Ed.]

May 4th, 1834.—To-day we had a baptism of four persons, and had another restored. The new candidates were, an aged woman, Sádha's (mother; the son of Bolarám; Subáni, the wife of Kinapari, and the wife of Haripari. The person restored is Mrs. —. We had the baptism in a pool in the midst of a plain just opposite the chapel, at 5 o'clock in the afternoon. The whole of the native church were present, and I suppose not less than 250 heathen natives. Commenced by singing in Uriya, "O thou my soul, forget no more;" then we had prayer, and then an address, in the same language. The people paid a middling attention. In consequence of the baptism, we omitted our ordinary Uriya worship. In the evening we had the Lord's Supper, and never had so numerous an attendance. The newly baptized members, and the person who was re-admitted, were all received into the church by an address, and giving of the hand of fellowship. O that they may continue to the end! Spoke to them seriously on the importance of increasing in strength, if they would insure their own stability and salvation.

June 6th.—Have received applications from three natives for baptism: saw them and conversed with them this morning. Two of them appeared to be very earnest. Have been visited by a young man in the character of an inquirer several times lately. I did not think much of him at first, and spoke plainly to him on the folly and danger of interested motives; this he appeared to see and feel, but was not deterred, and improves in my estimation. He took a New Testament in Persian, which he reads, and another in Uriya. He is reading this book, and obtains knowledge. The people begin to persecute him; but he at present remains firm. His mother also has made some inquiries, and has visited Christianpur. His name is Krishna; he is of a good class, and writes Persian and Bengali.

In the afternoon, examined the Native Christian School with great delight. The children read and explained the part of the word of God which formed their lesson with the greatest readiness. They were then exercised in Sutton's Geography, and explained the proofs of the earth being globular. This they easily comprehended. After the Geography, they read and were questioned "on the Examination of the Hindu Shástras," &c. This is a delightful little institution, and promises under the Divine care and blessing great usefulness.

We have had awful visitations by death, and our little band of Christians has been thinned in an alarming degree. Some particular notices of this visitation are necessary. Sádhu, one of the nominal Christians, died of mere exhaustion. He had used himself to chew opiates, and destroyed his constitution. His end was without hope; for neither in life nor death could he be made to apprehend his sinful, condemned, and helpless condition, and so no wonder that he could not see the excellence and necessity of the Saviour. Sádhu's mother died soon after her son. She had been baptized only about six weeks before she died, and was more than a hundred years of age. She rested on the Lord Jesus, and died in peace; and there is good reason to hope she is now with the Lord. She died of mere old age. The cholera entered our little village of Christianpur, and attacked four persons; two were recovered with the blessing of God on the most

prompt and steady attention, and twodied ; the first of these was a boy named Dayá, the second son of Kripá Sindhu, and the second was Lakshmi the wife of Rámchandra. I am preparing a memoir of this excellent woman, and need say no more here. About 12 days ago, also, the mother of Kripá Sindhu died. She had been a member some time ; and from the conversation which I, as well as the native brethren, had with her, she appeared to depart in a hopeful state of mind. She said she felt herself a poor sinner ; but Jesus had died for her, and that was her hope. She trusted alone in him. Thus from our little number, five have been taken ; but regarding four, we have good hope, and so will bless God, nevertheless. They had fled to the Saviour of sinners, and through his grace, are now safe beyond the power of sin, and the danger of falling away. Their death affords my own mind great satisfaction. The fruits of our little mission have begun to appear in heaven, so that we are not discouraged.

July 26th. This afternoon I once more got down to my standing in the Chándni bázár. I found Daitaní there. He spoke for some time, and then I commenced. I seldom use Christian scripture texts at the commencement, as they do not answer for bázár work ; but the following from their own was useful as a motto :

“ From God Supreme whoever swerves,
And falsely other idols serves ;
The vilest of the vile is he,
And dreadful hell his place shall be.”

I repeated it several times, and when they had owned it, and well understood its import, I applied it to them, and denounced the consequence it declared upon them. After some time spent in this way, we got into some useful argument, which turned out very well indeed, and the bráhmans walked off. The people had by this time formed a large congregation, to whom I declared the truth, and came away. Thank God for ease from pain, and liberty from a sick house, so as to enable me to resume my labours. The native brethren are nearly useless, without a leader to stand with them the whole time, to encourage them and restrain the abuse of the people. This day, I learn from the best authority, that *two Hindus perished under the wheels of the idols' cars at Puri, as they returned to the temple.* They were voluntary sacrifices. Surely this blood will soon cease to flow !

July 28th. The afternoon was cloudy, and so favourable to my purpose, and I got down to Chándni early. I found Romana in possession of the stand, and stood $\frac{1}{2}$ of an hour and heard him address the people.

I then commenced, and spoke to a good congregation for nearly the same period. The people were instructed and warned, and good impressions were made. A missionary to do good requires to get into the people ; that is, to reach their feelings, get hold of what they trust in ; to demolish their hopes and confidences, and so make them feel that they have nothing left to stand upon. A few questions on the surface, which leave their false hopes untouched, are useless. After such a breaking up, the Gospel is exhibited with great hope. When the opportunity was over, the people were eager for books, and received 16 or 20. There were about 60 people at one time ; but they must have changed twice or thrice over.

29th. Being cloudy, this afternoon I made an early start to my standing in Chándni ; which I had all to myself ; to-day Romana was in Bara-bázár. My opportunity was pleasant and hopeful. It commenced with some skirmishing about whether the idol at Puri was or was not the “ Lord of the world.” The best proof that he was, which my opponents could produce, was, that the *H. Company collected a deal of money at his gate.* This they maintained was done under a persuasion that the idol was acknowledged by them. This argument disposed of, I tried to impress them

with the apprehension of the glory of God, and that he dwelt in heaven, and could not become visible here. Also that by his Spirit, he dwelt in the hearts of those who loved him, and that our bodies then were his temples. This they appeared to like very much, and their minds lost all opposition and bitterness, and became tender, and disposed to hear the truth. We soon got involved in another argument, but it was a very useful one, viz. whence come our evil thoughts and wicked desires? Like true Hindus, they soon concluded unanimously, that all our thoughts, good and bad, came from God. Here then we were at issue. I noticed, that bad thoughts led to adultery, murder, &c., and as God was holy, how could he be the author of such crimes! Here they hesitated. I then endeavoured to shew them that if God was the author of our sinful actions, then we were not to blame, and so, could not be punished; which all was contradicted by fact: for that, as we perceived we were the subjects of punishment, we must first have been guilty, as God was not unrighteous. This I illustrated by a judge and criminal. Besides, we were warned not to sin, and threatened with punishment if we did; all which proved that we are the masters of our actions, and that God compels no man to sin, as his doing so is contrary to all that had been said. They appeared to be convinced. I now spoke of the day of judgment, when God would call us all to account—exhorted them to see and confess their sins, and to seek pardon of God for them through Christ. I had good attention, and not a word of objection. They were eager for books, and received about 20 or 24.

July 30th.—I commenced with an exposure of the practices of the present day, from their own books, and explained and applied it as I went on. The passage is to the following effect:

“Hear now the customs of the Black Age—the people shall all become unrighteous and very wicked; they shall be filled with inveterate malice towards each other, and shall in consequence be merged in the ocean of pain and sorrow. Indecency shall be universally practised, and customs not to be named, and they shall blaspheme the word of God. Hence the days of man’s life shall be shortened, and at length, destruction shall overtake him.”

This extract afforded ample room to convince them of sin, and they appeared to think they were guilty. Here, however, an ignorant man stepped up, and said that by once repeating the name of Gobinda, all their sin was destroyed, as a mountain of cotton by a spark of fire. He was applauded for this interference, and it seemed a very comfortable salvo to the feelings of some present, who were encouraged in their vile practices by this horrid doctrine; and I felt it necessary to expose the falsehood of the remark from their own books, as well as from mine. I repeated a stanza to the end that all must suffer the demerit of their sins; but the extract from the Bhāgabat regarding Mhonignaga served the best. This extract declares, that the king presented gifts of miloh-kine with their calves, and ornaments of silver and gold, gifts of horses, elephants, gold and silver, male and female slaves, rice and oil, and pulse. The gifts he made were like the stars of the firmament in number, or the drops of the rainy season; all this he did by the expenditure of his own wealth, well gotten. However, he committed a trifling sin, and when he died, the angels of the regent of death seized and bound him, and he became for many ages a lizard in a dark well.

The application was obvious—this king had but little guilt, while he had many meritorious works, yet they did not save him from the punishment of this sin: you have many sins, and no meritorious works, what hope then have you of deliverance? The generality appeared convinced, but some who did not wish to be convinced, walked off saying, as they showed their string of beads, “One mention of the name of Gobinda destroys my sins.”

After this point was settled, I found an opportunity of saying a good deal to the multitude. Now, however, another man stepped up, and maintained, that they had the truth, and were worshipping the one God whom I preached, who he said, assumed the form of Jagannáth, and appeared incarnate at Puri. The people stood with open mouths for a reply to this "well spoken advocate." I repeated a stanza which describes God as the essence of light, and as dwelling in the midst of light, and then asked if there was any light in their Jagannáth, or whether he was not black? also, whether when the lights of the temple were extinguished, and the doors closed, all was not pitchy darkness? They said, "Yes." "How then can your Jagannáth be this glorious God, whose light is as a million of suns, and who is surrounded with light?" Exhorted them to consider that they were sinners, even against their own knowledge and conscience; that hell was the place for sinners, and there they would surely go; that if they would turn to God through Christ, they might have pardon and salvation. No books were distributed. O that the Spirit of God would fix deep and permanent conviction in the hearts of these poor inconsiderate lost people. They are exceedingly depraved, and very immoral, but deluded by a thousand false hopes, which allay their fears, and harden them still more in their opposition to the truth.

August 1st.—There was no getting to the town yesterday, on account of the weather. This afternoon, about 4 o'clock, I set off to the bazar, where I remained engaged till near six. I seldom have had a better opportunity. There was no noise, no arguing to interrupt the proclamation of the Gospel. Commenced with a passage from the Hindu scriptures, and hearing this, the people stood still at once. The passage was to this effect:

"Tho' sacred vows we make, and gifts bestow,
The senses and the passions curb by deep
Abstraction and austerities severe;—
On our own spirits deeply meditate;
And wander wide and oft to holy shrines,
And wisdom thence and merit multiply,—
With holy oil our flesh anoint, and in
The sacred waters lave,—or else perform
Whate'er by man as merit is esteemed—
Tho' all this we may do, yet having done,
From guilt man *is not* cleansed!"

When this had been read over four or five times, and explained, till all had a perfect apprehension of it, they cried out, By what means then can our guilt be removed? I wished to deepen this feeling, and shew them, why these and other observances could not cleanse them from their guilt. I led them through their various ceremonies, and through their incarnations also, and then declared there was no name, no means, but Jesus Christ, by which their sins could be removed, and they themselves reconciled to God. Explained to them why he could remove their sins, and secure their peace with God. In this I used the parable of a criminal, a judge, and an intercessor. Concluded by intreating them to think upon their state, confess their sins, and believe in Christ. Books were taken to the number of 12 or 14.

2nd.—Accompanied our native preacher Rámchandra to our stand in Jalinga-bázár: a very respectable and tolerably numerous congregation collected. I took the first turn, and engaged in disputing and preaching for near an hour, when I gave way to my companion, who argued and proclaimed for near the same time. The people were driven from every refuge, but hung to that of repeating the name of Hari. This is their dearest and their cheapest refuge: dearest, because they

are greatly attached to it; and cheapest, because it costs them nothing. When Chaitan, the great Hindu reformer, came, he found the Uriyas so sensual that he became angry, because he could obtain no success among them. Under this disappointment, he angrily exclaimed to the people who attended him, "Juba nariká kole, magúra mách ká jole; baccha Hari Hari bol!" The meaning of which is, "Children, enjoy then the arms of young virgins, enjoy the eggs of the jole fish, of which ye are so fond, but cry, 'Hari Hari bol,' and by this means your sin shall be counterbalanced by merit." Since this shameless doctrine has been propagated, the name of "Hari" has been the all-efficacious salvo for all kinds of abominations. After committing crime, they have only to repeat the name of Hari, and it is destroyed. With this Hydra, we came into contact this afternoon; for, as already said, when beaten out of every hope, they cling to this. The following were some of the arguments we used to dislodge their hopes; for till they saw the futility of this plea, we could not with much expectation of success direct them to a better. Suppose you borrow 100 rupees from a banker, but having been careless and extravagant, you lose it all, and cannot return the loan; however, you say to the banker, "Sir, I cannot pay you your money, but will repeat your name on this mála." Now I ask, would the banker be satisfied and acquit you? Again, suppose you sow your fields, reap your corn, and consume the produce of your land; but do not pay to the Government your stipulated rent: in this case you say to the collector, Sir, I cannot pay my rent, but will repeat your name. I ask, would the collector acquit you, or send you to jail? Again, a person commits murder, or treason, of which he is clearly convicted, but the man commences a repetition of the judge's name. Will he, or will he not, acquit the criminal? In this way you act—you have broken and continue to break God's commands, which he has revealed to you. You lie, commit uncleanness, steal, covet, bear malice, abuse your parents, and much more, and then go and repeat the name of God, and expect to be forgiven! I tell you, nay, but God will punish you! They were serious, and inquired, "What then shall we do?" Romans now commenced, and spoke of the mercy of God in sending Jesus Christ to save sinners, and that in him and him alone they could have pardon and salvation. As we prepared to depart, they asked for books, and received 8 or 10. This has been a hopeful opportunity. O that the apparent convictions may be depend and perfected. The apathy of the Uriyas is distressing, but God can quicken their souls, and fill them with spiritual life and energy.

[To be continued in our next.]

VIII.—*Generous exertions in Native Education of the Nawab MUNTIZIM UDDAULAH MEHENDI' ALI KHA'N, late Prime Minister to the King of Audh.*

We have been always most anxious to witness the liberal patronage of Native Education by opulent Natives. As their progenitors have long lived, and their children will probably continue to live, in the country, their influence is more insinuating and more permanent, though it may appear less extensive, than that of Europeans of equal rank; and as, in order to learn the advantage of popular education, and feel its propagation a sacred duty, they have in most cases to rise above the prejudices of education and the trammels of early association and general example, their

patronage of the great work is more honorable than the European's, in whose case almost all these circumstances are favorable.

We are gradually becoming acquainted with bright examples of this kind among our native fellow-subjects, and feel it a duty to hold them up to imitation, convinced that if such efforts become the subject of conversation and correspondence with respectable Natives by European functionaries, Clergymen, Merchants, Planters, &c. it will tend greatly to excite emulation, and secure a vast increase of efforts in aid of Native education. As a noble example of generosity in this way, we have now the pleasure to introduce our readers to Nawáb MEHENDI' ALI KHA'N, the late Prime Minister to the King of Lakhnau.

The character of this gentleman, we believe, may justly be ranked very high. We know that he is held in very great esteem, by those best qualified to judge, for his able and disinterested conduct while in office; and we therefore with the more pleasure record in our pages a notice of his benevolent efforts for the improvement of the uneducated part of his countrymen at Fattihgarh, the place of his present residence. The following are extracts from a letter written by order of the Nawáb, which has been kindly furnished us by the gentleman to whom it was addressed. It was dated Fattihgarh, November 11, 1834.

I had the pleasure of perusing the two printed Instruction Books for children which you so kindly sent to Captain L. and am happy to say they pleased me much, as there cannot be better books for pupils. I have also established a school in Farakhábád, and have about 300 or 400 boys, whom this recluse (meaning himself) provides with victuals and clothes. If you will kindly send this friend and humble servant of your's a few books of the kind, it will always be remembered with the deepest impression, and will be of great use to the children in the school. In these days my time is daily and delightfully employed in serving the poor and helpless; besides which I remember and pray for my old friends.

We add the following extracts from the reply of our friend to the Nawáb, in illustration of the salutary influence to which we have above adverted, as capable of being exerted by Europeans in their intercourse with Natives of fortune and respectability.

I had the pleasure this morning to receive your kind letter of the 11th instant about the School Books. I am glad that Captain L. shewed them to you. I shall have much gratification in sending you a supply.

I am very much pleased to read that you are employing your retirement so agreeably. Benevolence to the poor brings its own reward, in the feeling that such acts are acceptable to God and approved of men.

The friends of education will all be gratified to hear that you have established a school in the city of Fattihgarh; 3 or 400 boys is indeed a large number! and you will ere long have the satisfaction to see many talented youths doing honor to your college. Mr. ——— is a zealous friend of the people of India, and is exerting himself in educating them by sending a supply of books of science and instruction to Kanhpur, Lakhnau, Dehli, Agra, &c. I have sent him your letter to me, with

which I am sure he will be much pleased, and I have requested him to send you any books which may be suited for your purpose. He is himself printing many books, and is a great advocate for the establishment of *English Schools*, in order that the most intelligent and respectable inhabitants of India may qualify themselves for situations of trust and authority under the British Government, by having their minds enlarged and knowledge increased; so that they may, by their abilities, and superior understanding and integrity, be of benefit to the people. Indeed it is to be hoped that the Governor General, who is very anxious for the education of the people in *English*, will ere long carry into effect the measure which it is said he has under consideration for the more general establishment of schools. Your excellent example may, I hope, be very useful in inducing other men of rank, influence, and fortune to establish schools; and what can be more gratifying than the contemplation of youth being trained up in all the lessons of morals and wisdom?

In consequence of the above request, a handsome supply of books was sent up to Fattihgarh, for the use of the Nawáb's pupils; and we hope in due time to supply gratifying information of their rapid progress in their English as well as Hindustáni studies.

While on this subject we have great pleasure in informing our readers, that Government are at last taking preparatory measures with regard to the great work of national education. A gentleman admirably qualified for the task has been appointed to proceed into the various provinces of the empire, and on the spot to gather all the information with regard to the extent and character of the population; the present state of education as to extent and efficiency; the most eligible means of elevating and extending it; the various charitable bequests and benefactions available for its support, &c. which may be there procured. A statistical report, containing all available information of this kind, will be found most valuable to Government. It will enable it to form a judicious plan of national education, and secure from its execution the most extensive benefit. While such a report is in progress, however, exertion need not be checked; much may be accomplished. The seminaries of instruction already supported by Government may be remodelled; a school, adapted to educate *teachers* for the efficient management, in due time, of subordinate seminaries, may be established in each district; and additional school-books, still more suited than most of those yet published to meet and dispel the erroneous views on history, science, and morals, entertained by the natives, may be prepared—all this, with more minute inquiries into the plan and practical working of the Prussian, American, and other approved systems of national education, may be carried on at Calcutta, simultaneously with the inquiries of the commissioner in the Mufassil; and as soon as the latter has completed the necessary inquiries in any particular district, a system of general education, extending even to town and villages, might then be introduced; and its success in this limited sphere determine its adaptation, in its

original or modified state, to the general education of the country. We trust the members of the Education Committee, to whom in part will doubtless be intrusted by Government the selection of means, will give to the subject the close attention and vigorous effort it demands; and we shall then hope, even in our day, to see something effectual done in securing an object, one of the most important to which Government can direct its attention—the GENERAL EDUCATION OF THE PEOPLE OF HINDUSTHÂN.

BETA.

IX.—Chapter of Indian Correspondence, No. IV.

[From the contents of the present paper, our readers will perceive with pleasure that the exertions of those who are labouring to secure the progress of the English language and the Roman character in India, are not only taking a wider range, but are likewise exciting feelings of enterprize among natives, and new and vigorous efforts to do good among their European friends. While the light of knowledge is happily spreading, let the friends of Christ of all denominations take care, that it becomes a real blessing to those who enjoy it. While the heathen world receive the illumination which human knowledge can afford, let Christians see to it that they enjoy also the knowledge of Christ, which will sanctify, as well as illuminate. The Hindu mind is now rapidly awakening, and needs more than ever a salutary direction. The constant preaching of the blessed gospel, the distribution of the Sacred Scriptures and Religious Tracts, and the diligent inculcation of Biblical truth in schools, are now become more than ever the bounden duty of those who seek the salvation of India. It must be seen by every intelligent observer, that if her teeming population be educated, it cannot remain Hindu, it must be Christian or infidel; it must be influenced and elevated by the love of Christ, or be debased by the injurious action of the most selfish principles, unchecked by the weak and low, though in many cases salutary restraints of even a false religion. If the members of the Christian Church should neglect their duty, the curse of millions in future ages will cling to them: if they prayerfully, faithfully, and perseveringly perform it, the gratitude on earth, and the congratulations in glory of countless myriads saved by their exertions, will surely await them. Let all the readers of the CHRISTIAN OBSERVER, like some who read its pages, be careful to do their part in the great work.—ED.]

1. PROPOSED PERIODICAL WORK IN TAMUL, IN THE ROMAN CHARACTER.

Extract from a Letter dated near Tranquebar, Dec. 26th, 1834.

Our excellent friend Mr. — has informed me of your very great kindness in presenting me with a number of your oriental publications in the English character. I was formerly strongly prejudiced against the plan of writing any foreign language with English letters; but the statements, which I lately saw in the CALCUTTA CHRISTIAN OBSERVER, convinced me at once so strongly of the invaluable and palpable benefits, which must accrue from it to the extensive population of this country, that, as I had just then occasion to write to Mr. W. at Bombay, and to Mr. S. at Madras, I requested both of those Missionary brethren to send me any printed publications, or to give me any hints in their power, which might enable me to do something for the introduction of this system in the Tamul country; and I was just about to write to Mr. P. for the same purpose, when I received the information that you had already done it yourself in a more complete manner than I would have ventured to ask.

I had already a year ago conceived a plan, for the benefit of the original inhabitants of the Nilgiris, as well as of the surrounding tribes, of getting lithographed, a comparative Alphabetarium of the Grandam, the Karnataca, Tamul, English and Hindusthâni. This coincides very much with your plan; and after I had become acquainted with it, it occurred to me that the Devânagri would advantageously be put at the head of these alphabets, which would enable at once also the brâhmins of the

south, to read Sanskrit books in the Devanâgrî and in the Bengâlî character, and introduce more connexion and communication between the people of Bengal and the Tamul country ; thus a great spirit of reading and inquiry, and more literary life and activity would, collaterally, be promoted in India. But I repeat, this is only a collateral advantage ; I was induced by much more weighty considerations to that plan ; but I suppose that may more perfect acquaintance with your views will induce me to alter my plan more or less. I wait with impatience for the arrival of your kind gift, and I offer you my most cordial thanks for your kindness.

I shall be most happy to do any thing in my power to promote, in the Madras Presidency, your philanthropic or rather philosophic objects, (neither would *philologic* be a wrong expression in a nobler sense.) Mr. P. mentions to me the plan to print the Sermon on the Mount in Tamul, with English types, and asks me whether I would not undertake it. This question has led me to form a most extraordinary plan, a plan which probably nothing else in the world could have induced me to conceive or to resolve upon ; viz. to become the Editor of a periodical in English and Tamul in opposite columns, the *Tamul being printed in English characters*. For I considered that a little tract, or the Sermon on the Mount, would attract little attention, and comparatively few readers ; and on this very account, the whole plan to adopt the English characters instead of Hindu letters would be only smiled at by the prejudiced and superficial. But if we publish at once a work the contents of which attract such Hindus as know a little English, and are in connexion with gentlemen, and consequently more interested in European literature, the work would be read by many, both by such as know English, but require (as all Hindus do more or less) an interpreter of the English they are reading, and also by such who do not sufficiently know English, except the letters ; and many would buy such a publication *in order to learn English by its means*.

I had already many years back conceived an ardent desire to translate into Tamul the best passages of those historians to whose works I have access, (particularly Rollin,) to connect them with my own words into a regular historical account, and particularly interspersing religious and moral observations with the constant aim to convince the Hindus by facts, that false, lying policy, and worldly prudence ; that faithlessness in our social intercourse and promises ; in short, that sin is the origin of all evil and misery in the world, and that only the general adoption of the maxims of the Bible and belief of its Divine inspiration, can make mankind and individuals happy. I was also very desirous to find time to write, and the means of publishing, a compendium of the science of botany in Tamul, where I have abundant means to point out to the natives the amazing wisdom and designs of a Creator, displayed in the vegetable kingdom, and to draw from thence the inference, that that Being who has condescended to show such carefulness and amazing regularity in the smallest grass, could not but have taken care to inform men in a sure and infallible way how they may come to unspeakable and infinite happiness here and hereafter ; and that we must be prepared to find as many mysteries in that revelation as we find in nature which surrounds us. And not less was I desirous, many years back, to publish a series of comments and meditations on important passages of the Scriptures, passages which are, as it were, the key of all others. All these things could be inserted in such a periodical, which I therefore would denominate Religious and Literary Tamul Magazine (or Collectaneum). This with a Tamul translation in the English characters, and circulated gratis from the beginning, would soon make the Tamulians as familiar with the English types as with their own.

I fully know the great difficulties of writing such a periodical, and being of a greatly dyspeptic and hypochondriac disposition, I should have

shrunk from such an undertaking under any other circumstances. But the quick introduction of the English types and of the English language amongst the higher and middle classes of India, appears to me of so great importance, that the greatness of the advantages to be expected from the undertaking, affords me the *courage* to venture on it.

2. ENTERPRISE IN A NATIVE, OBTAINED BY AN ENGLISH EDUCATION.

Extract of a recent Letter from a Youth educated at the Delhi Institution.

I hope it will not be displeasing to you when I say that for a long time, even before I left the College, it has been my favourite desire to become a traveller to England, and back again by the land-route; but hitherto I have not been fortunate enough to meet a favorable opportunity to accomplish my design. I am therefore induced now to beg you to assist me in getting a companion whom I may accompany to England, and return with to India, by land. I humbly offer that on the return of such a companion, I will spare no pains and exertions on my part to be of some service and use to him in his passage through the Mahammadan countries, and in requital, I beg no favour, but some means, which may enable me to maintain myself. By finding me such a companion, you will confer the greatest obligation on me. I must confess, that it will shew a spirit of great ingratitude on my part towards Captain Wade, who has always been treating me with more kindness than a father, and generously endeavouring to have me improved in English knowledge, to leave him for a long period before I have done him any proportional service. I should, however, inform you, that he is not displeased with my design. He said, he would write to you on the subject, and see in what way he could best promote my object.

You will have learnt by my last letter, that Captain Wade intended to build a private school for me on his own estate. Now you will be happy to learn, that he has been building a fine little school, which will be soon completed. The Rev. Mr. Lowrie is expected here every day. He will be welcomed by every one.

3. MORAL AND ENTERTAINING LIBRARY IN THE NATIVE LANGUAGES.

Extracts from recent Letters from a devoted Friend to Native Education.

The more I think of your Moral Library, the more excellent does it appear! Go on! and may your efforts be blessed by Providence. Some admirable numbers of the Library may easily be prepared, as aids to native medical practitioners, in easy and familiar conversations, such as abound at home on almost every subject: the structure of the human frame, shewing that we are "fearfully and wonderfully made," might be so treated as to be most *interesting to the general reader*, and at the same time convey *practical and useful information*; every native doctor in the Service would surely buy such cheap and interesting works, because they would not only instruct him, but give a dignity and interest to his profession; and moreover such subjects would be well suited for leading the native mind up to the Creator of all things, and weaning them from stocks and stones. How many intelligent and public spirited medical men would be delighted to devote their leisure hours to so noble a purpose as diffusing the art of healing through a process so simple and pleasing; some of the English works on the principle might be taken as models, but until an *invitation is given* for the preparation of such works, men do not like to come forward. I do not despair of seeing some contributions sent to you from the physicians in India! It is *quite possible* to make such subjects *interesting and entertaining* reading.

You give a sad account of some of the native presses, when left to themselves. I begin to think that for the natives *mere knowledge* will do harm, if

unaccompanied by sound principles ; it will strengthen the hands of vice, it will add taste and skill to present iniquity. The Moral Library will be a grand thing for India, and I hope it will be *sought after* by the people.

Mr. Casanova, a professional artist, whom you may have seen here, is kindly executing some illustrations for the Fables. I should like much to know those fables for which Sir Charles D'Oyly has been good enough to prefer illustrations, that Mr. C. may not do duplicates of them. Would you like a few of the fables of the 5th volume of the English Reader, with the new morals Romanized ; enough for a two-anna book in English and Hindustani ? If so, I would send matter all ready for the press, with sketches complete.

I have the pleasure to send you nearly 2,000 sketches for the Fables of the 5th vol. of the English Reader ; one of those I sent you Romanized the other day ; the other sketches shall follow as fast as they come from the press ; when I have time I will prepare fables enough for another little volume for you.

I received the little Hindu Foundling ; it shall be translated and Romanized forthwith. The Astronomy is nearly Romanized.

B—— is here ; he is a delightful fellow, and fully enters into your plans. You may expect immediate contributions from his pen ; several little volumes at least ! I see he has a store in his head : he says, he knows others who will gladly join their forces. Pray, write to him, and keep him to your purpose.

A story has to-day been sent here for the Library, from a talented lady ; the first I trust of many. With such aid it must prosper !

It is delightful to see fine talents so devoted ! *Let us hope that the mantle of Hannah More has fallen upon India !* English and large Persian globes are in rapid preparation.

2000 plates for the Fables shall be despatched to-morrow, and with them some 20 English globes.

X.—*Infidelity founded on Ignorance or Prejudice.*

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words :—“ Dr. Halley, I am always glad to hear you, when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand ; but you should not talk of Christianity, for you have not studied it. I have, and am certain, that you know nothing of the matter.” This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied ; and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, “ No, Sir,” said he, “ Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention.”

REVIEW.

The Young Christian, or a Familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Boston.

This little book has been received in Great Britain with unusual favor, no less than three editions having been printed from the American copy almost simultaneously, two in England, and one in Scotland. If we may attribute to books the qualities of persons, we may call this a *clever* volume, both in the English and American sense of the word. It is a very sensible, as well as a very pleasing, good book. The judicious selection which the author has made of subjects, so as only to present matters of great practical importance, and, at the same time, of present interest, renders this a very useful and seasonable book; while the peculiarly happy manner in which these subjects are explained and enforced, is well adapted to make this one of the most popular books of the age.

But, to be more particular, the *object*, as the title, "Young Christian," partly implies, is to aid persons commencing the Christian course, by giving them a manual of useful counsels on various subjects. Accordingly, we find in the table of contents, "Confession; the Friend; Prayer; Consequences of neglecting Duty; Almost a Christian; Difficulties in Religion; Evidences of Christianity; Study of the Bible; the Sabbath; Trial and Discipline; Personal Improvement." These are the general titles of the chapters; the "filling up" of this outline may be judged of by the details of one chapter, as a specimen of the others, and by one or two quotations, which we shall subjoin at the close of this notice. We give, without any particular preference, the details of the 10th chapter, from the table of contents, "*Trial and Discipline*—the steam boat on trial—efforts of the engineer—improvements—final results—great power of the engine—safe and successful action—life a time of trial—trials of childhood—the child and the forbidden book—commands—pain—advantage of trial in childhood—putting play-things out of reach—conversation—trials not to be shunned—instruction and practice—the uses of trial—self-knowledge—the deceived mother—true submission distinguished—the engineer watchful—trial a means of improvement—the boy studying—the moral and arithmetical question—practical observations—God's providence universal—losses of every kind come from God—the careless engineer—neglect of duty—concluding remarks."

Our own remarks must be brief, as we prefer to let the book speak for itself, as far as the limits allotted to this notice will permit, and wish, therefore, to reserve our space for extracts. But as it is in contemplation, we have been delighted to learn,

to publish an edition at Calcutta*, and as we are anxious that all our readers should do themselves the justice to procure this book, we add two or three observations.

1. To reflecting minds, the peculiar charm of Abbott's *Young Christian* is, that it explains *the principles* of duty. It differs in this respect from some excellent works of the same general class, which are full of good advice and didactic instructions, but which are sometimes spiritless, though wise, and wearisome, though good. In this work we have the principles of duty explained, as well as the duties themselves; the grounds of action, the motives, and then the conduct resulting, set forth in brief and beautiful simplicity.

2. Most persons will be delighted with the *common sense* of the author. He has learned to estimate aright the useful in life and in religion, and to pass by speculations of little use, though of imposing pretensions, as irrelevant to his object. In this he has wisely consulted the spirit of the present age. The time for indulging mere speculation has passed away; *action* is now the general watch-word, and common sense is, or soon will be, the universal guide. Owing to Mr. Abbott's good sense, we have not in this volume to complain of pages devoted to abstractions and theories; or worse, to a parade of the author's learning and acuteness; or worse still, to a discussion of the various differences among Christians, and the superior excellence of this, or of that mode of church organization. Essential and important matters are treated with all seriousness, but other things receive little, if any, attention. This course all approve in their serious hours; it is to be regretted that all do not always act in the same spirit and manner.

3. Every reader will be greatly pleased with the appropriateness, simplicity, and beauty of the numerous *illustrations* which occur in this little book. In this department, evidently, is the author's forte. We are all, like our neighbours, amongst whom we dwell, the Hindus, much pleased with illustrations, and we often see that "a figure is better than an argument." This is especially true of young persons, for whose use this book is well adapted. Indeed, we are not acquainted with any book so very happy, and consequently, so interesting in this respect, as the one under consideration.

At the same time, the reader will be equally pleased with the clear statement of truth, and with the satisfactory, if not profound, reasoning where argument is necessary.

Our first extract is from the Chapter on the Sabbath:

"Public worship. It is perfectly astonishing what a tendency there is among mankind, and even among Christians, to throw off the whole responsibility of public worship upon the minister. As he looks over the assembly he sees an expression of interest upon the countenances of his hearers, and perhaps expects they are going to listen with interest to

* A neat edition has since been published.—See advertisement on cover.

what he has to say. He begins the delivery of his message, endeavouring to explain to them the principles of duty, or to present the considerations which should urge them to do it. Now, let me ask, while this exercise is going forward, upon whom does the responsibility of it chiefly come? Is it the duty of a minister to interest the people, or that of the people to be interested by their own efforts, in the message the minister brings? Are you, in receiving a message from above, to reject it, or listen to it carelessly, and with an inattentive and listless air, because it is not presented in such a manner as to compel you, by the novelty of its illustrations, or the beauty of its diction, to give it your regard?

"A farmer sends his boys into a field to spend the day in work. He tells them what to do for an hour, and says that after that time he shall send a man to explain to them how they are to proceed through the day. The boys go on with their work, until at length the expected messenger appears. He begins to tell them how the land is to be ploughed, or in what way the father wishes the seed to be put in the ground. The boys listen to him a minute or two, until one perceiving some oddity in the man's manner, bursts into a laugh; another sits down on a green bank under a tree, and gradually falls into a state of drowsy insensibility; a third looks away with a vacant countenance upon the hills and mountains around, utterly regardless of the message. The boys consequently do not learn what their father wishes them to do, and do not do it; and when night comes, and they are called to account for the labours of the day, they try to justify themselves with this preposterous excuse: 'Why,' they say to their father, 'the man you sent us was not an interesting man, and so we did not pay any attention to his message. He had no talent at making his mode of explanation novel and striking, and so we did not listen to it.' 'I could not possibly fix my attention,' says one. 'He was a very sleepy talker,' says another; 'I could not keep awake.' 'He was dressed so,' says a third, 'and he had such a tone, that I could not help laughing at him.'

"Such are the excuses which many persons give for not giving heed to religious instruction on the Sabbath. They try to throw off all responsibility upon the minister, and if he does not awaken, by the power of his genius, an interest in their minds, they consider themselves entirely excused from feeling any. They say in substance to themselves, 'We know we have disobeyed God, and he is sending us messengers to communicate to us the offers of forgiveness for the past, and direction for the future; but unless he sends us agreeable, and ingenious, and eloquent men, we will pay no attention to any of them.'

"Who can stand in the judgment with such an excuse? And yet it is the actual feeling of thousands. But, my reader, I do urge you to abandon altogether this plan of throwing off upon the minister, whom Providence has sent to you, the responsibility of the interest you take in public instruction. It is his duty to deliver his message plainly and intelligibly; but it is your duty, most unquestionably, to be interested in it. Go to public worship, feeling that you have something to do there. You must be interested in what you hear, if it is a plain exhibition of religious truth, and you must apply it to your own conscience and heart by real active effort, or you must incur the guilt of rejecting the message from Heaven. The less interesting the preacher is, then, the more active and the more arduous the duty of his hearers. They should look him steadily in the face, and listen in silence and in deep attention to what he has to say, and feel at all times, though the minister must be faithful in delivering his message, that it is their most imperious duty to take heed how they hear."

The story of Louisa, in the 4th chapter, is most affecting; few persons can read it without weeping, but it is too long for our

pages. We quote from a multitude, and find it difficult to select. Take, however, as a specimen of the author's power of graphic description, the little incidents between a mother and her child. It is in illustration of the design and effects of trials.

"To obtain a vivid idea of this, let us look at this little child. She is just able to walk about the floor of her mother's parlour, and though her life is full of sources of happiness, it is full likewise of sources of disappointment and suffering. A moment since she was delighted with a plaything which her mother had given her, but now she has laid it aside, and is advancing towards a valuable book which lies upon the chair. She is just reaching out her little arm to take it, when she is arrested by her mother's well-known voice—

" ' Mary! Mary must not touch the book.'

"A child as young as this will understand language, though she cannot use it, and she will obey commands. She looks steadily at her mother a moment, with an inquiring gaze, as if uncertain whether she heard aright. The command is repeated,

" ' No: Mary must not touch the book.'

"The child, I will suppose, has been taught to obey, but in such a case as this it is a hard duty. Her little eyes fill with tears, which perhaps she makes an effort to drive away, and soon seeks amusement elsewhere. Now if such a child has been managed aright, she will be improved by such a trial. The principle of obedience and submission will have been strengthened; it will be easier for her to yield to parental command on the next occasion.

"But see, as she totters along back to her mother, she trips over her little stool, and falls to the floor. The terror and pain, though we should only smile at it, are sufficient to overwhelm her entirely. Her mother gently raises her, tries to soothe her, and soon you can distinctly perceive that the child is struggling to repress her emotions. Her sobs are gradually restrained, the tears flow less freely, and soon the sunshine of a smile breaks forth over her face, and she jumps down again to play. This now has been a useful trial; pain and fright have once been conquered, and they will have less power over her in future."

The subsequent remarks should be well weighed by every parent, and especially by every mother. We have only to ask, in conclusion, that our readers will get the book, and judge for themselves, and then we shall be quite certain of their thanks for having introduced it to their notice.

C.

Vidwan-Moda Tarangini, or Fountain of Pleasure to the Learned, translated into English, by Mahá Rájá Kálí Krishna Bahádur, &c. &c.

[Continued from p. 109.]

On the general burst of indignation elicited from the courtiers and other sectarists, by the opening address of the atheist, he first charges them with inconsistency in reproaching him as a sinner, while they allowed themselves in the practice of slaying harmless animals in sacrifice. (The Bauddhas, who are always considered by the orthodox Hindus as atheists, hold all injury to

sensitive creatures in abhorrence as a grievous sin.) A Mīmāṃsaka, or Vedic moralist and ritualist, defends the practice of animal sacrifice as sanctioned by the Vedas, as both an acceptable service to the gods, and a meritorious means of procuring good both here and hereafter to their worshippers. Thereupon the atheist exclaims against the absurdity of all such superstitious notions, and denies at once the existence of the gods, and the reality of a future state. His opponent alleges the revelations of the Veds and Purāns, whose authority he however denies, asserting them to be the productions of deceivers, pretending to tell us of things beyond the reach of our senses, and therefore incredible. The ritualist next alleges the fact of the existence of good and evil (or suffering and enjoyment), as proofs of a previous merit or demerit in individuals, and thence infers *their* pre-existence in former births, their good and evil conduct in which has severally fixed their present condition. This is met by the same assertion of the absence of all *proof*—"where are those works, by whom have they been seen performed, or who has stored up their merits," asks the atheist; who concludes, that joy and sorrow are always but the natural course of things, resulting from men's actions in *this* present life, and not the result of any fatal destiny carried forward from a former one; but finally declares the whole of things, the world and all in it, to be mere illusion, having no real existence whatever.

"Well then," puts in the Vedānti (or pantheist), catching at this coincidence with his own notions, "since you admit the illusory nature of all material things, in which your judgment is correct, you must necessarily allow the real existence of the one Brahma (or universal Spirit), of whom in truth the world is but the reflexion."

The atheist demands a definition of Brahma, or an exposition of his nature and attributes. His opponent declares him to be undefinable in human language, and inconceivable by human intellect; but yet pronounces him "eternally quiescent, without form, destitute of qualities, (*i. e.* of unmixed excellence,) pervading all things, supreme, glorious, and ever-blest."

Whereupon the atheist asserts the futility of supposing a Creator, if the creation itself be unreal, and asks what a Being without form or activity could possibly produce. The Vedāntist is here completely nonplussed and put to silence; but is followed by a professor of the logical philosophy, who proudly reproaches the hitherto triumphant Nāstika "with attacking the systems of others," while unable to perfect one for himself, "as a person who should detect and vilify the errors of another, while regardless of correcting his own, or like the blind man who should laugh at one whose eyes are deformed." "Here is a man," thought the unbeliever aside, "who comes like a fierce wind to disperse the clouds of our reasoning, though loaded with the waters of under-

standing;" then detailing a long list of the contrary opinions of different sectarists, that mutually destroy one another, and leave the mind in endless uncertainty, he sums up with an explicit denial of a heaven or a hell, a previous existence, vice or virtue, a creator, sustainer or destroyer; declares objects of sense alone to be credible, that none either enjoy or suffer but while in the body; and that in a world where all is illusory, only the vain supposition of mortals, who are deceived by unreal appearances, gives an imaginary existence to any thing of the kind; concluding that "inoffensiveness is the highest virtue, self-injury the deepest sin, independence of others the true salvation, the best heaven gratification of the palate; (Let us eat and drink, for to-morrow we die!) that lust may be gratified without regarding whether the female be one's own wife or another's, and that the distinction of priests and laity should be abolished, and every one live as he lists!"

After listening to this long but frank exhibition of the truly atrocious absurdities of Atheism;—and it is ever the same in all ages and countries, however various in the circumstantial of the system, the advocate of impiety, licentiousness and brutality; the enemy of divine and human restraint alike, the fosterer of pride, selfishness and injustice; the dissolver of society and the agent of Satan, to deceive and ruin both the souls and bodies of men;—a Tarkika (disputant or Sophist) next takes up the gauntlet, and destroys the position that sensible proof alone is to be admitted, by sarcastically inferring from a husband's absence in a foreign land the widowhood of his wife! The inconclusiveness of this, however, is urged by the Atheist, as confounding mere distance in space with non-existence: "an absent person one may yet hope to see again, the dead never;" and though the fact of life or death in such a case be uncertain, yet "the arrival of intelligence may bring joy, and while that is possible, lamentation as for one no more is never reasonably to be indulged." From this admission the antagonist acutely draws the conclusion, that if the letters of a human agent afford proof of what they assert,—and they must do so, or all intercourse by word or letter among men is at an end, and all use of speech nullified,—then *inference* is a fair argument to be applied to divine as well as to other subjects. This the Atheist admits for the moment, but denies that the existence of God may be proved thereby. His opponent shews that a creative power is inferred from created existences, and demands to know if there be no God, whence came creation? He is answered, that mankind, for instance, are born one from another in endless succession, as the potter and other artists, of the material before them, form the sundry products of their skill. This the Tarkika shews inadequate to meet the necessity of the case, as it cannot account, for example, for the

growth of trees in a forest where man never planted. The other replies that some insects are produced from heat and moisture, (by equivocal generation;) but is answered that to make this conclusive, even if true, *men* must be shewn to be ever produced without *generation*. The Atheist then alleges that production is not uniform as to the manner; sexual intercourse, the action of the elements on the seeds of plants, and other modes, being apparent, according to the nature of the thing. This is admitted, but shewn still to be dependent on exterior agency, as the gardener waters his flowers, or the clouds the trees of the forest: and it is asked what *nature* is, whether something *inherent* in natural subjects, or something *foreign* to them; if the former, the inference is, then things may form themselves, which is discredited by the fact; if the latter, then the Atheist's own principles are contradicted, which assert that nothing exists but material objects. Hence there is some existence other than matter, and that existence is God, such as theists adore him.

The Atheist has now no further resource, but repeats his assertion of the eternal series of material causes, denying an intelligent Supreme. This his opponent justly derides, and shews, that nothing whatever is gained by so absurd a position as that of an infinite number of successive causations, and the denial of one single cause of all, whose very simplicity is conclusive as to its philosophical truth. Here the Atheist, confounded and silenced, is induced to allow a First Cause, but refuses to admit his eternity. From this refuge he is also driven by his adversary, who shews that if not eternal, then we go beyond *him* to *his* creator, and so on *ad infinitum*, or till we stop at last in the belief of one uncreated eternal First Cause, which is but the *God* in dispute. The triumphant Theist, in conclusion, corroborates his previous arguments by a reference to man's natural fears and desires and moral sense, which lead him instinctively to divine faith and worship, and urge him to inoffensiveness and goodness; shewing that happiness and misery are, in the constitution of nature, the results of vice and virtue severally; that fear and desire are the efficient motives to human action; that moral justice is not distributed in the *present* life; whence the inference of a heaven and a hell in a *future* state of existence; and finally, that coincident with these *inferences*, are the *direct* assertions of the sacred writings, the truth of which is further confirmed by the occurrence of astronomical phenomena, eclipses, &c. as predicted in them; while the temporal blessings which follow upon a regard to the scriptural observances prescribed to men, are conclusive arguments, he says, for the fulfilment of what they set forth as to be experienced in a future state. "The existence of God is proved! He is Lord of all—he presides over the work of creation, preservation, and destruction; he is everlasting, he is all-wise, he is the author of salvation!"

We now return to the Rájá: and first, we observe, that the present publication is *imperfect*; of the eight cantos in the original poem, it gives but three, (or less than one-half,) without any intimation whatever that the work is incomplete. The cantos wanting are the 1st, forming the author's prologue, of 25 couplets; the 4th, which is a monologue, containing the exposure of the Nyáya or logical philosophy, in 45 couplets; the 5th, a dialogue between a maintainer of the Mímánsá or Vedántic ritual, and a disputant, in 26 couplets; the 6th, also a dialogue between a follower of the Sánkhyá school and a Sophist, in 29 Shlokas; and lastly, the 7th, in which the Pátanjali (*i. e.* ascetic, abstract or contemplative) philosophy is maintained, in 64 Shlokas.

Again, while the five *entire* cantos thus specified have been altogether omitted in this edition, there are, in the three which it includes, *viz.* the 1st, 3d, and 8th, not only, as might be expected, several and some of them important readings in which it varies from the MSS. but also considerable omissions. In the 3rd canto, the Atheist's speech is curtailed of the enumeration of sectarian differences, on which the argument of endless uncertainty is grounded; while in the 8th, of 140 couplets not fewer than 63 are wanting: thus the Shaiva's speech in this act appears to consist of *three* instead of thirty-four, as in the original poem! In a good MS. copy of the work belonging to an eminent Sanscrit scholar, with which we have collated the three cantos of the Rájá's edition, besides variations in almost all the headings, not fewer than 52 various readings in the 2nd book, 55 in the 3rd and 104 in the 8th, a total of 211, have been found, the absence of many of them of great moment, forming a large aggregate of materials towards a correct exhibition and just understanding of the original poem. The deficiencies and inaccuracy of the Rájá's text are, however, readily accounted for from the unstated *fact* of its being a *reprint* from an edition published from the press of Bishwánath Deb, in the year 1232, (A. D. 1826,) in the Bengálí character, accompanied with a Bengálí version by Rádhá Mohan Sen, in which are *precisely the same omissions*, as well of whole cantos as of single verses! Even the Rájá's English Introduction is a translation of the Bengálí one of Rádhá Mohan. The minute verbal agreements between the two editions also go to establish their connexion. This ought to have been stated, not only in fairness, but in order to put the European student acquainted with the Bengálí, in possession of an additional and important help towards understanding the Sanskrit original. We have collated both editions throughout, and have found that wherever the Bengálí edition varies from the MS. there the Rájá's edition precisely agrees with it; the only differences, a very few apparently conjectural readings only excepted, being orthographical or press corrections. The late Mr. Ward of Serampore has given an account of this poem in the 3rd volume of his "View of

the History, Literature, &c. of the Hindus," of which volume it forms the 11th chapter, and which the student ought by all means to compare with the present translation.

We now come to the English version itself, of which we regret not to be able to speak in very favourable terms; truth compels us to withhold from it our unmingled approbation. Intelligent and diligent the Rájá certainly has proved himself, and very laudably solicitous to build his own literary fame on works of intrinsic value and utility. Most of his publications are well selected, some of them well executed; it is to be regretted he does not secure for them a final revision from some one among his many literary English friends, by which while his own improvement would be progressive, the substantial value and usefulness of his translations would be so greatly enhanced, at the same time that his fame would be secured from the imputation of haste, negligence or inefficiency. The present work is, unfortunately, perhaps the least calculated by its correctness or elegance to extend the Rájá's reputation. The violations of English idiom are numerous and marked, such as care might readily have obviated or friendly revision removed. Much allowance should of course be made for one to whom our language is foreign and of peculiar difficulty; yet some of the Rájá's other works shew him to have acquired very considerable facility in English composition, as well as pretty general accuracy and purity. We suspect he has not thoroughly understood his original in the present instance, and has therefore failed in enabling others to understand it. In the use of the English articles and prepositions he often stumbles; and as the intelligence of a passage very much depends on the idiomatic employment of these little particles, too much attention cannot be paid to them. We should venture to recommend a close study of this part of English speech to the Mahá Rájá; meanwhile our duty as well to him as to the public, is to notice the defects of the work before us, both with the view of inducing *him* to employ more care in his subsequent labours for the good of *his* countrymen, and in order to put *ours* on their guard, lest they should form an erroneous notion of Chiranjíva from this exhibition of his drama.

We note for observation, that the present translation exhibits 1st, a grievous want of closeness to the sense of his original. Thus in the Shaiva's salutation, in p. 3,

वसुधाकामधिनस्य दैवतमयाः कुर्वन्नि सृष्टादिकं ॥

शोऽयन्नामवतादिराक्षनिरपि वारुं जगत् सृष्टतिः ।

श्यायन् खं ह्यमेव सर्वजगती द्विधाकरः सृष्टरः MS. जगती ॥

is thus rendered: "May *he* by whose authoritative command *deities* are created, protected, and destroyed; he who though he *be* incorporeal, yet for the salvation of *his* people became corporeal; even he whose *only reflection* is his own

glorious self, and who enlightens the world, preserve your life from danger." The literal version would be, "May Shiva, by whose command the (inferior) deities perform the operations of creation, &c. and who though without form, for the rescue of the world assumed form, contemplating himself, himself alone, instructing all world, embrace (or aid) you!" the sense and propriety are alike violated in Káli Krishna's rendering. Again, ब्रह्माविष्णुमहाः "with mind intently contemplating, fixed upon, or absorbed in Brahma (or the universal essence)," is rendered by a strange oversight or misapprehension, whom "Brahmá constantly contemplates!" The whole passage in which this occurs is inaccurate and ill constructed.

But 2ndly, there are interpolations of words and phrases that dilute and often pervert the sense. Thus in p. 8,

याताविष्णोः सुवनाम्बरादौ समस्तमोक्षैक निरक्षयेताः ।

सङ्गाम् परिवाप्तुमयं पुरस्तात् काषायवासाः समुपैति दृष्टो ॥

i. e. "This ascetic, embarked on the vast ocean of the world with a mind entirely regardless of all *sensual* enjoyments, comes forward for, i. e. to assist, our salvation, clothed in dyed garments"—is rendered "having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sackcloth for our sakes (!) and approaching the righteous governor begins," &c. This species of mingled exaggeration and misapprehension is very frequent. The benediction following is a still grosser instance of the same kind,

ब्रह्मैतच्छान्तेनकल्पे दिवपतेर्वापिब्रह्मासमानं ब्रह्माह्वयमित्यं स्वस्वस्वति
वद्वान्तः सर्वैरेव विद्यामानन्दरूपं विमलमविहितं सर्वमस्य द्वितीयं तित्तं
चापेत्यमावां सकलतु सकला तद्भवान् स हर्यं ॥

i. e. "May you speedily, never more the subject of worldly illusion, account as yourself, that Being who is without a second (i. e. singly or alone, *the only one*), all-pervading, unknown, untouched with impurity; who is intelligence and felicity, but through ignorance of whom, all mortals habituate themselves to distinctions of I and thou and he, (i. e. to individualization of things and persons,) in whose light these three worlds exist like the rays of the sun sparkling on the waters, i. e. a mere reflexion of his brightness." This beautiful passage is thus obscured by mistranslation and weakened by interpolation:—"May your mind be free from illusions, and become *duly enlightened by ready understanding*—may you have a right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the one God, whose sun-like spirit (!) floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown and yet the all-present, is forgotten."

3rdly. Many passages are absolutely unintelligible, e. g. p. 9. "May your glory be ever preserved by the goodness of that

being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority." We defy the most inventive imagination to attach a meaning to this. Ward, by double grammatical oversight, renders it:—"May nature, unaffected by spirit as the water-lily by the water, by whom, beginning with greatness, the universe was made, prosper them!" It should be, "May plastic nature, (*i. e.* passive matter) the subservient cause (or agent) of spirit (the *active* power in creation), which is unaffected by it, (being immaterial and all-pure) as the lotus leaf by the drop of water that trembles on its surface, but enters not its substance,—may *she* ever increase your (already) exalted greatness!"

So p. 21, "free-will is a mark of the best conscience!" The atheist says, "not to injure (anything living) is the highest virtue." So, "freedom is sure independence, and living upon dainty vic-tuals is the only enjoyment of eternal tranquillity:" an unmeaning tautology and verbose perversion of an easy atheistical tenet, "freedom from controul is beatitude, and to indulge the palate heaven." Sometimes the sentiment is even inverted; as in p. 28. "The world has not surely been created free of vice and virtue by an all-wise ruler, for we rational beings are subject both to pain and pleasure; but as God is neither wrathful nor malicious towards any of his creatures, &c." which would intimate not merely indifference to moral character in the Creator, but *his* equal causation of both. The original says, "How can the Divine Being, but in *consequence* of their virtue or vice respectively, (*i. e.* in either a prior or subsequent birth), have formed all the creatures who are here afflicted with pain and pleasure severally? for in the Creator, who regards his creation with impartiality, there is neither (causeless) anger nor ill-will."

4thly. Another observation we must make upon the grotesque application of the Greek and Roman nomenclature to the Hindu deities; as in p. 11; "the Jyotis-verta (Jyotir-vettá), or astronomer and astrologer, enters: To him," says the courtier, introducing him, "are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past and the future;" more correctly thus: "This astrologer," says he, "is versed in the science of all times, far-seeing into the certain, the contingent and the matter of fact, knowing the various events past, present, and future; almost omniscient, of perfect intelligence." His benediction is thus pedantically conceived:—Enumerating the nine planets according to the Hindu system, he says: "May the sun confer on you the dignity of heroism; may the moon fulfil all your desires; may the planet Mars prosper your health; and Mercury increase your understanding; and Jupiter redouble your eloquence; and Venus impart to you the knowledge of poesy; and Saturn remove all evils from your destiny: on the other hand, may Ráhu (the ascending node), cause

gloom to cover and overwhelm all your enemies, and Ketu (the descending node), grant that victory may ever attend your royal standard !” Besides the odd and incongruous association, much of the real point of the application is wholly lost, depending altogether as it does, on the *Hindu* appellatives ; on each of which a verbal pun is contained in the blessing severally invoked, but which it is not possible to preserve in translation ; some inkling of which, however, may be gathered from the *native* names of the planets, none whatever from the western mythologico-astronomical terms : *e. g.* from *शुक्रः* *Shurah*, or the sun, is invoked *शुक्रपदं* *Shúrapadang*, *bravery* ; from *मङ्गलः* *mangalah*, *सम्मङ्गलं* *sammangalam*, or *blessing* ; from *बोधनः* *bodhanah*, *बोधि* *bodhang*, *wisdom*, &c. The *Hindu* hebdomadal phraseology, therefore, not the *Romans* should have been employed. Besides, the mythological rulers of the planets in the *Hindu* and *Grecian* systems, are not the same characters. Thus the fifth planetary day is that of *Váchaspati* or *Vrihaspati*, the *preceptor of the gods* and president of eloquence, a very different personage from the western *Jupiter* ; so that when the astronomer says, “ *May Jupiter* redouble your eloquence,” the notions so coupled are altogether incompatible. “ *May the God of eloquence* render your words fluent,” conveys a very suitable benediction. With similar impropriety and *negligence*, the *Hindu* philosopher, in p. 38, talks of *Krishna* *his own God*, as “ a *heathen deity*,” just as a *Christian* might do. In the speech of the *Hariharádwaitabádí*, *i. e.* of the sectarist who considers as *one individual* both *Shiva* and *Vishnu*, there is a singular selection of epithets applied, either to both deities separately with the same meaning, or to each in different meanings. The *Rájá* gives each word in the *double* application, yet fails to express the intention justly, both from defect of rendering and the use of disjunctives : while *Ward* gives only a *single* version of each epithet. The exact rendering might be somewhat in the following style : “ *May that deity*, whether he be called *Krishna* or *Shankara* (*i. e.* *Vishnu* or *Shiva*), whose mind (said of both) is ever intent on the contemplation of *Brahma* (the universal spirit) ; who is the beloved of *Lakshmi*, *i. e.* *Vishnu*, (or) delighting in the lotus, *i. e.* *Shiva*, void of occasion of grief, (of either,) dwelling on the water, *i. e.* *Vishnu*, (or) bearing water on his head, *i. e.* *Shiva*, as *ब्रह्मचरी*, omnipresent, (of either,) smeared with cow-ashes, *i. e.* *Shiva*, (or) possessed of the eight powers, *i. e.* *Vishnu*, dwelling in the eminent *Himálaya*, chief of mountains, *i. e.* *Shiva*, or upholding mount *Govardhana* (to shelter the *Gopinis* from the rain), *i. e.* *Vishnu* in the character of *Krishna* ; the beloved of *Párvatí*, *i. e.* *Shiva*, (or) of *Lakshmi*, the fearless, *i. e.* *Vishnu* ; bearing the serpent *Ananta* as his diadem, *i. e.* *Shiva*, (or) reposing on the serpent, *i. e.* *Vishnu* ; whose vehicle is the most excellent of birds, (or *Garura*.) *i. e.* *Vishnu*, or who rides on the bull, *i. e.* *Shiva*, and the sole source of joy to the three worlds, (of

either) may *hedwell* ever in thy breast !” Theseveral etymologies are curious, some of them obscure, perhaps forced, but exactly in keeping with the character of the Hindu poetical style and phraseology.

We have thus discharged our duty on the present occasion, and shall conclude by observing that the *entire* work of Chiranjiva, though not equal throughout, nor remarkable for a display of talent either in the thought or diction, is yet peculiarly valuable as bringing into a small bird’s-eye view, as it were, some of the prominent peculiarities of the various sects of Hinduism both in theology and philosophy: it will eminently serve also to expose the weakness of reasoning by which the whole are attempted to be supported, and above all the innate viciousness of the entire systems here represented. The votarist of one God is the keenest satyrist of another. “What,” says the disciple of Ráma, smiling, “Do you prove the superiority of Krishna from his pre-eminence in debauchery?” “Why,” replies the worshipper of Krishna, “that very pre-eminence in licentious indulgence is predicable of Ráma as well.” Rám and Krishna are pitted one against the other, and both equally seen to be unworthy, not only of *divine* homage, but of respect and love as mortals, indulging in every vice and practising every cruelty and excess. So the rival votaries of Shiva and Vishnu contend: “It is not the mere name,” says the Vaishnava, “that proves the god; but all the Vedas and Puráns attest the deity of Vishnu: behold your Shiva, livid with ashes from the pyres of the dead, decked with a necklace of skulls and other bones, and the circling snake, dancing along amid ghosts and body-sprites, and malignant demons, in the fashion of a madman, naked, with dishevelled hair, monster-eyed, (i. e. with three eyes, the third in the forehead :) with blazing brow and red with fiery crest; how should so deformed and inauspicious a being as this confer blessings on his worshippers? I have ever heard that the worshipper resembles him to whose worship he is devoted: shew me then that one may not become a demon by the worship of Shiva? By such costume and such doings, he is declared to have been so highly advanced as to have obtained the name of Maheshwara or Supreme Lord, but how should he have acquired real deity?” On the other hand, the Shaiva retorts on the Vaishnava, the superiority of Shiva; till at length both are silenced by a Pandit, who asserts them both to be one and the same being! Alas! poor heathenism,—such are thy gods; and such, feeble but proud *reason*, such are *thy* discoveries! Blessed be God ‘who caused the light to shine out of darkness,’ and who has revealed himself to us, poor benighted mortals, in the pure and blessed gospel of his Son. May Shaiva and Vaishnava, the worshipper of Ráma and of Krishna, Shákta and Vedantist, alike soon ‘in His light see light,’ and arise from the moral and spiritual death of sin, to life, and purity, and eternal glory!

HAVARENsis.

Missionary and Religious Intelligence.

CALCUTTA.

I.—THE BENGAL AUXILIARY MISSIONARY SOCIETY.

In the January number of the *OBSERVER*, we inserted a short notice of the Anniversary Meeting of this excellent institution, held in the Union Chapel on the 3rd of December. Since then we have been favoured with a copy of the Report for the last year, and as many of the readers of the *OBSERVER* may not have an opportunity of seeing it, and yet, feeling deeply interested in every thing connected with the propagation of the Gospel in this country, may wish to ascertain the nature of its contents, we shall endeavour to gratify their wishes by presenting a few extracts from its pages.

The Report opens with observations on the diversified methods God has been pleased to adopt for the accomplishment of his purposes of mercy towards a guilty world, observing that in some cases, national moral revolutions have been the *work of ages*, while in others they have been effected at once, but not without much preparatory work, by which knowledge has been diffused, prejudices overcome, and the people prepared for the transition when "a nation has been born in a day." Such, it is supposed, is the method by which this country will be brought to own the authority of the Lord Jesus Christ, and hence the success of Missionary operations is not to be estimated so much by the number of conversions effected by them, as by their efficiency as means to bring about, in due time, that great moral change contemplated.

"In order to assist in accomplishing this important purpose," say the Committee, "all the available means of this Society have been employed during the past year; and considering the very limited number of the active agents of the Society, and the multiplicity of their engagements, as much perhaps has been done as could reasonably be expected. The Gospel has been preached regularly in the different languages of the country, and many thousands have had an opportunity of hearing the delightful declaration that 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' Portions of the sacred scriptures and large numbers of religious tracts have been circulated. The rising generation has been instructed, and in order to prepare duly qualified Native Catechists and Preachers, a Seminary has been established, in which Christian children alone are admitted.

"How far these means have answered the desired end, the Report now to be laid before you will only in part declare. Their full effect will be revealed hereafter. Relying on the promises of God, the Agents of this Society have gone forth as the ambassadors of the Prince of Peace, and have entreated men to be reconciled unto God; and though at times faint and discouraged, they have returned mourning over the indifference manifested to their message, saying, 'Who hath believed our report, and to whom is the arm of the Lord revealed?'—yet at other times, their faith has been strengthened, and their expectations of success revived, by seeing the work of the Lord prospering in their hand."

The stations at which Missionary labours are conducted are *Calcutta*, *Kidderpur*, *Chinnurah*, and *Berhampur*; a short notice of *Banaras* is also given. The *Calcutta* station, which includes *Kristnapur*, is under the care of Mr. Gogerly, who writing of the Native Churches at both these places, observes:

"In these Churches, I have had much to try my patience and to exercise my faith. No one not fully acquainted with the character and habits of the lower orders of Hindus in Bengal, can possibly understand the difficulties with which the Missionary who aims at their spiritual welfare has to contend. Their apathy, indolence, and the want of all generous feeling, are beyond description great. A low selfishness, which looks only to the realizing a certain good at the present time, is the peculiar feature

in their character; and it is to be feared, that from this unworthy motive several have forsaken their caste, and whilst unchanged in heart, have called themselves Christians. Whilst such persons are a constant source of grief to the Missionary, they become stumbling-blocks in the way of the real but weak believer, and inflict a severe wound on the cause of Christianity amongst their heathen neighbours and friends.

"With much of this during the past year I have had to struggle, and I must acknowledge, that the effect which it has produced on my mind has been most distressing. Encouraging circumstances do, however, occur, and I am not without evidence that God is graciously owning my feeble efforts, and is raising up from among this people some who by their holy walk and conversation will shew forth the praises of Him who has called them out of darkness into marvellous light.

"Although several have offered themselves for Baptism, I have thought proper to keep them some time longer as Catechumens; therefore no adults have been admitted by this ordinance during the year into the Church. Two families at *Kristnapur* have relinquished caste, and regularly attend the means of grace; and they with many others stand as candidates for Baptism. I have been compelled to separate two persons from the communion of the Church, whilst some who were stated hearers have absented themselves. The villages have been visited regularly twice every week, either by myself or the native teacher, and we frequently go together. Mr. Lacroix also occasionally favours us with his assistance, either by accompanying us, or by going in my stead.

"In the Native Chapels at *Hátkhold*, *Tontoneah*, and *Bow Basar*, large and frequently overflowing congregations assemble, and generally conduct themselves with propriety. Tracts are always on these occasions distributed, and during the year, in this manner, some thousands have been put in circulation."

Respecting Itineracies, Mr. Gogerly adds:

"In the last cold season, accompanied by Mr. Lacroix, I again visited *Ságar Island* at the time of the annual bathing festival, and in connection with the Rev. Messrs. Mack and Leechman of *Serampore*, whom we met there, preached to numerous and attentive congregations; after which, we proceeded to *Kedgerree* and the adjacent places, where the distress occasioned by the inundation of May most prevailed. The misery we witnessed in this excursion is beyond all description. Through famine, the very features of many appeared to be altogether changed, and they scarcely seemed to belong to the family of man. Cold, naked and hungry, they flocked around us, and with shrivelled hands outstretched, faintly implored relief. At one time, upwards of 800 persons surrounded us, and they exhibited a scene of wretchedness and misery such as we never saw before. To these poor miserable creatures we distributed the alms of some of our friends, and gave them rice and other necessaries of life. To these gifts, we endeavoured as far as possible to add the consolations and advice of the Gospel. During this journey we distributed about 3000 Tracts."

The *Kidderpur* station comprehends also those of *Rámmákal Chok* and *Gangri*, and is under the superintendance of Messrs. Lacroix and Campbell. Of the Church at *Rámmákal Chok* they say:—

"It has been visited every Sabbath throughout the year, the ordinances regularly administered, and pastoral visits paid, as usual, in the villages during the week.—Six adults with their children, have been admitted by Baptism into the Church, and there has been a considerable accession of candidates; several Hindu families having forsaken heathenism and joined the congregation. Some individuals among these are hopeful characters, and by their punctuality in attending the means of grace, and their anxiety for Christian instruction, evince a sincerity not always witnessed in persons of this description."

Schools. The boys' Bengálí School formerly established in Calcutta has been relinquished. One at *Kristnapur* contains from 10 to 20 children. There are in Calcutta three girls' Schools, containing collectively 108 children. Connected with the *Kidderpur* station are five Schools, in which 260 boys attend, respecting whom the Report states:—

"The progress in the various branches taught is encouraging and satisfactory. The *English* school in particular, which has been recently recommenced at *Kidderpur* by Mr. Campbell, promises to be very useful. Although it has been but lately opened, the attendance already amounts to 50 pupils, principally respectable bráhma-*man* lads. The Missionaries look upon this circumstance as a decided proof of the decline of prejudice; for it is publicly known at *Kidderpur*, that the system of

education pursued, is on Christian principles, and that the books taught are of a religious character. The branches at present studied, are reading, writing, English grammar, arithmetic, geography, &c.

"In the Native Christian Boarding School, which is composed of the male children of the native converts belonging to our Churches and congregations, both English and Bengali are regularly taught; and the progress which the boys have made in the two languages, since last year, is very encouraging. The Missionaries cannot omit observing, in particular, with gratitude to God, the great improvement of the scholars in moral principles and religious habits. Separated from their parents, who have but recently emerged from idolatry, and kept apart from the society of the heathen, they furnish an incontrovertible proof of the commanding influence of a religious education. The Missionaries have reason to believe, also, that God has made some of the boys savingly acquainted with the power of divine truth; so that a hope may be indulged, that they will hereafter become teachers of others; and at all events, Christians far surpassing their fathers in moral feeling and intelligence. This institution has been in existence only about 14 months. The Missionaries earnestly recommend it to the notice and prayers of all who desire the moral and religious improvement of India; and who long to see the power of our holy religion experienced and displayed through the length and breadth of the land."

At *Chinsurah*, where Mr. Mundy resides, it is said,—

"A third school, for boys, has during the last year been added to the two previously in operation. The school-house (being in a very good situation for the purpose) would have been opened as a Chapel, had my health permitted; the progress of the boys is very pleasing, and the expense of the two schools previously existing is so far reduced, as to include the third without any additional outlay. The number of boys in attendance in the three schools is about 300. The attendance at the Free School is now comparatively small; but the progress of the boys in the English language and in general knowledge is very encouraging.

"A considerable number of pious soldiers from His Majesty's 44th Regiment attend at the Mission Chapel, and afford me much encouragement. In addition to the regular service on Sabbath mornings, a service for their benefit has been commenced on the Monday evenings, which is in general very well attended.

The Female Department of the Free School, conducted by Mrs. Mundy at her own house, (with the assistance of a European female, who teaches needle-work,) becomes increasingly interesting: there are now 24 on the books. The children evince a pleasing degree of attention, never seem so happy as when at school, and afford much encouragement in every respect.

"The Bengali Female School formerly at *Hughly* has been removed to *Chinsurah*: the number in attendance is from 21 to 25, and it affords more encouragement to perseverance than any female school previously established at this station; the expense is considerable, but it cannot be reduced without injury to its efficiency. Time only will prove whether the benefit will eventually be adequate to the sacrifice.

"A few inquirers from the villages occasionally visit me at my own house, and two or three also from the immediate neighbourhood who are intelligent, and of rather a superior order. They appear serious and in earnest in their inquiry after truth; but what the result of their inquiries will be time alone must determine."

After adverting to *Berhampur* and *Banaras*, the Report closes with the following observations:—

"In conclusion, your Committee feel emboldened to recommend the Society to the continued patronage of the Christian Public of India. It aims at the best interests of our fellow men, and if the command 'To love our neighbour as ourselves' is still binding upon us, the spiritual necessities of those, among whom Providence has cast our lot, but who are perishing for lack of knowledge, should certainly engage our attention, and call forth our most zealous exertions.

The Gospel of God's grace has been committed to us, and we, as stewards of this inestimable treasure, are bound to make it known far and near; and if we enter upon this work with a proper spirit, relying entirely on divine influence for success, God will graciously own our feeble endeavours, and reward us far above our deserts; but if we are remiss in this important duty, he will visit us with his disapprobation; for he has said, 'Them that honor me, I will honor; but they that despise me, shall be lightly esteemed.'"

2.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The services connected with the Anniversary Meeting of this Society, which was held on Thursday evening the 12th ultimo, in the Circular Road Chapel, were particularly interesting. The assembly was large,

composed of persons of different religious denominations, but apparently animated by the same spirit of love to the Redeemer's cause, and desire for its universal triumph in this Heathen land. And the speakers, and all who took a part in the proceedings of the evening, appeared to feel that they stood on consecrated ground, and were pleading for a cause common to all and dear to each. About half-past seven o'clock, Rev. T. Boaz of the *London Missionary Society*, took the chair, when part of a hymn having been sung, the Rev. W. Ewart, Missionary of the *Church of Scotland*, engaged in prayer. The chairman then opened the business of the meeting, and in order to excite the audience to a generous liberality in support of the Society, gave a spirit-stirring account of what he had lately witnessed among the Churches in England, where many feeling the weight of their obligations to the Lord Jesus Christ, had from principle and a deep sense of duty, contributed largely for the promotion of his cause, and in some instances consecrated their entire gains unto him who is the Lord of the whole earth.

The Secretary, Rev. J. Thomas, then read the Report, which afforded gratifying evidences of the progressive extension of the Redeemer's empire in this Heathen land; beside a considerable number of persons, who were said to have renounced caste, and ten or more candidates for baptism, eighteen Natives were stated to have been baptized, exclusive of an equal number at other stations unconnected with the Society. The funds, we regret to add, were said to be greatly embarrassed, and utterly inadequate to the efficient support of the various operations of the Society.

The resolutions were moved and seconded by Rev. Messrs. Lacroix, Yates, G. Pearce, Campbell, and Ellis, and by Messrs. Woollaston, Byrn, and Carey. Rev. W. Yates, in seconding the 2nd Resolution, which was worded with a respect to the deficiency of funds mentioned in the Report, urged in a powerful speech and by a variety of arguments, the duty of Christian liberality in generously supporting Missionary operations, dwelling particularly on the worth of the soul, the solemnity of its future destiny, its happiness or misery;—the example of Christ, and especially on the words of Christ, "It is more blessed to give than to receive," and in conclusion stating some illustrious instances which had come to his own knowledge, of persons acting up to the principle he had laid down, and experiencing the blessedness inseparably connected therewith. One of those persons, he observed, had resolved to devote the whole profits of his business for one year, to aid the Missionary cause, and as the result had presented the sum of £900 as an offering to the Lord. The Chairman, in putting the resolution to the meeting, again adverted to the example of British Christians, and proposed that it should be imitated on the present occasion in this country, stating at the same time that two individuals had just intimated that they would contribute ten rupees each, if 50 persons would do the same. To this call upon their liberality numbers responded, some gave their names and others their contributions; and the amount received will considerably relieve the funds of the Society, and enable the Committee in some degree to prosecute their useful and important labours. Altogether the meeting was one of a most interesting character, and furnished a lovely example of Christian union and benevolence.

3.—ARRIVAL OF MISSIONARIES.

We have only just room to announce the arrival during the past month of a reinforcement of Missionaries, from the United States. It includes, Rev. Mr. Wilson and Lady, Rev. Mr. Newton and Lady, and Miss Davis, sent out by the Western Missionary Society, and designed to strengthen the Mission of that body among the Shikhs; Rev. Mr. Brooks and Lady, who have come from England, by way of America, in order to join the

General Baptist Mission in Orissa; and Rev. Mr. Hall and Lady, from the American Board of Foreign Missions, and intended to reinforce the operations of that Society in Ceylon. May God grant great success to the future labours of these his servants!

BANGALORE.

EXAMINATION OF THE WESLEYAN MISSION ENGLISH SCHOOL.

[Communicated in a letter from the Rev. T. Hodson.]¹

"An examination of the above-mentioned School took place in the Wesleyan Chapel on Wednesday Evening last, December 10th; but before I give you any account of the examination, it may not be uninteresting for you to know the history of its rise and progress, and the plan on which it is conducted. About 10 months ago, a few young men who knew something of the English language applied to me for information on certain subjects which they could not obtain in the common elementary Schools. I complied with their request, and they attended regularly every day at the time appointed: and either their improvement or their advantages soon stimulated other youths to make the same application; which was of course granted: in this manner I had soon sixteen or seventeen interesting young men, whose demands on my time were more urgent than I could gratify. I therefore proposed to them and to their parents that they should contribute something monthly, and hire a master or masters, and establish a good English School; at the same time I engaged to take the superintendance, and to continue my gratuitous services as usual. They called a meeting of the Native inhabitants, which assembled in the Mission House; we formed them into a Committee, appointed a Treasurer, a Secretary, &c. most of those who were present approved the plan, and put down their names as subscribers; so that in a few days we had a small fund, to commence the School with. At present there are *forty-five* boys, for whom we have two teachers constantly employed, besides my superintendance. The plan on which the school is conducted is precisely the same as Mr. Duff's, and as it is in the Mission compound, and only a few yards from my study door, I can without much trouble exercise a continual supervision. Up to this time the Native subscribers have defrayed all expenses, and no objection has ever been raised to the introduction of the Scriptures or to any Christian books. Thus it began, and thus it has continued up to the present time; and their examination was a proof that labour had not been bestowed in vain.

"At the time appointed (half-past 6 o'clock) the Wesleyan Chapel at Bangalore was well filled, partly with Europeans and partly with Natives. The lower classes need no description, they were similar to the lower classes of all English Schools, and acted on a similar plan; they spelled, read, translated, parsed common words, and answered a variety of simple questions. The first class containing 16 or 18 boys was the most interesting, and their examination occupied the greater part of the time; they read a portion of the New Testament, answered a variety of questions on the Journeys of St. Paul; they readily referred to the towns he visited, and mentioned the circumstances which occurred. They were then examined in a portion of history of England, ancient history, grammar, catechism; on the being and attributes of God; and concluded with a problem or two on the globes. Six or seven maps drawn by some of the senior boys were exhibited, which were very much admired, not only by the natives, who had never seen such things before, but also by the English ladies and gentlemen, who were well qualified to judge of their merits. The examination concluded about eight o'clock; and the company departed, evidently pleased with what they had seen and heard. I sincerely hope that this is only the beginning of good things: and that the young men instructed in the school, will become wise unto salvation."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1835.

| Day of the Month. | Minimum Temperature observed at Sunrise. | | | | | Maximum Pressure observed at 9h. 50m. | | | | | Observations made at Apparent Noon. | | | | | Max. Temp. and Dryness, observed at 2h. 40m. | | | | | Minimum Pressure observed at 4h. 0m. | | | | | Observations made at Sunset. | | | | |
|-------------------|------------------------------------------|-------------------------|-------------|----------------------|------------------|---------------------------------------|-------------------------|-------------|----------------------|------------------|-------------------------------------|-------------------------|-------------|----------------------|------------------|----------------------------------------------|-------------------------|-------------|----------------------|------------------|--------------------------------------|-------------------------|-------------|----------------------|------------------|------------------------------|-------------------------|-------------|----------------------|------------------|
| | Observed Height of the Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom. | Temper. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. |
| 1 | 30,036 | 58,4 | 56,4 | 56,7 | N. W. | 088 | 65,7 | 65,5 | 63,1 | N. W. | 038 | 68,6 | 71,8 | 68 | N. W. | 998 | 71,5 | 76 | 71,3 | N. W. | 980 | 71,4 | 75 | 70,5 | N. W. | 982 | 69,8 | 72 | 69,7 | N. W. |
| 2 | 29,952 | 58 | 56,5 | 56,8 | N. W. | 008 | 65 | 65,2 | 62,7 | N. W. | 974 | 67 | 71 | 67,3 | N. W. | 930 | 70,2 | 74,8 | 70,6 | N. W. | 924 | 70,4 | 74,3 | 70,3 | N. W. | 936 | 69,2 | 71,6 | 69,5 | CM. |
| 3 | 966 | 58,3 | 56,5 | 56,6 | W. | 032 | 64,5 | 65,7 | 63,2 | W. N. W. | 014 | 66,2 | 72 | 68,8 | S. W. W. | 960 | 68,6 | 76 | 70,3 | N. W. | 956 | 69 | 75 | 70,3 | N. W. | 962 | 68 | 72,4 | 69,7 | N. W. |
| 4 | 940 | 59,8 | 58,3 | 58,7 | S. | 980 | 65,8 | 67,8 | 65,2 | S. W. | 946 | 68,2 | 76,5 | 72,3 | S. W. W. | 896 | 71 | 79,5 | 77 | S. W. | 890 | 70,7 | 78,4 | 76 | W. | 898 | 69,6 | 76,6 | 74,8 | CM. |
| 5 | 942 | 58,7 | 57,8 | 58 | N. | 994 | 68,2 | 70 | 66,8 | N. W. | 962 | 69,8 | 74,3 | 70 | W. | 930 | 70,4 | 77,1 | 72,1 | W. | 928 | 69,8 | 75,9 | 71,5 | W. | 928 | 68,5 | 72 | 70,3 | N. W. |
| 6 | 30,072 | 61,4 | 59 | 57,5 | N. | 146 | 65,1 | 66 | 63 | N. | 116 | 66,6 | 68,7 | 64,7 | N. W. | 058 | 67,7 | 71,3 | 67,1 | W. | 046 | 68 | 70,2 | 66,8 | N. | 064 | 67,5 | 67,4 | 65 | N. |
| 7 | 106 | 55,2 | 53,4 | 53 | N. W. | 174 | 61 | 61,7 | 58 | N. | 154 | 62,6 | 65,2 | 61,5 | N. W. | 112 | 63,5 | 66,8 | 63,5 | W. | 108 | 64 | 67,2 | 63,7 | N. W. | 112 | 62,7 | 63,8 | 62,3 | CM. |
| 8 | 110 | 53 | 50 | 50,5 | CM. | 174 | 59,3 | 61 | 58 | W. | 158 | 62,2 | 66,1 | 63 | W. | 148 | 64 | 69,2 | 65,2 | W. | 124 | 64,3 | 69,6 | 66 | W. | 128 | 62,9 | 65,3 | 64,9 | ACM. |
| 9 | 114 | 52,9 | 51 | 51 | N. | 166 | 59 | 64 | 56,8 | N. W. | 140 | 62,2 | 66,5 | 63,5 | N. W. | 090 | 63,9 | 70,5 | 66,1 | N. W. | 060 | 63,5 | 69,8 | 66,5 | N. W. | 074 | 63,7 | 65 | 64,7 | N. W. |
| 10 | ... | ... | ... | ... | ... | 168 | 59 | 64,5 | 61,1 | S. E. | 152 | 61,2 | 70 | 67 | N. W. | 100 | 63 | 72,2 | 63,3 | S. W. | 086 | 63,2 | 72 | 67,9 | W. | 094 | 63,6 | 66,6 | 66 | W. |
| 11 | 096 | 53 | 51,7 | 51,4 | N. | 158 | 60,8 | 66,5 | 64,5 | N. E. | 122 | 62,4 | 70,5 | 63,6 | N. W. | 070 | 64,8 | 73,1 | 70,2 | W. | 052 | 65,1 | 72,5 | 69,5 | W. | 060 | 65 | 67,5 | 67 | W. |
| 12 | 084 | 52,2 | 50,5 | 51 | CM. | 100 | 60 | 63,5 | 61,5 | N. | 066 | 62,2 | 70,8 | 68 | S. W. | 002 | 64,1 | 73,5 | 69,8 | S. W. | 986 | 64,3 | 73 | 69,8 | S. W. | 986 | 64 | 68,7 | 67,5 | ACM. |
| 13 | 29,962 | 53,5 | 52,1 | 52,1 | S. | 018 | 65 | 73 | 70,2 | S. U. | 978 | 68 | 80,3 | 74,4 | st. S. | 932 | 70 | 81 | 76 | S. | 922 | 70,3 | 79 | 75,6 | S. | 930 | 69,4 | 74,2 | 73,2 | S. E. |
| 14 | 30,036 | 53,2 | 51,2 | 51 | N. | 098 | 64,8 | 66,3 | 64 | N. | 076 | 67,5 | 72,5 | 69,3 | N. | 048 | 66,2 | 73,1 | 69,6 | N. W. | 040 | 66,5 | 73,1 | 69,5 | N. W. | 050 | 65,2 | 69,7 | 66,7 | DO. |
| 15 | 084 | 52,9 | 51,2 | 51,1 | N. | 134 | 63,4 | 66,8 | 62,9 | N. | 102 | 65 | 71,2 | 67,3 | N. | 048 | 66,2 | 73,1 | 69,6 | N. W. | 040 | 66,5 | 73,1 | 69,5 | N. W. | 050 | 65,2 | 69,7 | 66,7 | DO. |
| 16 | 054 | 53,2 | 51,5 | 50,8 | CM. | 114 | 61 | 64,6 | 62,2 | N. | 082 | 64 | 69,8 | 66,8 | W. | 040 | 65,5 | 72,5 | 68,4 | W. | 028 | 66,3 | 73 | 68,3 | W. N. W. | 034 | 65,3 | 68,6 | 66,8 | DO. |
| 17 | 030 | 53,4 | 52,3 | 51,7 | CM. | 084 | 61,7 | 67,2 | 64 | E. | 062 | 64 | 69,9 | 69,3 | W. | 046 | 69 | 78 | 75,6 | N. W. | 042 | 69,6 | 78 | 75,6 | N. W. | 054 | 69 | 75,4 | 74,2 | CM. |
| 18 | 040 | 58,8 | 56,6 | 56,7 | E. | 112 | 62,9 | 68,8 | 67,7 | E. | 084 | 65,7 | 74,3 | 72,1 | E. | 046 | 69 | 78 | 75,6 | N. W. | 068 | 70,8 | 78,6 | 75,7 | N. | 070 | 70,5 | 76 | 74 | N. |
| 19 | 076 | 62,1 | 60,5 | 61 | E. | 134 | 66,3 | 71,5 | 69,7 | S. E. | 106 | 69,5 | 78,2 | 75,6 | N. W. | 086 | 70,5 | 89,5 | 75,5 | N. W. | 068 | 70,8 | 78,6 | 75,7 | N. | 070 | 70,5 | 76 | 74 | N. |
| 20 | 080 | 61,6 | 60,8 | 61,4 | CM. | 144 | 65,9 | 69,4 | 68,3 | N. E. | 120 | 69,1 | 74,3 | 73,7 | S. E. | 042 | 69,9 | 78,2 | 75,8 | S. E. | 030 | 71,3 | 78 | 76 | N. E. | 028 | 71,2 | 75,7 | 73 | N. E. |
| 21 | 032 | 64,6 | 62,8 | 63,8 | N. E. | 090 | 69,7 | 74 | 72,3 | E. | 054 | 71,3 | 77,9 | 76 | N. E. | 014 | 73,2 | 81 | 77 | S. E. | 010 | 73,2 | 79,8 | 76,2 | S. E. | 014 | 72,8 | 75 | 72,8 | S. E. |
| 22 | 090 | 66,5 | 64 | 64,7 | N. E. | 170 | 70 | 73,4 | 72,6 | N. E. | 146 | 71,8 | 74,3 | 72,3 | W. | 116 | 73,7 | 75,5 | 72,4 | N. | 116 | 73 | 75,4 | 70,4 | N. | 116 | 73 | 75,4 | 70,4 | N. |
| 23 | 200 | 61,3 | 58,5 | 56,5 | N. W. | 276 | 63,4 | 63,4 | 59,7 | N. W. | 242 | 66,4 | 69,8 | 62,3 | N. E. | 174 | 69,4 | 73,2 | 64,5 | N. | 174 | 69,6 | 73 | 65 | N. | 190 | 68,4 | 70 | 64,2 | N. W. |
| 24 | 210 | 63,7 | 51,2 | 49,8 | N. | 282 | 60,4 | 61,3 | 55,8 | N. | 244 | 64 | 66 | 62,2 | N. | 180 | 66,4 | 70,6 | 63 | N. | 164 | 66,7 | 70,5 | 64 | N. E. | 176 | 66,8 | 67,3 | 60,5 | N. W. |
| 25 | 182 | 54 | 52,4 | 52 | N. | 224 | 60,7 | 62,7 | 60,7 | N. W. | 190 | 63 | 67,3 | 66 | N. W. | 150 | 65,2 | 71,5 | 64,2 | N. W. | 142 | 65,7 | 71 | 62 | N. | 170 | 65,8 | 69 | 67,2 | N. W. |
| 26 | 228 | 54 | 51,3 | 51 | N. | 312 | 62,3 | 66,6 | 63 | N. | 268 | 65,3 | 72,1 | 67,5 | N. | 204 | 66,8 | 75,2 | 70 | N. E. | 192 | 67,4 | 75 | 70,3 | N. | 200 | 66,7 | 71,7 | 68,4 | N. |
| 27 | 216 | 53,4 | 52 | 51,4 | N. | 280 | 62,7 | 69,4 | 64,5 | N. E. | 266 | 68,2 | 74 | 69,7 | N. | 204 | 67,8 | 77,6 | 71,7 | N. | 180 | 67,8 | 77,3 | 72,4 | N. | 196 | 66,8 | 73 | 71,8 | S. W. |
| 28 | 180 | 56,8 | 54,4 | 53,5 | W. | 228 | 63,9 | 67 | 64 | N. | 198 | 67 | 75,6 | 70,2 | N. | 152 | 68,8 | 79 | 73 | N. | 144 | 69,3 | 78,6 | 71,7 | N. W. | 146 | 68,2 | 74,5 | 70,4 | W. |
| 29 | 144 | 57 | 55,9 | 53,8 | N. | 224 | 65 | 69 | 65,3 | N. W. | 198 | 68,6 | 76 | 68 | N. W. | 122 | 73,2 | 80 | 72 | N. W. | 108 | 74,2 | 79,2 | 69,8 | N. W. | 118 | 70,6 | 74,4 | 69,5 | N. W. |
| 30 | 140 | 57,7 | 56 | 54,2 | A. C. M. | 200 | 64 | 68 | 64,2 | W. N. W. | 182 | 68,2 | 74 | 66,2 | N. W. | 110 | 70,5 | 80,3 | 72,2 | W. N. W. | 114 | 71 | 77,8 | 72,2 | N. W. | 120 | 69,7 | 74,2 | 71 | N. W. |
| 31 | 122 | 55,3 | 53,4 | 51,6 | N. W. | ... | ... | ... | ... | ... | 196 | 68,7 | 75 | 69,5 | N. | 150 | 71,3 | 78,7 | 72,5 | N. | 144 | 72,2 | 78,5 | 72,8 | N. | 152 | 69,8 | 73,2 | 71,8 | N. |