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THE
CALCUTTA
CHRISTIAN OBSERVER.



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1835.

THE
CALCUTTA CHRISTIAN OBSERVER.

April, 1835.

I.—*A Visit to the Sacred Reservoir of the Sikhs.*

AMRITSR is the Sikh Jerusalem ; and its cistern possesses as much inherent holiness in the eyes of a Sikh, as ever was associated with the temple on Mount Zion in the mind of the Jewish worshipper. The sacred reservoir was enlarged, if not founded, by Rám Dás, one of the ten Gurus or authoritative teachers, about the year 1575. Prior to that time, the town was called *Chák*, and it is said, the Hindus were accustomed to perform religious ablutions in the tank, which is now so celebrated. Its present name signifies "the water of immortality." It has been two or three times defiled and profaned by Mahamadan conquerors, who on one occasion committed the unpardonable offence of mingling the blood of some cows with its holy water—a crime, which the Sikhs afterwards punished by compelling the Musalmáns, in chains, to wash the foundations of some mosques at Láhor with the blood of hogs. Still this reservoir has ever been regarded with the utmost veneration. It is the place of greatest resort for Sikh pilgrims, and the number of its daily devotees is also very large. Rájás have vied with each other in the richness of their offerings for its decoration, and the number of learned Sikhs who constantly frequent the cloisters around its pavement, and the booths on the margin of its waters, to explain the sacred book, the *Granth*, is so great, as to diffuse almost a literary atmosphere in this place of peculiar devotion.

In the afternoon I went to pay my visit. Leaving a narrow street that was crowded with people, we turned up a dark narrow alley, and in a few minutes arrived at a kind of gloomy square or court. At one corner was a door, from which brick steps descended to the pavement around the water. Here, finding that it was necessary to leave one's shoes, and to enter in stockings, or else barefoot, I made some demur, and was on the point of turning back. The crowd that had been attracted by

the sight of a "Sáhib," was soon much increased by the delay; and the appearance of so many rough-looking men, armed with swords and daggers, and especially of several of those desperate fanatics, the *Akáthís*, was any thing but soothing. Being assured by several persons, that compliance with their usage was only politeness, not religious worship, I drew off my boots. Perhaps this was not right.

Descending by a few steps, we found ourselves standing at the one corner of a large square court, on a brick pavement, perhaps 20 feet wide, which extends along the four sides of the place. This pavement forms the *wharf*, so to speak, of the pool, above the surface of which it is elevated two or three feet. From the water this pavement separates a range of houses on each of the sides, which usually have open doors or windows facing the reservoir. Several trees are growing in this broad walk, chiefly of the *pípál* species, which add greatly, by their wide-spreading branches, to the devotional aspect of the place.

The reservoir, which imparts such holiness and celebrity to the place, is about 100 yards square, and is said to be 10 or 12 feet deep. It is supplied from the small canal which supplies water to the city, and which comes from the *Ráví*, some 30 or 40 miles distance. The water is of yellowish, but not muddy, appearance, and seems to be fresh and pure.

One of the most striking objects is a moderate-sized, but neat, temple, of two open stories, having the roof and greater part of its exterior walls covered over with rich gilding. It stands in the centre of the reservoir, and is connected with the pavement on the north side, by a causeway similar to the paving. It was erected by Ranjít Singh, and the effect of the contrast between the brilliant gilding of the temple, and the placid surface of the miniature lake around it, is worthy of all the fame of the *Mahá Rájá*.

At the south side, two lofty minarets, and an equally lofty tower, all removed a little back from the water, attract the eye by their elevation above the adjoining buildings. They also deserve notice as the most lofty structures in the city.

We are still at the place of entrance. The crowd was increased by a considerable number of rude and noisy boys, begging alms, and by a number of worshippers, who, having finished their devotions, we may suppose were ready to "do the honors" of the place. Nearly all the men were armed, some of them very formidably. I noticed the faithful *jamadár* arranging the *sawárs* around, and placing himself close by me on the right; and every thing seemed to indicate, that such precautions might be very necessary, though the sight of them was not adapted to awaken much devotional feeling, at least towards the local deities. We walked along the pavement on the north side, going

towards the west. When we had reached the middle of this side, we found ourselves at a kind of open court, extending a short distance back from the pavement, at the further end of which stood a large and very rich temple to Guru Govind Singh, fronting the water.

On the pavement at the corner of this court, on the right, as you turn to view the temple, a lofty flag-staff stands, covered with gold cloth, and bearing at the top a large yellow banner. A similar, but a smaller flag, floats above the gilt temple in the midst of the reservoir.

The causeway to the temple in the water lies in a direct line from Govind's temple; and this part of the pavement seemed to be regarded as peculiarly holy, if an opinion may be formed from the reverent clasping of hands before the face by most of the company. Here is the entrance through an ordinary gateway to the causeway, leading to the Sikh holy of holies. I was strongly urged to go and see. But learning, that it is an invariable custom to make an offering of money at the Guru-ká Darbár, (the Guru's court,) to the Granth, I positively declined to go, being unwilling to afford any kind of countenance to such idolatry. The lower part of the temple is of open structure, contains the Granth, and several Gurus to explain it, and is the place where the worshippers make their offerings, covering the face with the hands, and sometimes prostrating themselves on the ground or floor.

While declining the importunate recommendations of the attendants to visit that temple, I made an inquiry about the water. One of the crowd took the occasion to tell me, that, if I would bathe in it, all my sins should be pardoned—a remark made very seriously, but to which it was unnecessary to reply, as it excited a general laugh among the company; thus evidencing greater indifference on their part, than I had been led to believe.

The rest of the north side and the west side require but few remarks. We saw numerous Gurus in the open rooms, whose professed employment is to explain the mysteries of their religious writings. But the larger part of those cloisters were unoccupied. About the middle of this pavement is a small, rough brick house, opening towards the water, and on the opposite side is a similar one, probably for the accommodation of persons bathing. The walk leads around these houses. A few men were sitting here and there on the pavement, making wooden combs, and one or two were selling wreaths of flowers and strings of beads.

On the south side a number of small booths, or sheds, are erected on the pavement at the edge of the fountain. They are mostly of very simple structure, and contain little more than

the small frame on which "Granth Sáhí" reposes in his numerous envelopes of cotton and silk fabrics. A Guru is always found sitting inside, or at the door of each of these booths. At the middle of this side is a booth or small building, very much superior to the others. It resembles in the interior a small chamber, ornamented with a profusion of the richest gilding, and is furnished with carpets and cushions in the richest style. It has the usual sacred volume, and attending priest.

Some of these Gurus have as fine countenances as I have ever seen; they would be deemed fine looking men in any country. But at the south-east corner was a very different personage. On an elevation of the ground, around a pípal tree, sat a naked fakír, counting his beads, while his eyes glistened from beneath the thick coating of ashes and cow-dung, with which his face and all his body was covered. He appeared to be a young man; it was painful to look at him, thus deceiving and deceived.

The east side corresponds to the west, and furnishes no additional remark.

When we had got about half way along this pavement, we were met by the thánadár of the city, and a company of guards, whose efforts secured comparative silence among the impudent beggar boys. They had been cheering me, every now and then, with boisterous merriment and clapping of the hands, while a blind beggar was amusing himself, and the crowd, at my expense, by asking alms in tones of mirth, and contriving to obstruct my way as much as my own guard would give him leave.

On returning to the corner, at which we entered, I directed a few rupees to be given to the beggars. The thánadár inquired with surprise, if no offering would be made to the Granth, and if those rupees might not be so appropriated. Repeating the direction already given, I left the place, and was not sorry to find myself again safely on the elephant. We were scarcely mounted, when an officer with a large party of sepoy's made his appearance, sent, as he said, by the sirdár, or governor of the city, to protect me, and to see that no person gave any trouble. I mention this incident, as well as some others already given, to show what the Sikhs themselves think concerning the spirit of many of the worshippers who frequent their most holy place. In making due acknowledgment of the sardár's attention, I added, on seeing a large crowd still around, that "the people had treated me with so much politeness, that I was happy not to have needed the services of the military"—a compliment which seemed to give general satisfaction. We then took our leave:

I would add, that I have not seen any religious place in India, not even excepting any of the religious places in Banáras, that seems to me so well adapted to impress the minds of the deluded worshippers with deep devotional feelings. Nor do I re-

collect any so pleasing in its whole appearance, nor in which there is so little to offend good taste. It is a place where a Christian would love to see temples to the living and true God, and where he would be delighted to observe the countenances of the crowds of worshippers reflecting love and Christian peace, instead of pharisaical and desperado-hauteur. The Lord hasten the time, when this shall be the kind of remark which the passing visiter will make of the reservoir at Amritsir, and of the people who resort there for religious worship!

C.

II.—*Objections to Temperance Societies.*

To the Editors of the Calcutta Christian Observer.

Sirs,

We can readily conjecture that the title of this article will tempt not a few to look into it. The many, there is reason to believe, will be pleased with any thing in the shape of arguments against such societies, and the few will wonder what possible objection there can be to institutions which have already done so much good, and which are thought to be so calculated to decrease an evil which has been destructive of the health and happiness of a vast number of mankind. Let both read on; and though they may probably not gain a new idea, they may possibly find the fleeting thoughts of their own minds embodied in a distinct form. The article will, for the most part, accord strictly with its title—*Objections to Temperance Societies.*

Temperance Societies, if we understand their object aright, are instituted for two purposes: the first, to endeavour, by the dispersion of tracts, and the employment of other lawful means, to impress upon mankind generally the baneful effects of drinking spirituous liquors, and the blessings of the opposite course; the second, to give to all men an opportunity of declaring their determination to abstain entirely from using the above-mentioned liquids, excepting for medical purposes.

Now, we have no quarrel with the first of these objects, and hardly any with the second. On the contrary, we think them, with an important limitation in the latter, most laudable. It is impossible, at this time of day, to call in question the horrible effects of drunkenness—to doubt of the almost entire want of necessity for the use of spirits, or the duty of all who profess to be the followers of Christ, or who lay claim to the feeling of philanthropy, to set an example of abstinence from such a destructive poison. Our only quarrel is with the way in which the Temperance Societies endeavour to accomplish the second of their objects. They call on men to subscribe a declaration of their determination of total abstinence. Now, it is to this subscription we object; and we do so on the following grounds:

1. By this subscription men are in danger of being deceived as to the nature of other sins. There are many evils besides that of intoxication, evils as hurtful in their nature, and which have been and are as awfully common. There are, for instance, the sins of adultery and fornication,—the sins of extravagance in dress, in furniture, and in equipage,—the sins of gambling and theatre-visiting,—and a variety of other things which have ruined the souls and bodies of tens of thousands. Why not, therefore, call for a public declaration against all of these? Why not form societies for the maintenance of purity, for the curbing of extravagance,

for the abolition of the card-table and the theatre, for the prevention of reading novels and romances, and for the discouragement of every thing which is known to be inimical to the welfare of men? Would there not be as much propriety in these as in the other? To us it seems there would; and would it sound worse, to call on men publicly to declare that they will not commit adultery or fornication, than to ask them to abstain from spirits? Is the one less hurtful than the other? We think not. Verily, we have, in the very limited circle in which we have moved, seen as many ruined in every respect by some of the above-mentioned vices as by drunkenness. We would, therefore, have every professing Christian and philanthropic man to abstain, not merely for his own sake, but for the sake of example, from every vice. We would have him pure in the flesh, as plain in externals as the quaker, and as far removed as Christ and the Apostles from all the vanities of earth; but we question whether he ought to make a public declaration, such as the Temperance Societies require, to abstain from any one vice in particular. This were, we think, to give to one sin a greater pre-eminence than to many others equally injurious; and were, perhaps, to be accessory to leading men to think lightly of all sin, excepting of that against which the subscription has been made. And ought this to be the case? Ought we not to hold all sin in abhorrence? Is it not as great an evil for a Christian woman to adorn herself "with brodered hair, or gold, or pearls, or costly array," as for a Christian man to take a moderate glass of spirits? Is it not as great a sin to sit in the assembly of play-actors, witnessing the profane play, or listening to the obscene song, as to have a place in the company of the drunkards? And is it not as hurtful to fill the mind with the nonsense of novels and romances, as to fill the body with a little of the intoxicating draught? Why, then, fix upon one vice, and not the others? But perhaps you will say, "one thing at a time; declarations against other evils will come by and by." And so they may; and we wish they would; but is there not in the mean time, a danger of leading men to think that there is evil in drunkenness—a thing by the way which hardly any one doubts—and no evil in many other things equally hurtful? We are not sure that there is not.

2. But the above rambling paragraph may, if you will, be considered as setting forth a reason unsound or foolish in itself. We ourselves are not disposed to lay any great stress on what may be considered the reasoning, but we are quite indisposed to the abating of an iota from the sentiments employed in the illustration. Let us, however, come to something in our view more substantial, and which will accord better with the title of the article. Our strongest objections to the public declaration required by Temperance Societies have reference to the positions in which many men are, in consequence of their resolutions, placed. First, we will suppose that a number of the members of a Methodist, an Independent, or a Baptist Church enrol themselves in a Temperance Society as at present constituted. One of them, by tasting spirits, but not to intoxication, abandons his resolution, and forthwith ceases to be a member. What in this case, will his brethren in Church fellowship do with him? Exclude him from the Church they cannot; for nothing less than intoxication will authorize them to take such a step as this. But how can they retain him, and, after such an occurrence, cherish the feeling of Christian love towards him? Must they not regard him as one who has given great cause to the drunkards and the world in general to blaspheme, and as one who has brought a disgrace on religion? We cannot see how they can think and feel otherwise; and yet they must commune with him at the table of the Lord. They may expel him from the Temperance Association; but they cannot from the Church. What an

anomaly is here! Is the Church-record less sacred than that of the Temperance Society? Now, we seriously ask, ought the members of such Churches to place themselves in such positions—positions in which they must regard a fellow-member as guilty of a great public scandal—as one with whom they cannot walk in an association of great moral importance to the world, and yet as one who is a disciple of their Lord, who has a claim upon their warmest love, and is in every way qualified to hold with them the most intimate and most sacred of all communions? We certainly think not: and we cannot help advising all the members of Churches to consider well all the bearings of this important point.

Again, we will suppose a minister of the Gospel to make the declaration required by Temperance Societies: and who ought to do so sooner than the preacher of righteousness? Minister though he be, yet is he but a frail and sinful man, and just as likely to break his resolution as the lowest member of his Church. Now, suppose he does so. We will not imagine that he becomes intoxicated. This would be to make him forfeit, for a time at least, his ministerial office. But he only puts the cup to his lips. And this is enough. The members of his Church, who had united with him in the abstinence resolve, erase his name from their rolls. He becomes exposed in the Church and in the world; his name is repudiated amongst men. The scorners open their mouth wide and laugh. They clap their hands and shout after him, "There goes a member of the Temperance Society." The drunkards hear the cry, and sit down, with greater zest, and with an easier conscience than ever, to their cups. The members of his Church partake of the disgrace. They cannot justly exclude him from the pulpit, for he was not, in his tasting, in the smallest degree intoxicated. Could they shut him out, the matter would be easily adjusted; but this they cannot do, and keep the law of God inviolable. What then follows? Perhaps they feel so acutely, that they cannot rally round him; or perhaps they are so offended, that they cannot do other than leave him: and thus the Church, which was the glory of its neighborhood, becomes a ruin, and the pieces lie scattered around, the triumph of the world and of hell. And of what, after all, was the poor man guilty? Of nothing that ought, in all fairness, to bring him into such dishonor; and certainly of nothing that will endanger his admission into the kingdom of God above—he only tasted of a drop of spirits. O ye ministers of the sanctuary, beware of the nature of your public resolves. Ye may, by not taking heed thereto, imprudently mar your usefulness, disgrace yourselves, injure, humanly speaking, the cause of Christ, and give to the enemy the most ample opportunity to blaspheme. Is there any thing exaggerated in all this? Is such a thing never likely to occur? Perhaps it has happened ere now. There is certainly nothing in the temperance resolution that acts with the charm of free-masonry. Many have already broken their vows; and many more may do so.

3. It may likewise be questioned, whether the resolution required by Temperance Societies will, in the end, diminish drunkenness. It will, no doubt, do this for a time; and it has already done so. But we all know the utter inefficacy of mere resolutions. Something more than a resolve is necessary to root out the wicked inclinations of the human heart. Human bonds will never, in the majority of cases, accomplish this. We must have divine grace to eradicate evil from the mind. But suppose the temperance resolution does operate as an open restraint, it may still be questioned whether men, without the grace of God, will not, in consequence, be driven into a situation worse than that they formerly occupied. Will they not be tempted to secret-drinking, and then to a system of prevarication, lies, and hypocrisy to conceal their misdoings? We are almost positive that this has already been the case. And is this

a position to be preferred? Do we not know that solitary drunkenness is a far more obstinate and deep-rooted evil than open drunkenness? The majority of men, who indulge in the latter vice, do so, not from the mere love of drinking, but from the united love of society and the cup. The secret-drunkard loves the draught for itself, and we believe, that if a history of drunkenness were written, it would inform us, that the solitary-drunkard is a man that is hardly ever cured, excepting by the grace of God—and even, by that with difficulty. Now, ought we to encourage the forming of a resolution, one tendency of which is, first, to tempt men to solitary-drinking, and, next, to lead them to become liars, prevaricators, and hypocrites? for these, if they commence secret-drinking, they certainly will be for a time. Every man has too great a regard for consistency, and for the opinions of the world, immediately to confess his evil deeds.

From what was said, at the commencement of this article, no one, we imagine, will suppose that we are enemies to the principle of temperance. No; God forbid. We have both seen and felt the awful effects of drinking spirits. And it is our deliberate opinion that, except in very special cases, they ought never to be tasted. What, then, the reader may perhaps say, would you wish to be done? Would you abolish Temperance Societies? No; we would abolish only the exacting of the public resolution. We would have Christians to unite in disseminating information respecting the consequences of drunkenness,—to set the example of abstinence,—to cease to traffic to any extent in such a pernicious drug, and to endeavour, by all means, to impress men with the utter uselessness, and the dangerous tendency and effects, of spirits. But we would have no man to put himself in the positions, nor to subject himself to the temptations, which, in our opinion, are likely to result from the public declaration.

We rejoice exceedingly in the good that has sprung from the dissemination of information by the Temperance Societies. The Church and the world are now more awake to the awful consequences of drunkenness than they ever were before. Professing Christians are, at this time, in many places, compelled, by public opinion alone, to abstain from, or to hide, the pernicious drug. And we trust that the day is not far distant when it will be almost as great a scandal to see on the tables of ministers, Missionaries, and other Christians, the brandy bottle, as to see the pack of cards, or the prostitute in their houses. Verily, the sound of 'a minister with a brandy bottle' is an ugly sound.

It is now, from the number of facts adduced, and from the number of medical testimonies given through the medium of the Temperance Societies' publications, in vain to plead, that the human constitution, in any country or climate, absolutely requires the use of ardent spirits. Assertions contradictory of these are, in ninety-nine cases out of a hundred, mere subterfuges, and are made only to conceal a real liking for the cup. Let any one accustomed to such potations really put the matter to a proof, by omitting his usual draughts for a month. He will no doubt feel that for a time he does subject himself to a trial. But let him persevere; and let him, if he feels the experiment very difficult, add prayer to his endeavours—and then let him honestly tell the result.

Nor would we have men to drink either malt liquor or wine on ordinary occasions. We have known some who were as often and as fully intoxicated from wine and beer, as ever they could be from spirits: and we have known others who began with beer only, and that on the ground of a necessity for health's sake, who have ultimately become brandy-drinkers, and drunkards to boot. There can be no doubt, but that there are constitutions which do require the nourishment and stimulus which a small quan-

truth of the Sanskrit aphorism, how shall any inferior intellect or diligence presume to have attained perfection !

Your obedient Servant,

Howrah, 10th March, 1835.

W. MORTON.

Bengali Proverbs, intended as a sequel to the volume reviewed in the Number of the Calcutta Christian Observer, for March 1834, and furnished by the same author.

1. পেটে খাইলে পিঠে নয় ।

When the stomach is fed, the back will bear.

This proverb is spoken to excuse the endurance of indignity for gain, or to justify toilsome labours for necessary support.

2. হাটের মাঝে ব্রহ্মজ্ঞান ।

What, talk of Divine knowledge in open market !

A dissuasion from the injudicious introduction of religious topics, or the offering of advice at unfavourable seasons, and when the minds of men are utterly indisposed to listen to it.

3. ভেড়ার গোরালে বাছুর মড়ল । OR আদাড় বনে শিয়াল বাহ ।
A calf may be chief in a pen of sheep. So—The jackal may be tiger in a ginger grove.

Both proverbs are a sneer upon an insignificant or incompetent person, boasting among inferior people, dependants, or those to whom he is a stranger, of his eminence or ability.

4. স্বর্গে গেলে ও টেকির ধানভাষা বৃতে না ।

Though one should rise to heaven, the pounding of corn would not cease.

Said by or in reference to persons who cannot hope to escape from toil and trouble by any change of place or situation ; they are inevitable.

5. চাষা জানে কি মদের স্বাদ ।

Knows the clown the taste of wine ?

An answer to a pert ignoramus, to one who reviles or depreciates what he understands not.

6. ভেঁট জানে কি আদার স্বাদ ।

Does the frog know the taste of ginger ?

গাদা জানে কি মধুস্বাদ ।

Does the ass relish the savour of honey ?

Both used in the same application as No. 5.

7. অসম্মানার্থীম জৈশ্বরজ্ঞান ।

The persuasion of a God is a matter of inference.

A reproof of one who refuses to believe, on rational grounds, what he has not himself seen—who rejects the reasonable evidence of honest testimony or legitimate argument.

8. ধান চাউল মাই আড়ি ভাগর ।

A huge basket without either paddy or rice (to put in it).

In ridicule of useless and disproportionate preparatives ; or of " much ado about nothing."

9. পুস্তবাদের পাসকড়ণ্ড ডান ।

Even the ash-heap of a good man is a choice spot.

Uttered in justification of continuing in a reputable service without much apparent inducement of gain or other worldly advantage.

10. বাচে ডান পাক দেয় মন্দ ।

She moves her steps well in the dance, but turns ungracefully.

A phrase used in finding fault with operations, &c., which are defective in some particular or other.

11. মূর্খ পণ্ডিত বিবাদে দড় ।

A fool is obstinate in dispute with a wise man.

A reflection on a self-conceited and pertinacious ignoramus.

12. ডালুকের হাতে খড়া ।

Put a spade in a bear's paw !

A sarcastic reflection on an incompetent person promoted to an office of importance, or one requiring ability and skill.

13. কুকুরের গেজে ধরে মদী পার ।

He lays hold of a dog's tail to cross the river !

Said of one who scruples not to use the aid of the ignoble, or employ mean expedients to effect his object or advance his interest.

14. চড়কে নাম নাম ।

This is like bawling out Rdm at the Charak.

(i. e. calling aloud on the name of a friend, lost in the crowd at the swinging festival, where one has no chance of being heard for the hubbub.)

Said of vain attempts to discourse amidst a tumult.

15. ছেঁচড় লোকের আঁচড় বড় ।

A shabby fellow gives a severe scratch : (Being ever-ready with his fist or his tongue).

Said of or to a low person who occasions much trouble or vexation.

16. বিড়াল সন্ন্যাসী ।

The cat's turned saint, (or devotee).

A sarcastic reflection on hypocritical devotion or interested pretences to religion, in order to make a gain of godliness ; like the cat who feigned abstinence from mouse-flesh, only to lay the fears of her timorous prey to sleep, the more readily to devour it.

17. উচিত কথায় বন্ধ বেগড়ে ।

The friend is marred by fit-speaking.

A lament over the effect of good counsel or just repro of, in depriving the adviser of the affection of his former friend, to whom it is unpalatable, the more so because needful.

18. চড়কে হাসি ।

'Tis laughter on the Charak swing ;

(On which the devotee, suspended by a hook passed into the flesh of his back, is whirled round as an act of religious penance or merit).
Said when external expressions of joy are used to disguise inward grief, vexation, or disappointment.

19. বা উঠতে এক বাঁদি।

Having the bunch of fruit without mounting the tree!

Alluding to the anticipation of gains without counting the cost, or "reckoning the chickens before they are hatched;" also applied to unexpected good luck, or gain unsought and untravailed for.

20. আশান বৈরাগী।

A grave-yard penitent!

Referring to one who has been brought by misfortune, or the apprehension of death, to a momentary wisdom, as speedily forgotten when his alarm subsides or the pressure is removed.

21. বাষে ছুঁতে আটাঁর যা।

Look for eighteen wounds if you touch a tiger!

Meaning that one has suffered, or may expect to suffer much in a difficult or hazardous undertaking.

22. মিছরীর চুক্রাও ডান।

The least crumb of sugar-candy is sweet.

Intending that small benefits and advantages enjoyed, or the least gifts and favours bestowed, are valuable and not to be despised.

23. দ্বাসের উপাসী কি পারণা সহিতে পারে যা।

Aye! he who has fasted a month, wont admit the feast at its close!

Spoken of one long accustomed to trouble, disappointment, or self-denial, to intimate the eagerness with which he hails a respite or enjoyment.

24. উকীর কামি কি ধুলে যায়।

Will tattooed marks disappear with washing?

Applied to an indelible disgrace, which is in vain attempted to be effaced by any subsequent efforts.

25. সাপের ঘরে কি বেজের বাসা।

Will the frog take refuge in the serpent's hole?

An excuse for declining to put one's self in another's power. But also the speech of the powerful and angry to the weak dependant, who, dissatisfied with his services, attempts to defraud or injure him, and so provokes a resentment that must, as is implied, be fatal.

26. হাড়ে পড়ে বাজানে সিঁহ।

The instrument suspended from the neck is only proved when played upon.

Meaning that exertions must not be intermitted, while any thing yet remains to be done necessary to the completion of the end in view; that nothing, in short, should be considered as effected, till the contemplated result be fully accomplished; as an instrument is useless till touched by the hand of the musician.

27. চোর চায় ইদ পরব। or চোর চায় ভাঙ্গা বেড়া।

Thieves watch for a feast or a holiday, or—The thief looks out for a broken fence.

Applied to evil-minded persons on the watch for opportunities of mischief,

28. বসিতে পার না শুতে চার ।

Where one may not sit down he vain would sleep !

In rebuke of exorbitant desires and large expectations, where even much lower ones have already been reproved or disappointed.

29. এক গাছের ছাল অন্য গাছে লাগে না ।

The bark stript off one tree will never stick to another.

A dissuasion from vain attempts to reconcile impossibilities, or to effect unnatural coalitions, &c.

30. খসের ঐতি মজের রেখা ।

The love of the insincere is like lines drawn on water.

Shewing how vain it is to look for lasting friendship or attachment from the selfish or the hypocritical.

31. সাপের পোঁদে খোঁচা ।

'Tis pricking the serpent's tail !

Said when a powerful or malicious person is provoked by one, to whom his resentment must be fatal.

32. পচা পোঁদে বিহুঁড়ৈল ।

A gentle emollient to a running sore !

A sneering reflexion on a poor and mean person aping the great and wealthy, and so occasioning only ridicule and mischief to himself. The oil in question is an expensive preparation, *inapplicable* to an inveterate sore, though useful in its earlier stage ; so what suits one, ill fits another.

33. সঙ্ঘা মাই আঙ্কি মাই দিগম্বর হালদার ।

A 'Digambar Haldar' without either prayers or ritual services !

A sarcastic reproof of one who neglects his proper duties ; or of sanctified professions unsupported by corresponding conduct. The hypocrite and he who abandons his proper character, are alike to be disregarded, however high their titles or eminent their professions.

N. B.—A Digambar is a naked Sanyasi or mendicant devotee. Haldar is a title of respectable family.

34. ঘরে আছে মাল্য বিধি । খাতে দেয় না দারুণ বিধি ।

There is much wealth in the house, but afflictive Providence forbids the enjoyment of it.

Uttered when grief, sickness, or other providential calamity takes away, amid abundant means, the power of enjoyment.

35. হাতে দৈ স্বখে দৈ । তরু বলে দৈ দৈ ॥

Where is it ? where is it ? says he, with the curd in his hand, and parched rice on his lip.

e. i. the marks of the stolen food. Spoken when an act is stoutly denied, of which the proof is yet manifestly clear.

36. ভাড়াই মাই তোর উঠন চরি ।

I don't drive you out, but I'll plough up your court-yard !

A sarcastic reference to one who, amid protestations of inoffensiveness and good intention, does you actual mischief, or who indirectly effects what he abstains from openly attempting.

37. পগারে সিঁদ ।

'Tis like a thief-breach through a mound in the field.

That is, a useless expenditure of effort, because attended with no result of advantage ; as if a thief should dig through a mound which he could at once cross over, and beyond which there is nothing to be purloined.

38. মিনি মাহিয়ার চাকরে মড়ল ।

He is chief in the village, though his service is unpaid.

Applied to one who, though he derives little other advantage from his station, yet acquires influence and publicity ; attracts notice and respect.

39. সব শিয়ালের এক রা ।

All jackals have the same howl.

Spoken in reproach of roguish dealers, &c. who all alike aim to deceive and overreach : there is nothing to choose between them, none better than another.

40. ছাইতে জামি না গোড় তামি ।

I cannot thatch, but can lay a layer.

A modest avowal of conscious deficiency, or a humble profession of ability.

41. মিঠে মুখে হেঁটে লাভ ।

By a sweet mouth the wish is gained.

A just encomium upon kindness of speech and gentleness of language, which will often easily succeed where harshness and a dictatorial manner will only repel and offend.

42. গোময় দিয়ে ঘাস আলাব ।

Spoiling the grass by covering it with dung !

Applied to the employment of a vile or mean person to harm another, who is equally such ; both alike inconsiderable and unworthy.

[To be continued.]

IV.—*Millenarian Sentiments Vindicated.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your Magazine for August and September last, you have published a paper, from a correspondent, entitled " Millenarian Errors ;" in which, it is attempted to be shown, that " the very ancient and often revived doctrines of the Millenarians," which have again made their appearance, are *unscriptural*. This is as it should be : " To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them."

It is a pity that your correspondent, after conducting the discussion with so much candour, as he has done, should, in the concluding remarks, have allowed prejudice to shew its cloven foot, and say, that " Millenarian opinions have, almost always, been accompanied with a practice, which has at some times been pernicious, and at other times ridiculous." I ask him,

were not Papias*, Justin Martyr, and Irenæus, those ancient orthodox fathers, who, first after the Apostolic age, handed down to posterity the memorials of the Christian Church, defended our common Christianity against the heathen, and the faith of the Gospel against the heresies which sprung up in the first ages, all of them Millenarians? And does not Justin Martyr testify that most of the orthodox of his time were of the same sentiments? Is the writer then prepared to shew, that the Christian practice of the second century, was either *pernicious* or *ridiculous*? It is no new thing to impute the vices and follies of a few individuals, professing certain Christian doctrines, to the whole body, and to represent all among them that is evil, as flowing from their principles. This has been the standing argument of the enemies of true religion against Christianity, Protestantism, Calvinism, Methodism, and all revivals of religion. Trusting then that your readers will not allow their minds to be biased by a slander so groundless, which I am sure your correspondent did not invent, but took up incautiously from the foes of all piety, I proceed to examine his arguments drawn from Scripture, in as brief a manner as possible.

1. The doctrine that Christ will appear at the beginning of the Millennium is first objected to.

Now this is a doctrine that, more than any other, gives clearness, harmony, and unity to the prophetic parts of the sacred Scriptures. The opponents of this doctrine are obliged to feign, at the least, three comings of Christ in power and glory, for no other reason than that otherwise the context of those passages in which his second advent is mentioned, will not agree with their theory. They have two such comings, which they say are merely figurative; one at the destruction of Jerusalem, mentioned Matt. xxiv. 30, and another immediately previous to the Millennium, mentioned, Dan. vii. 13, in these words; "I saw in the night visions, and one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and there was given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him." They make the Old Testament to predict only the first advent, and say nothing of the second, while in the passage above quoted, Daniel, according to them, employs all that pomp of diction to describe a mere figurative advent; although to this passage, our Saviour, on the solemn occasion of his trial, appealed, when he spoke of his second coming; saying, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. Zechariah prophesied that the Jews at their conversion would look on him whom they had pierced, and mourn.

* I know well that, from Eusebius downwards, Papias has generally been held up to contempt, as a weak man. It may not then be amiss, that the reader attend to the following defence of him by Michaelis, a writer far enough from embracing his views about the Millennium. "It is merely in the interpretation of these parables and speeches, (those he had received from oral tradition,) in which Eusebius discovers the weakness of Papias; and he condemns him only, for interpreting *literally* and not *mystically*. Now here it must be particularly observed, that Eusebius was a determined admirer of Origen, the great father of Allegory: when he censures therefore a writer, who explained the Scriptures on different principles, we ought not to produce his censure as a proof, that this writer was deficient in understanding. Origen himself, eminent as he was, would appear to us, if we judged merely from his mode of interpreting Scripture, to be as weak as Papias appeared to Eusebius. Neither is Papias' belief in the Millennium proof of the charge, which is brought against him: for this belief he had in common with many fathers, whose understanding was never called in question. Origen had taken great pains to explode the doctrine of the Millennium: Papias was the most ancient writer in its defence, and his authority greatly contributed to its propagation. Eusebius therefore, a decided Origenean, endeavoured to destroy the credit of Papias, in order to remove one of the principal supports of the Millennium."—Introduct. N. T. vol. lii. C. iv. S. iv.

Zec. xii. 10. This is spoken figuratively, say the Anti-Millenarians. And does John speak figuratively when he says, "Behold he cometh with clouds, and every eye shall see him, and they that pierced him?" Rev. i. 7. Did our Lord speak figuratively when he said to the Jewish people in his last public discourse to them, "Ye shall not henceforth see me, till ye say, Blessed is he that cometh in the name of the Lord?" If these words of our Saviour contain a figure, it is rather in the ellipsis of a circumstance, than in any figurative sight, differing from that obtained by the bodily eyes, in which it consists. The Jews then saw him as their Shepherd, sent to gather the lost sheep of the house of Israel, endeavouring to reclaim them; but it was the last time before his ascension to heaven, that he should appear among them in that character. "O Jerusalem, Jerusalem," says he, "thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate: for I say unto you, ye shall not henceforth see me till," &c. Matt. xxiii. 37—39. So he is again to see them in the sense in which he saw them before; and the time is when they acknowledge him as their Messiah, and say, "Blessed is he that cometh in the name of the Lord;" that is at their conversion, previous to the Millennium, when "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Is. lix. 20.

In the New Testament it is said that "The whole world lieth in wickedness;" 1 John v. 19. that, "Straight is the gate and narrow the way which leadeth unto life, and few there be that find it;" Matt. vii. 14. that "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. Do not these look exceedingly like general propositions, intended to apply to the Church, as long as it is solely under the guidance of the New Testament revelation? And does any one say that the world will be in wickedness, and persecute the saints, and that few will enter into life during the Millennium? Could the New Testament then, so admirably fitted for a suffering, and so alien from the condition of a triumphant Church, be intended for that season of triumph? And yet who shall dare to say that the gate of heaven has been widened, till He return to proclaim it, who formerly solemnly assured his followers that it was narrow? Now in the absence of the bridegroom the Church mourns, but he will return again, and she shall rejoice. The song of triumph will be raised, "Alleluia, for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." But this return is to precede the Millennium. The absence is literal, why should the return be figurative? Compare Mark ii. 19, 20, and Rev. xix. 7.

But it is objected that we have recourse to the Old Testament prophets, and the Book of Revelations, for the proof of Scripture doctrines. I hope there is no harm in this. I trust the writer would not have blamed a Jew previous to the coming of our Saviour, if, speaking of the atonement Messiah was to make, he had quoted as proof the fifty-third chapter of Isaiah; nor find fault with Gospel ministers now, though they bring proofs of the Divine character of our Lord, his atonement, and the freedom of his grace, from the Book of Revelation. Our Lord's second advent is a future event; for proof of it we must go to "unfulfilled prophecy." But the writer seems to say that we must prove every thing out of the Gospels and Epistles, which he intimates are "the plain parts of the word of God." Now where did he learn that the Epistles were so plain, when speaking of the second coming of Christ? Not in the Epistles themselves. For Peter testifies, immediately after discoursing of the day of the Lord and the desolation of the world, that his beloved brother Paul had declared

the same great truths, and adds: "As also in all his *Epiſtles*, ſpeaking in them of *theſe things*, in which are *ſome things hard to be underſtood*, which they that are unlearned and unſtable wreſt, as they do alſo the other *Scriptures*, unto their own deſtruction." 2 Pet. iii. 16.

In reaſoning on the paſſages he quotes from the New Teſtament, to prove that the wicked muſt be raiſed and deſtroyed immediately on the advent of Chriſt, there is this obvious fallacy in the argument, that he takes for granted, that every thing that is prophesied in thoſe paſſages is to take place immediately when Chriſt appears. Let us try this mode of procedure with Ja. ii. 4. "Out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning hooks; nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more." Now all anti-millenarians apply the firſt clause of this paſſage to the publication of the goſpel from Jeruſalem, eighteen hundred years ago; and yet nothing like a fulfilment of the latter part of it has yet taken place. The truth is, the day of the Lord, and the day of judgment, mean the particular *season* when the Lord will appear, and the *season* when he will judge. Thus Hoſea puts theſe words into the mouth of the faithful remnant in his own day; "After two days will he revive us, in the third day he will raiſe us up;" that is; after two periods of ſuffering and captivity, firſt under the Aſſyrians, and next under the Romans, in the third or millennial period, God will reſtore to us peace and proſperity. Nay more, even in the plain didactic Epiſtle of John, the whole period from the time of the apoſtle to the end of the reign of Antichriſt is called *an hour*. "Little children, it is the laſt time, (Gr. hour); and as ye have heard that Antichriſt ſhall come, even now there are many Antichriſts, whereby we know that it is the laſt time (Gr. hour); 1 John ii. 18. Since the whole period of Antichriſtian ſway, from the time of the apoſtle till the preſent day and onward, is called by the apoſtle *an hour*, it cannot be a Scriptural way of reaſoning to ſay that *the day* of judgment muſt be ſo ſhort a ſpace of time as to make all the events that happen in it ſtrictly coetaneous, at leaſt in your correſpondent's ſenſe of the word, though they no doubt belong all to that great era, and will all happen in it ſooner or later. When our Saviour ſays, all judgment is given to the Son, it is the ſame, as when he ſays, all power in heaven and earth is given to him. Judgment among the Jews meant frequently rule, and the judges that followed Joſhua were divinely appointed dictators, who performed all the parts of executive government.

II. Having dwelt ſo long on the firſt head of argument, we ſhall be able, with our way thus cleared, ſoon to get over all the reſt. The ſecond, relating to the ſeparate place of holy departed ſpirits, needs not detain us long.

The happineſs of departed ſpirits is not ſo perfected, as to keep them from further expectation. This is evident from the language of the ſaints in the Revelation, crying, "How long," and anticipating "reigning on the earth;" when happineſs is completed there is no further room for hope. See theſe points proved, Rev. vi. 10; v. 10. 1 Cor. xiii. 13. Rom. viii. 24. The apoſtle points to the reſurrection of the body, as the time when the happineſs of the Chriſtian is to be perfected. Rom. viii. 23. 1 Cor. xv. 24. The doctrine then is clear: call the preſent abode of the ſaints heaven or Hades,—ſtill it is not the place where the Chriſtian is to be a participant of the higheſt bliſs to which he is heir. No argument can be founded on the uſe of the word heaven to denote that place. The abodes of evil ſpirits, at the preſent time, are called "heavenly places:" in our tranſlation it is high places, very properly conſidering our Engliſh ſenſe of the word heaven. Eph. vi. 12.

III. Your correspondent says, that the grand hope of the Millenarians is to reign with Christ a thousand years. Ah, he does not know our inward thoughts of Christ. Our grand hope is to reign with him for ever and ever to all the days of eternity, and our most earnest desire is to be speedily so united to him, as to be made "like him, and to see him even as he is." We would not be put off a thousand years longer. Surely that is not a flaming love which can be content to wait so long. *Meantimes* indeed our treasure is in heaven; yea our life is hid with Christ in God, but when Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. iii. 4. What should a Christian do in heaven after Christ has left it? The heavens are to contain him only to the time of the restitution of all things. After that, "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi. 4. Where could a Christian reside in heaven after that the heavenly Jerusalem, which is the Mother of us all, shall have descended from God out of heaven; (Rev. xxi. 10.) and this earth, where God has been most blasphemed and contemned, made the theatre of his highest praises and loudest Hallelujahs? How glorious the scene to the grace and wisdom of God. Paradise restored; souls fitted by nature only for the society of devils, conformed to the image of him, who is the brightness of the Father's glory; bodies full of corruption, now clothed with immortality; a cursed earth now the garden of the Lord; a world deserted of God, now the place of which the Lord God Almighty and the Lamb are the temple.

IV. We come now to the first resurrection, mentioned particularly Rev. xx. 4, 5. "And I saw the souls of them that were beheaded, and they lived and reigned with Christ a thousand years." Your correspondent, following many great names, wishes to make this, not a resurrection of the bodies, but a spiritual resurrection, arguing from the use of the word soul. Now this is a most unhappy idea; for, first it is well known to all who have learned the first rudiments of the Greek language, when they are not engaged in this controversy, that the word here translated soul, cannot mean spirit, in the sense of figurative. When our Saviour says, "the words I speak are spirit," he uses the word *pneuma*: the same word also is used Luke i. 17. where John the Baptist is said "to come in the spirit of Elias;" and a form of the same word is used in this book of Revelation, when speaking of the city which is called *spiritually* Sodom. Nay the adjective derived from the word (*psuche*) here translated soul, so far from meaning the same as the one derived from (*pneuma*) spirit, in the New Testament, means exactly the contrary, and is translated *natural* or *sensual*; as in 1 Cor. ii. 14. "The *natural* man receiveth not the things of the Spirit of God;" and Jude 19, "*sensual*, not having the Spirit." The word 'soul' then, from its use in the New Testament, is one of the last words we should expect, if the intention had been to lead us to the consideration of something spiritual or figurative. But farther, every one, who knows anything of the Bible, knows, that soul often means simply person; as when mentioning the persons that went down with Jacob to Egypt, they are called "70 souls;" and, in the original, captives of war are called "souls of men," 1 Chron. v. 21*. Phrases of the same kind are also to be found in classical authors. See Schleusner's Lex. to the Old Testament, article *Psuche*.—Farther, in Judges xvi. 13*, the words of Sampson in the original are, "let my soul die with the Philistines;" and in Rev. xvi. 3, we have also in the original, "every living soul in the sea died." In both of these instances, and others that might be quoted, the *dying of the soul* can mean nothing more than the extinction of animal life; so on the contrary when Jeremiah said to Zedekiah, "go forth to the king of Babylon's princes, and thy soul* shall

* In all these places the reader can consult the original, or Cruden's Concordance.

See; he meant no more than that his natural life should be preserved, Jer. xxxviii. 17. The Psalmist also, to express his hope in the *resurrection of the body*, says, God will redeem *my soul* from the grave (Heb. *Sheol*), Ps. xlix. 15. Nay more, in scripture a *living soul* means a *living person*, Gen. ii. 7.; i. 30*; and a dead soul, a dead body, Num. vi. 6*. I hope the reader is now convinced that there is nothing so uncommon about the language, the souls of those that were beheaded, and their coming to life, as to force us to desert the literal in order to seek for a spiritual meaning.

But the martyrdom and resurrection of the two witnesses mentioned, Rev. xi. is supposed to be an example of a spiritual resurrection, in conformity to which the passage in hand is to be interpreted. I am quite ready to admit that the resurrection there is figurative, if your correspondent, with all the commentators to whom he alludes, will grant that the martyrdom was figurative; but as no one ever fancied the beheading, spoken of in the twentieth chapter, to be any thing else than a literal martyrdom, I am loathe to put off these faithful witnesses for Christ who resisted even to blood, with a figurative resurrection. I have no objection, however, to figure and allegory, when they are fairly brought in according to the laws of sound criticism, and I willingly grant that John the Baptist is called Elijah; Christ, David; Rome, Babylon; and the glorious habitation of the saints, Jerusalem. Indeed we do not need to go beyond the first rudiments of our English Grammar to learn, that a great mathematician may be called a Newton. I suppose we would all understand what was meant, and recognize it as a common figure, if any one should say, Paul has appeared again among us. But if instead of that, to express the same idea, he should say, Paul, who was beheaded for the testimony of Jesus, has appeared among us, we would be disgusted with the silliness and bombast of such a speech. Figures cannot descend into particulars. A general resemblance is all that exists; to descend to particulars, where there is no resemblance, spoils all the beauty of the metaphor. Can we then suppose a writer, whose sublimity and beauty of description have been praised by all, to be guilty of such a solecism as to introduce the circumstance of *beheading*, if he meant to describe the followers of Christ during the millenium; for if there be one point more than another in which there will be no resemblance between them, and their predecessors under the reign of Antichrist, it will be in this,—that they will suffer no persecution when all the enemies of Christ are put under his feet, and Satan bound all the thousand years.

V. What of argument remains under the fourth head, and what is farther advanced under the fifth, will all be easily answered, if the reader will bear in mind the remarks made under the first head, on the scriptural use of the words day and hour, as applied to the advent of our Lord.

VI. On the sixth head also, relating to the restoration of the Jews, the rebuilding of Jerusalem, &c. which are doctrines no way peculiar to Millenarians, as your correspondent confesses, I must be excused from entering at large. I would only ask your correspondent, and your readers in general, to consider attentively, Jer. xxxi. 31—40, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. The city shall be built to the Lord from the tower of Hananeel, to the gate of the corner; it shall be *holy to the Lord*, and shall not be plucked up nor *thrown down any more forever*." From the way this passage is quoted in the 8th Chapter of Hebrews, it is certain that no part of this prophecy was fulfilled before the time of our Saviour, nor the new covenant previously proposed to the Jews. It is certain also that Jerusalem has not since been rebuilt and consecrated to the Lord, but is still

* See Note, p. 186.

trodden down of the Gentiles. It is certain that the Jerusalem here spoken of cannot be a figurative Jerusalem; the particularizing places close to the literal Jerusalem excludes all figura. It is certain, the Jerusalem built after the return from Babylon was entirely *thrown down*. But I forbear; indeed your correspondent himself begins to stagger at his own conclusions when he advances to this head. On him and all your readers I would urge the reconsideration of the whole subject. I know full well the ridicule and scorn attached, in this age of *liberality*, to the embracing of such opinions as those I have attempted to defend; but I know also that we must suffer with Christ, if we would reign with him. In conclusion, if it really be so that the judgments written are now about being poured out on the popish and infidel nations of Europe, and that the next grand scene which is to open upon us after that, is the appearing of the Son of Man in the clouds of heaven, is it not highly incumbent on all to gird up the loins of their minds, and watch and be sober, and be like men waiting for the coming of their Lord?

A STUDENT OF PROPHECY.

V.—On Extravagance in Dress.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for August, 1834, I observe a notice of Missionary efforts by Quakers, in which it is stated to be the opinion of that respectable body "that the good effected (by the Missionaries in the South Seas) has been injured, if not destroyed in some instances, by the extravagance of their wives in the article of dress; 'so they (the Quakers) are going to set a plainer example, and teach a more excellent way.'"

I am of those who think a good advice ought to be taken by whomsoever given, and that, '*fas est et ab hoste doceri*.' I have long observed with evil forebodings the progress of extravagance and fashion in the article of female dress. Let me, without offence to any, ask,—do Christian women "abstain from all appearance of" this overwhelming "evil?" I fear not. I am myself a Minister and a Missionary, and both experience and observation satisfy me, that there is *not* a clear and marked line of separation between the world and the Church, as in some other prevailing habits, so in the fashion and expensiveness of dress, chiefly of female dress. I contend that our wives and daughters *ought not* to be undistinguishable from the vain "daughters of men," who live in gaiety, and pleasure, and display, and so are truly "dead while they live." Christians must "come out from among them and be separate." Modesty and shamefacedness should distinguish "women professing godliness," "whose adorning, let it not be that outward adorning of wearing of gold and of plaiting the hair and of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for so in old time the holy women who trusted in God, adorned themselves." How opposite to all this are those ever-varying modes, those outré fashions, that toilsome alteration of habit, which occasion so deplorable a consumption of time and thought, and care and cost, in the adornment of the perishable body! Can the soul prosper amid these things? Must there not be a deadness, and coldness, and languor in the spiritual and domestic affections, or at least partial negligence of household cares and virtues? "Where your treasure is," saith our Lord, "there will your hearts be also." And "out of the abundance of the heart the mouth speaketh." Hence the insipid gossip and chit-chat too often indulged by even Christian women; the never-failing topic of remark, dress, millinery, and fashion. Alas! it may be feared, the daughters too often imbibe from the mothers, that passion for personal adornment which is the characteristic vice of the day. And how should it be otherwise, when

before the Christian mother's child can well lip a prayer, she is taught, positively taught by precept and example too, to value dress highly, to consult its form and colour and arrangement! Instead of the *cloak* to vanity, that like rank weeds will spring *spontaneously*, which corrupt nature demands from the maternal care, it is actually *called* into premature exuberance by that very being who should most anxiously train up her immortal offspring "in the nurture and admonition of the Lord!" And then how grotesque, absurd, and revolting are most modern fashions! How are the fair proportions of nature, modelled by the nice hand of omnipotent wisdom, the source of all harmony and elegance, violated and distorted! Rendering beauty deformed, loveliness ridiculous, and feminine charms disgusting! Not so our Milton's Eve, "E'en then when *unadorned* adorned the most." Did even women of the world, whose whole aim is to allure, and by display to win attention, admiration, and love—did even these, I say, rightly understand the secret of gaining the hearts of the other sex, they would assuredly alter their modes of dress and exhibition. But what excuse can be offered for Christian women, who imitate their folly and vanity? What, above all, for the wives and daughters of ministers? How shall we preach against the vanity of the world, if the world be entered into our own families, and into our churches? Would not the attempt to fulfil our solemn duty in this respect, ensure self-reproach, as well as the ridicule and contempt of the world around? How much of charity, and domestic harmony, and mental quiet, and spiritual happiness, and close devotion, and consequent growth in grace, is it not to be feared, is sacrificed to the all-absorbing love of dress among all classes of women? Are not Christian ministers guilty of a failure in the use of legitimate household authority, who suffer their wives and daughters, to restrain their own pens and tongues, to cast discredit on true religion, and to overstep the barriers between the Church of Christ and the world? Christians! fathers, wives, and mothers! "let your moderation then be known unto all men." Let it be *known* that you are "dead to the world," that you have left "the synagogue of Satan," and are of those who have "washed their robes and made them white in the blood of the Lamb." Be *examples* to others, and adorn, not yourselves with external decoration, but "the doctrine of God our Saviour in *all things*!"—I beg to quote the judicious Mr. Scott, in support of my views on this subject, who says—

"Nor let it be thought that the Lord disregards the conduct of those females who are chiefly remarkable for their vanity and dissipation. He watches over, and registers, all their thoughts and words, and every wanton look; and all their affected and ostentatious delicacy, the expression of their pride and self-admiration. Especially, he notes with abhorrence such wantonness and haughtiness in the daughters of Zion, in women *professing* the gospel. He does not deem these indifferent or trivial matters, as many speak of them; but he, as it were, keeps an inventory of all their ornaments; and by his prophets and servants, protests against that fondness for *external show*, and that desire of *being admired* and flattered, and of *becoming temptations to others*, which are the sources of this vanity. The profuse expense also of money, and still more of precious time, to the neglect of piety, charity, and even justice, to the ruin of families, and the subversion of all *distinction of rank* in society, meets his most decided disapprobation. The occasion, which these vanities afford for temptations to still further crimes, in order

to support the expense of them ; the violation of his holy day resulting from them ; and the abominable practice of coming to places of worship, *as to a theatre*, on which to exhibit their *vain decorations*, whilst those, who should be worshipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery : all these, and innumerable more evils arise from this contagious folly, which is far too generally tolerated in our congregations, but which will eventually *eat out the life of godliness*, where not *opposed and protested against*, as *inconsistent* with the word of God. Without all doubt, the more care people take to have their souls “ beautified with salvation ;” and to do good to their poor brethren, the less time and money will they waste in this manner. If, indeed, Christians are bound to “ redeem their time,” improve their talents, refuse *conformity to the world*, and “ to do all things to the glory of God,” surely some regard should be paid to the scriptural examples and exhortations on this subject, and “ women professing godliness” should be an *entire contrast* to these wanton daughters of Zion, in their deportment and apparel ! If any despise, or be offended by admonitions of this kind ; perhaps the Lord may in this world visit them with such disease, poverty, and calamity, as may convince them of their sin and folly. Death, however, will soon *strip the poor body of all its ornaments*, and bereave it of *all its comeliness* ; then, indeed, there will be a *stench* instead of a *perfume* ; and all that taste and elegance, which have been for a moment admired, will be changed for the cold grave, for putrefaction, and the consuming worm ! And what will such ornaments and distinctions avail at the resurrection, and the day of judgment ; when every one, without respect of rank or sex, must give an account of the things done in the body, whether good or evil ? May every reader henceforth renounce such childish vanities, as well as more gross iniquities, and seek that beauty, and that *adorning*, which will endure, brighten, and purify for ever ; which at the hour of death will render the soul meet for the company of holy angels, and will ensure to the body a glorious resurrection, in the image and likeness of our exalted Redeemer, “ to be with him for ever, in his heavenly kingdom !” *Scott's Comment on Isaiah iii. 16.*

“ The influence of the clergy, in a moral and religious point of view, is very considerable ; and the satisfaction which men of the world seem to derive, when they would set *their consciences at rest* in some doubtful matter, or respecting some object which they are *unwilling* to give up, in *pleading the example* and sanction of a clergyman or *clergyman's family*, may serve to intimate, not only how cautious the clergy should be in their own conduct, and the regulation of their households, but also how important it is for them to protest everywhere *against whatever is evil.*”—*London Christian Observer, for Aug. 1852.*

VI.—Hindu Worship of the Elements exposed.

[Concluded from page 128.]

Wind (वायु).

We have the following authorized examples of the worship of the wind:

वायवायादि द्युर्गतेषु सोमाऽरंजताः तेषां पाकि शुधो हव

अग्नेदसंहितायां १ अष्टके १ अध्याये ३४ वर्गयोः

“Come, O fair wind; these moon-plants have been diligently prepared; drink of them, listen to our invitation.”—(Rig-veda Sanhita, 1 Ashtaka, 1 Adhaya, 3-4 Par.)

अनवर्यैरभिवृभिर्मलः महत्सुदर्येति मणैरिंद्रस्य काम्यैः

अ १ अष्टके १ अध्याये ११-१२ वर्गयोः

“This sacrifice is an act of worship to the mighty Indra, together with Indra’s faultless, heavenly, lovely, hosts.”—(Do, 11-12 Par.)

मघतः पिबतः ऋतुना योषायाचंपुनीतम यूयं हि छा सुदानवः

अ १ अष्टके २ अध्याये २८-२९ वर्गयोः

“Drink, O winds, with the season, from the hands of the officiating priest; purify the sacrifice; for bestowers of excellent gifts are ye.”—(Do. 28 and 29 Par.)

इंद्रायु मनाजया विप्रा हवंत ऊतये सहस्राज्ञा धियुयुती

अग्नेदसंहितायां १ अष्टके २ अध्याये ८-१२ वर्गयोः

“Indra and Wayu, quick as thought, possessed of a thousand eyes, and lords of sacred rites, the bráhmans invite for the sake of protection.”—(Rig-veda Sanhitá, 1 Ashtaka, 2 Adhaya, 8-12 Par.)

विश्वान् देवान् हवामहे मघतः सोम पीतये उषा हि वृज्जिमानरः

इक्ष्वादिहियतः पयंते जाताऽचरंतु नः मघतो अक्षयंतु नः पूर्व ऊकं

“We invite all the Divine Winds to our banquet of moon-plant juice; for the sons of mother Earth have become rampant.”

“Let the Winds, produced from every part of the resplendent, dazzling sky, protect us and bless us.”

Wind possesses a character no less vile than Water and Fire. He attempted the chastity of the hundred daughters of *Kushnábha*, and broke their backs, because they would not yield to his embrace. By fraud he possessed himself of the person of *Ajuna*, the wife of the monkey *Kesari*, and by her became the father of *Maruti*. His own daughters did not escape the violence of his lust; even them he did not scruple to put to shame.

In addition to these crimes, with which he is charged, he is represented as being so powerless, that Indra cut him into forty-nine pieces—*Daksha* made him crooked, and the giant *Táraka* put him in confinement.

It is naturally to be expected, that one so weak and worthless would be regarded and treated by men accordingly. We do not wonder, therefore, when we see them daily eating and defiling him. But it is verily wonderful that the self-same persons, who do so, should count him a god and pay him divine honours.

Space (आकाश).

As Shiva and Náráyana are worshipped by the formulas—“Salutation to Shiva,” “Salutation to Náráyana,” so is Space worshipped by the formula “Salutation to Space.”

It is stated in the bráhmancial scriptures, that *Space* is derived from *self-consciousness*. In this observation there is more truth than may at

first appear; for space exists only in the conception of the mind. As time does nothing, so space does nothing. As time is possessed of no qualities, so space is possessed of none. Should a prayer be offered up to time or space, could they hear, or understand, or make a reply? They have no knowledge and no power. They cannot do good, neither is it in them to do evil. Why, then, should they be worshipped? and why should breath be spent in making supplication to them?

It is moreover laid down, as a certain truth, in the bráhmical scriptures, that space originates wind, and has for its distinguishing quality *sound*. European philosophers have a method of emptying a vessel of the air which it contains. After the exhaustion has been effected, the space in the vessel remains the same as before. If, then, space originates wind, how happens it that the vessel is not replenished with that substance?—Again, a bell, having been placed in the vessel before the operation of exhaustion is commenced, is found to ring as long as the vessel retains air, but to be incapable of emitting any sound when the air is exhausted. But how could this be, if sound were an inherent quality of space? Between air and sound there is a connexion; but between space and sound there is no connexion whatever. But of this the writers of the bráhmical scriptures were profoundly ignorant.

It may be remarked that, were the elements gods, they would not contend with each other. But we know that there exists such an antipathy between fire and water, that they cannot remain together in the same place.

These things being so, the worship of the elements may be fairly regarded as a mark of insanity. Is not the man, who can now defile and tear open and tread upon a thing, and now worship it as a divinity; who can insult a thing with filth and rotten carcasses at one time, and honour it with rich and delicate offerings at another; who can this moment eat and drink a thing, and the next pray to it for pardon and salvation; is not the man, who can do this, really insane?

The elements are both very beneficial and very destructive; and this is the reason why the people in this part of the world regard them both with gratitude and fear. But both these feelings are in this instance quite misplaced. The elements are, no doubt, endowed with such qualities that when ever these qualities are brought to bear upon a particular object; that object is accomplished; but it is not the elements themselves which accomplish it. They do not select some particular object for accomplishment, and designedly set about it, and complete it. Whether they are conferring benefits or working destruction, they know not: whether they are doing something or doing nothing, they are likewise ignorant. Why, then, should they be regarded with gratitude or awe? He, who made them, who gave them the qualities they possess, and applies those qualities to work weal or wo,—He is to be thanked and praised—He is to be feared. My watch, in showing me the hours and minutes of the day, is very beneficial to me. Yet I never thank it for its kindness, nor pray to it for a continuance of its valuable favours. The watch-maker, who formed it and gave it to me in a present, is the person whom I thank and praise. He it was who inserted the springs of motion in the watch;—the indication of the hours and minutes of the day was the result of his contrivance and his determination. This whole world, in like manner, is a watch of which God is the maker and mover. If the things of the world prove beneficial, let him be praised: if they prove destructive, let him be feared.

The elements, it may be said, are a part of the Divine institution, and therefore to worship them is to worship God himself, and, if so, how can such worship be displeasing to him? We answer, that the elements are

not a part of the constitution of the Divine Being, but merely a part of his creation ; and as in the case formerly adduced, I must thank and praise the watch-maker for the watch with which he has presented me, so must I thank and praise God for his creating the elements, and his giving them to me for my use and comfort. And, as I should excite the displeasure of the watch-maker by regarding the watch and not himself, so do men bring upon themselves the displeasure of God by having respect to his works and to his gifts, and not to himself.

To this some may reply, that they have respect to, and worship, *both*. But the watch-maker, it may be rejoined, will not share with the watch in the gratitude and respect which he naturally looks for ; and neither will God share with his creatures in the worship he demands. The master of a house will not tell his wife to share her love and attentions equally between himself and his slave, or even to give the slave a less, and himself a greater, portion ; and neither will God give a share of his worship to any one, nor take a share of the worship that is rendered to any one. The master of the house just mentioned is the only husband of the woman ; and he only has a right to hold that relation, and all its attendant prerogatives and privileges ; and God, in like manner, is our only Creator, Preserver, and Saviour ; and he only has a right to hold that relation, with all its attendant prerogatives and privileges.

Some illustrate and defend the worship of the elements in the following manner. There was a certain devotee, who, when he went out to perform his ablutions, used to leave his sandals in a particular place. The people were accustomed to bow to these sandals in his absence ; and this when brought to his notice, instead of exciting his displeasure, gave him great delight. Now the aggregate of the elements may be justly represented as the covering of the Almighty's feet ; and how can he but be delighted when men fall down and worship it ? In reference to this we ask—whether, if any one had addressed the devotee's sandals in the following manner—"O ye sandals, bestow on me your blessing,—point out to me the path of wisdom,—and grant me a portion of your merit"—whether, I say, in case of such a transaction on the part of any one, he would have been delighted to hear of it. "The man is mad," would be his natural exclamation : "instead of asking a blessing, and wisdom, and merit, of me, he hies him to my sandals, and asks these benefits of them !" Men, in like manner, instead of asking the pardon of their sins, and the knowledge of God, and the sanctification of their heart, of God himself, run away to earth, and water, and fire, and make the petition of them !—Besides, if the devotee and his sandals were in one and the same place, every one would bow to the former, and a thought of bowing to the latter would never once be entertained. Now God is at all times every where present, and to worship any one but him is to do him high despite and dishonour.

Others may say, that they look to the elements merely as remembrances of God. If so, they do what is right and good. For this purpose did God make the whole world that we, seeing and recognizing the work of his hands, might know and acknowledge his wisdom and power and goodness and holiness. When we breathe his *air*, let us praise him : when we drink his *water*, let us praise him : when we promote our comfort by the use of his *fire*, let us praise him : when we walk on his *earth*, or sow seed therein, or reap crops therefrom, let us praise him.

This, Hindus, ye have not done : and therefore your guilt is great, and the anger of the Almighty lies heavy upon you. Ye have honoured the creature, and dishonoured the Creator. Ye have cast your Master behind your back, and, rejecting him with contempt, ye have exalted many other gods in his place. By so doing you have not only dishonoured God, but ruined yourselves. As long as you persist in your present conduct,

miserly in this world, and dreadful everlasting torment in the next, can be your only portion. You are at present the enemies of God; and unless that hostility be converted into friendship before your death, it is a hostility which must last for ever. And in your warfare with the Almighty, can it remain a question which shall prevail? Ah! how terrible to remain under his wrath and curse for ever, and to lie down in those fierce and inextinguishable burnings which, as his anger enkindles, so it continually feeds! Yet, if you die without turning to God, you must endure the fury of that anger, and dwell for ever with those burnings. From this fearful destiny there is but one way of escape.

The God who made the elements,—the God who made you,—the God who made the heavens, and the earth, and the sea, and all that is therein, has, in great love and condescension, looked down upon your sinful and miserable state, and opened up a way whereby you may be reconciled to him, and enjoy his pardoning, purifying, and bliss-conferring grace. You have long been rebels; but he wishes himself to be at peace with you, and you with him. You have long been miserable; but he wishes to make you happy. You have long been polluted with the foulest stains; but he wishes to wash you and make you clean. You have long been tantalized and tormented by evil passions, and hopes, and desires; but he wishes to soothe your spirits, and sweeten your dispositions, and correct your affections. You have long “worshipped and served the creature,” and have experienced the disappointment, bitterness, and bondage, which such a worship and service entail; but he wishes to draw you to himself—he wishes you to worship and serve him—he wishes to have your affections placed where they will be fully repaid—he wishes you to adore himself as your God, and to enjoy himself as your portion.

With a view to this object, he has sent his well-beloved Son to make an atonement for sin, and to bring in everlasting righteousness—to propose a free pardon and the richest supplies of grace to every returning sinner. It is now upwards of eighteen hundred years since the Son of God came into the world, and accomplished all that has just been mentioned. It was in Judea, a country bordering on Arabia, to the north, that he made his appearance; and it was in the space of thirty-three years that he consummated his work. This he did by emptying himself of his glory—taking upon himself the office and form of a servant—assuming into personal union with himself the nature of man—submitting to the deepest humiliation—enduring the severest sufferings—and dying the most ignominious and agonizing death.

When he was with men he told them that he was the Son of God and the Saviour of the world; and to the truth of this declaration his whole history bears the fullest testimony.

He lived a *blameless life*. Not one of his words or actions ever deviated from the strictest propriety. Even his bitterest enemies could not convict him of one sin. He was “holy, harmless, undefiled, and separate from sinners.” He, moreover, “*went about continually doing good*.” His whole life was one of watching and prayer and labour and self-denial; and the entire aim of it was to do the will of his Father, and to promote the salvation and happiness of men.

He performed numberless *miracles*. The *elements*, which you worship, were completely subject to his control. The surface of the sea he trod as solid land—the mighty waves, with which it rolled, he stilled in a moment—the fierce winds, by which it was agitated, he hushed to silence by the simple utterance of his rebuke. A few loaves he so multiplied or enlarged in the hands of the consumers, that they were sufficient to satisfy the hunger of many thousands. He “made the deaf to hear, the dumb to speak, the blind to see, the lame to walk, the maimed to be whole, the

express to be clean:—he gave strength and vigour to the palsied and impotent;—he gave health and freshness to the sick and fevered;—he gave ease and comfort to the tormented;—he gave life to the dead;—he gave soundness to the disordered mind, and peace to the guilty conscience, and purity to the polluted heart:—his enemies were struck with terror, and laid prostrate at his word;—and his disciples felt themselves constrained to follow him by a simple intimation of his will.—The angels of heaven ministered unto him; and the devils of hell quaked before him, and yielded up their long-retained possessions at his authoritative command.

Such was the tenor of his conduct, and such were his wondrous works, while he lived—all bearing witness to the truth of his own declaration, that he was the Son of God and the Saviour of men. But this testimony did not cease with his earthly career. In the fulfilment of prophecy, and to the complete accomplishment of that atonement for sin which he came into the world to make, he died and was buried. But, as he had power to lay down his life, he had equal power to take it again. He accordingly rose from the dead on the third day, and “showed himself alive by many infallible proofs, being seen of his disciples forty days, and speaking to them of the things which pertain to the kingdom of God.” After imparting these assurances and instructions, he gave them his farewell blessing, and, as he blessed them, he was, while they beheld, taken up, and a cloud received him out of their sight. Before his ascension, he had promised to endow them with miraculous powers for the dissemination of his gospel, and the establishment of his kingdom. Ten days after his ascension, accordingly, they were all filled with the Holy Ghost. Through his almighty agency, they began to speak a variety of languages which they had never learned, and to perform many miraculous works in behalf of the lame, the sick, and the dead; and the same Spirit, which thus empowered the disciples, affected also the hearts of those whom they addressed. The gospel, thus supported and promoted, went forth conquering and to conquer; and, notwithstanding the opposition of magistrates, governors, kings, and emperors,—of poets, priests, philosophers, and statesmen; notwithstanding scorn, persecution, imprisonment, spoliation, and slaughter; notwithstanding the power and learning of its adversaries, and the weakness and illiterate rudeness of its friends; notwithstanding all these things bearing, and systematically brought to bear, upon it for two hundred and fifty years, it continued its bloodless, but victorious, course, and was at length owned to be the offspring and the gift of heaven by the greater part of Europe;—kings, emperors, and nations acknowledged its claims, and professed allegiance to its cause.

Whether, therefore, you look to the Son of God while on earth, or to the Son of God after he had ascended to heaven, you see ample proof that he really was what he represented and declared himself to be. God, then, has, without a doubt, sent his Son into the world; and this he has done, not to condemn the world, but that the world through him may be saved. He has sent him to make an atonement adequate to the removal of all your sins, and to bring in everlasting righteousness; and he now offers you, through him, pardon, acceptance, and a title to everlasting life, and with these, the influences of his Holy Spirit to renew, sanctify, and perfect you. This is the rich offer which God makes you; and he is sincere and earnest in making it. Will you refuse, or will you accept it? Will you be reconciled to God, or still remain his enemies? Will you throw down the weapons of your rebellion, or still wage war against him? Will you place your affections on him, where they may rest with delight, and enjoy the fullest satisfaction; or will you set them on created beings, which must disappoint your expectations, and leave you discontented and

unhappy? When he offers you his Son as your Saviour, will you ungratefully reject him? When he offers you his Holy Spirit as your Sanctifier, will you foully bid him away from you? Would you rather remain guilty than receive a pardon? Would you rather remain depraved and abominable than receive a new and pure and lovely nature? Would you rather descend to hell than rise to heaven? Would you rather live under the everlasting wrath and curse of God than under the never-ceasing manifestations of his favour and love? Would you rather live eternally wicked, degraded, and wretched, than eternally holy, glorious, and happy?

If you choose the latter rather than the former, your path is clear. You must go as helpless suppliants to the God of heaven; you must ask for that righteousness, which his Son, by becoming incarnate, suffering, and dying, for men, has wrought out; and, pleading that righteousness, you must ask also for the Holy Spirit of God. He will, then, come into your heart—will fix your affections upon God—will fill you with abhorrence of the worship of the elements, and of all other false gods,—and will implant within you a firm and permanent resolution to keep all the divine commandments.

We have, in what we have now said, referred to three persons, severally denominated *Father, Son, and Holy Ghost*. These three persons subsist in the one invisible Godhead. They are the same in substance, nature, and attributes; they are one in mind, will, and purpose; and they are equal in power and glory. The parts, which they severally transact in the scheme of redemption, have been noticed above; but this has been done in a manner so slight and sparing that those, who are desirous of obtaining more information on the subject, are earnestly recommended to apply for, and to peruse, other little books like this, which speak of God and of the plan of salvation at much greater length. The Missionaries at Bombay, Poonah, Naggur, and Naaik, will be happy to supply them.

VII.—*Address of the Missionaries to Lord WILLIAM BENTINCK, on his departure from India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The accompanying Address and Reply I beg to hand over to you for insertion in your ensuing number, should you think it expedient to give them a permanent existence therein as a published record. Upon the reply with which we were favoured, I presume to make no further remark than that, without touching certain questions to which there is reference, more or less direct, and which it was perhaps impossible the Governor General should not have adverted to, the Missionaries have every reason to be highly satisfied. Having been one of the deputation who had the honor of waiting upon Lord William with the Address of the Missionaries, I may be permitted, however, to notice the very kind and condescending manner in which His Lordship received and bade farewell at parting; at once highly gratifying in itself, and leaving upon our minds the most pleasing impression of His Lordship's cheerful affability and sincere good will both to us and to our sacred cause. The strong feeling which His Lordship evinced at one part of the reply was most affecting, and excited a corresponding emotion on our parts.

In His Lordship's reference to the Supreme Being, the manner of utterance, not less than the expressions employed, seemed clearly indicative of a true religious sentiment and conviction. The advice to the Directors of Missionary efforts at home, and to the actual labourers in the field abroad, are most valuable, and deserving of mature consideration. It is quite refreshing to the mind, amid all the agitations of the busy theatre of worldly affairs, to contemplate this eminent statesman, thus, at the close of his administration, referring to the God of all the kingdoms of the earth, acknowledging the aids of His grace, declaring his conscious sense of inability and unworthiness, imploring pardon for his errors, and humbly and piously disclaiming the eulogies, however merited and sincere, of the humble Missionaries, who, impelled by united esteem and gratitude, had united to address his Lordship upon his approaching departure.

I beg permission to remark further, that the reply of Lord WILLIAM BENTINCK especially notices as the circumstance most gratifying to him, and most valuable in itself, the union, in this unpretending Address, of the Missionaries of *all* the different bodies, without reference to questions of either establishment or dissent, modes of worship, or differences of doctrine. In fact; there was here no compromise in any, of either principle or order; there was but an harmonious concert of individuals, engaged in a common service of evangelical charity, in an expression of respectful thankfulness to a Governor General, under whose just, impartial, able, and wise administration, all had laboured without hindrance, and with increasing success—a success consequent upon the simple principle of the '*laissez-nous faire*,' carried out into its full extent, and on those public measures of *general* improvement, whose bearing upon the progress of religious and moral truth, though in few cases direct, have yet been in all indirectly so manifest.

I remain, &c.

HAVARENSIS.

To His Excellency the Right Honorable Lord WILLIAM CAVENDISH BENTINCK, G. C. B. and G. C. H. Governor General of India, &c. &c. &c.

MY LORD,

We, whose names are affixed, the Missionaries resident in Calcutta and its vicinity, from the Societies of the Established Churches of England and Scotland, and of Protestant Dissenters, beg leave to approach your Lordship with this united expression of our high respect, and of our regret at your approaching departure from India.

The sentiments and language of political adulation, my Lord, are as far from our habitual feeling and habit as they would be derogatory to our spiritual office, and injurious to the moral interests which we subserve. To debateable matters of political science and experiment, therefore, it is neither our duty nor our desire to advert, least of all on an occasion like the present. Many things in your Lordship's administration we appreciate only in silence and enjoyment.

It is as Christian Missionaries, my Lord, that we now approach you. If the general tenor of your Lordship's administration, as well as many of its special measures in particular, have been calculated, as we firmly believe,

to promote the real welfare of India, and to aid forward, whether directly or indirectly, the one great paramount object in which we individually labour,—it would argue in us a culpable indifference to that object itself, or great insensibility to the means of its advancement, were we to omit thus publicly to offer the thankful expression of our respectful homage.

Education, under your Lordship's government, has reached a standard much higher, and made a progress far greater than in any former period of the British rule in India. Measures have been introduced eminently tending to elevate the native character, to call forth the native mind, to excite in it the sentiment of civism, and to interest all in the progress of the common welfare; such as the institution of native juries, and the appointment of natives of talent and character to offices of greater trust and emolument in the secondary departments of justice, as preparatory to still higher advancement. Your Lordship's readiness to receive, and even forwardness to invite, the contributions of individual experience, wisdom, and observation to the general stock of public happiness, has been strikingly exhibited; and it is a subject of special gratification, that greater security also has been given to the possessions of converts to Christianity, who had, in too many instances, been disturbed by private persecution or legal spoliation; but who will now, it is to be trusted, repose in tranquillity and safety under the shadow of an equal law. These, my Lord, are some of those acts and results of your Lordship's administration, that, under the blessing of Almighty God, have exerted and must continue to exert the most beneficial influence on the moral and civil prosperity of British India.

The abolition of the impious and murderous rite of Sati, by which the foul stain of blood, the blood of the innocent, victims to an unnatural, cruel, and degrading superstition, has at length been wiped away from the front of a Christian government, multitudes of hapless widows and mothers annually preserved to their helpless families and to society, and a new impulse and direction given to the domestic affections; while the greatest hitherto existing obstacle to domestic education, in which national virtue has ever its origin and cradle, has been at once and for ever removed—this measure alone, one which your Lordship had the wisdom and humanity to resolve upon, the courage and firmness to carry forward to completion, would be abundantly sufficient of itself to stamp an indelible character of benignity and mercy on your Lordship's administration, and for which millions yet unborn will venerate your Lordship's memory.

We may be permitted, also, to advert to the generous aid your Lordship has in so many ways given to plans and institutions of general utility. Schools of instruction, benevolent establishments, schemes of new interest and benefit, have by your Lordship's encouragement and munificence been formed, fostered, or matured,—thus not only conferring the most substantial advantages on present, but securing them to succeeding, generations.

If the departure of your Lordship would, under any circumstances, be viewed by us as a subject of regret, that feeling is greatly increased by a consideration of the cause which has accelerated it, and terminated your government at a period when the most important changes are to be introduced—changes which your Lordship's experience, firmness, and talent would, we had hoped, have so advantageously directed to a final and successful accomplishment.

We beg your Lordship to receive our united assurance of a grateful recognition of that Divine Providence by which kings rule and princes decree judgment, in those beneficial results to India to which we have adverted, and which the God of all the kingdoms of the earth has called and enabled you to bring about. To that same gracious Power our fervent prayers are and shall be devoutly offered for your Lordship's future health and welfare.

We will further only presume to add the strong sense we entertain of the advantages which your Lordship's excellent lady has conferred upon the

society of India, and upon those many institutions which have partaken so largely of Her Ladyship's patronage. The munificence of Lady WILLIAM BENTINCK'S charities, the amiability of her manners, and the example of her virtues, have justly endeared her in no common degree to all. Deeply do we deplore the loss to be sustained in her Ladyship's, as well as in your Lordship's, departure; fervently do we unite in supplication for her health and happiness; gratefully shall we cherish the remembrance of her many excellencies.

Thankful for the kindness with which we have now been permitted to approach your Lordship, we beg you to accept this expression of our sincere and most respectful sentiments and wishes, and have the honour to be, my Lord,

Your Lordship's most humble and obdt. servts.

(Signed,)

C. ARATOON, *Baptist Missionary Society.*
 T. BOAZ, *London Missionary Society.*
 J. CAMPBELL, *London Missionary Society.*
 W. DEKKE, *Church Missionary Society.*
 J. D. ELLIS, *Baptist Missionary Society.*
 D. EWART, *Missionary of the Church of Scotland.*
 G. GOGGELY, *London Missionary Society.*
 J. HÄBERLIN, *Church Missionary Society.*
 M. HILL, *London Missionary Society.*
 J. KRUKENBERG, *Church Missionary Society.*
 A. F. LACROIX, *London Missionary Society.*
 J. LEECHMAN, *Serampore Mission.*
 J. LINKE, *Church Missionary Society.*
 J. MACK, *Serampore Mission.*
 W. S. MACKAY, *Missionary of the Church of Scotland.*
 JOSHUA MARSHMAN, *Serampore Mission.*
 W. MORTON, *Incorporated Society P. G. F. P.*
 G. MUNDY, *London Missionary Society.*
 G. PEARCE, *Baptist Missionary Society.*
 W. H. PEARCE, *Baptist Missionary Society.*
 C. PIFFARD, *London Missionary Society.*
 T. REICHAERT, *Church of England Missionary.*
 W. ROBINSON, *Serampore Mission.*
 T. SANDYS, *Church Missionary Society.*
 J. THOMAS, *Baptist Missionary Society.*
 J. WEITBERG, *Church Missionary Society.*
 W. YATES, *Baptist Missionary Society.*

REPLY OF HIS LORDSHIP.

Returning to my country, and to my friends, I can present to them no testimonial so impressive as your address, that in the discharge of this great trust, I have done nothing to tarnish the national honor, or to forfeit their good opinion and esteem. Your holy profession,—the excellence of your lives,—the concurrence of so many individuals of different persuasions give a value to your approbation that is indeed most gratifying. I must, at the same time, recollect that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence, conduct that seems to emanate from good intentions. But even your praise must not mislead me from a deep consciousness and confession of my own unworthiness, or make me forget, that only in humble dependence upon the Giver of all mercies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care.

[Here His Lordship became deeply affected, even to tears, and was unable, for several minutes, to proceed. The Missionaries were feelingly impressed.]

I have the more reason to feel flattered by your kindness upon this occasion, inasmuch as it proceeds from those with whom, in their public

capacity, I have carefully abstained from holding any communion. The professed object of your lives and labours is conversion. The fundamental principle of British rule—the compact to which the government stands solemnly pledged—is strict neutrality. Of this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance; because, besides disarming the disloyal of his most powerful means of mischief, it tends to give contentment of mind to the good, and to form into one firm bulwark of defence, the confidence and attachment of the whole population. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of Government, the principle cannot be too strongly enforced, and that all interference or injudicious tampering with the religious belief of the students, and all mingling, direct or indirect, of Christianity with the system of instruction, ought to be positively forbidden. It is held, I know, by many, that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting any thing in its place. One of our best and most useful prelates, the late Bishop Turner, thought otherwise. His was an opinion in which the Mussalman, the Hindu, and the Christian—all, in short, who believe their faith to be true—ought to join, that the more the mind is enlightened, the better able will it be to appreciate religious and every other truth.

There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling Power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion by whatever means, by fire and sword if persuasion failed, was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse, would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the Crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is,—Rely exclusively upon the humble, pious, and learned Missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary, is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing.

FAREWELL.—May God Almighty give you health and strength to prosecute your endeavours, and may He bless them with success!

VIII.—*Article on Theology and Natural Science examined.*

"It is to be presumed that Revelation and Nature, when rightly understood, never really clash, having God for their common Author. But in case of an apparent discrepancy, it is certainly wrong to make Nature, which is lower, the measure and criterion of Revelation, which is higher, and more immediately and directly from God."

To the Editor of the Calcutta Christian Observer.

Sir,

Dr. Hengstenberg, Editor of the Berlin Evangelical Church Journal, and Author of the above remarks, has lived a century too late. The unnatural warfare of Revelation and Philosophy has terminated with the minority of Natural Theology, which has now assumed its place among the matured and perfect sciences; and the melancholy record of the former painful and praise-worthy doubts and pitiable cavils of the real and pretended seekers after truth, are but matters of history, not of present importance, and useful only as beacons for the future.

It is therefore to be lamented, that your correspondent BETA should have so unnecessarily revived the recollection of those evil days, by the republication of an idle controversy between two persons, whose temper, candour, and knowledge, judging from the specimens with which he presents us, are so insufficient to qualify them for their assumed characters of the Impugner and apologist of revelation. There can be but few of your readers who have not, even on a cursory perusal, detected fallacies in the arguments of both combatants; but it is desirable, and I shall attempt, to prove in detail their unfitness for the great argument, and the safety, nay the propriety and necessity, of the Christian's fearlessly investigating, as far as his opportunities may permit, the ways of God in the creation and preservation of the universe.

Dr. Hengstenberg says, that "A theologian is a layman in natural science;" if this be true, it is the theologian's reproach, and not his excuse, that he should continue in partial ignorance of that host of facts, whose truth was denied, and whose promulgators were persecuted, by the priesthood of former times; but which are now appealed to, as in no wise inconsistent with an enlightened and liberal interpretation* of the holy Scriptures, and as furnishing unassailable proofs of the truth of the attributes of power and beneficence there ascribed to the Supreme Being. It is to be hoped, that the publication of the Bridgewater Treatises, with the emendations which they will receive in future editions, may prove a new era in theological education; and that we shall henceforth hear no more of the dangers of following TRUTH and REASON, whithersoever they may plainly lead us. It should be recollected by those who, to clothe their own indolence and ignorance, delight in the disparagement of that noblest gift of God, that by reason alone, (under divine guidance,) are we enabled to read, and to understand, and to judge of the innate and historical authenticity and truth of the Scriptures themselves; and that in investigat-

* Was Joshua supposed, by the persecutors of Galilee, to have been thoroughly acquainted with the structure of the heavens? And did they think it a matter of necessity that his mandate to the sun should have been couched in a language conformable to modern astronomy if true, but unintelligible to his hearers, and therefore unfit for the purpose of shewing whose delegate he was? Are we in like manner to be compelled to believe, contrary to the plain evidence of sense and reason, and to the conviction of all living geologists, lay and clerical, that the "days of creation were only 24 hours in length," when other portions of the sacred narrative are so marvellously confirmed by recent discoveries? Were another Moses now to arise among us, and to describe the events of creation, as they really happened; his account, through our ignorance of the true constitution of matter, and of the subordinate agents which it obeys, would appear as contradictory and unmeaning, as a command from Joshua for the earth to stand still. It is easy for Dr. Hengstenberg to say that the geological deductions, referred to in this note, are "notoriously hypothetical;" he might assert the same of the earth's rotation around the sun.

ing, by aid of the same power, the order and laws of nature, we are only fulfilling one of the apparent designs with which reason and the external senses were given to us.

Should your correspondent continue of opinion, that a perfect essay on natural theology is still a desideratum, it would be well if he took the matter in hand himself, using the treatises above-mentioned as text books, and pointing out and remedying their deficiencies and mistakes. The world has received them not without exception*, but their authors have at least gone over much of the debatable land; and any new attempt should commence where they have left off. There can be few higher or more delightful employments than that of tracing, from our present vantage-ground, the constant agreement of natural and revealed religion; and as all conviction, to be of any value, must begin with doubt, we should ever temper with charity our thoughts of those who, in preceding us, found themselves involved in clouds and shadows, were misled by prejudices, and have by their fate furnished us with salutary warnings.

To proceed with the German controversy, commencing with the subject of geology, Dr. Bretschneider declares the "mathematical" impossibility of a general deluge, because we know the causes of the tides; and his opponent, instead of satisfying himself with the general answer, that the occasion warranted a suspension of the usual laws of nature, must resort to a "notoriously hypothetical" gush of water from the interior of this "monstrous ball," which by his account, is far less "mathematically impossible," than the production of water in *dropsy*! Here he runs a close parallel between the deluged world and a dropsical girl, who in his belief (unaware of cuticular absorption) actually *called into existence* 29 pounds of water in the course of 24 hours.

Dr. H. next endeavours to throw discredit on the whole subject of geology, because it is founded on facts collected on the mere surface of the globe. Had he bestowed a little study upon the elements of this science, he would have discovered, that the strata of the globe are not, as he supposes, concentric like the coats of an onion, but that in the course of the stupendous convulsions which it underwent, both before and after the creation of animated beings, those strata, to the depth of miles, have been up-turned and *set on edge*; so that, on the surface, we can survey the earth's interior to a depth quite sufficient for the purposes of that science which he undervalues only because he will not take the trouble to understand it. Had he devoted to this one subject the least thought, he would have discovered in this upturning of the mineral riches of the earth, without which man never could have attained his present civilization, and in the consequent beautiful alternation of mountain and valley, without which nature would have lost half her charms, and animated beings their sustenance—ample cause to alter his opinion of the sources and results of geological knowledge.

His ignorance of the universality of formations induces him also to allege, that no geological truth can be considered as established, because the whole surface of the earth has not been geologically explored; and his induction is of too diffident a character to permit his guessing, from the appearance of the former bed of the sea, presented to us in the stratification of rocks, what may be going on at the bottom of the present ocean, which to him therefore presents a geological blank, filled *perhaps* with hundreds of facts all hostile to the received theories.

* The judgment of the eminent persons, who decided on the *immediate* distribution of the proposed task, among several of the most distinguished philosophers of the day, has been questioned; but the revival of the obsolete invective against science, in educated Prussia, repeated with applause in America, and in the capital of British India, goes far to justify their decision. The lapse of a century might fail to produce, in one writer, the force and perspicuity of PALEY with the mass of technical knowledge possessed by the authors of those treatises.

It may be thought incredible, that a *German*, the fellow countryman of geognosy, should, at the present day, refer to the circumstance of sea-shells being found on the tops of mountains as a proof of the deluge! Yet in page 10 of your January No. is this to be found. (Where did he get his story of skeletons of *antediluvian horses* falling down with the avalanches of the Himalayas at heights of 16,000 feet?) The bad spirit and recklessness of truth shewn in his next paragraph about meteoric stones induce me to pass it by without further notice.

Next comes a notable piece of misrepresentation. Dr. H. quotes the censures of Cuvier, Brogniart, and Humboldt, as if directed, not against the wild geological systems of Buffon, &c. which explained every thing synthetically, upon some preconceived hypothesis, but as if they were applied to the cautious, laborious, and candid analytical investigations of modern geologists. Whatever may be their differences on minor points, they are pretty well united respecting the doctrine of tertiary formations established within the last 20 years, which affords the chief evidences bearing upon the history of creation, and of which Cuvier himself was the great founder and expositor.

For further instances of special pleading and ignorance, I shall merely refer your readers to page 12 and its foot-note, and pass on to Dr. H.'s astronomical remarks, including, for reasons best known to himself, some arguments for the existence of a place of future punishment. Here I find only one specimen of reasoning; but he has contrived, to introduce into it, three blunders. First, he believes the pole of the equator to be intercepted by the polar star, which it never was, and, without the destruction of the present order of things, never will be; secondly, in ignorance of the effects of precession and nutation, he conceives that the lapse of six months would make no change in the celestial place of the equatorial pole. And thirdly, he writes as if the polar star were the only one without appreciable parallax*.

To Dr. Bretschneider's assertion, that the whole notion of an *under world* and a *hell* was destroyed by astronomy and geology, Dr. Hengstenberg can only answer, that if such a statement had ever before been made it must have been observed and answered by one or other of three such orthodox Christians as Copernicus, Kepler, and Newton. Had Dr. H. come prepared for his work by a perusal of some of the geological treatises published within the last ten years, he could have reminded his opponent, that the progress of recent discovery, the rapidly increasing heat perceived on descending into mines, the phenomena of volcanoes, particularly the absence of all signs of *combustion* in them, and a more general adoption of the Huttonian theory, have made philosophers nearly unanimous in believing that the interior of our globe, at no great depth from the surface, is in a state of *fiery fusion*, thus fearfully verifying, to the letter, the doctrines of the Old and New Testament.

February 10th, 1835.

D. B.

* We are sorry to see an able writer, as D. B. evidently is, display so much of the spirit of fault-finding. Dr. H.'s letter does not profess to be a learned treatise; it is simply a lively and popular answer to popular objections, and, so far as they go, satisfactory enough. What harm can there be in asserting, that we have as yet but scratched the surface of the earth, or, that geology is still the most imperfect of the experimental sciences? And yet this, so far as regards geology, is the whole head and front of Dr. H.'s offending! But the 'three blunders' to which our correspondent here alludes, furnish a still more remarkable specimen of perverse and captious criticism. Dr. H. says, that the polar star is seen over the top of a certain spire on a certain day; that six months after, it is seen again over the top of the same spire, but that the earth is then 40,000,000 miles distant from its former place. Now what has this to do with the equatorial pole, or precession and nutation, or the parallax of other stars? Why simply, nothing at all! and there is not even the shadow of an excuse for fastening these blunders on poor Dr. H. Nevertheless, we shall be happy to hear from D. B. again, though we hope he will employ his talents more usefully.

—Ed.

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IX.—*Journal of a Missionary Tour, by the Rev. Messrs. Lacroix and Gogerly.*

With the intention of visiting the western boundary of Bengál, and of preaching the Gospel, and distributing tracts in that direction, as far as the Bengál language is spoken or understood, accompanied by the Rev. Messrs. Weitbrecht and Hæberlin of the Church Missionary Society, on the 6th of January, 1835, we commenced our journey, and at 7 P. M. pitched our tent at *Kondogoss*, a village about 75 miles N. N. W. from *Calcutta*, and 10 miles W. S. W. from *Burdwan*. The evening being dark and cold, we had no opportunity of seeing and conversing with the people.

Jan. 7th. At 7 A. M. the thermometer stood at 46°—at noon 66°. After breakfast, we entered upon our work, and in four different places proclaimed the message of salvation to large and attentive congregations, and distributed about 200 tracts, which were gladly received. In this village there are several small schools, and the majority of the men and boys could read.

At 11 A. M. we proceeded on our journey, and at 2 P. M. reached *Indoss*, eight miles S. S. W. from the last stage, where we addressed several congregations, and gave away 600 tracts. *Indoss* contains nearly 20,000 inhabitants, and is a very interesting place for Missionary exertions. The people listened with the greatest seriousness to the all-important doctrine of salvation by the death of Christ, and the anxiety for tracts was quite equal to anything we have ever seen. We visited every part of the place, and continued till nearly dark, surrounded by crowds of attentive listeners, explaining the excellency of the gospel system, answering objections, and urging the necessity of faith in Christ.

8th. At day-light, thermometer 43°, struck our tent, and proceeded to *Cutalpur*, where we arrived at 2 P. M. On the road we passed several villages, where tracts were distributed and conversations held. At noon we crossed the *Dalkissem river*, and immediately perceived the gradual ascent of the land, which continued all the way to our final station for the day. *Cutalpur* is a large but scattered town, therefore dividing ourselves into two parties, we went first to the N. and S. and then occupied the E. and W. divisions of the town, in each of which large congregations assembled. At one place, about 600 persons, men and women, had met together, for the purpose of singing the praises of Rádhá Krishna. The two idols were placed under a canopy, attended by a number of bráhmans, who led the singing, and were joined in chorus by the whole assembly. Entering the crowd, we were permitted to approach the idols, and to speak to the people. The song ceased, and the multitude attentively listened to the voice of truth. The speaker alluded to the various systems of error which prevailed in the world, and instanced some of the legendary tales connected with the debtás of the Hindus, commencing with Surya, who lost his teeth with Birbhadrá; in consequence of which all the Hindus, when they present their offerings to him, first boil the rice and then consecrate it to his service. The Missionary was then about to enter upon the history of Krishna and his paramour Rádhá, when the officiating bráhman, perceiving his design, immediately struck up a popular verse in the history of the god, in which he was joined by the whole congregation. The noise was so great that the preacher's voice was lost, and all our efforts to restore order proving unavailing, we left the scene and retired to some distance, where we soon collected a large audience, who were addressed on the concerns relating to the salvation of the soul. In the other part of the town, about 100 persons were intreated to "flee from the wrath to come." They heard the word quietly and with apparent satisfaction. At another place, standing in the *Nát-mandir* of a large

temple, we preached to about 300 individuals, and insisted on the great truth, that there is no other name given under heaven whereby we can be saved, but that of Christ the Lord. During the day 700 tracts were distributed.

9th. Thermometer at day-break 40°. From *Catalpur* we travelled 10 miles W. N. W. to *Jaypur*, on the border of the jungles. It is a small place, principally occupied as a bazar, and a resting place for travellers, on the *Bandras* and *Madniper* roads, which cross each other here at right angles. A congregation of about 100 people assembled, to whom the moral law was explained, and it was shewn that all had corrupted their way before God, and the impossibility of obtaining salvation by any other means than that revealed in the gospel having been proved, they were urged to accept the grace of God without delay. Eighty tracts were given away.

10th. Thermometer this morning 38° 30'. We proceeded through a dense jungle 10 miles W. and about 2 P. M. arrived at *Ban Biskampur*. After partaking of a little refreshment, visited the fort of the Rájá of the place, which is an immense pile of building, nearly all in a state of decay. Formerly it was a place of considerable strength—the outworks were formed of konkah raised about 30 feet, surrounded with deep ditches. In the fort, idols' temples presented themselves on every side, all in honor of Vishnu, hence the name of the place *Vishnupur* or *Biskampur*. We were told there were no less than 350 temples in the fort, and some of them of great antiquity. Three that we examined bore the dates of 949 of the Hindu era, equal to A. D. 1542. The present Rájá is a dependent of the Honorable Company. His ancestors were feudal princes for 1,100 years, and were in the receipt of a large revenue; but owing to various circumstances, the possessions of the family have gone to other hands, and the glory has departed from the house. The present Rájá retains the family titles, but none of its wealth.

11th, Sabbath. Thermometer at day-light 39°. Immediately after breakfast, we entered upon our work, and occupying different parts of the town preached in three places at the same time—after which we distributed our tracts, and moved on to other parts, and adopted the same method, so that in the course of three hours, nine sermons were preached, and about 800 tracts distributed. In the afternoon, we resumed our labours, and three more discourses were delivered, and 200 tracts put in circulation. In the course of the day, therefore, every part of this large town was visited, and the inhabitants intreated to turn from dumb idols to serve the living and true God. Never did we visit a place apparently so wholly given to idolatry. In some parts, the temples were actually more numerous than the houses. The congregations throughout the day were large and attentive. We urged upon their attention the importance of consideration—that as rational beings they were bound to judge for themselves, in matters concerning faith, and not to follow a system merely because it was popular. We then endeavored to shew that the “gods many and lords many” before whom they bowed were vanity and a lie, but that the God who made the heavens is the true object of worship, and that he is to be approached through Jesus Christ the Lord. Alas! for human nature, the very persons who apparently in sincerity had acknowledged the truth of our declaration, on leaving the assembly bowed themselves down to the idol which stood opposite, or in the next house. Thus after we had one moment hoped some favorable impression had been made, the next moment those hopes were dashed to the ground. Oh! for more faith!

12th. Thermometer 39°. During the past night three oxen were taken away by tigers, very near our tent. Distributed a few more tracts, to persons who at a very early hour came to request them, and left

for *Panchmura*, where we arrived at 3 P. M. The village is in the midst of the jungles, and the inhabitants are constantly kept in dread of the visits of wild beasts. This is the commencement of the district in which the late Cole campaign was carried on, and the people have a more warlike appearance than those of the other parts of Bengal. The bow and arrow, spears, battle-axes, and swords are seen in every direction, and scarcely a man is to be found without having one or another in his possession. The bow is a more formidable weapon in the hands of these people than we at first imagined. At our request they shot at various objects with the greatest exactness, and with a force which penetrated the arrow four inches into a tree, at 100 yards distance. During the late campaign, the sepoy's suffered more from this than from any other weapon. The jungle is so exceedingly dense that an enemy concealed therein can annoy by their bows and arrows a marching force without much fear of retaliation. Having rested awhile, nearly the whole population of the village were collected together, and addressed on the great subject of salvation through Jesus Christ. About 150 tracts were given away.

13th. Arrived at *Ghursimlapal*, the residence of a Rájá. In the morning, thermometer 41°. During the night we were visited by a bear and a wolf, who were saluted by the arrows of our chokidárs, and were glad to make their escape. This being the full moon, and in the native almanack being put down as a lucky day for hunting, the Rájá, a boy of about eight years, his guardian, and all the followers of the family, together with the whole of the *poese oomitatús* of the place, had gone forth to try their skill in the jungle. Whilst we were engaged in preaching to about 100 people, the sounds of the *tom-tom* and other musical instruments were heard, and soon the Rájá's elephant richly caparisoned, preceded by upwards of 50 men, armed in different ways, and followed by two palankeens, and another armed band came up.—Having saluted us they passed on. It appears that the exercises of the day, and the joint exertions of about 100 men, ended in the death of three unfortunate hares. Soon after we had returned to our tent, a message from the *Rájádrí* came to request a supply of tracts. We accordingly sent about three of each sort in Bengálí. We distributed here about 175 tracts. Saw at a distance to the S. W. a high conical hill. The bears which abound in this neighbourhood are, according to the notions of this people, prevented from doing any mischief to the inhabitants, by the repeating of a certain *mantra*, or charm, every night—or should the animal come upon an individual unawares, the magical words have only to be spoken, and the creature will fly away as terrified as if a tiger were pursuing him. We however took the precaution, before we retired to our palankeens for the night, to put a *mantra* in the shape of a leaden bullet into our muskets, that we might, in case of molestation, make a more sensible impression on our shaggy friend, than the mere sound of words would be likely to produce.

14th. Thermometer 39°. At 3 P. M. reached *Rdyppur*, and encamped on an open spot, on which an encounter took place between the British troops and the Coles, and where several of the latter were killed. The people in these parts are poor and miserably wretched in appearance, both in their persons and habitations. Wood to any amount can be procured merely for the labor of felling it, and a jungle grass, excellent for thatching, can be had for the trouble of cutting it; but the people are so abominably lazy, that they will rather remain in broken-down hovels, than exert themselves to make their habitations water tight and comfortable. In their persons they are filthy in the extreme. Naturally of a sooty black color, they add to their disagreeable appearance by the accumulation of dirt on their bodies, and men, women and children, with a few rags which appeared never to have been

washed since they left the weaver's hands, wrapped round their waists, and their heads covered with a huge mass of clotted hair would crawl out of their hovels as we passed, gaze at us for a few moments, and then sit down to smoke or lie down to sleep. In the village of *Ráppur*, however, the people appeared in rather better circumstances; many of them could read, and appeared anxious to receive our books and listen to the gospel. Dividing ourselves we occupied two places at the same time about half a mile distant from each other, and addressed attentive congregations, and gave away about 200 tracts.

15th. Thermometer 36°. On account of the weariness of our bearers, &c. we allowed our tent to remain, whilst we walked to *Seringhar*, six miles distant. Here we met some of the hill people, and entered into a long conversation with them. We had heard before that their language bore no affinity with the Bengálí, and we found the report to be quite correct; for though the people who reside here understand the common language of Bengál, their own language is quite different. We made them express a number of words, which we wrote down, first taking some common nouns, such as the different parts of the body, the earth, sky, heaven, hell, &c. Then we took down a few verbs, in their different tenses, and with a few exceptions, we found we could trace their origin to no language with which we were acquainted. With the Sanskrit decidedly they had no connection. Returned to our tent about $\frac{1}{2}$ past 6 P. M.

16th. After a very fatiguing journey, arrived at *Ahminagar* about 6 P. M. having been nine hours on the road. Here surrounded by high hills covered with jungle, we pitched our tent on the banks of the *Cosie* river, which is a mountain stream, flowing over a sandy bed, interrupted occasionally by immense masses of rock—at this time it was nearly dry, and only a very small channel existed, down which flowed the purest water we ever saw—as clear as crystal, and delicious to the taste. In the rains, it rises about 20 feet, and flows with a rapidity which nothing can withstand. During the day we passed through a good deal of jungle, and penetrated forests of ebony. About eight miles from *Ahminagar* we passed the gibbet on which *Pratáb Singh* was hung—he was one of the ring-leaders in the late insurrection under *Gangá Náráyan*. The road throughout the day was the most difficult of any we had passed—narrow passages made by the torrents, filled with loose stones from an ounce to a ton in weight, over which we had to stumble for several miles, and which cut the feet of the poor bearers in a sad manner. Leaving these passages we had to force our way through a dense jungle, where every thing appeared as wild as when creation was first called into being—not a living creature was to be seen, and not a voice besides our own was heard. Distributed tracts, and spoke to the few people who could be found in one or two hamlets which we passed.

17th. Thermometer this morning 34°. A keen north-westerly breeze blowing made us almost imagine, when we awoke from a comfortable night's rest, that we had been transported to our native land. On leaving the tent, however, and seeing the half-naked and miserable inhabitants the delusion immediately vanished—and the contrast appeared beyond expression great. Having addressed about 100 people and given tracts to all who could read, we left *Ahminagar* and crossed the *Cosie* river, at a most romantic spot. Craggy rocks reaching nearly all across the bed, appeared in different directions. The high banks covered with jungle, and gigantic fan-palm trees gave to the scenery a most enchanting effect. Leaving this interesting place we entered the jungle, and proceeded N. E. till we arrived near the base of the highest hill in the district, called *Porá-páhar*. The whole appeared covered with jungle, except the summit, which presented a bleak stony point. With several of the villagers we ascended the hill, and though the fatigue was great;

we were rewarded for our labor by the beautiful panorama which was spread before us. The lower part of the hill was a gradual ascent, afterwards it became steep, and at last nearly perpendicular. The jungle we were compelled to cut down, as we proceeded; and to frighten away the wild beasts which abound in these unfrequented parts, one of the bearers beat lustily upon a brass chilamchi, which sent forth a capital sound, and the whole party every four or five minutes gave a most deafening shout, as much we suspect to keep up their own courage as to alarm the tigers. However, we succeeded in reaching the summit without any molestation, and a view of at least 20 miles in every direction was presented to us. The elephants, we left at the foot of the hill, appeared no larger than cats, and the palankeens looked like small toys. To descend was more difficult than to ascend, on account of the number of loose pieces of rock, one of which if dislodged would in its fall have carried others with it, and have been attended with the most disastrous consequences. However, through the goodness of God, we came safely down, having enjoyed a sight, to which some of us for 16 years had been strangers.

Leaving *Pord-pakár*, we proceeded to *Kuttra*, where we arrived about 4 p. m. Here an additional pleasure was afforded us by the receipt of letters from our friends. The *Rájá* of *Supur*, who resides at this place, came to receive us, and offered his assistance in procuring for us any refreshment the place could afford. Whilst the tent was being fixed, seated under a tree, we distributed tracts to the people, who soon began to collect together; and after we had dined, the *Rájá* with all his followers, came to the tent and remained with us till 10 at night—during which time, we had a most favorable opportunity of making known to him and his people the grand truths of the Gospel. We presented him with the only copy of the New Testament in Bengálí, we had with us, which he promised to read. He is a Rajput, and informed us that his ancestors had been the acknowledged *Rájás* of the district for 51 generations, embracing a period of upwards of a thousand years. He is a shrewd, sensible man, and our conversation with him and his people was very interesting.

18th. Early this morning a great number of persons applied for tracts, and having distributed at this place about 250, we left to carry the news of salvation to other parts. At *Gaurnáth* we stopped for the day, in the expectation of finding a large population. But we were mistaken; for it appeared that during the insurrection of *Gangá Náráyan*, nearly all the inhabitants, feeling themselves insecure from the ravages of his lawless gang, left their homes, and very few returned, the majority having settled elsewhere. However, to those who remained, we preached and distributed tracts. On the preceding day, the *Rájá* of *Supur* appeared particularly anxious to show us hospitality, and commanded his people to provide every thing we required, and to charge the amount to him and he would be happy to pay—our servants and bearers were also invited to enjoy the same privilege. We thanked him for his kind offer, but suspecting there was more politeness than sincerity intended, preferred paying for what we purchased. The bearers and our servants, thought rather differently on the subject, and saw no reason why they should not oblige the *Rájá* by accepting his proffered bounty; they therefore, unknown to us, went to every shop in the place, and ate and drank sufficient for three days—little suspecting that after all they would be called upon to pay. This morning, therefore, when we were starting, a whole host of people came with their demands, which were resisted by the bearers, on the ground of the *Rájá's* promise, and after a great deal of quarrelling they left without paying. On arriving at *Gaurnáth*, we had the honor of receiving a letter from the *Rájá*, and after many salutations, it stated that our bearers, had by mistake, left

Kutra without paying the poor shop-keepers, who would be great sufferers unless the money were sent, which he felt assured we should immediately do. Of course it was sent. The circumstance was one more proof, added to the thousand we had received before, of the amount of faith to be placed in the professions of liberality among the natives of Bengal.

In the evening, a respectable bráhmaṇ, accompanied by a number of persons, came to our tent, to inquire particularly concerning the character of Christ. The subject of the Hindu incarnations having been discussed, he was anxious to know something concerning the origin, birth, and works of Christ, and the manner of obtaining salvation through him. This afforded us a most excellent opportunity of making known the mysteries of redemption, and to a very attentive auditory we endeavoured to show how through the mediation of Christ, God could be just and the justifier of them that believe in Jesus. A number of tracts were distributed, and we parted, mutually pleased with the interview.

19th. We had just struck our tent, and were commencing our journey when the bráhmaṇ, who visited us last evening, made his appearance, together with another, both of whom accompanied us some distance—their object was to inquire how Christ was to be worshipped. This led again to an interesting discussion, and we gave them the tract "God is a Spirit," which is a short discourse on John iv. 24. "God is a spirit, and they that worship him must worship him in spirit and in truth." We distributed a number of tracts to-day during our journey at the different villages through which we passed; but the people were so generally ignorant and wretchedly poor, that few could be found capable of reading. About 3 P. M. arrived at *Bánkurah*.

20th. Spent a sleepless night—and in consequence of excessive fatigue determined to remain a day with a kind friend who resides here. Visited the native town of *Bánkurah*, which is rather large; but owing to the passing through of a regiment of native infantry it was in a state of considerable confusion. At this station, the Church Missionary Society has three Bengali and one English school. In one of the former which we visited were upwards of 100 boys, who read in the Gospels, &c. There are however no Native Christians in the place, with the exception of the drummers belonging to the regiment stationed in the cantonments, and two young men from *Burdwan*.

21st. Left *Bánkurah*, and after a very fatiguing journey of near 14 miles, arrived at *Beliador*. Between these places very few houses are to be found, the whole is a dry jungle, so that until our arrival here, no opportunity presented itself for preaching or distributing our tracts. The heat was excessive, and the elephant on which we rode appeared so distressed, that we were obliged to dismount and walk. *Beliador* is a small place, containing about 100 houses. Our arrival excited no interest, and few felt disposed to hear or receive our tracts. In the evening there was an appearance of a storm, and before midnight there was a considerable fall of rain; after which, the wind suddenly shifted from S. W. to N. E. and blowing strong, made it exceedingly cold and disagreeable. Our bearers and others crowded into the tent, and we were happy when the day dawned, having spent the most unpleasant night since we had left our homes.

22nd. Had a long conversation with the village bráhmaṇ, who, possessing a smattering of Sanskrit, was regarded by the people as a Pandit, and his words appeared to them as law. He was sadly afraid of becoming defiled by our touching him, and when our dog went near him, he started on one side, as though he were about to be seized by a tiger. His arguments were those commonly used by the bráhmaṇs of the old school—that God was the author of both good and evil—that God is in every thing, and consequently that every thing is God—that the soul is an emanation of the Deity, and will at last be absorbed in the Deity. A Native Christian young man, from *Bán-*

kurah, argued with him for some time, and it was very satisfactory to observe the difference manifested by the two. The bráhmán spoke to him in the lowest terms of abuse, whilst the young man always replied with the greatest respect. The bye-standers also were struck with the humility of the one, and the pride of the other. A great number of tracts were distributed, and we proceeded to *Sonámuki*, 10 miles distant. On the road we met the baggage and ammunition of H. M.'s 49th Regiment, and on arriving at our station saw the regiment encamped on the plain. A cold piercing wind, followed by rain, made our journey very uncomfortable. One of the men, in charge of our tent, was taken ill. Administered medicine, imagining the complaint to be indigestion.

23rd. At *Sonámuki*, we divided ourselves as usual, and preached in three different parts of the town, to large and attentive congregations, and distributed several hundred tracts. Heard this morning that the sick man was worse—on visiting him, found he had a violent inflammation in the intestines, occasioned most probably by the sudden change of weather on the 22nd. Bled him in the arm freely, and administered calomel and opium pills, together with aperients—continued these medicines all day, without any effect being produced by them; towards evening, the pain in the abdomen having increased to a violent degree, applied a large mustard plaster, which caused excessive irritation, but produced no lasting good. In the course of the night he died. We deeply regret this circumstance, and it has thrown a gloom over our minds, and has destroyed the pleasure with which we had hoped we should have been able to have remembered this trip. However, we did all in our power to save the man, and as God is the sole arbiter of life and death, we bow to his sovereign will. The poor man was a *Musalmán*, and has left a wife, children, and aged mother who were entirely dependent on him for their support.

24th. Had the poor man decently buried, and proceeded on our journey. Crossed the *Dummodah*, and had an opportunity of observing the devastation produced by the inundation of last August. Immense portions of land, which was formerly fine alluvial soil, are now a bed of sand, with a channel cut in it for a newly formed arm of the river to flow. It was here that several hundred men, women, and children, together with a vast number of cattle, were swept away by the torrent, and met a watery grave. Oh! that these calamities, which have within the last few years visited *Bengál*, might be sanctified to the conversion of the people. By the inundations of 1832, 33, and 34, in *Bengal* and *Orissa*, not less than 40,000 lives were lost, besides perhaps three times that number of cattle.

At a large village, on the eastern side of the *Dummodah*, we distributed about 200 tracts, and about 7 o'clock reached *Maunkor*, where we halted for the night, and were accommodated by the *Gosáin* bráhmán of the place with the use of his garden-house, in the verandah of which we placed our palankeens. Having come 16 miles, a good part of which we had walked, we were happy to get a little tea, and retire to rest completely wearied by the fatigues of the day.

25th. Early this morning the villagers began to collect before our house, and until 12 o'clock, we were fully engaged in supplying the numbers that applied for tracts. We were visited by the *Gosáin*, a very respectable man of near 70 years of age, who felt anxious to shew us all hospitality, in which we believe he was sincere, and who appeared interested in our visit. The *Gosáin* having retired, we prepared for entering the town, and it being market-day, we found the *hát* crowded with people from the villages in every direction. In three different places we addressed immense congregations, and gave away near 1000 tracts. Not less than 20,000 persons, we suppose, were present at one time, in different parts of the place. On our return a crowd followed us, and several

bráhmans entered into a long and spirited conversation, in which all their old arguments were brought forward, and their whole system had to be refuted. Several seemed convinced, others appeared dissatisfied, whilst of course others seemed to cling to their errors with a pertinacity worthy of a better cause.

This being the Sabbath-day, we united in spirit with our brethren, who were engaged in the delightful services of the sanctuary, and felt happy in the thought, that the members of the Church of Christ, though scattered abroad upon the face of the earth, and exposed to different trials, compose one family, the Head of which is ever present in every place to relieve the wants of his children, and impart those consolations which are the solace of their hearts. We thanked God also for the communion of the saints.

26th. Many fresh applicants for tracts appeared, but as our stock was nearly exhausted, we were compelled to deny a great many. Left about 9 a. m. and arrived at *Dainagar* near 2 o'clock. This is literally a "place of tanks," there being upwards of 20 in less than half a mile, all surrounded with three rows of noble palm trees, and some had rows of tamarind trees likewise. The place is rather populous, and a great proportion of the people are employed in the manufacture of lac dye. Nearly all the inhabitants of the place assembled near our tent, to whom we addressed the words of eternal life, and gave away about half our remaining stock of tracts, which were most thankfully received. An interesting conversation took place, which lasted till nearly dark, when the people slowly dispersed.

27th. Left at 9 o'clock, and at 12, stopped at a large village called *Bala-goo*, in which are upwards of 300 houses, inhabited by bráhmans; besides others in due proportion. Our fame had preceded us to this place, and a large congregation, consisting principally of bráhmans, awaited our arrival. As usual all began to speak at one time, every one had a question to propose, and all seemed confident of confounding us by the amount of their learning, and the rapidity of their talk. After a great loss of time and strength on their part, (for when all are speakers there are of course no listeners,) we requested silence, and informed them, that as it respected the Hindu faith, all present were acquainted with it, but in regard to the Christian doctrines, nearly all were ignorant, and in order to enable them to compare the one with the other, we would explain the latter to them. We then succeeded in speaking of God, his character and attributes; the moral law; the need of a Saviour, and how that Saviour has been provided in the person of Jesus Christ. We then shewed how imperfect the Hindu system is, and how totally inadequate to our necessities; and lastly, mentioned the willingness of God to receive all who believe in his Son, and urged upon them the necessity of taking refuge in Him for the salvation of their souls. During this discourse, we were interrupted continually, and though the major part of the congregation were anxious that we should proceed, yet a few of the principal speakers among the bráhmans appeared quite miserable, until they could give vent to the wisdom which seemed to be labouring in their minds; and having finished our discourse, it broke forth, and after a very learned discussion among these venerable doctors of the Hindu law, the sum total of their arguments amounted to this; that God, having no mouth, he necessarily could not speak, therefore the commandments which we said he had given to man were false, it being impossible that he could have declared them: again, that no man at any time having seen God, it is proved, as a consequence, that there is no God, &c. &c. The learned speaker turned to the congregation, who congratulated him upon his eloquence and convincing arguments by shouts of applause. We distributed about 50 tracts, and proceeded to *Bampis*, about five miles further, where we pitched our tent.

Here we gave away the remainder of our tracts, and early the next morning started off for *Burdwan*, which place we reached at 1 P. M. and found our friends at the Church Mission House all well. Here our Missionary operations ceased, for having given away all our books, and the time which we had intended to devote to the journey having elapsed, we were anxious to return to our respective stations and our more immediate work. Leaving therefore our *Burdwan* brother, who had accompanied us, to prosecute his labors in that interesting place, the rest of our party travelled *dak* to *Chinsurah*, thence by water to *Calcutta*, where we arrived on Saturday afternoon, the 31st instant.

During our journey we put in circulation about 7,000 tracts, travelled about 350 miles, and preached "the Gospel of the kingdom" to perhaps 20,000 individuals, the major part of whom had never heard the "good tidings of great joy" before, and a great number had never before seen an European face. We now leave our labors with God, praying that He may be pleased to make them effectual to the conversion of many souls.

G. G.

X.—*Union among Christians.*

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,

Is it not deplorable that, at a time when Christians profess to expect the speedy establishment of the reign of the Prince of Peace, party-spirit should yet run so high among different denominations? Is it not deplorable that party-men, whether belonging to established churches, or dissenting from them, should, by their bigotry, thus retard the coming of the blessed period they profess to be anxiously looking for; but which cannot arrive until there exist an unfeigned union of hearts between all the disciples of Christ, or, to use the words of our Saviour himself, "until all be made perfect in one?"

Should you think the following extract, (from the catholic sentiments it contains,) calculated to diminish among your readers the evil I am complaining of, the same is at your service for the *OBSERVER*. It forms part of a sermon on 1 Peter ii. 5, preached by that devoted servant of God, the late Félix Neff, the Alpine Pastor, whose praise is in all the churches.

I remain, &c.

HELVETICUS.

(*Translated from the French.*)

"The temple of Jerusalem was a place particularly honored with the presence of the Almighty: nothing impure could enter therein. All there were occupied exclusively with the service of God. There, he was praised, adored, blessed; there he gave forth his oracles—diffused his benedictions..... The Church, called a Holy Temple, a Spiritual Tabernacle, must present all these characters in perfection;—in reality, as the temple did in types and figures. But what Church, taking this word in the usual acceptation—what assemblage of sinful men will present to us this reality, and will appear to us worthy to be called the habitation of God in the spirit—the temple of the living God?"

"Where shall we find this divine sanctuary? In the assembly of the first-born, and of the thousands of angels in the Jerusalem above. There, a thousand times better than in Sion, God is served, praised, blessed. This heavenly and spiritual sanctuary is formed of the aggregate of holy beings who find their happiness in God. The glory of Jehovah fills it, enlightens it, and is reflected on each of the living stones of which it is formed. His love unites, inflames them. The King of glory dwells in the midst of them, rejoices in their felicity, and takes pleasure in listening to the eternal utterance of their gratitude. Such is the temple which God inhabits, the only one worthy of him. What then must be the various Churches where the gospel is preached on earth?"

"When the magnificent temple of Solomon was building, all the stones, all the wood which were brought thither, were so well cut and prepared, that there was heard, says the sacred historian, neither hammer, nor axe, nor any instrument of iron. (1 Kings, vi. 7.) But, most assuredly, it was not thus in the quarries of marble, nor at Lebanon, where they were cutting the cedars; any more than at the fierce furnaces between Succoth and Zeredathah, where they were founding brass for the sacred vases. Thus, in Heaven, this majestic sanctuary rises without noise, without effort; all arrive there pure and perfect. The Bride of the Lamb has 'neither spot, nor wrinkle, nor any such thing.' But in this impure and darksome world, the obscure quarry from which the great Architect wills to draw some stones for his edifice, what shall we find but work-yards prepared for a day, where all appears in motion and in disorder? What shapeless stones, what refuse, what useless fragments, what objects of a transient usage! How many arrangements purely provisional! How many mercenaries—aliens, are employed in these quarries, like the workmen of Hiram, and who, like them, shall never enter the sanctuary! What dissensions among even the most faithful workmen! What discussions, what vain conjectures on the subject of the final aim and the plan of the great Architect, which is known to Him alone! Shall we seek in this chaos the true Church, the spiritual temple? Should we wish to compose it from the mass of all these unformed blocks, or solely of those which appear already prepared by the Master? Shall we attempt to unite in one common order, all those whom we find prepared in each of the various quarries opened in a thousand places of the earth? Or, not being able to effect this, shall we, at least, exert ourselves to group them in different heaps, like those stones already hewn, which are collected to be measured before they are worked upon? Oh! how much wiser is the Master! While we are disputing the pre-eminence of this or that work-yard, and while others are spending their strength for the sake of introducing a perfect order, the Divine Solomon traverses in silence this vast scene of operation, chooses, marks, withdraws, and places in his edifices the materials prepared in the midst of all these, assigning to each piece the place suited to it, and for which he has destined it.....Such is, my beloved brethren, the grand idea which we must form to ourselves of this heavenly temple, of this spiritual house of God, of this universal Church alike militant and triumphant, in whose existence we profess our belief in the apostolic symbol. O! how pitiable will now seem the proud pretensions of this or that Church to universality; as also the endless disputes on the succession, the hierarchy, and the discipline, which at all periods (as even now) have divided and troubled the faithful. Let us rather work in the quarry wherein we are placed, to prepare the greatest possible number of materials; and above all, let us supplicate the Lord to make of us all, living stones for his temple. Amen."

REVIEW.

Memoir of Rev. Gordon Hall, A. M. one of the first Missionaries of the American Board of Commissioners for Foreign Missions at Bombay.

The triumph of the higher branches of science over the superstitious reverence attached to ill-arranged systems, and the improvements effected in those branches which affect the ordinary occupations of life, are subjects which induce feelings of the highest happiness in every well-ordered mind. It is one thing, however, to admire and give a passing plaudit to the triumph of genius, and another, to enter into the trials and anxieties with which the energy of that genius has had to contend in the accomplishment of its purpose. The general practice of mankind is to condemn that in its incipient or progressive stages, which they admire in perfection; and still more common is it for men to condemn that, the excellency of which they can neither comprehend nor appreciate. Nor does their disapprobation always confine itself to neutrality, reason, or argument: would that it did; too frequently, alas! has such opposition employed means which have been at variance both with reason and humanity, immolating on the altar of prejudice some of the noblest of the human race. The science of astronomy, for instance, is a complete, a noble science, an object of general admiration; yet the early attempts at its reformation procured for the pioneers in "the starry maze" no better reward than the contempt of the ignorant, and the persecution of the professedly wise. The announcement of the theory of the circulation of the blood, now so manifest to the merest tyro in pathological knowledge, brought down on the head of the justly renowned Harvey the indignation of the majority of the then faculty. If this be the course of conduct pursued by men towards those who attempt to minister to their physical enjoyment, ameliorate their sufferings, or extend the limits of their temporal knowledge, shall we be surprised to learn, that the attempts of evangelical philanthropists, to convey to barbarous climes the message of salvation, should have been stigmatized by the unsanctified as an undue interference with the civil rights and religious prejudices of nations, which needed not the aid of Christianity to increase their happiness? Or that such efforts should have met with the partial opposition of those members of the Church of Christ whose minds were less expansive than their religion?

It is to us a matter of sincere gratulation, that neither the opposition of the malignant opposers of the gospel, nor the inertness of those who profess to obey its high behests, deterred the pioneers

in modern missions from the apparently daring but certain enterprise of attempting to extend the lamp of life to the darkest regions of the globe; nor is our delight at all diminished by observing, that these efforts have not prevented the manifest blessing of Heaven, attending the servants of Christ, in their attempts to bring sinners to a knowledge of the truth; and so to accompany them, that it is not using the language of imagination or hyperbole, when we say, that the cause of Missions has been one of *progressive triumph*; that the earth does begin to wear "the tints of Eden's bloom."

The history and present aspect of Christian Missions to Christian lands and heathen countries have induced these reflections. Scarcely 50 years have rolled away since the Missionary fire was first kindled on the altar of the Church. Many of those who first fed it are but just fallen asleep, and yet so vast have been the sacrifices rendered to sustain the flame of the temple, that nations the most remote have been cheered by its warmth, and those which sat in darkness have seen the brightness of its burning. Not, however, as we have intimated, without attempts daring and energetic having been made "to quench the spirit:"—with what success we leave a world to judge.

We have asserted the Missionary cause to be one of triumph: we have appealed to a world for its decision. As however but few of the members of that vast family will take the trouble to investigate such a subject for themselves, let us suppose them deputing some benevolent and impartial individual to make a survey of the globe, and report the result of his investigation. His reply might be in some such strain as the following:

"As I cast my eye over the continents of the earth and islands of the sea, scenes presented themselves which were as pleasing and refreshing, when contrasted with the surrounding scenery, as the oases of the desert to the wandering sons of Ishmael; scenes of social order, mental elevation, and physical industry, appeared on spots which had formerly been marked by features of savage ferocity, intellectual debasement, and sloth. From lips which had been accustomed to utter 'all uncleanness with greediness,' I heard the voice of prayer and praise ascend to the Holy One in heaven. The knee which had bowed to an unconscious idol, I saw rendering its homage to the true God, and the spirit of the dying committing itself with cheerfulness into the hands of a faithful God, which otherwise must have entered on the eternity of its existence in brutal insensibility or wild despair."

Whether such a report were rendered or not, such is actually the fact. In every part of the explored globe scenes present themselves to the eye of the Christian philanthropist which

animate and gladden his heart, being to him the earnest of that millennium of liberty and spirituality, which the word of God so glowingly depicts, and assuredly affirms shall come to pass.

The present and future blessings which the gospel has conferred on the wretched *abroad*, is the secret of their success at *home*. The good which has been effected has to a great extent silenced the objections of opponents, rendered those who were neutral friends, and made the friends of Christ still more attached to the noble enterprize of Christian missions. In fact, the experiment has been tried and succeeded: therefore, as in the triumph of science all admire, when perfect or successful, what they unite in condemning in its incipient and progressive stages, and would more especially have censured had it failed, "Let us thank God and take courage."

There is a question which will probably suggest itself to many in connexion with this success, viz. By what means has the transformation been effected?

Primarily, we may answer, by *the Spirit* of God. In connexion with his influences, God has been pleased to sanction a variety of plans, which the ingenuity of the benevolent has devised for the furtherance of his work in the world. But one order of means he has especially appointed and blessed—the preaching of His gospel by men—men who count not their lives dear unto them that they may win Christ—men who have laid on the altar of the church every thing they held dear, and sacrificed every feeling to that of supreme regard for Christ. Such men in fact as the one whose brief though interesting Memoir is the subject of review.

Mr. HALL was an American, a man of energy and holiness; he was one of the first of that band of evangelical heroes who stirred up the holy patriotism of the American Church, and led on the armies of Christ in that land to the conquest of a world. The continent of British India presented the only fitting field for the exercise of his benevolence. In compliance with his feelings, and the wishes of his friends, he set sail with his colleagues for the shores of Hindustán, January, 1812. Not having determined in what part of the continent they would labour, they directed their course to this city. Difficulties of a civil nature presenting themselves, they determined to separate,—Mr. Judson and friend urging their way to Burmah, Mr. Newell and wife to the Isle of France, Mr. Hall and colleague to Bombay. We need scarcely add, that each of these missions has been rendered dear to the church by the Memoirs of Judson, Newell, and Hall. The presidency of Bombay at that time was under the direction of Sir Evan Nepean, a man decidedly favorable to Christian missions *as a man*, but who in his *public capacity*, had received the promptest orders to ex-

pel the Missionaries from India. He manifested great personal kindness, but assured them that he was compelled to forward them by the first ship to England.

It is at this crisis, that the elements of Mr. Hall's character begin to display themselves. The missionaries are actually sent on board ship for England; he then appeals to the Governor, in which he at once addresses the private Christian, and the public character. It produces no alteration in the purpose of Government. Mr. Hall and his colleague then consider whether it be their duty calmly to be returned to England, and thus frustrate their plans, and the hopes of the church, or to follow the example of Paul, who, when he was persecuted in one city, fled to another, and even on one occasion, escaped by a basket from the house of a friend, and thus eluded the vigilance of the heathen police. They adopted the latter.

With the aid of a pious officer, they made their escape on board a country ship, which professed to be bound for Ceylon, a port they desired to reach; but found, when on board, that she was for Quilon on the coast. Finding this attempt to reach the British colony impracticable, they awaited with calmness the result, Mr. H. observing, as they landed, "*That God had defeated their plans to further his own, which were far better.*" They were not held long in suspense, for an order soon arrived to remove them to the capital of the presidency. On their arrival, they discovered that they had incurred the temporary displeasure of the Governor. A third and last memorial was presented, which was intended as a vindication of their conduct, and a clearer exhibition of their purpose "to obey God rather than man." In this address, they urge upon Sir Evan the propriety of waiting for an official paper from the seat of Government at Bengal, which they had reason to believe contained some instructions relative to their remaining, under certain restrictions. With this request he so far complied as to prolong the day of their departure. In the interval affairs were amicably settled, and the persevering servants of God were permitted to remain under restrictions which at this day only serve to raise a smile. By their energy and prayer, their consistency and zeal, they established the American Mission at Bombay, where they continued to labour with fidelity for a number of years. This is a brief summary of the short but interesting Memoir of Mr. H. drawn up by the Sec. to the A. B. F. M.

In the character and conduct of this devoted servant of Christ we discover the elements of a true Missionary character—decision, meekness, untiring zeal, devoted piety towards God, and an enlarged benevolence toward men, combined with extensive mental endowments, highly improved by diligent and persevering study. As illustrations of these traits of character we may notice, that after a painful conflict, as to the sphere in which he should ex-

ercise his ministry, he arrived at the *decision* that he should devote himself to the work of God amongst the heathen. Acting under this impression, neither the remonstrance of friends, the prospect of a comfortable settlement at home, nor the difficulty which attended the prosecution of his designs, could divert his attention from the object: "none of these things move me," was the unvarying answer. Every movement of his future life only showed that he was decided for God.

The spirit in which he entered upon his work showed the glowing ardour of his *zeal*. He spoke of "*cutting a path through the moral wilderness of the west to the Pacific*;" while the unwearied manner in which he prosecuted the Mission on the paralyzing shores of India, proves that his zeal was as pure as it was warm, and as strong as it was extensive.

Of his *piety*, it is sufficient to ensure for it the character of elevated and holy, when we say, that it maintained its energy amidst the debasing immoralities of the heathen, and the enervating practices of British residents in India.

The selection of the British Indies as the sphere of his labour showed that he was not "formed for a party, but the world," and that he possessed a desire not to save a few, but so vast a portion, as the dense population of this country.

The *meekness* and humility of his character, which added a beauty to the more stirring graces, were displayed by the unostentatious manner in which he contemplated, arranged, and carried on plans which had for their object the improvement and salvation of one hundred millions! His course was not like the fiery meteor which dazzles and astonishes for a moment, but rather like the clear and luminous planet which, ever revolving in its own orbit, is a benefit to other worlds, and an ornament to the canopy of heaven. It would be well if all aspirants to Missionary work would contemplate, as he contemplated, its vastness and importance; if they would prayerfully study such characters as Hall, it would be well for the church: for he was without hyperbole a *Missionary of the Cross*—would that this could be said of all who bear the name. Whatever evils connect themselves with men in matured life, it is to be feared, have their commencement with their first impressions of the work—hence the importance of all young men having their minds at the outset of their Missionary career influenced by feelings and principles, such as those which influenced the mind of this devoted servant of God.

It is to be feared that many of the Christian youth, in their early aspirations after this work, invest it with much that is imaginary and poetic, either of the pleasurable or painful caste; the one class thinking with Melancthon in his study, that it would be easy for young Melancthon to conquer old Adam, but who like him find, in making the attempt, that old Adam is too strong

for young Melancthon. The other class invest it with so much that is difficult that they shrink from it, and shed over all their connections the same chilling influence. It would be well, however, to remember, that *the work of Missions is in all its principal features the same as the work of Christ at home.* The subjects, the trials, the joys, are all the same.

We have observed, that much of the imaginative is mixed up with the early Missionary impressions of some individuals: this may to a certain extent have been produced by the course of their juvenile reading, in which all that is romantic has been mingled with their associations of the land of Missionary labour. The turbaned Musalmán, and the soft Asiatic, dwelling in a land redolent of all nature's beauties—the land of pomp and riches—are subjects which appear more captivating to the youthful mind, even when sanctified, than the plain rusticity of home, or the sober scenery of northern lands. It is with pleasure then that we hail the day which has expelled from our public seminaries those idle and fictitious stories, and given in their place rational and instructive, because true statements. For too frequently such a character, as the one referred to, under impressions produced by such associations, entering upon his work, finds that the natural beauties of the land are so deformed by moral guilt, and the hearts of the Musalmáns and Hindus so deeply depraved, and their lives so scandalously gross and deceitful, that he falls at the onset of the conflict. He is overwhelmed, his judgment is swallowed up in his feeling, and he falls a martyr to disappointment and chagrin. Such a man is not fit for the work. There is however another but less promising character at the outset. It is marked by a quiet and retiring yet firm desire to serve Christ among the heathen, derived from a sober but scriptural and affecting view of the necessities of the human race, and the dishonor done to Christ by the idolatries and sins of the world. Such a man is borne from his native shores almost unknown—arrives at the scene of his labour, selects his sphere, commences a plodding and faithful discharge of Missionary labour. Year after year, he translates, educates the young, distributes the scriptures, preaches the word: his journal may contain little that is stirring and exciting, nothing positively successful—nay sometimes he is permitted to pass from the scene of his labours without seeing the first shootings of the seed he has sown for the universal harvest of God.

What then, it may be asked, is the difference between the two? They both discharge their duty according to the dictates of their conscience, they both die and leave the work to be carried on by other hands. There is another question which must be put in connexion with the former in order to elicit the truth. In what state did they leave their respective departments of labour? The former character, being more a man of feeling than judg-

ment, was perhaps continually seeking for new spheres of labour, as objects of excitement and interest. The latter steadily and perseveringly cultivated one spot. The man of feeling dies, and his work dies with him :—the man of judgment is removed, but his work remains ready to be carried on, partly by the assistance of those which he has trained for it, and partly by his fellow colleagues in office.

It is to be regretted that some of the noblest spirits have been in this sense “wandering stars.” What might not such an energy as Martyn’s and Brainerd’s have effected, under God’s blessing, if they had been brought permanently to bear upon one limited tract of land, instead of extending themselves on the whole moral waste? They acted according to the dictates of an enlightened conscience—we are bound to admire their piety and zeal, but to benefit by that experience which they lacked. We should imitate what is excellent in their career, but avoid their errors, one of which and the most prominent was their itinerating instead of located labours. We are not asserting that they lived useless lives, but supposing that they would have been much more useful under different and more auspicious circumstances.

What we have said of individuals we think may be applied to bodies. *It is the concentration of exertion that is calculated to make a deep impression, and effect lasting good.* If, for instance, 100 Missionaries could be located in this or any other populous city of India and its suburbs, what an impression would the daily preaching of one half the number make upon its population, while the other portion, by their writings, instructions, and visitations, would be further strengthening the impressions made by the preachers of God’s word. With such a phalanx, plans extensive yet economical and efficient might be carried into effect—in such a company the death of one or two would not be materially felt—whereas the plan pursued by many societies is fraught with serious evils. The Missionary is generally alone, or at most accompanied by one or two; every species of labour devolves upon him—this accelerates his death; he dies, and there is no individual at hand to occupy his post; it must remain some months destitute. The new Missionary arrives, and has all the original difficulties of his predecessor to contend with. This is a great yet common evil. In addition to the positive evils connected with the present system, we have further an encouragement to try the experiment of concentration arising from the fact, that wherever it has been tried it has succeeded beyond the most sanguine expectation. When we wish to point to any part of the Missionary field as an instance of success, do we not turn to the Burman, Karen, or South Sea Missions? And why are they successful? simply, as far as human aid is concerned, because there was a concentration of piety, talent, and energy. In

addition to this we may observe that the universal practice of men, when they wish to make a successful attempt, is to concentrate their force. The general does not scatter his army over the whole of the enemy's territory, but selects the most likely position to give success to his arms; then concentrates his forces and makes his attack. The children of this world are however often wiser than the children of light. There are but few things in which we can safely imitate the men of the world. This is one.

We fear that we have already exceeded the limits assigned to this paper, yet we would desire to touch on one other topic which we believe connected with the success of all Missions, but especially of Missions in India. It has been the practice of some, when they have entered upon their work, to stipulate to remain in the country a certain number of years. This is fraught with many disadvantages which will readily occur to every experienced mind. If the health of a Missionary fail altogether, it materially alters the case; but if he possess a moderate share of health, nothing can sanction his desertion from the standard of Christ, which has been planted among the heathen: and if he should do so, we may, without much fear of being thought uncharitable, say, that we doubt whether he should ever have been sent. The fact is, that if a man desire to be a useful Missionary, he must not only be *determined to remain in the country*, but, as far as practicable, he should live amongst the people, associate with them, catch the spirit of their language, idiom and national feeling to a great extent—to every extent that is not sinful. If he adopt this line of policy, the natives will believe he is sincere; in time they will listen to his message and respect his religion, because of the practical holiness of his life, and real benevolence of his character. An opposite line of conduct induces in their minds feelings of distrust and suspicion. It is objected, that European constitutions are incapable of bearing the fatigues of such a life. We know not what the weakest constitution can bear, if God be its shield

“Where thickest dangers come.”

He has promised to preserve and protect the lives of those who exercise unwavering faith in his promise and power; yet of this we are aware (and it should humble us) that but few have been willing to try the extent of the promises of the Omnipotent. And the few who have, have been in this one point successful. Was Brainerd physically strong? Was Martyn robust? We fearlessly answer no; and yet the one mingled with the common people, and the other lived in a kraal. What was the cause of Swartz's success? We have it from the lips of the people. “We always thought that he would live and die amongst us, but the others only came for a time—he was one of us.”

We are not pleading for rashness or imprudence, for God has not promised to protect them. A man may be as prudent in a

kraal as a palace, in a cot as the most splendid abode. All we contend for is a concentration of forces, a determination in the strength of grace to live and die in the land we have deemed in such a state as to demand our exertions, and a disposition it may be to mingle with the people and catch their manners so far as is practicable and sinless. Entertaining these sentiments, we cordially recommend the Memoir of Mr. Hall, being fully persuaded that if read prayerfully, it will induce and strengthen feelings similar to those which it has induced in our own mind.

We have been reminded by this book, which is a memorial of that which we are too prone to forget, that we and all men are dying creatures. Whatsoever our hands find to do, let us do it with all our might.

My dear reader, let your first inquiry be, Am I prepared to die? If not, seek, seek at once the mercy and redemption of Christ. If you have found favor in his sight, work more abundantly for that Master who will soon call you to your home, when your sorrow, if sorrow you experience on your dying pillow, will be that you had done no more for so good a Lord.

Let your prayer be that the time may speedily arrive when the churches of England and America shall combine to send forth an increased number of devoted men; that the hosts of British India may be quickly subdued to the faith of the Cross; the powers of darkness be driven into that obscurity in which they concocted their fiendish schemes against the peace of a world, and the armies of Jesus go forth bright as the sun, and terrible in their array of purity, confidence, and hope. O haste, haste blessed day, when the angels of God shall shout acclamation and victory, and hail the Church as the *Liberator Mundi!*

φίλος.

Poetry.

SONNET.

O ~~cross~~ the hour, when the glad spirit springs,
 Like a young eagle, up into the sky,
 And listens for the rush of heavenly wings;—
 And lo, they come! Bright flashes from on high,
 Reveal their presence to the inward eye,
 Which, kindling with a holy triumph, flings,
 In that felt presence of the Deity,
 A glance of pity on all meaner things.
 As pants the hart after the water brooks,
 As the bound captive struggles to be free,
 Then pants the spirit after God, and looks,
 O blessed Friend and Saviour! up to Thee,
 For strength and pardon, large supplies of love,
 And peace—the peace that cometh from above.

M.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

JAN.

MARRIAGES.

15. At Bangalore, J. Fowler, Esq. 8th L. C. to Miss Webber.
22. Mr. George Martin, to Miss Babonau.
24. William Henry Twentymaa, Esq. to Miss Black.
- Mr. Brown, to Mrs. Moran.
27. C. C. Russel, Esq. to Miss Moore.
31. Mr. J. Babonau, to Miss Gibson.
- Mr. Bowen, to Miss Barber.

FEB.

4. Mr. Smart, to Miss Tucker.
- Captain Lancaster, to Miss Blenkins.
- At Chinsurah, Lieut. Young, H. M. 44th Regt., to Miss Meredith.
6. Mr. J. P. Namey, to Miss Mary Ann Mercado.
9. Mr. J. R. Howatson, to Miss Angelina Skinner.
16. J. P. Grant, Esq. Civil Service, to Henrietta Isabella, second daughter of Trevor Plowden, Esq.
17. W. Moran, Esq. to Elizabeth Emma, daughter of the late Superintending Surgeon James Robertson.
- Lieut. Frederick Samler, 10th N. I., to Jemima Haldane, youngest daughter of the late Superintending Surgeon Robertson.

MAR.

3. Captain Warner, to Caroline, eldest daughter of Bertrand Orde, Esq.
5. R. E. Blaney, Esq. to Miss Eliza Leigh.
- At Saagar, W. Anderson, Esq. to Amelia Mary, second daughter of Captain George Chapman.
13. Mr. Josiah Rowe, to Eliza, eldest daughter of the late J. U. Sherriff, Esq.
16. Captain P. A. Torchler, Artillery, to Mary Georgiana, second daughter of the late Major W. McQuahae, of the Bengal Artillery.
- J. W. C. Chalmers, Esq. 43rd Regt. N. I., to Louisa, youngest daughter of the late Major W. McQuahae, of the Bengal Artillery.
17. Captain M. McDougal, of the Ship Edmonstone, to Miss Janet Aiken.

JAN.

BIRTHS.

10. At Cawspore, Mrs. Walker, of a son.
11. At Comillah, the lady of Henry Brownlow, Esq. Civil Service, of a son.
- At Chittoor, the lady of Capt. Nixon, 26th N. I., of a daughter.
12. At Lucknow, the lady of Capt. Grant, Major of Brigades, of a son.
- At Allyghur, Mrs. W. Conner, of a son.
15. At Mynpooree, the lady of Dr. Andrew, of a son.
16. At Agra, Mrs. Stains, of a son.
17. At Futtchegurh, the lady of James Mellis, Esq. C. S. of a daughter.
- At Allahabad, Mrs. Turabull, of a daughter.
23. At Neemuch, the lady of Major James Blair, of a daughter.
24. At Cooly-basar, Mrs. Hanlon, of a son.
26. Mrs. Stapleton, of a daughter.
31. At Lilgam, the lady of Lieut. Cardew, of a son.

FEB.

1. The lady of H. Shakespear, Esq. of a daughter.
- The lady of Capt. Randle, of a daughter.
- At Cuttack, the lady of Capt. Festing, 33rd N. I., of a daughter.
2. At Banda, the lady of Robert Neave, Esq. Civil Service, of a son.
3. The lady of Capt. Sewall, of a daughter.
4. The lady of W. Jackson, Esq. of a son.
- Mrs. George, of a son.
6. At Delhi, the lady of T. T. Metcalfe, Esq. of a daughter.
12. The lady of Capt. W. Lloyd, Indian Navy, of a daughter.
17. At Kishnagar, Mrs. Mullins, of a son.
18. The lady of W. H. Benson, Esq. Civil Service, of a daughter.

19. The lady of E. M. Gordon, Esq. of twins, a boy and a girl.
20. The lady of W. Thompson, Esq. of a son.
23. At Fort William, the lady of Lieut.-Colonel Battine, Artillery, of a son.
24. At Hoogly, the lady of W. H. Belli, Esq. of a daughter.
25. At Burdwan, the lady of Hon. Robert Forbes, Civil Service, of a daughter.
26. At Burdwan, the lady of Rev. J. Wietbrecht, of a daughter.
28. At Sangor, the lady of Captain Hearsay, of a daughter.

MAR.

1. The lady of Dr. Wallich, of a daughter.
2. At Jessore, the lady of H. P. Russell, Esq. Civil Service, of a son.
10. The wife of Mr. James Black, of a daughter.
12. Mrs. C. P. Fisson, of a son.
14. Mrs. Gent. Aviet, of a daughter.
- Mrs. J. J. Marquis, of a son.
16. Mrs. Ann Pereira, of a daughter.
18. The lady of John Moore, Esq. of a daughter.

DEATHS.

JAN.

10. At Meerut, Mr. Sidley, aged 38 years.
19. At Comillah, the infant son of Henry Brownlow, Esq.
14. At Myaporee, the infant son of Mr. George Smith.
20. At Comillah, the lady of Henry Brownlow, Esq. Civil Service.
21. At Sangor, on board the Albion, Capt. Newton, 44th N. I.
25. Mrs. Henry Harvey, aged 20 years.
- Capt. Harfield, of the ship Hashmy, aged 44 years.
29. Mrs. Dassa, aged 24 years, 2 months, and 24 days.
- At Dum-Dum, Miss H. H. Channee, aged 10 years.
30. Mr. Thomas Williams, aged 45 years.
31. Mrs. Heberlet, aged 20 years.

FEB.

1. At Barrackpore, the wife of Lieut. Spry, 24th N. I.
2. The infant son of W. Jackson, Esq.
3. At Fort William, the infant son of Mr. Peterson.
- The infant son of Mr. Hollis, aged 3 months.
4. Mr. F. G. Galbraith, aged 21 years.
- At Sholapoor, Robert Cotton Money, Esq. Bombay Civil Service.
5. At Dinapore, the daughter of Dr. J. Johnstone, aged 4½ years.
10. Mr. Thomas Andrew, aged 28 years.
11. Lieut.-Col. T. Gough, 2nd Regt. N. I., aged 55 years.
13. Mrs. M. A. Bathurst, aged 34 years.
19. Mr. John Smith, late an Indigo-planter, aged 49 years and 8 months.
- R. Martindell, Esq. aged 30 years.
21. Jane, relict of the late H. Swinhoe, Esq. aged 77 years and 4 months.
23. William Blackall, the son of A. Muller, Esq. aged 17 months.
- Lieut.-Colonel Arthur Shouldham, 31st Regt. N. I.
27. Mr. N. Gomis, youngest son of Mr. J. Gomis, aged 16 years.

MAR.

1. Mr. W. Healy, H. C. M., aged 26 years.
5. At Ishapore, Major Alida, the daughter of Capt. Frederick Roberts, aged 1 year, 5 months, and 16 days.
18. Mr. Francis Harvey, aged 60 years, 1 month, and 10 days.

Shipping Intelligence.

ARRIVALS.

JAN.

- Childe Harold, J. R. Lancaster, from London 1st September.
- Passengers.—Mrs. Minchin, Mrs. Smithson, Mrs. Brightman, Mrs. Blenkin, Miss Blenkin, Miss A. Blenkin, Miss Brightman, infant; James Minchin, Esq. Barrister at Law, W. Smithson, H. G. Brightman, Thomas Blenkin, H. Carna, and C. Rawson, Esqrs. Merchants; Lieutenant W. P. Robins, 16th B. N. I., H. Crawford, Esq. writer, and Mrs. Silver, Steerage.

27. Malcolm, J. Eyles, from London 30th August and Plymouth 4th Sept.
Passengers.—Mrs. Benson, Mrs. O Neills, Mrs. McNair, Miss Bury, Miss Dixon, Miss Scott, Miss Clarkson, John Griffith Cook, Esq. and W. H. Benson, Esq. C. S., Captain O Neills, 44th Regt., Captain White, 50th Regt., Lieut. McNair, 73rd Regt., and Lieut. D. Cooke, 55th Regt. B. N. I., Lieut. Hutton, H. M. 62nd; Mr. Anderson, Mr. Allen, Detachment of H. M. Regt. 58 men and 3 women.
 — Fanny, (Barque,) R. Edwards, from Maracanum 29th December.
28. San Francisco, (Barque,) J. F. de Sena, from Macao 7th December and Penang 8th January.
Passengers from Macao.—A. A. de Mello, Esq. Merchant, and T. V. Brambridge, Esq. *From Penang*.—Mrs. Abbott and child, W. H. Abbott, and L. G. Lucas, Esqs. Merchants.
29. Catherine, B. Fenn, from London 4th, Land's End 9th September, and Table Bay 22nd November.
Passengers.—Mrs. White, Mrs. Mackay, Mrs. Betts, Mrs. Gibson, Miss Perret, Miss Nicholson, Miss Betts, Captain Gibson, B. N. I., Ensign Chamberlain, H. M. 3rd Regt. or Buffs, Alfred Betts, Esq. Merchant, Mr. Henry Weaver, Cadet, Mr. James Read, Master Betts, Mr. W. Lord, returning to India.
 — Fergus, George Mason, from Greenock 24th August.
Passengers per Africaine, from Madras.—Mr. F. MacGregor, B. N. I.
- Feb.
2. Exporter, (Barque,) R. Anwyle, from the Mauritius 21st October and Co-lumbo 13th December.
Passenger.—Mrs. Anwyle.
 — Eamont, (Barque,) Burtall, from Rangoon 18th January.
Passengers.—Mrs. Burney and child, Col. H. Burney, Resident at Ava, with Lieut. Long, and the relieved escort from Ava.
3. Emily Jane, W. Boothby, from China 2nd, and Singapore 16th, January.
Passengers from China.—Captain Jump, and Mr. P. Holmes, Country Service. *From Singapore*.—Captain Welland, 55th B. N. I. and Mr. G. W. Phillips.
5. Dunvegan Castle, C. Howard, from the Mauritius 24th October and Maraca-num 27th December.
Passenger from Port Louis.—Mrs. Mary Sloane, wife of a private.
 — Two Brothers, (Brig.) W. Deller, from Singapore 12th and Penang 27th Dec.
Passenger.—Col. J. Hexetta.
6. Adelaide, A. Steel, from Madras 7th and Covalong 16th Jan.
7. Orient, T. White, from London and Portsmouth 14th September.
Passengers from London.—Mrs. Renney, Mrs. Anstruther, Mrs. Ellis, Mrs. Crommelin, Misses M. Anstruther, C. Anstruther, E. Anstruther, S. Anstruther, East and Ford; Col. Renney, Capt. Kells, Worman, and Armstrong; Rev. Mr. Deer, and Mr. Brewster.
 — Larkins, C. Ingram, from London 14th Sept., Cape 18th Nov., and Madras 18th January.
Passengers.—Mrs. Tyler, Mrs. Lewis, Mrs. Roberts, Misses Owen and Cave, Col. Cave, W. H. Tyler, Esq. Civil Service, John Brown, Esq., Dr. Minto, Assistant Surgeon, Lieut. Moore, 34th N. I., James Cowell, 11th Dragoons, A. Turner, Esq., Mr. Worthington, Mr. Roberts, Mr. C. Doveton, Mr. W. Doveton, Master E. Lewis, Misses A. Lewis, F. Lewis, and Roberts.
 — Donna Carmelita, C. Edwards, from Khyouk Phyou 31st January.
 — Addingham, (Barque,) J. Sedgwick, from the Mauritius 29th October and Kerinde 4th January.
9. Solway, M. Proctor, from Ceylon 3rd January.
 — America, J. Lindsay, from Boston 5th October.
10. Zenobia, J. F. Owen, from London 25th Sept. and Cape of Good Hope 7th December.
Passengers from London.—Mrs. Stedman, Miss Hennessy, Mr. J. H. Farnier, and Mr. George Grant, Steerage Passenger. *From the Cape of Good Hope*.—Lady Ryan, Miss Ryan, Miss Louisa Ryan, Master Ryan, Mr. W. Ryan, and Hon-orable Sir E. Ryan.
 — Elizabeth, (Brig.) G. Baker, from Rangoon 26th January.
Passengers.—Mr. J. B. Hancock, Missionary, J. Manuck, Esq. Merchant. Children, Aratoon Carapet and Stephen Gabriel.
 — Frances Ann, (Brig.) C. Hay, from Liverpool 24th September.
 — Duke of Argyll, C. Bristow, from London 5th September, Cape of Good Hope 16th November, and Madras 21st January.
Passengers from London.—R. C. McConnochee, Esq. Assist. Surg., Mr. R. G. Graham, Mr. R. Dawson, and Mr. N. Staples, Cadet.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 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.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.					
1	30,158	53,3	51,8	52	CM.	.240	64,8	68	61,8	N.E.	.190	65,4	75	70,2	N.E.	.140	67,4	78,5	73,4	N.W.	.126	68,1	78	73,8	N.	.130	67,8	73,5	72,5	N.
2	108	52,9	52	51,7	E.	.188	65,3	66	62,9	N.W.	.148	65,7	71,5	68	N.W.	.104	69	76,5	71,7	N.W.	.096	68,8	76,7	72,3	W b E	.100	68	72,8	70,6	W b N
3	130	59,6	56,6	55,4	N.W.	.194	66	66	63,2	N.W.	.170	66,2	73,5	69,8	N.	.092	71,7	78,5	73,6	N.	.082	72	78,3	74	N.	.092	70,5	78,5	73	N.E.
4	106	61,5	58	57,5	N.E.	.174	66,7	70	66	N.E.	.152	70,5	78	74,3	N.E.	.102	71,3	81,5	77,2	N.E.	.100	71	80,8	77,3	N.	.108	70,4	78,7	74	N.E.
5	144	62,2	58,9	58,2	N.	.222	67,1	71,2	68,5	N.E.	.186	69	77,5	74,2	N.E.	.124	70,8	80,8	77,7	E.	.120	71,4	80,6	77,5	N.	.126	70,6	78,9	74,2	CM.
6	124	61,9	58,8	58,5	CM.	.196	67,3	71,4	69,5	E.	.174	69,2	76	74	E.	.130	71,7	78,7	76,2	N.W.	.114	71,2	78,9	77,2	N.E.	.120	70,5	74,8	73,7	N.W.
7	152	65,5	64,6	64,3	N.	.232	67,8	67,5	67,5	N.W.	.214	69,4	70,4	69,2	N.	.124	70	74,6	73	N.	.124	70,8	74,6	73,4	N.W.	.140	70,4	72,8	71,9	N.W.
8	168	64,2	64,4	63,1	N.	.244	65,6	67,6	64,4	N.E.	.224	67,3	70	67,4	N.	.152	70,3	74,3	70,6	N.E.	.148	71,3	74	71,3	N.	.148	70,4	72,6	70,3	N.
9	122	61,6	58,1	57,8	N.	.194	67	70,5	68,4	N.E.	.160	69,6	74,8	70,3	N.	.110	71,5	77,7	74,2	N.	.102	71,3	78	74,3	N.	.106	70,5	73,2	72,8	N.
10	128	61,2	58,5	58,5	N.W.	.190	67	71,2	66,6	N.	.160	69	77,2	73	N.E.	.108	71,3	79	75	N.	.098	71,3	79	75,3	N.W.	.100	70,4	75	74,2	N.
11	112	61,4	59,2	59,1	S.E.	.176	67,6	72,9	68,9	S.W.	.144	69,4	78,3	74	S.W.	.080	71,8	81,5	77,2	N.W.	.050	71,8	81	76,6	N.	.074	70,7	76,5	74,6	W b N
12	120	62	60,4	60	N.E.	.176	68,2	73	68,4	N.	.142	71,5	77,5	73	N.	.064	71,5	81,2	77	S.W.	.084	72	80,6	76,2	W b N	.058	71,3	76,5	74,8	N.E.
13	080	62,8	60	60,2	E.	.143	69,5	72,5	68,2	N.W.	.116	70,7	79	74,5	N.W.	.070	72,4	81,7	78	W.	.044	72,7	81	77	W.	.062	71,6	77,4	75	E.
14	086	63	60,7	60,3	E.N.	.140	69,5	73,7	70,4	N.	.114	71,3	79,5	75,2	N.	.072	73,5	82,5	78,8	S.W.	.060	73,7	82,1	78,2	N.W.	.046	72,5	78	76	N.E.
15	074	63	61	60,5	A.CM.	.132	69,7	73,8	70,7	A.CM.	.100	72,2	80,4	76,4	S.W.	.044	75,1	85,3	80,6	S.	.030	75,3	84	79,8	S.	.036	74,7	80,5	78,2	S.E.
16	018	66,7	66,2	65,2	S.	.088	70,6	74,5	71,2	S.E.	.064	73	81	77,2	S.	.006	75,2	83,2	80,7	S.E.	.000	75,8	84	80,4	N.W.	.084	73,4	79,7	76,8	E.
17	058	63,2	62,1	61,5	N.E.	.120	72	73,4	69,2	N.	.096	75,4	77,5	74,5	N.E.	.042	77,3	81,3	77,2	N.E.	.030	76,7	80,7	77	N.E.	.024	74,5	77	74,6	N.E.
18	082	67,5	62,8	63,4	N.E.	.156	72,2	75	71,8	N.E.	.120	73,5	80,2	76,2	E.	.038	75,4	82,4	78,4	S.W.	.032	75,4	82	79,2	N.W.	.050	74	78,3	76,4	N.
19	128	67,6	63,2	63	N.	.190	72,7	75,8	73,2	N.	.154	74,8	82	78,2	E.	.096	77	84	79,2	S.W.	.090	77	84	79,2	W b S	.100	75,2	79,5	76,6	N.
20	108	67,3	64,5	65	CM.	.172	73	76	73,4	N.	.134	74,7	81	77	W.	.074	76,5	84	79	W.	.074	77	83,8	79,7	W.	.088	75	79,7	77	N.W.
21	072	67,5	64,4	64,4	W b S.	.132	73,5	76	74,2	S.W.	.102	75,3	81,2	78,2	S.W.	.032	76,8	86	80,5	W.	.014	77,4	86	80,6	N.E.	.010	76	82,9	80	N.E.
22	034	70,6	68,5	69,2	CM.	.088	73,2	75,6	74	S.W.	.054	76,9	82,5	79,6	N.W.	.000	79,3	86	80,5	N.E.	.000	79,3	86	80,5	W.	.012	78	83,4	81,8	CM.
23	010	71,1	69,7	69	E.	.076	73,8	74,7	73,7	N.E.	.034	76,5	81,5	79	E.	.958	79,4	83,4	80,6	N.W.	.950	78	84	81	N.	.950	76,8	81,8	80	N.W.
24	29,946	71,3	68,3	69	S.E.	.984	75,2	79,8	75,5	S.	.944	78	86	81	S.	.860	84,3	91	83,8	S b E	.836	81,1	88,2	83	S.E.	.830	79,7	85	83	S.E.
25	870	72,7	70,7	70,3	S.	.934	77	80,7	73,2	S.	.900	79	86,2	81	S.	.824	82	89,8	83,7	S.	.814	81,7	86,2	80,4	S.	.806	79,5	83	79	S.
26	848	74	72,4	72	S.	.926	75,7	77,8	73,7	S.W.	.906	78	82	78,8	N.W.	.840	78,8	86	81,2	S.W.	.826	79,4	86,3	80,7	S.	.334	76,4	82,6	78,7	S.E.
27	992	68,7	64,5	64,5	N.W.	.050	72,8	74	68,2	W b N	.036	75,2	78,2	71,3	N.W.	.996	76,5	80,6	74	N.W.	.984	76,6	80,8	78,3	N.W.	.992	78	82,3	70,1	S.W.
28	30,910	66,2	69,8	69,3	CM.	.060	70,9	75,8	69,7	S.W.	.028	74	81,7	76,2	S b W	.800	76,2	83,2	77,5	S.W.	.946	76,8	79,6	77,6	W.	.234	75	79	75,7	W.