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THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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July, 1836.

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I.—*Missionary Efforts of Christians in the United States of America.*—By Rev. J. McEWEN.

[Concluded from page 287.]

For many years past, many of the most pious and influential ministers and members of the Presbyterian Church had been deeply impressed with the importance of using some efficient means for enlisting the energies and the resources of that denomination in the cause of foreign missions.

Although the American Board was actively pursuing its wise and energetic plans, yet the Board of Directors being situated at Boston (in the north-eastern part of the country), many parts of the Presbyterian Church lying to the south and west, were at too great a distance to come directly under the sphere of its influence. The subject of foreign missions was seldom brought before the people, and still more seldom presented in such a way as to secure their hearty co-operation. The consequence of this and other causes, which might be mentioned, was, that the Church remained inactive, while the last command of her Saviour was disregarded.

We have already remarked, that this state of things was felt and lamented by many. To remedy the evil it was deemed necessary to institute a new Society, to be located in a different part of the country; to be under the special direction of the Presbyterian Church, and amenable to her Synods and Presbyteries. Accordingly, in the year 1831, the Synod of Pittsburg passed a resolution, that such a society should be formed under the direction of the Synod, at the same time inviting all other parts of the Church to join with them in the work. It was denominated the Western Foreign Missionary Society; and is the same with which myself and brethren are connected, and under the direction of which we have been sent to India. The formation of this Society, to a great extent, had the desired

effect in arousing the sleeping energies of the church, on which it was designed chiefly to operate. In a short time several other Synods and many Presbyteries responded to the call of that of Pittsburg, and came forward cheerfully, saying, "We also will take part in this ministry." Several young men soon offered themselves to go as the Missionaries of the Society, while the churches promptly furnished the necessary means. Central Africa, Northern India and the North American Indians were selected as the fields for commencing their operations. In October 1832, two young men, Messrs. Bary and Pinney, were ordained and set apart as missionaries to Africa. From the known zeal and qualifications of these brethren, the expectations of the church were very highly excited regarding that mission. But God, who seeth not as man sees, was pleased to call one of them (brother Bary), to his rest before he left his native country. Having reached the place of embarkation, he was taken with spasmodic cholera and died. Mr. Pinney, whose heart was much set upon the mission, proceeded alone to Liberia, intending, if possible, from thence to penetrate into the interior. After remaining several months at Liberia, and making some necessary arrangements, he returned to America, and being joined by two brethren and one sister, he sailed again in October, 1833, for Africa. Almost immediately after their arrival at Liberia, they were all seized with the fever, which is peculiar to that unpropitious climate, and in a few weeks Mr. Cloud, Mr. and Mrs. Laird, all fell victims to it, and brother Pinney was again left alone.

Having been appointed by the Colonization Society, to act for a time as Governor of the Colony of Liberia, his attention was necessarily taken from the direct objects of the mission, and all operations were for a time suspended. Having suffered much from ill health, and the pressure of other cares, he was at length relieved from the burden of the Governor's office, and being joined by Mr. Findlay as a teacher and assistant, they again resumed the duties and labours of the mission. Mr. Pinney's impaired health, however, and several other causes rendered it expedient for both these brethren to return to America, (Mr. Findlay for the especial purpose of obtaining ordination as a missionary.) They arrived a few weeks before our departure from America, with the view, however, of returning as soon as Providence shall permit, and of taking with them as many, both missionaries and assistant teachers, as may be found willing to go. They represent the prospects of the mission, (with the exception of the unhealthiness of the climate) as being very encouraging. The people are anxious to learn, and as they are a simple people, and have few prejudices to overcome, it is hoped,

it may be comparatively easy to bring them within the influence of the gospel. It is the full intention of our Society to prosecute that mission, especially with the view of penetrating into the interior, where it is hoped, the climate may be more salubrious: and if an entrance cannot be effected from Liberia, it may perhaps be made from some other quarter.

We know that Africa and her sons are yet to be redeemed, both from temporal and spiritual bondage. Long has she been neglected and oppressed, but we know that the time of her redemption draweth nigh. Ethiopia shall yet stretch out her hands to God, and we hope, that our Society may be permitted to claim some humble share in the glorious work, of directing her imploring eyes to that Saviour, whose blood cleanseth from all sin, and whose Spirit alone can make her truly free.

In October 1833, our Society sent a mission to the western Indians, consisting of two brethren with their wives, and two female teachers. In May 1835, other two brethren, one of whom was married, were sent to join them. That mission is now in active operation. Houses have been built, schools commenced, and the gospel preached to these sons of the Forest, and we confidently hope, that He who alone can give the increase will accompany the faithful use of the means with his blessing.

The only other missions which have yet been established by this Society, and the one which now engages its chief attention, is the one in the upper provinces of this country.

The Society had determined from the first to commence a mission in some part of this country, undecided, however, as to what particular part. And in May 1833, Messrs. Lowrie and Reid, with their wives, were set apart as missionaries to India, with discretionary power to select the particular field according to the best information they might obtain. It would be unnecessary for me to go into detail here. With the way in which a sovereign God was pleased to afflict this mission, by cutting off two of its members, and causing the return of a third, so that our beloved brother Lowrie was left alone; and also with his subsequent movements, most of those here are already acquainted. Suffice it to say, that the selection of a field of labour which, in the Providence of God, he was led to make, met the most cordial approbation of the Society and of all the friends of missions at home. His letters describing that section of country, many of which have been published, have been read with deep interest, as they laid open, not only to public view, but also to Christian effort, a section of country of which previously little was known in America; and I am free to say, that so far as my knowledge extends, no missionary field in the

world at the present time attracts the attention or secures the interest of the friends of Christ in America more than that field. Many young men, with some of whom I am personally acquainted, who have devoted their lives to missionary work, and are now preparing for it, look forward with peculiar interest to that field as the scene of their future labours; and we confidently hope, that each succeeding year will witness increasing numbers of labourers sent by the American churches to aid their brethren in India, in cultivating this vast desert, in sowing the seed of divine truth, and we trust ultimately in gathering in their sheaves, to the storehouse of our Redeemer. I will only add with regard to our Society, that although its beginnings have been small, and the faith of its friends has been severely tried at the commencement of their labours, yet we trust its latter end will greatly increase. Already the influence it has exerted upon the church at home, has been great and benign. The General Assembly, at its meeting in May last, passed a resolution to take it under its immediate care, and that it be considered as the organ of the church for conducting her Foreign missionary operations. Several other branches of the Presbyterian Church, which are not in connection with the General Assembly, have joined it, and have agreed to send forth and support their own missionaries under the direction of the Society; and if hundreds of men were now found ready to devote themselves to the service of the Lord among the Heathen, the churches are ready to afford them all necessary aid. As a proof of this, about four years ago the American Board of Commissioners, in presenting their annual report, stated, that the treasury was exhausted, that they were nearly twenty-thousand dollars in debt, that they had not means to defray the current expenses of the missions, and that twelve individuals had offered themselves to the Board to be sent as missionaries. This statement of the facts being made to the christian public, proved the most powerful appeal that could be presented; and the consequence was, during the following year, the debt was all paid, the missionaries were all sent into the field, and the necessary expenses defrayed, and from that time to the present, that Society has acted upon the principle, that every properly qualified missionary, who offers himself for the work, shall be sent, trusting that the Lord by his people will furnish the necessary means.

I may here remark, that the labours of these societies and their missionaries among the Indians, have been chiefly, although not exclusively, directed to those tribes, which are under the protection of the United States government.

The Methodist Society, besides the mission to the Flat Head Indians, have sent out two or three missionaries to the tribes in

Upper Canada. And the missionaries of the American Board have made several exploring tours among those inhabiting what is called the North West Territory, with a view of establishing missions among them.

According to the last reports of the different societies, the American Board had established among the Indians, 33 stations, supplied with 28 ordained missionaries and 128 assistants, male and female; established 32 schools, which were attended by about 1,000 scholars: the number of converts at all the stations amounted to 1138.

The Baptists had seven stations, supplied by 11 missionaries and 23 assistants; the number of converts 260.

The Methodist Society had 25 missionaries, 16 schools, 672 scholars, and the number of those who attended preaching, and were in some measure reclaimed from their heathenish practices, was 3066. Of the labours of other societies and individuals among these tribes I cannot at present state the result. Sufficient has been done, however, to shew, that the Indians are not (as was once supposed) irreclaimable. Many of them have been induced to give up their wandering habits, have begun to cultivate the ground and to live like Christians, and in many cases the power of divine grace has been eminently displayed. Of the many pleasing instances which might be given of the power of the gospel among the Christian Indians, I will mention only one. It was related to me by a missionary brother who is now labouring among the Choctaws. That tribe, about three years ago, were compelled to leave their former homes, and to go to a new settlement on the borders of Texas. Their removal was attended with almost indescribable sufferings of various kinds. A considerable part of their journey lay through a flat part of the country, which was then overflowed by the swelling of the *Kansas River*, so that they had to travel for several days through mud and water to a considerable depth. In this situation they were on a Saturday evening, and more than a day's journey from the nearest settlement. The question came up, whether they should travel on the Sabbath or "rest according to the commandment." The heathen party of course went on, but the few Christians among them determined to obey the commandment of their God. They arranged their wagons and other matters in the best way they could, and spent the Sabbath in that dreary place, in worshipping, and, we have no doubt, enjoying the presence of that God, "who dwelleth not in temples made with hands;" and the following day went on their way rejoicing. Many other instances might be given, in which the consistency of their christian character may put to shame many whose privileges have been much greater than theirs.

Other societies might be mentioned, which have for their objects the furtherance of the same glorious cause, with that of the Missionary Societies. Amongst these the American Bible and the American Tract Societies deserve a prominent place. These, together with their numerous auxiliary branches, are well sustained by the christian public, and are now actively employed in sending forth in the form of Bibles and Tracts those streams of living waters, which will not only make glad the city of God, but will ere long cause the moral desert to blossom as the rose.

The societies for the education of young men for the gospel ministry, also deserve notice. One called the American Education Society, is not confined to any denomination. It has under its care upwards of 700 young men, in different stages of their academical, collegiate or theological courses, who receive either partial or entire support from the funds of the society.

The other is confined to the Presbyterian Church, and is under the direction of the General Assembly. It, according to the last report, had under its care 630 young men in different stages of their education. But as it had formed plans for far more extensive operations, the number is, no doubt, by this time greatly increased. These societies are employed in training up the men who in future years will go forth under the auspices of the Missionary Societies, and will preach the gospel to every creature; and we confidently believe, from the spirit now existing and increasing in that country, that ere long their numbers will be increased seven fold.

In mentioning other societies, it would be unpardonable to pass by the American Sunday School Union. A passing notice, however, is all we can give at present. This society is composed of five different denominations—the Episcopalian, the Presbyterian, the Congregationalists, the Baptists, and the Methodists. They have established schools in almost every section of the country. These schools are attended by upwards of one million of children. Their publications have been sent to the different countries in Europe and to this country, and to every part of the world. Of the character of these publications it is unnecessary for me to speak. Perhaps they are the best of their kind that can be found any where, and are well suited for that class of readers for whose benefit they have been prepared with much care. We cannot but regard that institution as one of the brightest hopes, not only of America but of the world.

Upon the whole it may be stated, (and we rejoice in being able to make the statement,) that the missionary spirit, in its different departments, is rapidly increasing in America. A most pleasing change in this respect has taken place within

a few years. Several causes have, under God, contributed in producing this change. Within that time several missionaries who had spent many years among the heathen, (such as Wade, Graves, Winslow, Abeel, and others,) have visited their native land, have travelled through the churches, and by making statements of what they have seen and heard, and thus calling the attention of the people to the state of the heathen, have contributed in no small degree to the promotion of a missionary spirit.

Another means (and perhaps, the most efficient of any) is the attention which has been paid to the monthly concert of prayer. The efforts that have been made to render this meeting interesting, and consequently, to secure a good attendance, have in many places, been eminently blessed.

It is worthy of remark, that in studying the history of the church, we find that, in almost every instance when the Lord has been about to bestow any rich blessing upon his people, he has preceded it by pouring out his Spirit upon them, as a spirit of grace and supplication. All the mercies of the new covenant are sure; but he has determined that prayer shall be used as a means for bringing down these blessings upon his church, and the souls of his people. "For this he will be enquired of by the house of Israel to do it for them." And the spirit of prayer that has been poured out upon the church; and the setting apart this special season by Christians of all denominations and of every country, that they may with united voice present the petition, "Thy kingdom come," is to us a certain evidence that prayer is about to be answered. God has also promised that "the liberal soul shall be made fat;" and wherever an individual or church is found that truly feels and earnestly prays for others, that individual or that church is blessed. So far as my knowledge of the American church extends, it is uniformly the case, wherever the monthly concert for prayer is best attended and the greatest interest felt in its exercises, there does not only the missionary spirit prevail, but there also vital piety flourishes. Nor is it strange that it should be so. The spirit of missions is the spirit of Christ, and wherever the love of Christ is shed abroad in the heart, it will manifest itself in benevolent desires, and benevolent designs towards our fellow men.

It may here be asked, if a due attendance to this meeting is of such vast importance to the best interests of the church, and the universal extension of the Redeemer's kingdom, what are the best means for rendering it interesting, and securing a general attendance? Those of greater experience and more extensive information are better prepared to answer this question

than the speaker ; yet permit me to say, that so far as my observation has gone, when those who have the care of conducting the meeting have exerted themselves during the month in collecting information on the subject, in procuring intelligence from different parts of the missionary field, and presenting it in a condensed form to the people, it has in no instance failed to excite their attention and secure their interest.

Prayer is the offering up of the desires of the heart to God, and to be acceptable or prevalent it must have a definite object. If we present our petitions in a vague undecided manner, God will not hear or answer us. But that our prayers may be definite in their character, we must have some definite object before our minds. On this evening, when the people of God assemble together to unite their supplications for the prosperity of the Missionary cause, how can they pray that the Missionary may be sustained under his trials, directed in his difficulties, or strengthened for his labours, unless they know the nature of these trials, difficulties and labours ? How can they pray intelligently, that the prejudices of the heathen may be removed, that their superstitions and idolatries may be destroyed, unless they know what these are ? How can they bless God for displaying his saving power among the heathen, unless they know that he has done it ? Hence the importance of giving information to the people ; that all the members of Christ's body may feel a general interest—that when one member suffers, all the members may suffer with it ; and when one member is honoured, all the others may rejoice with it.

In conclusion we may remark, that although in America, as well as in other parts of the world, there is much to discourage ; although there is much to call the lover and friend of Jesus to fasting and weeping and mourning, yet there is also much to encourage. Christianity is evidently putting forth her power ; she is arising from the dust, and putting on her beautiful garments. The angel having the everlasting gospel to preach has commenced his flight, and his wing will never tire. The Son of God is claiming the nations of the earth as his own purchased possession ; he is riding forth in his conquering chariot, and calling upon all who are on the Lord's side, to rank themselves under his banner. It is true we may expect the conflict to be severe, and perhaps long. The powers of darkness will muster all their hosts, and exert all their strength and ingenuity before they yield : but we know the result ; our Captain is the Lord of Hosts, and he furnishes all his soldiers with armour which renders them invincible. This armour is the sword of the Spirit, which is the word of God, and the prayer of faith, which quenches the fiery darts of the wicked, takes hold upon God's faith-

fulness and secures the blessing. Let us therefore take unto us the whole armour of God, and go forth without fear. We may fall perhaps very soon, but what if we do? even in death, we may take up the conqueror's song, and shout victory through the blood of the Lamb.

The word has gone out of Jehovah's mouth not to return, "unto Jesus every knee shall bow."—Throughout the vast extent of the valley of death, the dead shall hear the voice of the son of God, and shall rise up in countless multitudes a living army. Then shall the anthem break forth in every language under heaven, as the voice of *many* waters, and as the voice of mighty thunderings, "Hallelujah, for the Lord God Omnipotent reigneth." Then the Indian and the Negro, and the rude Barbarian of the South Sea Islands, and the Chinese and the Tartar, and the Hindu and the Musalmán, and the inhabitants of Europe and America, shall join together in raising one universal song to the praise of Redeeming grace. Then shall the kingdoms of this world become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever.

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## II.—*The Connection between Geology and the Mosaic History of the Creation.* By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.

[At the request of several of our correspondents, we give insertion to the following interesting paper, which may be considered, as a continuation of an article on "the Connection between Geology and Natural Religion," published in our No. for January last. Extracts from another able article by the same Author, in continuation of the present paper, may probably be inserted hereafter.—ED.]

Every nation in all ages has had its recorded or traditional cosmogony. And it is not a little curious, that a subject which the most improved philosophy, aided by a divine revelation, finds it so difficult to understand and illustrate, should so interest men in all stages of civilization, and be even incorporated into the unwritten poetry of the rudest tribes. Men of all religions too, and those hostile to all religion; the pagan, the Christian, the deist, and the atheist have regarded cosmogony as a storehouse of tried arguments for the support of their opposing opinions. Ever since the introduction of Christianity into the world, this has been a portion of the field of contest between its friends and its enemies, where the battle has warmly raged. Many a friend of revelation, even before geology was known as a science, has fancied, that he saw in the structure of our globe, a demonstrative confirmation of the Mosaic history: while many an infidel has seen with equal clearness, in those same natural monuments, a refutation of the sacred record. And this is one of those subjects about which men are clear and positive, just in proportion to the looseness and superficialness of their knowledge. The consequence has been, that the world has been flooded with a multitude of very weak and crude productions upon cosmogony. At the beginning of the last half century, indeed, these productions, called "Theories of the Earth," had become so ridiculous that for a number of years the press was much less

prolific on the subject. Since the commencement of the present century, however, the discussion have been revived with fresh interest ; though it is not so much between the infidel and the Christian, as between Christian and Christian ; the one defending, and the other opposing, certain theories. And there seems to be prevalent, as in former times, a strange delusion, which makes almost every intelligent man fancy himself amply qualified to write upon these points with the most dogmatic assurance. Hence a multitude of productions have been poured forth on the community, many of which exhibit such a want of maturity and such entire ignorance of some parts of the subject, that the men thoroughly versed in all its bearings have passed them by in pity or contempt. We, however, have caught the *cacoethes scribendi*, and must go on ; though at the risque of having our efforts treated thus cavalierly, and cast into the same forgotten pile of literary rubbish.

We think it will explain the numerous failures of writers on the connection between the Bible and geology, to state, that most of them have been merely theologians, or merely philologists, or merely geologists, or at best but slightly acquainted with more than two of these branches. Being accurately acquainted with one or two of these departments of knowledge, they have overlooked the importance of a thorough acquaintance with the rest. But it is quite clear to us, that without at least a respectable acquaintance with them all, no man can successfully discuss their connection, or reconcile their apparent discrepancies. If he be not familiar with theology, how can he judge correctly of those theories of interpretation which modify essentially every institution and doctrine dependant upon the Mosaic chronology ? If he be not acquainted with the rules of exegesis, now constituting a distinct and extensive science, how shall he determine whether those theories do not offer violence to the sacred writers ? And if he be ignorant of geology, how shall he know what modifications, if any, of the common interpretation of the Bible, are necessary to reconcile it with the records of nature's past operations ? Nor is a mere theoretical knowledge of these subjects sufficient. Especially is this the case in geology ; in which the fullest and most accurate descriptions convey but faint and inadequate ideas to the mind, in comparison with a personal examination of the rocks in the places where nature has piled them up.

We may inquire too, how readers are to judge of discussions on these subjects, if they have not at least a respectable acquaintance with the three departments of knowledge above named ? Now in regard to theology and sacred philology, we may reasonably calculate, from the provisions that are made in our seminaries of learning for teaching them, that all publicly educated men at least, will be conversant with their elements. Nor is any such man respectable in society without this knowledge. But far different is the case in respect to geology. What provision is there in our literary institutions for teaching any thing more than its merest elements by a few lectures ? and who feels any mortification in confessing his ignorance of the subject ? Were not the community in general profoundly unacquainted with its details, so many statements contradictory to its first principles, could not pass so quietly as they now do the round of our newspapers and periodicals. Some of our geologists, we happen to know, have been discouraged by the evidence they have seen of so much ignorance on the subject, from attempting to explain or defend the principles of their science when attacked ; being quite sure that their statements would neither be understood nor appreciated. In the most enlightened parts of Europe the case is quite different. " In England every enlightened man knows something of geology : it is very much the case in France ; and is becoming more and more so in Germany\*." We

\* American Quarterly Review, June, 1830, p. 363.

rejoice, however, in the belief that the state of things in this country on this subject is rapidly improving.

Notwithstanding these discouraging circumstances we propose to examine carefully the connection between geology and the Mosaic cosmogony. The two records have been, and still are, supposed to be at variance: and to ascertain whether this opinion be correct, will be the great object of inquiry. If they both proceed from the same infinitely perfect Being, there cannot be any real discrepancy between them. So that if we discover any apparent disagreement, we either do not rightly understand geology, or give a wrong interpretation to the Scriptures, or the Bible is not true. We hope to show to the satisfaction of every reasonable and candid mind, that we are by no means compelled to adopt the last of these conclusions. Nevertheless, we forewarn our readers that if any of them expect that we shall remove all difficulties from the first chapter of Genesis, they will be disappointed. Independent of Geology, there are obscurities in that portion of Scripture, which no interpreter has ever been able entirely to remove; nor in the present state of geological science are we warranted in presuming that no future discoveries will throw any light upon the Mosaic cosmogony. All that can be reasonably expected of a writer on this subject, and all that we shall attempt, is, to show, that there are modes of reconciling the Mosaic and the geological records so reasonable, that to disbelieve the former on account of apparent discrepancies, would be altogether unjustifiable and even absurd. We have our preferences as to the best mode of reconciling the two histories; nor shall we conceal our partiality: but we shall not undertake to defend any particular mode as infallibly true; because we do not believe that such positiveness is necessary for the defence of the sacred record, or justified by the present state of our knowledge.

We venture to make another suggestion to our readers. Let no one, however intelligent, imagine that the mere perusal of the best written essay can make him master of this subject. It is only by long and patient thought, as well as extensive reading, that he will be able correctly to appreciate all its bearings, and to plant himself on ground that will not be continually sliding from beneath his feet.

It is very common for writers on this subject to confine their attention to the single point where there is a supposed disagreement between geology and revelation: whereas, in order to form a correct judgment concerning such disagreement, we ought to look at all the points where the two subjects are connected. For if we find discrepancy to be generally manifest, and agreement to be only an exception, the presumption is strong, that a particular marked discrepancy is real and irreconcilable. But if harmony constitutes the rule, and disagreement the exception, the presumption is, that any special case of the want of coincidence results from ignorance or misunderstanding.

Now we think that we can point out a number of coincidences between geology and revelation, some of which are unexpected and remarkable. And it will constitute the first part of our effort to exhibit these coincidences in detail.

1. *In the first place, geology and revelation agree in teaching us that the material universe had a beginning, and was created out of nothing by a Divine Power.*

In treating of the connection between geology and natural theology, we have shown how the successive groups of animals and plants that have been placed on the globe have been more and more perfect and complicated, so that in tracing them backwards, we must at length arrive at the beginning of the series. A similar retrospective survey of the changes which have taken place in the matter composing the globe, brings us at

length to a point, anterior to which no change can be discovered. And we maintain that it is philosophical to infer, that the creation of matter took place at the commencement of such a series of changes and of animal and vegetable existence. At least, it is unphilosophical, without proof, to infer the existence of matter through the eternity that preceded these changes; and no proof can be presented, unless it be derived from the nature of matter; an argument too tenuous to have influence with substantial minds. But the creative power which was put forth at the commencement of these changes in the formation of animals and plants, is a presumption in favour of its having been previously exerted in the no more difficult work of bringing matter into being.

We are aware that not a few distinguished critics and theologians do not regard Moses as describing in the first chapter of Genesis a creation of matter out of nothing, because the words employed are ambiguous in their signification. This point we shall examine carefully further on. But we cannot doubt, after an examination of all the passages in the Bible where the creation is spoken of, that the sacred writers most clearly intended to teach the creation of the universe out of nothing (*creatio prima vel immediata*, in the language of the theologians), and not out of pre-existing materials: (*creatio secunda, vel mediata*.)

When we consider how strong a tendency has ever been exhibited by learned men to a belief in the eternity of matter, and how some philosophers and even divines at this day maintain that belief\*, we cannot but regard the testimony of geology on this point as of great importance. And if we mistake not, it will be in vain to search the records of any other science for proof equally conclusive.

2. *In the second place, revelation and geology agree as to the nature and operation of the agents that have been employed in effecting the changes which have taken place in the matter of the globe since its original creation.*

These agents are fire and water. And at almost every step the geologist meets with evidence of their combined or successive operation within and upon our globe. The deposition of the stratified rocks he cannot explain without the presence of water; especially when he finds them filled with the relics of marine animals. But their subsequent elevation and dislocation, as well as the production of the unstratified rocks, demanded the agency of powerful heat.

To the cursory reader water appears to have been the principal agent employed in the revealed cosmogony; and in subsequent times the same agent was employed for the destruction of the world. But a careful examination of the Scriptures renders it at least probable, that fire was concerned in some of the demiurgic processes. There can be no doubt but under the term אור (*lux*), Moses includes both light and heat, or fire; since he does not describe the latter as a separate creation, and since it is now understood that they always are united, and are in fact probably only different modifications of the same principle. Now although Moses does not distinctly exhibit heat as an agent in modifying the face of the globe, yet there is a passage in the 10th Psalm which quite obviously points us to such an agency. *Thou coveredst it (the earth) with the deep as with a garment: the water stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.* Here we have a description of that change in the earth's surface which in Genesis is thus described: *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.* Moses does not describe the agent employed in this change; but refers it to the immediate power or command of God. But if there be any fact clearly established in geology,

\* Knapp's Theology, Vol. I. p. 341.

it is, that all dry land on the earth has been elevated above the waters by a volcanic agency: using that term in its widest signification to denote the "influence exercised by the interior of a planet on its exterior covering during its different stages of refrigeration\*." Now how appropriate to represent such an agency in operation as the voice of God's thunder, from which the waters hasted away.

That this is a natural interpretation of the Psalmist's language, will be obvious by quoting the commentary of bishop Patrick upon the third day's work of creation: an author, whose exegesis, although prepared more than 150 years ago, is often remarkably adapted to the state of natural science in the nineteenth century. "There being such large portions of matter," says he, "drawn out of the chaos, as made the body of fire and air, before-mentioned, there remained in a great body only water and earth; but they so jumbled together that they could not be distinguished. It was the work therefore of the third day, to make a separation between them, by compacting together all the particles which make the earth, which before was mud and dirt; and then by raising it above the waters which covered its superficies, (as the Psalmist also describes this work, Ps. 104: 6;) and lastly, by making such caverns in it, as were sufficient to receive the waters into them. Now this we may conceive to have been done by such particles of fire as were left in the bowels of the earth; whereby such nitro-sulphureous vapours were kindled, as made an earthquake which both lifted up the earth, and also made receptacles for the water to run into; as the Psalmist (otherwise I should not venture to mention this) seems in the forementioned place to illustrate it; Ps. 104: 7. *At thy, etc.* And so God himself speaks, Job 38: 10, *I break up, etc.* History also tells us of mountains that have been in several ages, lifted up by earthquakes; nay, islands in the midst of the sea: which confirms this conjecture, etc."

The view which we have given above respecting the account in Genesis, is sustained by the opinion of Sharon Turner. "The Hebrew word used by Moses, אור, says he, "expresses both light and fire. We may, therefore, reasonably infer, that light came to the earth in the state in which we now almost universally find it, both light and heat, etc."—"We learn from the book of Genesis that both these were active agents in the creation, from its very commencement. Thus the great scientific truth so recently ascertained, after many contending systems had been upheld and thrown down, that both the watery and fiery elements were actively concerned in the geological construction of our earth, is implied or indicated by the Mosaic narration, instead of being inconsistent with it."

The scholar cannot but be reminded by these remarks of the Cataclysmi and Ecpyroses taught by the ancient Egyptians, and fully adopted by the Stoics. Must we not suppose that so wide spread an opinion concerning successive catastrophes, to which the globe has been subject, produced alternately by fire and water, like the traditions of a universal deluge, had its origin in the truth? Have we not here an interesting coincidence between the records of revelation, of civil history and of geology?

There is another similar coincidence which should not be passed unnoticed; especially as it is entirely overlooked by most readers of the Bible. Geological travellers describe the region around the Dead Sea in Palestine as exhibiting decided marks of former volcanic action; and we can hardly

\* Humboldt's definition: De la Beche's Manual of Geology, 2nd London Edition, p. 518.

† Commentary on Gen. 1: 9.

‡ Sacred History of the World. (Family Library,) pp. 24, 25.

§ Lyell's Geology, Vol. 1. p. 9. Also Macculloch's System of Geology, Vol. II. p. 386.

doubt but that Sea itself occupies the site of an ancient crater. Now if we adopt Dr. Henderson's translation of a passage in Job, we can hardly doubt but God did employ a volcanic eruption to overwhelm the cities of the plain.

" Hast thou observed the ancient tract,  
That was trodden by wicked mortals?  
Who were arrested of a sudden,  
Whose foundation is a molten flood;  
Who said to God, Depart from us,  
What can Shaddai do to us?  
Though he had filled their houses with wealth:  
(Far from me be the counsel of the wicked!)  
The righteous beheld and rejoiced,  
The innocent laughed them to scorn;  
Surely their substance was carried away,  
And their riches devoured by fire\*."

The raining down of fire and brimstone accords perfectly well with the idea of a volcano; since those very substances, being raised into the air by the force of the volcano, would fall in a shower upon the surrounding region. Whether it was miraculously produced, or the natural operation of it employed by God to punish the wicked, it is not of much consequence to determine; since the sacred writers, whose example we should copy, seem to regard every natural event as almost equally the work of God.

3. *Geology and Revelation agree in representing the continents of our globe as having formerly been submerged beneath the ocean.*

At least two thirds of existing continents are covered with rocks that contain abundant remains of marine animals: and the whole of their surfaces are overspread with such a coating of bowlders, pebbles and sand, as proves the occurrence of deluges in former times, too mighty for any thing but the ocean to produce. Indeed, to doubt that our existing continents in early times formed the bottom of the ocean, is scepticism too gross for any geologist at this day to indulge: especially when he sees that the rocks are tilted up just as they would be if a volcanic force had lifted them above the waters.

I hardly need say, that all this corresponds precisely with the Mosaic account. Until the third day it seems that the surface of the globe was one shoreless ocean. For the command that the dry land should appear, implies that previously it was covered; and from the second verse of Genesis we learn that it was covered by the deep. It was upon the waters that the Spirit of God moved.

4. *Revelation and geology agree in teaching us, that the work of creation was progressive after the first production of the matter of the universe.*

Every step which the geologist takes in his examination of the crust of our globe, presents to his view fresh evidence that the formation of nearly all the rocks has been progressive. Every where on the earth's surface, he sees in operation the agency of rains, rivers, and deluges, to wear down the higher parts and to fill the lower, where he finds accumulated sand and gravel, with a mixture of animal and vegetable remains. And where water, containing lime or iron in solution, percolates through these deposits of detritus, they become hardened into stone. The mass thus hardened cannot be distinguished from the sandstones and conglomerates that cover large areas on the earth, and form mountains some thousands of feet in height. The observer cannot resist the impression, that all these rocks, whose characters are more mechanical than chemical, (*e. g.* the sandstone and conglomerates,) were produced in a similar manner. But it sometimes happens that such rocks in particular localities have been subject to the agency of powerful heat by means of former volcanoes: and there

\* Henderson's Iceland, Amer. Edition, 1831, p. 80.

their mechanical aspect more or less disappears, and they are crystalline in their structure; so as exactly to resemble the oldest, or lowest rocks. Hence the geologist very reasonably infers, that even the oldest strata were, originally, mere beds of clay, sand and gravel, which have been changed by volcanic agency, repeatedly and powerfully exerted upon them. And when he sees the unstratified rocks (now almost universally admitted to be the products of igneous agency), intruded among the older stratified ones in almost every possible mode, he is confirmed in the inference which he had made. In short, there is not probably a single rock yet brought to light in the crust of the earth, of which the geologist cannot find its prototype now actually forming on the land or in the sea. And they all bear the marks of progressive formation. Men in their studies may reason about the rocks, as if they were produced in their present state in a moment of time, by the original creative fiat of Jehovah. But they cannot examine them in their native beds without seeing at once that the opinion is utterly untenable.

Now it is an interesting coincidence with geology, that the Scriptures describe the work of creation as occupying six successive days. Whether we are to understand these as literal days of twenty-four hours, or whether geology demands a period longer than six natural days, are questions not necessary to be discussed in this place. The argument requires only that it should be admitted, as all must admit, that Moses represents the work of creation as progressive. He does not, indeed, represent any new matter as brought into existence after "the beginning," in which "God created the heavens and the earth." He describes the animals and plants as produced out of pre-existing matter. And geology teaches the same.

5. *Geology and revelation agree in the fact, that man was the last of the animals created.*

The geologist finds several thousand species of plants and animals entombed, and their forms preserved, in the rocks; and some of them very far down in the series. But no remains of man occur until we arrive at the highest strata. It is only in the loose sand and gravel that cover the surface that human remains have been found at all\*; and to this day it is doubtful whether any of them can be referred to a period as far back as the last general deluge. At least, it is only in one or two instances that the bones of antediluvians have been exhumated. Now human bones are no more liable to decay than those of other animals; and they are as easily petrified. Why then, if man existed with the animals now entombed in the secondary and tertiary rocks, are they not found as they are with postdiluvian remains? The conclusion is irresistible, that he was not their contemporary. And probably before the last deluge, he scarcely existed out of Asia: and hence, among the antediluvian animals of America, England and Germany, he has not been found. In the south of France only (unless perhaps in Belgium), have human remains been discovered so connected with antediluvian quadrupeds as to render their existence at the same epoch probable. Man, therefore, must have been among the last of the animals that were created. And it is needless to say, that this conclusion coincides precisely with the revealed record.

6. *Geology and revelation agree in the fact, that it is only a comparatively recent period since man was placed upon the earth.*

We have room to refer only to two or three proofs which force this conclusion upon the geologist.

The last great catastrophe that affected our earth almost universally, appears from the marks it has left on the surface, to have been a general

\* The Guadaloupe specimens, now in the English and French cabinets, are hardly an exception to this statement: for although found in solid rock, it is a rock which is continually forming at the bottom of the Caribbean seas, and these specimens are doubtless of postdiluvian origin.

deluge. Since that epoch, certain natural operations have been slowly and pretty uniformly in progress, so as to form an imperfect kind of chronometer. Among these is the accumulation of alluvium at the mouths of rivers, usually called *deltas*. In some parts of the eastern continents we are able to ascertain the progress of the work, from the situation of certain cities and monuments 2,000 or 3,000 years ago: and the conclusion is, that the beginning of the whole process cannot be dated further back than a few thousand years. And since human remains have scarcely been found in the diluvium of countries which geologists have yet examined, it cannot be that man had spread far on the earth's surface previous to the last deluge. Thus we are led to infer that the date of his creation could have reached back but a few thousand years.

The same conclusion is confirmed by the manner in which ponds and morasses are filled up by the growth of sphagneous mosses. This process is still going on; so that during the life of an individual, he can often perceive considerable progress towards the conversion of a morass into dry ground: But were not the present condition of the globe of rather recent date, all such processes must ere this have reached their limits.

Who has not observed, that where mountains rise into precipitous rocky peaks or ledges, with mural faces, in almost all cases, there is an accumulation around their bases of fragments detached by the agency of air, water, and frost? Where the rock is full of fissures, indeed, these fragments sometimes reach to the very top of the ledge: but in general, the work of degradation is still in progress, and impresses the observer with the idea that its commencement cannot have been very remote.

I am aware that such facts do not very definitively fix the time of the beginning of the present order of things; because we cannot easily compare them with human chronology. But when we read in the Bible, that it is only a few thousand years since man was placed upon the earth, we cannot but feel that these natural changes are in perfect coincidence with the inspired record; although alone they teach us only that their commencement was not very remote. Had deltas been pushed across wide oceans, or morasses been all filled up, or mountains been all levelled, we should at once perceive a discrepancy between revelation and nature. Now both of them proclaim the comparatively recent beginning of the present order of things on the globe, in the face of the hoary chronologies of many nations.

7. *Geology and revelation agree in representing the surface of our globe as swept over by a general deluge at a period not very remote.*

Many distinguished geologists maintain, that the Mosaic account is strongly confirmed by geology. Others merely say, that the globe exhibits evidence of many deluges in early times, but that no one of them can be identified with the Noachian deluge. All will agree, however, (except perhaps some violent infidels,) that geology affords in these marks of former deluges a presumptive evidence in favor of the one described by Moses. We have no space here to draw out this evidence in detail: but we hope to do it at a future time; so that our readers can judge for themselves to how much it amounts. But in this place we maintain only, that in respect to a general deluge, geology strictly accords with revelation. And considering the nature of such an event and its rare occurrence, this coincidence must be regarded as highly interesting.

8. *Finally, geology furnishes similar confirmatory evidence as to the manner in which revelation declares the earth will at last be destroyed.*

Recent discoveries and reasonings have rendered it probable, that the internal parts of the earth still contain an immense amount of heat, sufficient in the opinion of some to keep the interior in a melted state; and sufficient, whenever God shall permit it to break from its prison,

“to melt the elements and burn up the earth, and the things therein.” Geology also renders it probable, that the consequence of such a catastrophe would be the formation of “a new heavens and a new earth.” But we have no time at present to give a more full development of these ideas suggested by modern geology.

Now in respect to the coincidences between geology and revelation that have been pointed out, they are for the most part such as no human sagacity could have invented at the time the book of Genesis was written: for it is only by the light of the nineteenth century that they have been disclosed. We ought, therefore, to bear in mind, when we examine any apparent discrepancies between geology and revelation, that there exist between them many unexpected coincidences. In other words, we ought not to forget that even from geology alone, we derive presumptive evidence in favor of the sacred historian. The evidence of disagreement, therefore, must be very clear and strong, to justify us in rejecting the Mosaic cosmogony as false.

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### III.—*Prayer and Dependence upon the Influences of God's Spirit, necessary to the progress of the Gospel.*

The state of the various missions in this country has lately engaged the attention of the friends of Christianity. Some maintain that, the results of Christian missions, are fully equal to what might be expected; while others no less friendly to the cause are of opinion, that little as yet has been accomplished. The opinions of both parties may be correct, while they appear inconsistent with each other. Much has been done, if we take into consideration the prejudices that were to be met, and the obstacles that were to be overcome, arising from the insalubrious nature of the climate, and the difficulty of conveying Christian truth in a language, every word of which is, in some degree, connected with heathen ideas and practices. Strong prejudices are removed, the leading doctrines of Christianity are known, a salutary influence has been produced in European and native society, and the Gospel is now listened to with attention, while its messenger is treated with respect. These and other facts that might be mentioned, are quite sufficient to rebut the objections that are frequently made by the enemies of religion. But on the other hand, if we look for that deep-toned piety, that strength of principle which no temptation can overcome, no selfish interest can sway, we shall be sadly disappointed. In this respect, the church in India is still in its infancy. A little of the leaven of real piety has appeared here, and a little there; but alas, it is so mingled with avariciousness, and indifference to the higher and nobler display of Christian principles, that if we acknowledge it to be

genuine, (and we have many reasons for doing so,) we must lament, that the gold is so dim and difficult to be distinguished from baser metals. What then is the cause of this want of success?

The Gospel which was promulgated in the first ages of Christianity and by the Reformers, continues to be preached to the present day; why is it not followed by the same results? We rejoice, that the subject has lately occupied a good deal of public attention. The fact, that the minds of so many pious and benevolent individuals have been directed into this important channel, proves, that Christians are anxious to correct what is wrong, and strengthen what is weak. If carried on in the spirit of love, with a tender regard to the feelings and sentiments of others, the discussion of this subject will not fail to promote an increased measure of zeal and devotedness. We do not intend to grapple with it in all its bearings, or even mention some of those hindrances that are present to our mind's eye. There is one important point to which we are anxious to draw the attention of Christians, which, owing to its great importance, must have a powerful influence over all our efforts to convert the heathen. We allude to the necessity of prayer and a humble dependance upon the influence of God's Spirit for his blessing. If we carefully examine the Sacred Scriptures, and the history of the church from the earliest ages, we shall find, that the success of her efforts to win souls to Christ, always kept pace with her purity, devotedness and dependance upon God. The prophecies that relate to the spread of the Gospel, and describe the glories of Messiah's kingdom, represent that period as preceded and accompanied by an increased measure of the spirit of prayer and dependance upon God. We shall merely quote one passage as an example, persuaded that the reader who is acquainted with his Bible will easily recollect many of the same kind, Zech. xii. 10. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

2. The sudden rise and rapid extension of the religion which Jesus came to establish in the world, is a theme on which the prophets delight to dwell. This period is represented as one in which God would pour down his Spirit in a remarkable manner, (see Joel ii. 28, 29.) Accordingly we find that the history of those times exactly agrees with the prediction of the Prophet. The effusion of the Spirit was the grand secret, the

*primum mobile* of the success that attended the first preachers of the Gospel. In answer to the prayers, the unparalleled zeal and devotedness of the Apostles, the Spirit of Jehovah attended all their efforts, and rendered them efficient. They went forth, a few weak and despised individuals, to overturn the religion and prejudices of the world. They contended with difficulties of which we know nothing; they suffered persecutions, of which we are happily ignorant. Poor, disregarded and generally illiterate, they dared to attack the religion of the mistress of the world. Brought before kings and princes, they refused to cease to speak in the name of Jesus. Dragged to the stake and subjected to all the tortures that human cruelty could invent, they still persisted in declaring, "There is no other name given under heaven whereby men can be saved, but the name of Jesus."

The despised and obscure sect soon expanded and became powerful, till it overthrew the religion of imperial Rome. What was it that produced such effects by means apparently so insignificant? What supported the Apostles amidst all the persecutions they suffered? It was the Spirit of God, and an unwavering reliance upon the faithfulness of their Master's promise, "Lo, I am with you alway, even unto the end of the world."

After the ascension of our Lord, the disciples were gathered together in one place, waiting for the fulfilment of their master's promise, "Ye shall be baptized with the Holy Ghost." The place where they were assembled was suddenly filled with a sound as of a mighty rushing wind, and they received the seal of the Spirit. As soon as they received this sign of their Master's presence, they began to attack the kingdom of darkness, and declare the way of salvation through a crucified Saviour. They went through the length and breadth of the land, preaching Christ, while the Holy Spirit blessed their labours, and rendered them efficient in the conversion of multitudes. If the successors of the Apostles had been influenced by the same principles, had imitated the example which was so clearly marked out for them, what a different aspect would the world present from what we see around us. The church, alas, soon lost its spirituality, and forgot the noble principles with which the Apostles began their career. Her very existence was an hundredfold more endangered by internal dissension than by all the cruelties that her enemies could heap upon her. Her strength and her energies were expended in *philosophical conceits* and mere *verbal distinctions*; while piety, prayer, and dependance upon God were quite neglected, as if they were not necessary to her health and vigour.

3. In the succeeding ages of the church, the success of the Gospel always kept pace with the manifestation of the Spirit, by which the apostles were influenced. When the ministers of the Gospel and the church in general were remarkable for their devotedness and humble dependence upon God, the Gospel was triumphant in the conversion of sinners. When the former became worldly-minded and indifferent, the latter had no power to renew the soul and sanctify the heart. Every one who carefully examines the history of the church, with the eye of a Christian philosopher, cannot fail to observe that the progress of the Gospel was, in all ages, in direct proportion to the spirituality and devotedness of the church. Our limits will not allow us even to glance at the different periods to which we might appeal in proof of this statement. It will not be denied, that a great and remarkable change was effected at the Reformation. What were the principles and character of the chief actors at that period, of those men who laboured and suffered for that civil and religious liberty which is the boast of Protestantism? The Reformers were, it is true, possessed of great talents and vast acquirements; but their success did not so much depend upon the acuteness of their intellects, and the extent of their learning, as upon the fact, that they were men of great piety and self-denial, mighty in prayer, and cultivated a habitual dependence upon the blessing of God to succeed their labours. Whoever reads their works attentively, cannot fail to be instructed and impressed with the spiritual pathos, the earnestness and devotion with which they abound. While Luther and Melancthon and their companions laboured in the higher walks of theology and controversy, they were at the same time diligent in preaching the Gospel to the multitudes that crowded to hear them. While Calvin ably defended the truth, and taught the more intelligent; Farel, Viret and others, preached the Gospel from village to village. While Cranmer watched over the interests of religion at court, the zealous preachers of the Gospel, such as Grindal, Bradford and Knox, went through the whole country, in the true spirit of their Master, showing that the preaching of the cross was the power of God unto the salvation of every one who believeth. All these were men deeply imbued with the spirit of prayer and humble dependence upon God. They evinced a zeal that could be repressed by no difficulties, however appalling; a faith that could not be overcome by the apparent want of success. Such were the men whom God raised up to clear away the rubbish of ignorance and superstition, with which Christianity was loaded, and to turn the hearts of sinners from the error of their ways. The success that attended their labours is well known.

4. The history of modern missions fully corroborates our position. Let us fix our eye upon any period, or spot of the missionary field we please, we shall find that those missions and individuals, who were most distinguished for their piety, their devotedness and humble dependance upon God, were at the same time the most highly honoured in converting souls. When Eliot, the Apostle of the Indians, visited them for the purpose of preaching the Gospel of peace for the first time, he entered upon his labour deeply impressed with the necessity of divine aid. Although he could not speak their language correctly or fluently, he gave them to understand that he depended upon God alone for success. Many of the Indians, were impressed by what they heard from him; they felt they were lost sinners, they mourned over their depravity, they forsook their wicked practices, and embraced the truth as it is in Jesus. What was the character and habitual disposition of the man whose labours were so eminently successful? It fully agrees with the point we wish to establish. Dr. Mather says of him that, "He was a man of prayer. He not only made it his daily practice to enter into his closet and shut his door, and pray to his Father in secret; but he would not rarely set apart days for fasting and prayer. Especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, that 'when we would accomplish any great things, the best policy is to work by an engine, of which the world sees nothing.' He kept his heart in a frame of prayer with a marvellous constancy, and was continually provoking thereto all that were about him. When he heard any considerable news, his usual and speedy reflection thereon would be, 'Brethren, let us turn all this into prayer.' When he entered into a house where he was familiar, he would often say, 'Come, let us not have a visit without a prayer; let us pray down the blessing of Heaven on your family before we go.' Where especially he came into a company of ministers, before he had sat long with them, they would look to hear him urging, Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together; come, let us pray before we part." Such was the man whose labours were attended with unparalleled success. Before he could explain the doctrines and precepts of Christianity with any degree of correctness, commensurate with the importance of the subject, many of the Indians so far benefited by his instructions, imperfect as they were, that they repented, forsook their sins, and became new characters in Christ Jesus.

Many of our readers are acquainted with the labours of Mr. D. Brainerd. In him we see another remarkable example

of the indispensable connexion between eminent piety and success in winning souls to Christ. From these and many other examples that might be mentioned, we may easily see the necessity of an increased measure of devotion, zeal and perseverance. God will honour them only who honour him. Those who were most remarkable for their piety, spirituality, and humble dependance upon his blessing, were always most conspicuous for their success in the vineyard of Christ.

5. That a spirit of earnest prayer and dependance upon the promised blessing of God are necessary to great success in the cause of Christ, is evident from the very nature of conversion. Suppose that a mission designed to convert the heathen is commenced. It may be well managed in all its branches; and like a large machine, whose wheels, levers and pulleys, are adapted to each other with admirable skill, it may be conducted with prudence, and managed with wisdom. It may employ the various means which are within the range of human power, such as the publication of the scriptures and tracts, the education of the young, and the preaching of the Gospel, &c. All these may be used diligently by men of talent and of unimpeachable character, and yet it may fail to produce the effect that was anticipated. What is the cause of this failure? Plainly this, the machine has not been moved by the great First Cause, the only efficient agent. The Spirit of God has not given it the impulse; he has not, for some reason or other, presided over its operations, breathed upon its efforts, and followed them with that blessing which alone could make them powerful. It is to be feared that, missionary and other societies are too often regarded as mere machines adapted to produce a certain end. The Scriptures and the history of the church teach us, that let the means which are used be what they may, let them be ever so diligently or zealously used, yet if the influences of the Spirit are withheld, they will not succeed in converting even one soul, and far less a whole nation.

The means which God has appointed for the conversion of the world, ought not to be regarded in the same light as physical causes, which produce certain effects. We know that, in nature, a certain class of causes, in similar circumstances, never fail to produce the same results. But in the economy of redemption, we know that the same means will not *invariably produce the same effects*. They must be accompanied by the *immediate and powerful* influence of God's Spirit. God has so constituted the world, that the same causes are invariably followed by a regular and uniform class of sequences. Whereas in his designs of mercy towards the children of men, although he has appointed certain means, he has reserved to himself the

power of making those means effectual. Hence from the necessity of the case, we may perceive the necessity and propriety of depending upon his promised aid, and of applying to him for his blessing. We will not, at present, pursue the subject any further, neither can we attempt to say how far a deficiency in this respect, (i. e. in a spirit of prayer and humble dependance upon God) may interfere with the success of missions in this country. It is a subject of the deepest importance, because there is (as we hope we have, though in a cursory manner, shewn) a positive and intimate connexion, between great devotedness on the part of the church, and the success of her efforts to convert the world! We may go a step further than we have yet done, and assert upon scriptural grounds and historical facts, that in proportion as the church depends implicitly on the blessing of God, and cultivates a spirit of prayer, she will become more efficient, her efforts for the conversion of sinners will be crowned with greater success, in that proportion she will become "fair as the moon, bright as the sun, and terrible to her enemies as an army with banners."

ADELPHOS.

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#### IV.—Literary Controversy.—The use of the Particle NE in Hindustání.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

I only saw your September Number, a day or two ago. I fear that you will have had enough of the "botherment" about the particle "*ne*;" but one word more, and I have done.

I never doubted Y. Z.'s ability to translate: though mystified by a non-sensical theory, he understands the language; the parsing was what I said would puzzle him; and now that he has translated, "I beat him with his own stick;" let him parse his translation, if he can. When he has done that, let him try this sentence, "apni beṭi mári maine ne apni láṭhi se." On his theory "*beṭi*" is the nominative case to "*mári*," and is to be rendered "daughter beaten was;" and on this construction, the first "*apni*" is wrong and means nothing, and the second alters the meaning of the sentence altogether. If this will not convince him that his theory is nought, his case is hopeless.

He says, "Allow me to quote against him Shakespear, &c." but he did not quote Shakespear, and why? He dared not. To have done so would have shewn that my rule for the use of *ne*, and for the concord of active and transitive verbs in the past tenses, was most strictly correct; vide p. 132, para. 71, of Shakespear's Grammar: and compare my rule with his: they are precisely the same, and I cannot help thinking that mine is the better worded of the two.

The note to para. 25 contains his (Shakespear's) conjecture touching the derivation of the particle, and it appears therefore that Y. Z. is not even original in the discovery of the mare's nest, which he has been crowing

and clapping his hands over, and Shakespear is my real opponent. Be it so, I have no respect even for his conjecture, when unsupported by proofs. He certainly had no great conviction of its truth himself, for he sticks it into a note, and calls it a *notion*; there is no notice of it in the text, and I doubt that it is his; he admits, however, that if correct, the verb must be in "the passive form," which Y. Z. most industriously denies; and that admission proves the correctness of my remark, that the theory would introduce this greater anomaly, that active and transitive verbs were never used in the perfect tenses of the active voice, or used in "the passive forms," which is the same thing.

There is a dubiety in the expression, "passive form," which can only be attributed to the author's doubt of the truth of his "*notion*:" passive form, means passive voice, or it means nothing.

Y. Z. misunderstands me. I said he had not produced a single *rule*, nor has he; had he quoted Shakespear, he would have shewn that my rule was correct; and Arnot and Yates, I doubt not, would shew the same thing.

Y. Z. says, that I would persuade you, that the addition of "*gaya*" makes no difference. My words were, that if the auxiliary were really understood, it might be supplied at pleasure, without injury to the construction: this is an intelligible and universal rule. Now if the verb be in the passive form, the auxiliary *must* be understood. I supplied it, not, as Y. Z. says, for the purpose of persuading you that it made *no difference*, but to shew the exact reverse, that it made all the difference in the world, and *therefore* could not be understood; and therefore that the verb was active, and not passive, or in a passive form.

He says, I am obscure in my remark, about the greater anomaly, which his theory would introduce; yet he has understood me. I must therefore doubt the obscurity; but Shakespear says, the verb is in the *passive form*, and I am therefore right.

But Y. Z. is obscure himself. He says, "Apná signifies, my, thy, &c. and is always substituted for the possessive cases of the pronouns, when they refer to the same case as the agent, i. e. the nominative or instrumental case of the verb." Now what does he mean by this? that his nominative and instrumental, are the same case; or that it is indifferent to which of the two, the possessive pronoun, for which *apná* is to be substituted, refers? He may take whichever he likes, for both are wrong: his nominative and instrumental cases are *not* the same cases, vide his own parsing of "*wazir ne arz ki*," and it is not indifferent to which of the two cases, his nominative or his instrumental, the possessive pronoun refers, as he will find when he tries to parse "*apni beti mári*, &c." He is therefore wrong, as well as obscure.

He misunderstands me, when I laughed at "*impersonalia*, &c." I laughed at his lugging in Latin, and not at his rule: why did he not quote Shakespear's rules?

He is wrong in his English Grammar; the perfect active is "I loved," and not "I have loved."

He is evasive. I asked him to parse a perfectly *grammatical* sentence, he tells me that it is not *idiomatical*. I contend that it is, but it is enough that it is grammatical, and this he does not deny; if grammatical, his theory if true will parse it, but he feels that it will not stand the test, and he evades the application.

There is little reverence in the way in which he has lugged in the Bible: I am not likely to attack its truths; but should they be assailed, they will owe their triumph more to the force of their own truth, than to the logic of their advocate. Should Y. Z. be their defender, he would however have a better cause, and might therefore afford to be more candid

with his opponent than he has been with me : as a proof of his utter want of fair dealing, read his 3rd paragraph, and recollect that Shakespear's rule and mine are the same precisely, and that Y. Z. must have known it.

Your's very faithfully,  
Q ?

P. S. I had not read Shakespear's Grammar, when I first addressed you.

I forgot to remark that Y. Z.'s rule of concord stated in his 3rd para. is garbled and incomplete, and that all that relates to *ne*, and which is to be found in every Grammar, and in full detail in Shakespear's, is suppressed. The whole question is a matter of Hindustáni Grammar and not of Latin, the rules of which latter he seems to consider of universal application, and herein is his error.

It is of no consequence where the *ne* came from ; it is now the distinguishing mark of the *nominative* case to active and transitive verbs in the perfect tenses, liable to clear and intelligible rules, which Shakespear states plainly enough.

It had nearly escaped my notice, that Y. Z. had given me a sentence to parse, "aurat ne kahá;" he has done it himself correctly, and on my principles, and he will find the rules in Shakespear, p. 132 and 133 ; but he says, "I grant, for the sake of argument, that the particle "*ne*" relieves the verb from the necessity of agreeing with "aurat," what then does it agree with, for there is no other word ? If a verb then stands *without* a *nominative* case, is it not used *impersonally* ?" So because the verb does not *agree* with its *nominative* case, it therefore has *not got* a *nominative* case ; because a man does not *agree* with his *wife*, he therefore has *not got* a *wife* : what a *sequitur* ! "I dont wonder they call this place Stony Stratford, for I never was so bitten by fleas in my life !" This is about a parallel logic with Y. Z.'s.  
Q ?

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#### V.—*Right Observance of the Sabbath in India.*

GENTLEMEN,

Will you permit me to request the favour of a few remarks on the *right observance of the Sabbath*. It is a subject of vast importance every where, but especially so in this heathen land ; and the manner in which Christians regard the Sabbath, must, I conceive, in some way, affect the interests of the Redeemer's kingdom.

I suppose others may, in common with myself, have been much pained to observe the little outward respect paid to the day of sacred rest, by many Christians in this country ; and it will be a cause of unfeigned joy, if, through the medium of the CHRISTIAN OBSERVER, any should be induced to make it a subject of serious and prayerful consideration.

Even in many pious families very little difference is made as to the work required of the servants on that day ; rooms are swept, furniture brushed, shoes cleaned, superfluities are cooked for the table, nearly if not quite as much as on other days ; and conversation on common topics is indulged in. Can all this be consistent with a proper observance of the Sabbath ?

V. 3 A

Does it not appear like a sad and fearful neglect of the fourth commandment :—“ The seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, *thy man-servant nor thy maid-servant*, nor thy cattle, nor thy *stranger*, that is within thy gates ? ” What can be more explicit than these prohibitions ? Are they the less binding upon us, because our servants are Hindus and Musalmáns ?

It has been urged, I know, that if servants are not employed in their regular work, they will spend their time in something worse. May I ask, if this will release us from our responsibility ? Will it remove our obligation to permit no unnecessary work to be done in our houses ? Is it not the duty of Christians to afford their servants leisure, and use the means in their power to bring them under spiritual instruction ? If they refuse to attend, the responsibility is theirs : we shall have done what we could : we shall be clear from the guilt of obliging them to labour, and no longer furnish them with the excuse that they have no time to attend to the concerns of their souls.

I am quite aware, that a most scrupulous regard to the *outward* observance of the Sabbath may be maintained, while a worldly frame of mind is habitually allowed, and the spiritual design of its institution lost sight of. But while I fully admit that a proper state of mind, and an endeavour to devote the day to the holy exercises for which it was appointed, are of paramount importance, and that without them all outward observance is vain, I would ask, if we may therefore dispense with a regard to the letter of the command ? Is it not *most fit* that those who chiefly regard its spiritual design, and count the Sabbath a delight, should honour it in the eyes of their servants, by making a marked distinction between it and other days, and affording every possible facility for improving it to the best purposes ?—“ If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord, &c.”—Is. lviii. 13, 14.

If you will kindly introduce the subject, and call forth some remarks *without* inserting this imperfect paper, you will *greatly* oblige,

June 13, 1836.

ESTHER.

[Our fair correspondent will forgive our having inserted *her* communication, as the most effectual way of securing the object she has in view. We trust that some of our correspondents, in accordance with her wishes, will supply us without delay with a paper or two on the very important subject to which their attention has thus been called.—ED.]

## VI.—Religious Instruction in the National Schools of France.

We invite the attention of our readers, to the following important documents, just issued at Paris, from the office of the Secretary of State for Public Instruction, on which we hope to offer some remarks next month.

“ To the President of the Consistory of ———

“ Mr. President,—I have the honor to send you two copies of a circular which I am addressing to the Rectors relative to the religious instruction of pupils belonging to communions not Catholic, in all the establishments of the University\*, whether primary schools, normal primary schools, or colleges royal or communal. I am desirous, that this circular, which has for its object the insuring of efficacy and liberty of religious instruction for all religious denominations recognised by law, shall come to the knowledge of all the churches of your communion, and that it may guide both these churches and private families, in the measures they shall adopt in regard to the education of their children.

“ Receive, Mr. President, the assurance of my most marked consideration.

“ The Minister of Public Instruction,  
(Signed) “ Guizot.

“ “ The Secretary of State for the department of Public Instruction to the Rector of the Academy of ———

“ “ Mr. Rector,—Seeing that the law of 28th June, 1833, has declared (art. 1) that instruction, primary and elementary, comprehends moral and religious instruction; and (art. 2) the wish of fathers of families shall always be consulted and followed in what relates to the participation of their children in religious instruction, it means that there shall be insured for all children in all schools, the reality of religious instruction on the one hand, and its liberty on the other.

“ “ But when we have to do with religious creeds which are in a minority in the country, it is more difficult effectually to accomplish this double design of the law, and everywhere to guarantee to children belonging to families who profess such creeds, the religious instruction they require, and the full freedom to which they have a right. Some special measures, and a constant *surveillance*, are indispensable to the attainment of this end. These form the object of the instructions which I now address to you.

“ “ Viewed in reference to religion, the primary schools may be either mixed, that is, comprehending children of different creeds, or attached to one particular worship among those acknowledged by the State, as is authorised by the 9th article of the law of 28th June.

“ “ As for these last schools, I have already pointed out to you, Mr. Rector, in my instructions of 24th July, 1833, the line of conduct which you have to follow. It is not necessary to multiply them uselessly, and when not explicitly called for by the diverse parts of the population; but care ought nevertheless to be exercised so that they shall not be refused where required. More than once the municipal councils, whether from violent prejudice or from wishing to escape from an additional expense, have rejected proposals for establishing schools specially connected with a worship differing from that which predominated within their bounds, although such establishments may have been warmly solicited by the minority of the population, and alone could satisfy their religious needs.

\* The University comprehends all the colleges and schools of the kingdom.

Wherever you shall find such obstacles, you will do your utmost endeavours, in concert with the general administration, so as to bring the municipal councils to juster and more liberal dispositions. If you find reason to believe that the augmentation of expense is the sole reason on account of which the institution of new schools is opposed, you will be careful to inform me, and in order to the removal of this obstacle, I will take the measures in my power in order to come to the relief of the communes.

“ ‘Wherever schools particularly attached to such or such a worship, are or shall be established, you will carefully see that they receive the same protection and the same advantages as the others ; and you will give all desirable facilities for promoting the regular organization of religious instruction, and of visitation and inspection, on the part of persons belonging to the religious creed to which these schools are attached.

“ ‘The mixt schools are the more numerous of the two, and those also in which there is more difficulty in securing to families of diverse creeds, the reality and freedom of religious instruction. It has sometimes been thought, that in order to success in these, it was enough to substitute in the room of the special lessons and practices of each worship, lessons and practices apparently susceptible of application to all worships. Such measures did not answer the real desire either of families or of the law : they had a tendency to banish from the schools positive and efficacious religious instruction, and to put vague and abstract teaching in its place. The aim of the Charter is that every one shall profess his religion with equal liberty, and obtain the same protection for his particular worship ; the aim of the law of 28th June, is, that children shall receive in schools the religious instruction prescribed by the worship professed by the families to which they belong. This object must be obtained, and not be eluded by prescriptions which attack alike the reality of religious instruction and its liberty.

“ ‘You will, therefore, Mr. Rector, provide as follows in all primary schools where children are found, however small their number, professing a worship different from that of the teacher and the majority of pupils :—

“ ‘1. That in no case shall they be constrained to take part in the religious instruction, or in the acts of worship of the majority.

“ ‘2. That the parents of such children shall always be admitted and invited to provide suitable religious instruction for them, through the agency either of a minister of their religion, or of a layman regularly set apart for that object.

“ ‘3. That at certain days and hours fixed by the minister or the parents, in concert with the committee of superintendence, these children shall be conducted from the church to the temple\* or other religious edifice, there to take part in instructions and acts of worship belonging to the worship in which they are brought up.

“ ‘You will call to the exact observance of these measures, the attention of the inspectors of primary schools, requiring them to send you a special account of them ; as, also, of all hindrances that oppose their being carried into effect.

“ ‘You will recommend committees of primary instruction, whether local or of arrondissement, to use the same vigilance.

“ ‘If the reality and freedom of the religious instruction of children ought to be thus secured in all schools and for all creeds, still stronger reasons have we for exercising the same endeavours with respect to the religious instruction of the teachers themselves, who shall one day be placed at the head of those schools. Thus the general regulation of 14th

\* A Protestant place of worship is called in France a *temple*.

December, 1832, respecting normal primary schools, bears expressly, title 1, art. 1, "Religious instruction is given to schoolmaster-pupils, according to the religion they profess, by the ministers of the various systems of worship recognised by law." Measures have already been taken to provide that this rule shall not be ineffective; in the normal primary schools of Nismes, Bordeaux, Mende, Strasbourg, Colmar, Montauban, and Versailles, Protestant ministers have been appointed by name to superintend the religious instruction of schoolmaster-pupils of their communion, and they have a compensation given them therefore. The same measure will be forthwith applied to the normal primary schools of Caen, Nantes, and Toulouse; and I shall see that the consistories and ministers throughout all France are properly informed which are the normal primary schools where the religious instruction that suits them is thus organized, in order that the schoolmaster-pupils belonging to these communions, whether free or assisted (*boursiers*), may be placed by preference in these establishments.

"I shall also issue orders that, in the normal primary schools thus marked out, the library shall always contain such works as are most essential for the religious instruction of the schoolmaster-pupils of the different communions. A good many of these works are already marked in the catalogue of several such libraries; I shall complete these markings as soon as I shall have all the necessary information on the subject.

"In the other normal schools, where the number of schoolmaster-pupils belonging to systems of worship different from those of the majority, is not considerable enough to admit of a course of religious instruction for their use being specially instituted, you will at least take care, Mr. Rector, that the religious liberty of these schoolmaster-pupils shall be scrupulously respected, and that nothing shall prevent their receiving from a minister of their own communion the religious instruction they require.

"As for the colleges, whether royal or communal, I need not remind you, Mr. Rector, that the same maxims of religious instruction and liberty ought to be applied. Already, in several royal colleges, and especially those of Strasbourg, Nismes, Tournon, and in the College Louis le Grand at Paris, *aumoniers* by title, and enjoying a fixed stipend, have been appointed to give religious instruction to the Protestant communions. I propose to extend this measure to some other colleges, which will thus be marked out particularly to the French of these communions as presenting, in point of religion, all the means of education they could desire. The colleges of Rouen, of Nantes, of Bordeaux, and of Toulouse, are those, at present, to which this measure seems most conveniently applicable. In the other royal colleges, as often as there are found among the pupils some belonging to systems of worship recognized by the law, and if there be in the town a church of that denomination, you will so concert matters with the consistory and with the parents, that a pastor be provided to supply such pupils with religious instruction, and that all needful facilities be furnished for such instruction and for the practice of their worship.

"Every time that the number of pupils thus entrusted to a pastor's care shall amount to ten, an indemnity shall be allowed him.

"Whatever be the number of pupils, no pastor shall be admitted to give religious instruction in a college without my being previously informed, and without my first giving my approbation.

"I cannot authoritatively charge towns with expenses of an extraordinary nature; but I would urge you to employ your utmost endeavours in promoting the full execution of the measures above pointed out for the royal colleges, if there be occasion for them, in the communal colleges.

I am not unaware, Mr. Rector, that in consequence of prejudices of old standing, and flowing from strong motives, religious instruction, even with good citizens, has become the object of some distrust; but, thanks be to institutions which are at once strong and true, and under a sincere and honest Government, this distrust will daily become less and less prevalent. Religious instruction, like religion itself, can henceforth have no other object or effect than to infuse into the inmost souls of all classes of the population those instincts of order—those pure tastes, those habits of moral respect and of inward peace, which are the surest pledges at once of social tranquillity and individual dignity. It thus becomes a duty on the part of the depositaries of national education to give such a development and support to religious education, thus conceived and directed, as shall secure its efficacy.

“ You will inquire what are the establishments within the bounds of your academy, to which the instructions I have given are applicable—whether wholly or in part, and will propose to me such measures as are necessary for giving them effect.

“ Receive, Mr. Rector, the assurance of my most marked consideration.

“ ‘ Minister of Public Instruction,  
(Signed) “ ‘ Guizot.’ ”

## VII.—Notices regarding Hindu Festivals occurring in different Months.—No. 7, July.

JULY 15.—*Rath Jâtrâ.*

This festival is celebrated in honor of *Jagannâth*, (the “ lord of the world,” from *Jagat*, the world, and *Nâth*, lord.) This is one of the most ugly and ill-favored gods of the whole Hindu pantheon: he has no legs, and only stumps of arms; the head, belly, eyes and mouth are disproportionably large. At the festivals, however, the priests supply in some measure his want of limbs, by adorning him with silver or golden arms.

The origin of *Jagannâth* is differently related by the Hindu pandits.—One account is as follows:—The whole sea coast of *Urissâ* was formerly covered with dense jungle, inhabited only by wild beasts. In the middle of this jungle, was a shrine of *Nil Mâdhab*, (a form of *Vishnu*,) respecting which the most appalling and wonderful stories were related; so that no mortal dared to approach it. A certain great king, named *Indra Dhumna*, conceived a violent desire to see the dreaded temple, and deputed thither his family priest, a brâhman of great holiness, to inquire personally how far the reports that had reached him were founded on truth. On arriving at the place, the priest, to his utter amazement, found that the whole jungle with the temple and idol had disappeared, and that the entire country was covered with sand. *Indra Dhumna*, on hearing this, was overpowered with grief, as he conceived this catastrophe had happened as a punishment for his ill placed curiosity. Whereupon, fearing the anger of the incensed *Nil Mâdhab*, he

betook himself to the performance of religious austerities, with a view to appease him. The god, pleased with his devotion, at last appeared to him, and directed him to build a temple in the place where the former one had stood; and he promised that *Vishwakarmá*, the architect of the gods, should himself make an image to replace that which had disappeared. *Vishwakarmá* accordingly came, and commenced preparing the idol, for which purpose he used the trunk of the *Nim*\* tree, under which *Krishna* in a former *jug*, had been killed by the hunter *Ungada*, and which had miraculously floated to the spot. The architect of the gods, at the same time, declared, that if any one disturbed him whilst thus engaged, or came to see what he was doing, he would leave the image in an unfinished state. After waiting fifteen days, the impatient king, not being able to restrain his curiosity any longer, went to the spot, upon which *Vishwakarmá* desisted from his work, and left the god without hands or feet. *Indra Dhumna* was greatly perplexed; but having, by the advice of *Vishnu*, procured also the bones of *Krishna*, which had been preserved by some pious person, and placed them in the belly of the image, the latter, on this account, became, notwithstanding its uncouth appearance, one of the most famous in Hindustán.

Every thing connected with the great temple of *Jagannáth* in *Urissá*, is so universally known, that a minute description would be superfluous; suffice it to say, that at the time of the *Rath Játrá*, it is visited by innumerable multitudes of pilgrims, from all parts of India, who are admitted within the sacred precincts, by paying a toll levied by the officers of the Honorable East India Company. The ground 80 miles round the temple, is accounted very holy, and is thought to be the residence of the gods. No difference of caste exists there, and on that spot, bráhmans will partake of the food prepared by the lowest sudras.

The poor deluded pilgrims who resort to *Jagannáth*, endure the greatest hardships; some from the fatigues of a long journey, others from lawless oppression, the want of necessary food, or from being exposed to bad weather. Multitudes perish from disease and destitution on the roads, and many more, when arrived at that dreadful place. In fact, no where in India, perhaps, are the horrors of the Hindu system of superstition so deeply felt as on this spot: its victims are almost countless. Should any of the readers of the *OBSERVER* wish for more detailed information on this subject, they are referred to Dr. Buchanan's "Christian Researches," and to the accounts published by the Missionaries in *Urissá*, especially by the Rev. Messrs. Peggs, Bampton, Lacey and Sutton.

\* *Melia Azad-dirachta*.

There are many other temples of *Jagannáth*\* in Bengal, where worship is performed morning and evening. At the time of the *Rath* festival, the god is taken out of his temple, with his brother *Balarám* and his sister *Subhadrá*, and ropes having been fixed to their necks, they are drawn up and seated on benches in an elevated part of the *Rath*, which is an immense car, in the form of a tapering tower, sometimes 30 to 40 cubits high, and covered all over with the most indecent and obscene figures and paintings imaginable. Hawsers of great length and thickness having been fastened to the ponderous machine, hundreds, and often thousands of people take hold of the same, and draw it amidst most deafening shouts. When arrived at a certain fixed spot, the priests take down the images, and carry them to the temple of some other god, where they remain eight days. They are then said to be paying a visit to that god. The car, with its disgusting and demoralizing exhibitions, during that period remains exposed to public view, and it is painful, in the extreme, to see the number of adults and children of both sexes standing for hours before these engines of corruption, gazing at, and apparently highly gratified with sights that would shock immodesty itself.

It is thought very meritorious by the Hindus to cast themselves under the wheels of *Jagannáth's* car, in order to be crushed to death by them. This horrible practice was formerly very common; but is now nearly fallen into disuse.

JULY 23.—*Ultá Rath*.

On this day, *Jagannáth*, with his brother *Balarám* and sister *Subhadrá*, are taken out of the temple of the god with whom they had been on a visit, and again drawn up by the neck, placed in the car, and carried back to the place from whence they came; but the crowd is not so great as when the carriage is drawn out\*.

JULY 24.—*Soyan Ekádasi*.

On this day, *Jagannáth* is laid to sleep for four months. A solemn and very strict fast is kept on the occasion; every morsel of food partaken of being considered by the Hindus as an arrow cast at *Krishna*.

JULY 28.—*Manwantara*.

This is the anniversary of a new *Manu* taking the government of the world. It is a bathing festival, and those who on this day perform their ablutions in the Ganges, are assured that the merit of their good actions, and especially of their deeds of charity, will never be obliterated by any future sins.

N. B. The *Rath Játrá* and *Ultá Rath* are observed in public offices. L.

\* For a very interesting account of the *Jagannáth* festivals, with plate, see a former No. of the OBSERVER, (October, 1832.)

## REVIEWS AND SHORT NOTICES.

*A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales; by Andrew Reed, D. D. and James Matheson, D. D. 2 vols. 8vo. London, 1835.*

We congratulate the public on the appearance of the present volumes, as an important accession to our religious literature, and as destined, if we mistake not, to exert a powerful and beneficial influence on the church of Christ. As a work on the religious condition of the United States of America, it has the merit of opening up and discussing a subject of overpowering interest, and which hitherto has not met with the attention and impartial consideration that it deserves. Not that the subject of American religion has not found a place in one or other of the numerous works that have teemed from the press on the general condition of the United States; but we know of none where it has had its due place of prominence, nor where it has met with that large, liberal, candid investigation, begun and carried on with that moral admiration and Christian enthusiasm which are absolutely essential for its due appreciation and discussion. On this subject we conceive many labour under a great mistake; generally enlightened as they are, they freely concede that for all other subjects a certain quantum of direct preparation is demanded as absolutely requisite for forming a proper judgment on them; and were a man to set out on his travels to see and pronounce on the workings of the various governments of Europe, without a political education, he would be set down as a fool; but to pronounce on the religious state of a people no previous special education is considered requisite,—the traveller, Minerva-like, springs out of the shell, perfectly equipped for the undertaking, and the more dogmatical and unhesitating his assertions, the more like inspiration, and the more credit does he obtain for them as the sayings of a real oracle. It must not be lost sight of, however, that the world of religious development, just as much requires a decided religious taste in the observer, as the world of political development requires a taste for politics in the observer; and that just as the beauties of nature are not fully revealed, except to the student and lover of nature, so the beauties of that higher creation cannot be fully appreciated, except by the humble and zealous adorer of Him whose creation it is. On common subjects, which involve the passions and interests of men, it is necessary that we come to their consideration without any leanings of prejudice; but here, in reference to the revealed as to the created works of God, a pre-existent prejudice in their

favour, or rather we should say, admiration is requisite, or we shall but poorly appreciate their real glories. It was not in vain that the Saviour said, "He that will do the will of God shall know of the doctrine whether it be of God." He that has the leaning to the purity and spotless holiness of God, shall discern the other glories and comprehend the other works of God, while he that has not this preponderating prejudice has it not from the preponderating influence of a contrary prejudice, and so is doubly unfit for forming any sound judgment or coming to any rational conclusion on so high a subject. And just as the mathematician could see nothing in the finest exhibition of art, because it proved nothing, and there were no triangles in it; so, such a man can see nothing in religion, because he has no preperension of taste and liking to its attributes. In our humble view, the religious feeling of mankind is a subject worthy of the profoundest investigation, both in respect to its nature and origin, and to the immense power it exerts on all the states and ramifications of social life; but the workings of that scheme of religion which infinite wisdom has devised to regenerate the human race, to restore the divine image to the soul, to repair the ruins and dilapidations of sin, and to lead us to the enjoyment of the greatest possible happiness principle even on earth,—this is a subject of overwhelming claims. In itself it has a peculiar interest, and its wide extended operations are so important, that the history of no nation, where it exists, can be complete without a proper appreciation of it. What is the past history of our own country without the history of its Christianity; and what speculations can we form respecting its future history, without first gauging the quality and bounds of this mighty power existing in the midst of the social elements. And in like manner we humbly conceive, that the past and present history of America is absolutely a deformity and a mutilated fragment, without the proper appreciation of her religious characteristics; of all nations on earth the religion of Christ has had most to do with the American people, in the first foundation and future development and prosperity of her general institutions: peopled as she was in the first instance by the excellent of the earth, who for conscience sake were compelled to leave the land of their fathers and to take up their abode in the wilderness, she had the unspeakable advantage of having her counsels based on their united wisdom and prayers; her first institutions were founded on the sighs and tears and supplications of the saints of God; and though there was a character of human infirmity about them, as where is there not, yet the general results have been excellent beyond her own or any other's conception. Who would have dared to prophesy, that that little persecuted band should be the fathers

of a mighty empire, which even in the rudeness of its boyhood should exhibit such a lavish profusion of manly energy, that the oldest nations of Europe should insensibly be brought to treat it with becoming deference and respect ;—or who would have foretold, that such should be the expansive power of that first religious influence, that unaided by external sources, it should of itself suffice to bear on every rank and class of the community, and not only supply the religious necessities of the settled portion of it, but follow the stragglers into the forest, and carry to the distant and unbefriended few, all the rich consolations of the Gospel? But it has been so, and it is the Lord's doing, and should be admirable in our eyes. And yet had we reasoned in an humble dependance on the glorious power of God's Spirit, might we not have anticipated such a superstructure when we knew, that its basis was laid in the faith and in the tears and prayers of some of the holiest men on earth? Is prayer a useless exercise, and is the participation of the wisdom of the Most High without its profit? Assuredly it does not become our American brethren to say so; nor will we, for we attribute their main prosperity to the religion of their forefathers: and sure we are, that at no distant period the church, won over by the power of American mercies, will learn to look more to God and less to the creature as the originator and sustainer of every good thing. We confess that in the view of an example, we place great importance on an impartial account of American religion. Situated as she is, a new country, unfettered by the restrictions of antiquated habits and opinions, and compelled to originate her own institutions, according to the demand of necessity and use, she is placed in most favorable circumstances to come at the truth or expediency of many things which hitherto have been doubted, or confessed to be good only in theory. In the language of a venerable Christian now filling a Bishop's chair in the sister presidency, "America is a country where many important problems are being solved." We look on it as such, and we think that standing on the vantage ground of the experience of all former nations, she is in a position to originate the most valuable solutions of these problems, and to exhibit their truth or falsehood with a power of evidence equal to demonstration. Already no small good has accrued to the church of Christ from her past experience; and what good is not now accruing from what we hear of the elasticity of her religious spirit, the heroism of her enterprise, and the holy flame of her revivals! In these circumstances, we confess, it has been with us a subject of great joy and thankfulness, that the subject of American religion has at length been taken up by men, competent to the work of doing it justice. The authors of the volumes now before us, are well known and well qualified

men, and who with eminent religious fitness manifestly possess a considerable power of observation, judgment and descriptive force, and more than ordinary knowledge of men and things. It appears they were sent out by 1600 churches in our own country, as a deputation to visit the churches of their American brethren, with a view of binding closer the bonds of Christian fellowship and communion: which already existed from the force of our common Christianity. Their mission was eminently a mission of Christian love; they went as the disciples of old, the messengers of the churches, and the glory of Christ; and, as might have been anticipated, they found free access to every house and every heart. In this way religion came before them in its every form, as existing in the state, in the nation, in the church, in the family, and in individual life, so that their means of observation were of the first and highest order. They appear to have been uninfluenced themselves by any party spirit, as we find them seeking the acquaintance and the assistance of men of every persuasion, and apparently as much at home in the house of a Presbyterian or an Episcopalian, as that of an Independent. Indeed, in the simplicity and liberality of their spirit, we have been very much reminded of the spirit of love of the early Christians, that did not suffer itself to be interrupted or checked by any bounds that the Lord of love had not originated, or thought it worthy of him to patronise. They appear to have loved all who love our Lord Jesus Christ; and where, on earth or in heaven, can there be such a simple yet powerful principle of order as this? when will men cease to be wiser than God? when will they leave him to legislate for his own people? and when will they be content to account that only beautiful and convenient which bears the stamp of God's design on it, and evidences its origin by its allowing the freest and most unfettered scope to the best affections of the renewed heart?

We are sorry that our limited space prevents our entering into any thing like an analysis of the volumes before us, and entering into a discussion of the great topics which are brought forward in them; but we recommend all our readers to procure the work for themselves, and we can assure them by our own experience, that they will not repent the purchase. We shall merely say for their information, that the former part of the work consists of a narrative of the particulars of the Deputation's travels in the United States and in the Canadas; and in the latter part are appended several elaborate dissertations on the subject of revivals, on the sources of American religious prosperity, United States and Canadian religious statistics, on education, and one on that all-absorbing subject of American slavery. In this last department a vast body of

information has been accumulated, of a most satisfactory kind ; and we believe we are correct in saying, that there are many particulars which are contained in no other works, and which yet are of the first importance to the thorough understanding of the subjects in question. In the narrative department will be found, independently of its general interest, special pieces of most heart-affecting statement, which he that can read without tears of holy joy has not that tender sympathy and fervent patriotism which characterise the real subjects of Christ's kingdom. Our limits will not allow us to enter on the dissertations, and to extract any portion of them as a specimen, is a difficult matter ; but from the narrative we beg to append a description, by Dr. Reed, of a camp meeting held near Fredericksburgh on the Rappahannoc, at the time of a revival of religion, and to assure our readers at the same time, that though in some respects it is unique and all but inimitable, yet that its spirit is the spirit that pervades the whole work. We omit all the introductory description, and the account of the services of the first day that Dr. Reed spent at the meeting, for want of room, and commence with the morning of the second day, when Dr. Reed took a part of the services.

“ When the sun actually arose, the horn blew for prayers. To me, all restless as I had been, it was a joyful sound. I waited till others had dressed, that I might do so with greater quiet. I stole away into the forest, and was much refreshed by the morning breeze and fresh air. It was a very pleasing and unexpected sight to observe, as you wandered in supposed solitariness, here and there an individual half concealed, with raised countenance and hands worshipping the God of heaven, and occasionally two or three assembled for the same purpose, and agreeing to ask the same blessings from the same Father. This was indeed to people the forest with sacred things and associations.

“ On my return, the ministers renewed their kind application to me to preach on the morning of this day. I begged to be excused, as I had had no rest, and had taken cold, and was not prepared to commit myself to the peculiarities of their service, and which they might deem essential. They met again, and unanimously agreed to press it on me, “ It should be the ordinary service and nothing more ; and as an expectation had been created by my presence, many would come under its influence, and it would place any other minister at great disadvantage.” My heart was with this people and the leading pastors, and I consented to preach. The usual prayer meeting was held at eight o'clock. It was conducted by Mr. Peter. Prayers were offered for several classes, and with good effect. To me, it was a happy introduction to the more public service to come. I wandered away into my beloved forest to preserve my impressions, and to collect my thoughts. At eleven o'clock the service began. I took my place on the stand ; it was quite full. The seats and all the avenues to them were also quite full. Numbers were standing, and for the sake of being within hearing, were contented to stand. It was evident that rumour had gone abroad, and that an expectation had been created, that a stranger would preach this morning ; for there was a great influx of people, and of the most respectable class which this country furnishes. There were not less than 1500 persons assembled. Mr. Taylor offered a fervent and

suitable prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the congregation, and this gave me confidence. I took care, in passing, as my subject allowed, to withdraw my sanction from any thing noisy and exclamatory, and there was through the discourse, nothing of the kind; but there was a growing attention and stillness over the people. The closing statements and appeals were evidently falling on the conscience and heart with still advancing power. The people generally leaned forward, to catch what was said. Many rose from their seats, and many, stirred with grief, sank down, as if to hide themselves from observation; but all was perfectly still. Silently the tear fell; and silently the sinner shuddered. I ceased. No body moved. I looked round to the ministers for some one to give out a hymn,—no one looked at me,—no one moved. Every moment the silence, the stillness became more solemn and overpowering. Now, here and there, might be heard suppressed sobbing arising on the silence. But it could be suppressed no longer; the fountains of feeling were burst open, and one universal wail sprung from the people and the ministers, while the whole mass sank down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like the people. The presiding pastor arose, and throwing his arms round my neck, exclaimed, "Pray, brother, pray! I fear many of *my* charge will be found at the left hand of the Judge! O pray, brother, pray for us!" and then he cast himself on the floor with his brethren to join in the prayer. But I could not pray! I must have been more or less than man to have uttered prayer at that moment! Nor was it necessary—all, in that hour, were intercessors with God, with tears and cries, and groans unutterable."

In conclusion Dr. Reed thus observes:

"Thus closed the most remarkable service I have ever witnessed. It has been my privilege to see more of the solemn and powerful effect of divine truth on large bodies of people than many: but I never saw any thing equal to this; so deep, so overpowering, so universal. And this extraordinary effect, was produced by the divine blessing on the ordinary means; for none other were used, and one third of the people had been present at none other. I shall never forget that time—that place; and as often as I recur to it, the tear is still ready to start from its retirement.

"The immediate effect was as good as it was conspicuous: at first there was such tenderness on the people that they looked silently on each other, and could hardly do it, without weeping; and afterwards, when they had obtained more self-possession, there was such meekness, such gentleness, such humility, such kindness, such a desire to serve one another by love, and such calm and holy joy sitting on their countenances, as I had never seen in one place and by so many persons. It realized more than any thing I had known the historical description of the primitive saints: and there was much in the present circumstances which assisted the impression. It was indeed beautifully true—that "fear came on every soul: and all that believed were together, and had all things common: and they continued with one accord, breaking bread from house to house: and did eat their meal with gladness and singleness of heart, praising God." Vol. i. 283—6.

And what Christian heart can read such a passage as this, and not exclaim, "Oh! that I had been there to have enjoyed the same blessing." And what missionary can read it and not

exclaim, "Would to God, that such scenes might be of every day occurrence in these heathen lands!" Brethren, let us look to that God, who is no respecter of persons, and who giveth to all men liberally and upbraideth not, and the mercies of American Christians shall be our mercies to enjoy: and soon, though now we are toiling and labouring with little or no fruits corresponding to our exertions, and the worldling, as he looks on, is mocking our efforts, and insultingly asks us, if we are so enthusiastically mad as to think we can convert the idolatrous Hindu, yet soon the scene will change. The windows of heaven shall be opened, and such a blessing be poured out, that all will stand amazed, and say from the heart, "What hath God wrought!" We only need faith, and with it that spirit that pervades these volumes, and which they are well calculated to inspire, together with strenuous and well sustained exertion, to command complete and perfect success.

BANARAS.

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*Drunkenness Reproved; a Sermon, preached by G. Mundy, at Chinsurah, August 17, 1835. Serampore, 1835.*

We owe an apology to the excellent author of this seasonable sermon for our long delay in noticing it. It is founded upon Isaiah ii. 1. The author treats of the origin, unnatural character, and consequences of the sin; describes the persons who are its victims, and the woe denounced upon them for their transgression. It is plain, forcible, pious, and calculated to do good. We wish Mr. M. would curtail it of its local references, style it "An Address," and circulate it in all quarters. We shall be happy to aid him in the work. Our object in changing the title would be to avoid the prejudice which many associate with the very expression, a sermon.

ΦΙΛΟΣ

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*The India Journal of Medical and Physical Science. Edited by F. Corbyn, Esq. Calcutta, 1836.*

We have watched with much interest the progress which our excellent friend, the Editor of the Medical and Physical Journal, has made in the matter and arrangement of his pages. Nor has the least part of pleasure been associated with the fact, that the cause of temperance, charity, and piety have found an advocate in its Editor, and a place in its columns. We have noticed half a sheet of matter published every month as advice on the preservation of health, particularly addressed to ministers and missionaries. We tender our thanks to Dr. Corbyn for his kind solicitude towards our brethren.

ΦΙΛΟΣ

## Poetry.

For the CALCUTTA CHRISTIAN OBSERVER.

## INDIA'S RESURRECTION.

DIRE was the Empire old in darkness shined,  
Of mocking Demons o'er Man's wildered mind ;  
When Ancient Genius bowed its haughty head  
To its own dreams of superstitious dread ;  
When, fellow-votaries of the awe-struck crowd,  
In Rimmon's house the Sage and Poet bowed,  
Changing, with earthy souls, to forms of stone  
The viewless glory of the God unknown ;  
Or inly scoffing at the myriads ruled  
By airy terrors and by priests befooled.

These creeds have vanished :—but the wreck remains  
Of Isis' altars or Athena's fanes :  
There now no incense fumes, no victim bleeds,—  
A guilty offering for sinful deeds ;  
But lettered pilgrims haunt the hallowed place  
To gaze on ancient forms of perfect grace.  
What though the mystic piles of Egypt tower  
Still faithful heralds of primeval power ?  
Forgotten in their pictured vaults repose  
The wise and mighty at whose word they rose.  
Yet still survives,—coeval in her birth  
With youngest errors of the godless Earth,—  
Yet still survives, revealed to vulgar eyes,  
Stripped of the veils that haggard Eld disguise,  
A form of strong delusion, potent still  
To lead duped myriads captive at her will,  
Their souls bewitched in lying dreams to steep  
And death-like terrors of a during sleep.  
Afflicted Ind ! whose eyes the Enchantress seals  
To all the glorious hopes that Truth reveals !  
Thy primal greatness hiding from thy sight,  
Quenching thy feeble spark of innate light,  
The homage claiming of thy soul august  
For worsened likenesses of human lust,  
Seeking with fabled heavens thy heart to lure  
Whose bliss would be a hell to all the pure,  
Or deep debasement threatening to thy mind  
In future worlds with grovelling shapes combined.

Yes ! still prevails Delusion's blasting breath  
To curse thy land and bear pervading death :  
Must not the head be sick, the heart be faint,  
Distressed, enfeebled by the fatal taint ?  
Virtue to thee appears not passing fair,  
A dreaded form austere she seems to wear ;  
The strictest righteousness thy law commands  
Is vain formality and washen hands ;  
Truth has for thee no charms, unless she lead  
Vaunted and favoured to some sordid meed :  
Lies move no scorn unless deformed by flaws ;  
Perfect, successful, they will win applause.

With settled grief the thoughtful mind surveys  
 Thy grovelling baseness, and thy guileful ways ;  
 Sublimed by love, intensely yearns the heart  
 Some gift of heavenly virtue to impart,  
 Some cruse of healing on the waves to fling,  
 And purge the wellings of their bitter spring ;  
 Some brazen serpent's form on high to hang  
 To quench the fiery plague's envenomed fang,  
 New life bestowing and immortal bloom  
 For livid writhings and impending doom.  
 But weeping Mercy scarce can hope to bless  
 Thy dire extremity of wretchedness ;  
 Faith, seerlike in her power, alone can dare  
 To burst these lowering visions of despair,  
 And, fervid, waft the heavy thoughts away  
 To the veiled glories of the latter day.

Why madly rage the Heathen ? why in vain  
 The advent curse they of Messiah's reign ?  
 Unto the king thy judgments give, oh God !  
 Thy righteous sceptre and avenging rod !  
 That He in pieces may the oppressor break,  
 And His proud enemies His footstool make ;  
 The struggling righteous from their foes release  
 For aye to flourish in abundant peace,  
 While kings with joyful awe before him fall,  
 And nations hail him as the Lord of all.

Lo ! these three thousand years by Satan bound  
 In viewless chains of darkness round thee wound,  
 Whose iron entering deep into thy soul,  
 Eludes the slave its bonds unfelt controul,—  
 Arouse thee, captive Ind ! no longer cower  
 The willing victim of malignant power.  
 Though, weak as water, thou can'st not excel,  
 Nor wage unaided war with hosts of Hell,  
 Lo ! now is preached the acceptable year,—  
 Arise rejoicing, and intently hear.  
 Now, long unheard, the joyful sound begins  
 To rouse the dead in trespasses and sins ;  
 Sleeper, awake ! no more thine eyelids close  
 In fitful dreams of infidel repose ;  
 No more shut out the ambient blaze of noon,  
 Like worm enveloped in its own cocoon :  
 Tear off the festering grave-clothes of thy heart,  
 Into a bright and holy being start !

Awake to Faith ! direct thy gaze serene  
 To the veiled majesty of things unseen ;  
 Not the vain fictions of a trembling mind,  
 But sunny hopes that light the soul refined.  
 Awake to righteousness, and haste to run  
 Thy Christian course, exulting as the sun ;  
 Like him to set, like him again to rise,  
 Then never more to vanish from the skies.

March, 1836.

J. M.

## Missionary and Religious Intelligence.

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### ASIA.

#### 1.—NEW MISSION IN CONNECTION WITH MR. GROVES.

It gives us great pleasure to report, that our esteemed Swiss Brethren, Messrs. Gros and De Rodt, have entered on their Missionary labour with very pleasing prospects. They have settled at Sonamukhi, in the district of Burdwan, where they have taken charge of a Bengali school of 150 boys, formerly superintended by Mr. Weitbrecht, and intend immediately to commence also an English School for Natives. We are happy to add, that another gentleman at Burdwan has devoted 100 Rs. per month to the support of this Mission. Such acts of Christian liberality, which are happily becoming numerous, speak much for the piety and zeal of those who practise them, and are full of promise in regard to the future progress of the Church of Christ in India.

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#### 2.—PREVENTION OF SATI', AND NEED OF MISSIONARIES AT GYAH.

A correspondent from Gyah, under date of June 7, writes us as follows :

“ It is with regret that I have to inform you, that a case of ‘ Sati ’ was about being perpetrated in this place on the banks of the river *Fulgu*, had it not been for the zealous vigilance of Mr. Dumergue, the officiating joint-magistrate, who took a timely notice of it, and prevented the occurrence of such a deadly crime. The widow was thus rescued from mounting the already-prepared and burning pile !

“ I am not aware if there have been any like instances known of the burning of Hindu widows in this place ; but this being held as a sacred and holy station by the Hindus, it might not be too much to say that ‘ Satis ’ must be frequent, although not known to the local authorities ! It is a strange thing, and much to be regretted, that the labours of the Missionaries have not been turned to this place, one of the strongholds of Hindu superstition and depravity, where thousands of people from all parts of the country throng together yearly, monthly, and daily, to perform certain religious ceremonies in commemoration of the manes of their ancestors. For these reasons, I should consider this place as a fertile field for sowing the seed of Missionary labour, and trust that my humble suggestion will meet with a favorable consideration from the right quarter.”

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#### 3.—AMERICAN MISSION TO THE TELINGA COUNTRY.

Our readers may recollect, that among the large party of Missionaries who accompanied Mr. Sutton from America, were Mr. and Mrs. Day, appointed by the American Baptist Board to form a Mission in the Telinga country.

By letters received from Mr. Day, who, with Mrs. Day sailed for the coast in February last, we are happy to find that they are safely arrived. Towards the end of their voyage they were obliged to put in at Bimlipatam, near which they were hospitably entertained by a European lady and her daughter ; and then proceeded to Vizagapatam, where they have been most kindly received by the Brethren of the London Missionary Society, Rev. Messrs. Gordon and Porter. As this Society has already

appointed a Missionary to Chicacole, and consider the Telinga country north of Vizagapatam as included within the sphere of its operations; and as the whole sea coast from the latter place to Madras, and for 350 miles inland, are unoccupied by Missionaries, Mr. Day has been advised ultimately to fix his station to the south rather than the north of Vizagapatam. Meanwhile, he is living for a few months with Mr. Gordon, and acquiring such a knowledge of the Telinga language as may enable him, with Mrs. Day, with propriety to commence a new station. Our friends are truly devoted Missionaries, and we trust that great success will attend their efforts.

#### 4.—GRATIFYING PROGRESS OF THE KAREN MISSION, AT TAVOY.

The following letter from Mrs. Wade to a friend in America, containing intelligence respecting the progress of the Gospel among the Karens in the neighbourhood of Tavoy, has just been received by way of the United States. It is consequently not very recent, having been written in the early part of last year, soon after the return of Mr. and Mrs. Wade, with a party of Missionaries, in the ship *Cashmere*; but we doubt not it will be perused with much pleasure by many of our readers, who have felt particularly interested in the work of God amongst this singular people.

*Mata Village, March 2, 1835.*—We had a pleasant voyage from America, though rather long, and our health suffered for want of fresh provisions; but we were fed daily with the bread from Heaven, so that we were blest and happy, and I trust some souls will praise God to all eternity for our sailing with them in the *Cashmere*. We arrived in Maulmein (our old home), the fore part of December, 1834, and after spending about a month with our beloved brother Judson, and other dear Missionary friends, and enjoying a delightful season with the dear native converts, we embarked for Tavoy, the station which had been appointed us by the Board, where we arrived the 10th of January, 1835; and on the morning of the 17th, before sunrise, brother Mason, Mr. Wade and myself, set our faces towards the Karen jungles. We travelled three days and a half through a thick forest, over mountains and the edges of awful precipices, with only a narrow foot path, and often not the least appearance even of a path, until we arrived at this Christian village. I had some poles tied to a chair, so that the Burmans might carry me some part of the way; but the road was so very bad, that I was obliged to walk nearly all the way. About 12 miles before we reached this place, nearly 20 of the Christians, men and women, came out to meet and welcome us; and I really forgot all my fatigue in seeing them so happy for our coming.

Besides the fatigue of travelling among these poor Karens, it is very expensive to have our provisions and every article carried on men's shoulders, so that we sleep under our little tent in the midst of the forest, on the *ground*, without bed or mattress, and feel thankful in the morning if all have been preserved from the tigers who prowl around us all night. But He who commanded us to go into all the world and publish the blessed Gospel to every creature, well knew all the rough and thorny ways we should have to go: and since appointed by Him, I welcome the hardships and toil; it will make my rest in heaven the sweeter. Mr. Wade and Mason staid with me only two days, as they designed to spend about two months in visiting the Karen villages, and I had begged Mr. Wade to permit me to spend the time of his absence with these dear "Lambs in the midst of this howling wilderness." No Foreign Missionary can live in these forests during the rains, on account of the dreadful fevers; and it is only about five months in the year that the water will permit our travelling; and it is not often that these dear Christians, with their wives and little ones, can visit us; and having no books in their language excepting two or three little tracts, they are much in want of instruction in the first principles of the Christian religion. They know however how to worship, and adore, and love the blessed Saviour; and their humble, simple piety delights me. Here I sit from day to day in the midst of 200 Karens, and read the scriptures to them as they come to visit me, translating some easy parts into their language; and when evening comes, the little gong calls us all to the Zayat, where I sit down with them on a mat, and read and explain to them the commands of the blessed Saviour, and teach them how to perform their daily duties; after which they sing sweetly one of

their hymns, and one of the Karen brethren closes the service by prayer. On Sunday we meet in the morning likewise, and spend a much longer time in reading, singing and prayer, and in the P. M. we have a kind of Sunday School, for all enquirers and the children. My Karen teacher, who can read the Burman Testament, told me he thought he should be able to preach all those parts of scripture I explained to them in the evenings, to other Karens. May God grant him grace to do so, and His blessing to crown it!

It has been very sickly here since my arrival, so that my little knowledge of medicine is invaluable. I brought my little medicine chest with me, and every morning and evening walk around the village and visit those who are not able to come to me; and I have to be nurse and physician to all, as these poor creatures know nothing about taking proper care of the sick. I think I have had more than fifty cases of fever, and some of them have been very ill indeed; but all are now better excepting one old woman, who is longing and praying for Heaven, and the place is becoming more healthful. These dear Christians never take a dose of medicine without praying over it, and when they are restored they thank God for his goodness. They are growing in grace daily, and I have about 50 enquirers around me, a lovely number of whom will, I trust, prove to be worthy of the ordinance of baptism when Messrs. Wade and Mason return. Now, dear brother, you will form some idea of Missionary life among the Karens. Should my life be spared a few years, I expect to see them a Christian nation. Pray for them, for they are as sheep without a shepherd.

*Tavoy, March 23rd.*—I was hindered from finishing my letter by pressing duties, but as an opportunity now presents of sending to Maulmein, I hasten to finish this for you. On the 5th we were surprised and delighted by the arrival of Mr. Wade sooner than we had expected. The little Church had just been uniting in a season of solemn fasting and prayer in view of the sacrament of the Lord's Supper, which we were anticipating. On the following Saturday, at a church-meeting, about sixty came forward and asked for baptism, more than forty of whom had given me satisfactory evidence of sincere piety. Brother Mason, however, not being with us, we thought best to defer the examination of the greater part, so that only 25 were received. On Sunday we enjoyed a delightful season, and as the sun was sinking behind the western mountain, we repaired to the romantic and beautiful banks of the Tenapanim river, where those dear converts were "buried with Christ." In the evening the communion season was deeply solemn and affecting, especially as we were to leave these "Lambs" of the flock on the morrow. On Monday the dear disciples assembled to pray and bid us farewell, and many, many tears were shed, as they knew we could not visit them again for several months. About 50 men, women and children, accompanied us to Tavoy, which much cheered us on our way, although it was extremely hot, and we suffered much from thirst. We arrived however safely in Tavoy, where we took up our abode in a native school house, until we could build something for ourselves.

As I was disappointed in sending my letter the other day, I would now add, that one respectable Burman has been baptized here since our return, and that Mr. Mason has baptized four more Karens at another village, making in all 30 since we came to this place, so that we thank God and take courage.

Thus closed the first two months of the last year; and we have since received further intelligence direct from Tavoy, which will be read with additional interest and gratitude. As soon as Mr. and Mrs. Wade could get a house for themselves, school houses were built, the Karen children and youth came in from the jungles, and they commenced their boarding school, which contained sixty scholars, eight or ten of whom were young men of talents and piety who were preparing for assistants. Ten or twelve others were also members of the church, and during the five months of rain, nine more interesting boys were baptized. It should however be mentioned, that Messrs. Mason and Wade established several schools in different villages also, placing four school masters and four assistant preachers together. The scholars in the boarding school were mostly from the Christian village, and at the close of the rains returned to their parents, while the missionaries spent a few weeks in visiting the Burman villages until it was safe to venture again into the jungles.

This year they have spent about four months in the jungle villages, much in the same way as is mentioned above. Three months of the time Mrs. W.

spent at Mata, where she was alone again about five weeks; the remainder of the time Mr. Wade was with her. The missionaries there enjoyed a happy season: the Lord was in the midst of them; the Holy Spirit was poured out at the time, especially upon the "protracted meeting," and 44 more were baptized; and altogether 300 Karen brethren and sisters, all members of the Mata Church, and all in good standing, came around the Lord's table.

Mr. Mason has spent the season among the southern Karens, where he has, too, enjoyed a most delightful time, and 44 more have been baptized in those villages, making 88 within the last four months, and 131 within fifteen months. There are still more inquirers and hopeful converts not baptized at the different stations, *now* than ever before.

Of the number baptized, two were Burmans, three English soldiers, and the remainder Karens. At Tavoy they have a sermon every Sabbath evening, and the monthly concert in English. Besides the Karen school, Mrs. Mason and Miss Gardner had nearly 200 Burman children in their *day schools* during the last rains. Mrs. Mason is however preparing to take the female department of the Karen boarding school this season, while Mrs. Wade takes the boys. The Missionaries here do what little they can for the poor Burmans around them; but while they see such a work of the Lord among the Karens, they cannot turn from it to the Burmans. Mr. Mason devotes above eight months in the year to the translation of the New Testament into Karen. Two of the Mata Christians have been suspended for three or four months this year, on account of immoral conduct; but appearing truly penitent, they have both been restored. One other has given some anxiety. This is all the trouble the Missionaries have had in the churches the last year. They cannot expect to go along so smoothly in future, as they are obliged to leave the converts in the jungles seven or eight months every year, under the care of native assistants, whose experience and knowledge are very limited. The Missionaries are doing all they can to improve the assistants, but are obliged to use such as they have at present.

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#### 5.—MISCELLANEOUS RELIGIOUS INFORMATION.

**INSURRECTION OF THE CAFFREES.**—The Rev. J. Philip, D. D. of Union Chapel, Cape Town, the staunch friend of the natives of Africa, has been called home by the Ministry to give evidence on the subject of the late Caffree insurrection, concerning which there is a difference of opinion. We question very much whether any man possesses the information and influence possessed by Dr. Philip on these subjects.

**EMANCIPATION OF WEST INDIA SLAVES.**—The working of the Emancipation Act in the West Indies is admirable, and it will cheer our readers to learn that both friends and foes unite in their testimony, that the religious negroes are the most orderly and valuable as freemen.

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#### EUROPE.

##### 6.—ACTIVE EXERTIONS OF REV. DR. DUFF IN SCOTLAND.

All our readers, familiar with the energy and zeal in behalf of India which marked the character and exertions of our esteemed friend Mr. Duff, (now honoured with a diploma of D. D. by Marischal College, Aberdeen,) when in India, will recognize his active and ardent spirit in the follow-

ing extract of a letter, just received from him by one of the Editors. Anxious as are his associates and ourselves to enjoy the benefit of his services in Calcutta, all agree with him in believing, that the spiritual interest of India will be better promoted by his longer stay in Scotland, than by his immediate return to Bengal. Our readers will unite with us in wishing, that when restored to his work in India, it may be for long continued and most useful exertion.

*Perthshire, 29th January, 1836.*

Hitherto I have sent you only letters; by and bye, I expect to send you packets. The truth is, that I find but little in the way of books entirely suited to our wants in India, compared with what I expected. Nevertheless, I have not for a moment forgotten our great object, but am always on the look out for favourable opportunities to advance the interests of India. Often have I written, and as often may I still write, deploring the *utter ignorance and apathy* that prevail at home in regard to India. Other friends of India have felt this as keenly as myself. In a letter lately received from Lord W. Bentinck, he writes, "Although I have had ample reason to know the inexcusable indifference and apathy that generally prevail respecting all matters connected with India, yet even with all this experience, I was not prepared for the feeling of dislike almost, with which any mention of India is received." Well, when the indifference and apathy happen to be so general, so wide spread, we could not reasonably expect a sudden or instantaneous change. No such thing. Masses of human beings are moulded but slowly. Our wish would be to have the thing done *at once*: but we are soon made to feel that *our wish* is not like the will of Omnipotence. We must work on in patience, and wait for the result. In this way I have been trying at least to persevere, and, blessed be God, not without cheering encouragement. My aim has been, by private conference with leading members of society, by public addresses in large towns, by another and another trumpet sound through the medium of the press, gradually to work up a general feeling on behalf of India. The Scotch, above all people, cannot be taken by storm. They must have full and satisfactory information: they must have facts and arguments: they must have time to think and weigh, and weigh and think again, ere they surrender. But when, at length, the conquest is made, the advantage is that we may look upon it as *permanent*.

From the representative constitution of our Church, there are great facilities in the way of disseminating information. Scotland, you are aware, like England, is divided into parishes: a number of these unite to form a Presbytery—and from every Presbytery, ministers and lay elders compose the General Assembly. Whatever the latter enjoins or authorizes, is regarded as ecclesiastical law by all the members. Now, as in May last, it happened to recommend to all the Presbyteries in the church to give me a hearing on the subject of the claims of India, the door has every where been opened unto me. In consequence of a *very severe* attack of fever and ague in May last, I was laid aside for nearly three months from public active duty. But in August I set off from the banks of the Tay northward, by Aberdeen, Inverness, to the neighbourhood of Cape Wrath and John o'Groats, visiting and addressing every Presbytery, and preaching up India in every large town or burgh, on my way. Now, as the Presbytery is an open court, not only ministers and elders were every where present, but the people also. So that north of the Tay, they do know more of India now than they ever did in their lives. And, I am happy to add, that, whenever and wherever its claims were distinctly unfolded, there and then, without exception, was a keen and warm interest exerted in its favour. In every Presbytery and place, which I have yet visited, associations have been formed to render permanent aid in carrying on the great work of Indian amelioration. And, God willing, my purpose is as speedily as possible to peregrinate on the same errand, through all the Presbyteries, towns, and burghs, south of the Tay.

As to my return to Calcutta, I cannot yet speak in definite terms. When at Tain in Ross-shire, towards the termination of my late tour, I was again seized with violent attacks of ague. And indeed, though *comparatively* well, I am still *very* much troubled with bilious tendencies and derangements. This, together with the necessity of making more widely known the claims of India, and the palpable good that every where results from such promulgation, must keep me here somewhat longer than either intended or wished for originally. Still, the good of India is being promoted,—promoted, perhaps, more effectually by another year's residence here, than on the banks of the Ganges.

If you were to return to the land of your fathers *now*, you would scarcely be able to tell where you were. It looks as if an earthquake had passed over it, and rent asunder the whole frame-work of the old body politic, social and religious. For-

merly, nothing seemed good unless it came down to us on the wings of hoar antiquity : now, nothing seems good that has so come down to us. Change, change, change, is emblazoned on every banner. The collision of interests is consequently very fierce. The demon of discord seems revelling in his holidays. Oh, that the spirit of love would again brood over, and assuage these troubled waters. What may be the issue, God alone knows. But if ever there were a time when every Christian should be on the bended knee to implore forgiveness for his native land, and the blessing of Heaven—this is the time. Often, often, do I think of the meek and brotherly spirit cherished by all the old Missionary labourers in Calcutta towards each other. And I seldom address an audience in this angry-controversy-ridden land, without somehow or other alluding by way of contrast to our meetings in Calcutta, where Baptist, Independent, Wesleyan, Episcopalian, and Presbyterial united in the bonds of Christian love, harmony, and good will.

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#### 7.—BAPTIST DEPUTATION TO AMERICA.

Most of those who have perused with interest the statements of the Rev. Drs. Reed and Matheson, who visited the United States as a deputation from the Congregational Churches of England in the year 1834, will feel interested also in the report of two other intelligent gentlemen, who proceeded as a deputation from the English Baptists in the year following. We have therefore extracted from a recent periodical the following brief account of their visit, which we doubt not will gratify many of our readers.

On Tuesday evening, Nov. 10, the principal ministers and members of the various Baptist churches of London and its vicinity met in Dr. Rippon's chapel, Park Street, Southwark, to receive a report from the Rev. Drs. Cox and Hoby, who had been commissioned by the Baptist Union of England to visit the Triennial Convention of the Baptists in America, as well as to return public thanks to Almighty God, on account of their safe return. The chapel was crowded to excess. Many ministers and members from the country were present, as well as ministers and members of other religious denominations, including some of the Society of Friends. After reading and prayer,

Dr. Cox, having briefly given expression to his feelings in reference to the present meeting, observed, that the mission on which he and his colleague were sent, comprehended two general objects—an inquiry into the proceedings of American Christians, particularly of the Baptist denomination, and the bringing into a more intimate union their trans-atlantic brethren, as assembled at their triennial Convention. They were so enabled, he said, to conduct their intercourse with their American brethren, that he had good reason for believing that a basis was laid for a union which was not likely to be disturbed or destroyed. If ever he had dwelt in an element of love, if ever he felt true honour and happiness, it was while he was in America, becoming the means of consolidating the Christians of two hemispheres. They were allowed to associate freely with the brethren on all occasions. They went from Richmond to Baltimore, Philadelphia, and New York, and in every place they found brethren and friends, and took part in the proceedings. He had fixed upon them a watchful and observant eye, and rejoiced to find that their zeal and their success were most apparent. Sunday schools, Bible classes, and missionary associations, were all in vigorous operation. At Boston there were large and thriving churches, belonging to all denominations; and in those belonging to the Baptists he was happy to witness great zeal and prosperity. From that place he and his colleague diverged into separate journeys, he himself taking the north and the Canadas. He preached in many places, and witnessed some revivals. He visited several schools of instruction, and missionary institutions, and had some pleasing opportunities of finding that the knowledge and experience of vital Christianity were regarded as of supreme importance by the students. The revivals, as they were technically termed, were most impressive and blessed seasons. Numerous ministers, in quick succession, presented fervent, heartfelt, holy breathings to Heaven, while blessings were communicated to many present, in large degrees. In Massachusetts, New Hampshire, and Vermont, he found many marks of fruitfulness and prosperity. In drawing comparisons between the ministry of America and England, it had struck him that the latter was too fixed and formal, while the former was too moveable and irregular; it would be wise, if practicable, to devise a beneficial medium. Several of the methods pursued to promote revivals in America might, he was persuaded, be profitably adopted in any country. The ministers were powerful in prayer, they were generous-hearted, considerably free from petty jealousies, and largely baptized with the spirit of Christ Jesus. The Methodists and

Baptists were in a lively and prosperous state. He visited both the Canadas, and found the journey peculiarly interesting and affecting. There were some specimens of religion in the woods, fair as the lily, and fragrant as the rose; but, as a whole, Canada was a moral wilderness, and demanded the sympathies and claimed the aid of British Christians. It was a land of spiritual desolation, but it was capable of becoming the joy and the crown of England. Surely that object might be promoted by appending it to their missionary cause. American Christians were ready to co-operate. Dr. Cox then went on to state, that he passed through Niagara, down the Erie canal to Utica, where the deputation again united. They visited many churches, and had fellowship with them at the table of the Lord. He was deeply interested in observing that *juvenile membership* was a distinguishing feature in the American churches. Many children in years, but men in understanding, sat down at the table of the Lord, and gave full evidence of being truly converted. It became the ministers of the British churches to rouse themselves, to be kind and condescending to children, to use their best efforts for their instruction and conversion. In America, many children of nine, ten, and twelve years of age, were united to Christian churches, and held prayer-meetings, which they conducted with characteristic simplicity and fervour. Dr. Cox and his colleague then proceeded to New York and to Bangor-on-the-Maine, and afterwards diverged again. Their visits to several seminaries of learning were very satisfactory; both literature and religion were in a flourishing state, and many young men, of well-cultivated minds, were consecrated to the missionary cause. Dr. Cox then stated, that the American Christians had fixed upon the first of January next, as a day to be set apart for solemn prayer to God, for the conversion of the world, and thought it would be well for British Christians to unite with them in the great work. Having again adverted to the occasion of the present meeting, he said that there was another topic on which he should have made some observations, but that it was thought desirable that the evening should be devoted to the purposes of devotion. On that other topic, however, he was perfectly, and in every sense, fully prepared to enter, in whatever way might be thought most suitable. He referred to the course the deputation had pursued in reference to the great subject of NEGRO SLAVERY. He repeated that he was fully prepared to enter on the consideration of that most important subject, at a suitable time and place. He concluded his brief address by expressing his gratitude to his ministering friends and brethren, and to the religious public at large. He believed that America would consider these interchanges of Christian affection as calculated to unite the disciples of Christ in both lands, notwithstanding their separation by mighty oceans; and that the combined exertions of Britain and America, in the moral field of the world, would tend to promote the happiness of mankind, and to hasten the period when all the ends of the earth should see the salvation of God.

Dr. Hoby, in allusion to a hymn which had just been sung, observed that 'America' did indeed, 'in her songs, proclaim redeeming love.' And it was one of the most striking periods in the history of their lives, that he and his beloved colleague had been allowed to mingle so frequently in that harmony. After expressing his gratitude to that sleepless Providence by which they had been preserved amidst many perils, as well as to their Christian friends, by whose sympathies and prayers they had been upheld, he proceeded to supply a few further particulars in relation to their mission. The convention to which they were more immediately sent, was originally, the Foreign Missionary Society of the Baptists in America. It was convened triennially, and other missions and important institutions had gathered around it as a nucleus. It was a sacred convocation, at which the fire of Christian zeal and love was often kindled, and in which it was made to burn with a brighter and intenser flame. He scarcely expected to pass such days of happiness again, though he could not say what was before them in the growing elevation of Christian piety. The interest of that holy convocation was greatly heightened by the presence of one of the sons of the forest, the Chief Okaniah, who was introduced by the celebrated Missionary Jones. The commanding figure, the tones and gestures, of that truly converted man, would long remain in his lively recollection. There were present also Mr. Sutton, Missionary from Orissa, and brethren from nearly all the states in the Union. A spirit of holy love pervaded the whole meeting during each successive day. There was nothing of that stiff and formal mode of proceeding to which he had been accustomed in England, but a free conversation was indulged in, without the slightest approach to confusion. On one occasion, when a powerful appeal had been made in behalf of the western valley of Mississippi, the president proposed that a collection should immediately be made. One of the brethren arose, and suggested that they should first bow their spirits in penitent confessions before God, acknowledging their past remissness and neglect; it was done, and there was no reason to believe that the contributions were at all lessened by the

interruption. Dr. Hoby then proceeded to remark, that wherever they went they met with the most affectionate reception. Resolutions were unanimously adopted, expressive of the most cordial feelings of attachment, and declaring their intention to send a deputation to their Baptist brethren in England in the early part of the ensuing year, as well as to maintain an annual correspondence. The deputation had the happiness of perceiving, that "the handful of corn" which the pilgrim fathers had "scattered in the earth upon the top of the mountains" nearly two centuries ago, had taken deep root, and had been the means of abundant blessing. They rejoiced to perceive the state of the churches of every Christian denomination; and to find, as that indeed was their particular object, that the Baptist churches were in a flourishing condition. They looked back to the time when Roger Williams met with a cordial reception from the red men, at the bay of Seconk, and observed how the seed then cast into the ground had grown into a great tree, beneath whose ample branches so many churches reposed in peace and prosperity. Dr. Hoby said that, agreeably to arrangements which he and his colleague had made, they separated for some time, he himself going to the far-away west. He could not say much of the state of the Baptist denomination in Pennsylvania, particularly of the southern part. There were some tokens for good, but in general the churches were in a languishing condition. Through sheets of fire and water, during a most terrific tempest, he entered Pittsburg. An account had been given him of a remarkable revival of religion among the Baptists in that town; but he found in that case, as in some others, that what the American brethren called 'a revival,' 'a glorious season,' and so on, would not in all cases be so termed in this country, though it would be regarded as a most pleasing and encouraging state of things. There was, however, much to rejoice in among the brethren at that place, and they were making some promising exertions across the Alleghany river. He next proceeded down the Ohio. It was his intention to have visited a slave state again, and to have mingled once more with a black and coloured population. Here Dr. Hoby said, he could scarcely refrain from digressing. He should not cease to fling from himself, with indignation, certain charges and accusations which had been unwarrantably made. He had not ceased to state, on every possible occasion when it was proper to do so, when he could do it with the best effect, the necessity and importance of immediate, total, universal abolition, always connecting with it compensation, where loss could be clearly proved, and the necessity of providing duly for the instruction and welfare of those so emancipated. He repeated it, he had never ceased, where he was convinced it was seasonable and proper, to raise his voice against the power which lifted up its heel to crush out the life-blood of the oppressed. It had been his privilege to confer occasionally with some of those oppressed children of men, to preach to them, to visit their schools, and to suggest measures for their improvement and instruction; but he would not dwell longer on that point. In the state of Kentucky there was some distraction in the churches, in consequence of the introduction of 'Campbellism.' He then visited Louisville, where he met with a pious minister, a revivalist, who adopted 'the anxious seat,' and all those other expedients which had, as the American brethren supposed, so greatly subserved the cause of genuine religion. Mount Vernon was next visited, with the object of ascertaining the state of New Harmony, and marking the result of the plans of the celebrated Owen. He could not describe his feelings while he looked at the fabric originally built, under another state of things, for the worship of God. One half of that building was now a theatre: the other half was used as a kind of Museum! There it was that Infidelity was established—not by Americans, but by Englishmen! If attempts had been made in that country to exclude God from any given place, it was in those places where the greatest number of our countrymen had been found! Rarely was a sermon now preached in that place. But one house was opened where God could be worshipped, and religious instruction could be obtained, only as some Methodist preacher passed that way. By the perilous crossing of the Wabash, Dr. Hoby passed into the Illinois, and with some difficulty proceeded to Albion, a place which bore that name in consequence of its being the residence of the British. There was no house erected for the worship of God, nor any that concerned themselves about the preaching of the Gospel. He expostulated with several of the inhabitants: he told them that America had become great as she was, because the pilgrim fathers had been there. They had based all upon the principles of the Christian religion; and, if they were not careful to act on the same principles, their names would be handed down to posterity, not with respect and admiration, but with execration. He had reason to believe, that some effort would be made in that place, in consequence of the remonstrances and exhortations of their deputy. He recrossed the Wabash, and went into the state of Indiana, but could only make very brief inquiries. At Louisville, he found the cholera raging, and his own health was so considerably injured, that he could with difficulty pursue his journey. He

found two prosperous, peaceful, happy churches. He next arrived at Buffalo, made a short visit across the Lake Erie into Canada, and by degrees proceeded till he met his colleague. Dr. Hoby, in drawing to a conclusion, made some remarks in reference to youthful piety, and the great attention paid to the interests of the young by the ministers of the Gospel in America. Most of the Sunday schools, he noticed, had an infant class, who were taught, not their letters, but the principles of the Christian religion. Some pious friends took them under their care, and addressed them in a style suited to their capacities. He thought it very important that the experiment should be tried in England.

There had been great revivals of religion in America; and those revivals had not been confined to churches; they had reached also to colleges and public seminaries. But one point was well worthy of consideration;—some expedients might possibly have been adopted by the brethren in America, which were peculiarly suitable to their circumstances; but, substantially, the very same means which were so blessed by God there, might be employed in this country. It was not so much the sword that got the victory, as the arm by which it was wielded. The weapons of the spiritual warfare were not carnal, and they were rendered mighty through the omnipotent power of God. The same sun enlightened America and Britain. The same precious treasure was entrusted to America and to Britain, and the same Spirit would shed his influences down upon both.

The devotional parts of the service were conducted by the Rev. Messrs. Overbury, Wallis, Room, Green, Saffery, Lewis, and Dr. Read.

### DOMESTIC OCCURRENCES.

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

#### APRIL.

#### MARRIAGES.

4. Mr. W. Cleghorn, to Miss Mary Ann Murphy.
5. Mr. J. R. Jones, Purser of H. M.'s Ship Jupiter, to Miss E. C. Orme.
9. T. Palmer, Esq. to Mary Elizabeth, daughter of the late J. Hodges, Esq.
20. D. M. DeSilva, Esq. of Backergunge, to Louisa Pereira, 3rd daughter of Mr. L. F. Pereira.
- A. Sym, Esq. to Agnes Jane, youngest daughter of J. Lamb, Esq.
21. J. S. Mendes, Esq. to Miss Catherine Maria Baretto.
23. At Howrah, Mr. N. P. Thomas, to Miss H. C. Ham.

#### MAY.

10. At Benares, V. Tregear, Esq. to Miss Eliza Sealy.
14. Theodore Dickens, Esq. to Jane, widow of Percival Bridgman, Esq. B. A.
17. At Nomilah, Mr. C. Shanon, to Mrs. B. Beresford, widow of the late Pay Serjt. W. Beresford.
20. Mr. Geo. A. Clermont, to Mrs. Sarah H. Jones.
24. Mr. Jones, to Miss L. Barber.
- At Delhi, Mr. T. Conlan, to Miss Ellen Bates.
27. Mr. R. Kemp, to Miss Mary Ann Kemp.
28. Mr. J. W. Rind, to Miss A. H. Smith.

#### JUNE.

7. C. F. Holmes, Esq. to Sophia Mary, eldest daughter of the late Major H. Manley, 2nd Batt. 8th Regt. B. N. I.

#### APRIL.

#### BIRTHS.

1. The lady of Lieut.-Col. J. D. Knyvett, 38th Regt. B. A. of a son.
3. The lady of N. Hodson, Esq. of a daughter.
4. At Dacca, the lady of Capt. H. J. White, 50th N. I. of a still-born son.
- The lady of G. S. Dick, Esq. of a daughter.
5. The lady of J. T. Plomer, Esq. Asst. H. C.'s Cutler's Dept. of a son.
6. Mrs. J. B. Nicholas, of a daughter.
7. The lady of Claude Queiros, Esq. of a daughter.
9. At Allahabad, the lady of Lieut. Bush, 65th N. I. of a son.
11. Mrs. J. O. DeSouza, of a son.
12. The wife of Mr. W. Bell, of a son.
- The lady of H. Elliott, Esq. C. S. of a son.
- At Burdwan, the lady of F. Skipwith, Esq. C. S. of a son.
15. The lady of G. Appean, Esq. C. S. of a daughter.
- Mrs. J. D. M. Sinaes, of a daughter.

16. At Howrah, the lady of R. E. Blaney, Esq. of a son.
- At Allahabad, Mrs. J. Eccle, of a son.
17. Mrs. P. Martinelly, of a son.
- The Lady of F. Hely, Esq. of a son.
- At Dum-Dum, the lady of Lieut. Cardew, Artillery, of a son.
20. The lady of A. McKenzie, Esq. of a daughter.
22. At Ludiana, the lady of the Rev. J. Wilson, of a son.
23. The lady of H. R. Alexander, Esq. C. S. of a son.

## MAY.

1. At Neemuch, the lady of Lieut. Muir, 25th Regt. N. I. of a daughter.
4. At Baitool, the lady of Lieut. A. N. M. McGrath, 66th Regt. N. I., of a daughter.
8. At Chunar, Mrs. H. Myers, of a son.
9. At Delhi, Mrs. Butterus, of a daughter.
11. At Simlah, the lady of Capt. McCausland, of a son.
13. At Govhattie, Assam, the wife of B. P. Singer, Esq. of a daughter.
14. At Chittagong, the lady of Capt. Scott, of the 55th N. I., of a daughter.
15. At Cuttack, the wife of the Rev. Eli Noyes, of a daughter.
16. At Agra, the lady of R. B. Duncan, Esq. C. S., of a daughter.
18. Mrs. B. T. Harvey, of a son.
- The wife of Mr. A. W. Smith, of the country service, of a son.
- At Chunar, Mrs. D. E. Blaney, of a daughter.
19. At Allahabad, the lady of W. Lambert, Esq. C. S. of twins, of a son and a daughter.
- At Chinsurah, the lady of Lieut. W. Deane, of H. M.'s 9th Regt., of a son.
20. At Almorah, the lady of Lieut. Col. G. E. Gowan, of a son.
21. At Berhampore, the lady of Lieut. Philip Goldney, of a daughter.
22. Mrs. R. Campbell, of a daughter.
23. Mrs. John Gleeson, of a daughter.
- At Kurnal, the lady of H. Milne, Esq. of a son.
24. At Delhi, Mrs. A. Baness, of a son.
- The lady of Capt. D. L. Richardson, of a daughter.
26. At Neemuch, the lady of Capt. Rutherford, 28th N. I. of a daughter.
27. The lady of Major Halfhide, Brigade Major, King's Troops, of a daughter.
- At Dinapore, the lady of Lieut. D. Cooke, 56th N. I., of a daughter.
- The lady of Lieut. A. Younghusband, 35th N. I., of a son and heir.
28. The lady of W. T. Dawes, Esq. of a daughter.
- At Loodianah, the lady of Lieut. J. C. Plowden, 17th N. I., of a daughter.
29. At Mussorie, the lady of Capt. T. Roberts, 51st N. I., of a daughter.
- The lady of A. Beattie, Esq. of a daughter.
31. At Poona, the lady of Capt. G. Twemlow, B. A., of a son.
- At Ellichpore, the lady of Lieut. C. Parker, 6th Regt. Nizam's Infantry, of a son.

## DEATHS.

- MARCH.
6. At Lintin, on board the Lady Grant, Mr. Plaxton, chief officer of that vessel.
  27. At Bombay, W. O. Russel, Esq. C. S. son of the late Chief Justice of Calcutta.

## APRIL.

1. At Neemuch, the wife of Capt. J. W. Mitchel, 49th Regt. N. I.
- Mr. W. Bailey, watchmaker, aged 35 years.
2. Mr. C. W. Stewart, aged 44 years.
- At Meerut, Sarah Jane, the beloved daughter of Rev. J. C. Proby, Chaplain.
3. At Meerut, the infant daughter of Capt. Weston, Deputy Judge Advocate General, aged 16 months.
4. Mr. J. L. DeAbreu, Gauger at the Custom House, aged 42 years.
- Mrs. Charlotte Hutchinson, widow of the late Mr. W. Hutchinson.
- The infant daughter of Mr. George Swarris, aged 9 months and 21 days.
- The infant son of C. A. Cantor, Esq.
6. Mrs. E. Keymer, aged 20 years.
- The infant son of Lieut. Rigly, Engineers, aged 9 months and 16 days.
- The infant son of S. T. Phillips, Esq. aged 11 months and 4 days.
- At Burdwan, the infant daughter of W. Taylor, Esq. C. S.
7. Mrs. E. M. M. Walters, wife of Mr. R. Walters, H. C. Marine, aged 21 years and 10 days.
8. Mrs. Mary Hullock, the wife of Capt. J. Hullock, of the Bark Virginia, aged 34 years.
- The infant son of Mr. H. Maillard, Indigo Planter, aged 5 months.
9. Miss H. C. Purchase, aged 31 years and 3 months.

10. A. H. Blechynden, Esq. late Supdt. of the Calcutta Roads, aged 46 years.
16. The lady of J. Gregory, Esq. aged 25 years.
18. Mr. T. Christian, aged 39 years and 9 months.
20. Mr. J. Mill, aged 20 years, 9 months and 14 days.  
— The infant daughter of Claude Queiros, Esq. aged 14 days.
21. Mr. J. Leach, formerly Garrison Serjt.-Major, Fort William, aged 43 years.  
— Miss M. L. Rebello, aged 11 years and 14 days.  
— At Chinasurah, Lieut. J. Spring, H. M.'s 9th foot, aged 26 years.
22. Miss H. Miller, daughter of the late Capt. J. Miller, aged 25 years.
25. At Berhampore, the youngest daughter of Mr. and Mrs. Buerly, of Futtyghur, aged 1 year and 8 months.
26. Near Monghyr, J. F. D'Oyly, Esq. of a fever.

## MAY.

1. At Meerut, Assistant Surgeon H. M. Galt, 26th Regt. N. I.
9. At Sea, on board the *Nerbudda*, Mr. P. Clemons, second officer of that vessel.
10. At Bangalore, Vessey Benbridge, son of the late J. S. Hall, Esq., aged 3 years and 6 months
11. At Futtyghur, Major R. B. Fulton, of the Artillery. aged 48 years.
12. The wife of J. P. Gibbons, Esq. aged 23 years and 5 months.  
— The son of Mr. L. L. Grant, aged 3 months.  
— At Delhi, Capt. A. Wortham, of the Invalid Establishment.
14. Mrs. Harriett Ann Wakerell, widow of the late Mr. T. Wakerell, Master Pilot, aged 28 years and 10 months.  
— At Cawnpore, Lieut. and Adjt. Henry Sturrock, of the 6th Batt. Artillery.  
— On the Muhabuleswar Hills, Major W. Miller, of the Bombay Regt. of Artillery, and Judge Advocate General of the Army.
16. Sarah Fleming, sixth daughter of J. Nicholson, Esq. Solicitor of the Supreme Court, aged 8 years, 9 months and 17 days.
17. Mr. P. Dissent, Head Asst. of the Revenue Dept., aged 37 years & 25 days,  
— At Meerut, the infant daughter of Mrs. G. P. Lumley.  
— James Aubert, the infant child of J. Prinsep, Esq.
18. At Benares, Frances Helen, the daughter of Lieut. and Mrs. H. Clayton, aged 4 years, 3 months and 14 days.
19. Emma Hamilton, daughter of the late Captain W. Hamilton, Country service, aged 12 years and 6 months.  
— Mr. J. Curado, aged 28 years.  
— At Futtyghur, Mr. C. Cooper, son of the late Capt. C. T. Cooper, Madras Army, Vizagapatam, aged 29 years and 5 months.  
— At Seetapore, the infant daughter of Major R. A. Thomas, 48th Regt., aged 1 year and 28 days.  
— Drowned from on board the *Kyle*, during the passage to England, C. T. Edward, Esq. late of the Bengal artillery.
21. At Sea, on board the *Malcolm*, Mr. J. Ingledeco.  
— At Bauleah, G. Torrens, second son of H. T. Raikes, Esq. aged 10 months.
22. At Allahabad, the infant child of Mr. and Mrs. Lewis Teyen, aged 1 year and 27 days.  
— W. A. Burke, Esq. M. D., Inspector General of Hospitals of H. M.'s Forces in the East Indies, aged 68 years.
23. R. C. Dalby, infant son of Capt. R. J. H. Birch, aged 10 months & 20 days.  
— Miss Jane Betts, daughter of Mr. C. Betts, aged 9 months and 20 days.
24. Mrs. A. Kearney, formerly Head Mistress of the Free School, aged 37 yrs.
25. At Lucknow, Catherine, the daughter of Brevet Captain H. T. Raban, 47th N. I.; aged 4 months and 26 days.
26. At Ghazee-pore, Brevet Captain J. A. Campbell, of the Cameronians.
27. At Serampore, Mr. W. C. Drenning, aged 23 years, 10 months and 6 days.  
— Mr. C. Walker, of the Barque *Boadicea*, aged 37 years.
28. At Lucknow, Ensign C. C. Skelton, 47th N. I. aged 24 years.
29. Mrs. A. Aldwell, aged 23 years and 9 months.  
— At Boolundshuhur, Ensign H. McMahon, 1st Regt., N. I.
30. The infant child of Mr. W. Crouch, aged 16 months and 4 days.  
— At Ghazee-pore, Mr. M. W. Sheiks, of the Revenue Surveyor's Department, aged 25 years, 6 months and 17 days.  
— At Bewor, the wife of Serjeant Major Pidgeon.

## Shipping Intelligence.

**MARCH.****ARRIVALS.**

31. *Monarch*, (Brig.) P. Brown, from Singapore 17th, and Penang 29th Feb. *Passengers from Penang*.—Messrs. W. Thompson and W. Shepherd, Free Mariners.

— *Rose*, (H. M.) W. Barrow, from Penang 25th Feb.

**APRIL.**

3. *Indus*, (F. Bark.) C. Balais, from Hourbon 3rd Feb.

5. David Clarke, R. Rayne, from Rangoon 21st March.

— *Phoenix*, (Bark.) A. Bane, from ditto, 11th March.

— *Highland Chief*, (Brig.) J. Taylor, from Colombo 8th, Point de Galle 17th, and Madras 31st March.

*Passengers from Madras*.—Messrs. W. and N. Pike, Mariners.

7. Alexander, (F.) I. Vives, from Bourbon 27th Jan.

— *Lloyds*, (Bark.) E. Garrett, from Covelong 29th March, and Madras 1st April.

*Passengers from Madras*.—Mrs. Wright, Lieut. F. Pollock, Madras Engineers, Cornet Mr. G. Pendergrast, Bengal Cavalry, and Mr. W. J. Lawson.

— Sarowaddy Merchant, (Schooner.) R. McGrath, from Moulmein 20th Mar.

8. *Dalla Merchant*, (Bark.) H. M. Potter, from Singapore 1st, and Penang 8th March.

*Passenger from Penang*.—Miss Wallace.

9. Sir John Beresford, M. Mitchel, from Singapore 17th Oct.

*Passengers*.—Rev. Mr. F. Gros, Rev. Mr. R. DeRodd, Rev. Mr. J. McCallum, and Mr. J. W. Urquhart.

18. *Lonach*, (Bark.) G. J. Jellicoe, from Bombay 12th March, and Madras 13th April.

*Passengers from Bombay*.—Mrs. Higgs, Messrs. E. and C. Higgs, Mr. Higgs and Infant, Mr. Taylor, Serjt. Clark and family, and Mr. Richard.

20. Elizabeth, (Bark.) J. Shepherd, from Madras 5th, Masulipatam 12th, and Vizagapatam 16th April.

21. *Corsair*, (Brig.) J. Stephens, from Singapore 20th, and Penang 29th March.

*Passenger*.—W. R. Lackersteen, Esq. Merchant.

22. *Lady Grant*, (Brig.) W. Jeffrey, from China 15th, and Singapore 23rd March.

23. *Thalia*, W. H. Biden, from Moulmein, (no date,) and Amherst 5th April.

*Passengers from Moulmein*.—Mrs. Bowers, Mrs. Plummer, Capt. G. Bowers, H. M. 62nd, Capt. W. Foley, B. C., Mr. R. Plummer, Masters Geo. Plummer, E. Bowers, and T. and J. Miles.

— *Water Witch*, (Bark.) A. Henderson, from China 21st March.

*Passengers*.—W. Dent, Esq, C. S.; W. Carr, Esq.; and Mr. A. A. DeMello, Merchants.

24. *Navarino*, (Bark.) C. Sealy, from China 11th, and Singapore 24th March.

— *Mangles*, W. Carr, from China 16th, and Singapore 24th March, and Madras 19th April.

— *Children*, (Brig.) W. Duracher, from Singapore 25th March, and Penang 1st April.

27. *Eulalie*, (Fr.) E. B. Coindett, from Havre de Grace 1st August, Rio Francis 3rd Oct., Pondicherry 18th, and Madras 20th April.

29. *Sylph*, (Bark.) J. Viles, from Singapore 2nd April.

**MAY.**

16. *John Hepburne*, (Schooner.) B. Robertson, from Rangoon 4th May.

*Passenger*.—Miss A. Crowe.

17. *Dapper*, (Brig.) W. Dickenson, from London 5th Dec.

— *Jane*, (ditto) J. Fenwick, from Liverpool 23rd ditto.

— *Warsaw*, (Amr.) W. Cotting, from Boston 28th ditto.

*Passengers*.—Mr. A. Sale, Supercargo, and C. C. Counier.

18. *Swallow*, (Bark.) W. Adam, from Madras 12th May.

— *William*, (ditto) T. Hamlin, from Greenock 29th May, and Table Bay 11th March.

*Passengers from the Cape*.—Lieutenant H. Maynard and lady.

— *Hector*, (Bark.) E. M. Smith, from London, , Singapore and Penang.

*Passengers*.—Messrs. E. McVer, J. Marcella, and John King.

19. Abberton, H. Shuttleworth, from London 1st January, Cape 22nd March, and Madras 14th May.

*Passengers from London.*—Mrs. Shuttleworth, Mr. Dalston, Ensign, H. E. I. C. S., Mr. Ross, Ensign, H. M. S., Mr. Morrison, Messrs. A. Myers, C. Myers, A. Newberry, J. Wilkinson, and J. Both, Artists. *From Madras.*—Mrs. Spiers, Dr. Spiers, Lieutenant Lloyd, H. M. S.

— Falcon, (Brig.) H. Mairs, from Liverpool 10th, and Belfast 18th Dec.

— Boadicea, (Bark,) A. Wright, from Hobart Town 15th, and Portland Bay 29th March.

*Passengers from Hobart Town.*—Mr. and Mrs. Stewart, and Master H. Stewart, Mr. T. Thornton, Lieutenant G. Williams, Mr. R. Roberts, Mr. and Mrs. Boddy, Mr. H. Wise, Miss Ann Fielder.

20. Bengal Packet, V. Stewart, from London 24th Nov. and Plymouth 5th Feb.

*Passenger.*—Mr. C. Renfry.

— Jessie, (Brig.) J. Auld, from Penang 5th April.

*Passenger.*—Mr. S. Easter, Mariner.

22. Will Watch, (ditto.) H. Bristow, from Penang 22nd April.

23. Eleanor, (ditto.) T. B. Timms, from Madras 18th May.

25. Malcolm, James Eyles, from London 17th Jan. and Madras 15th May.

*Passengers from Portsmouth.*—Mrs. Whitefoord, Misses Jones, E. Jones, Reynolds, and Todd; Lieut. A. W. Taylor, European Regt. Lieut. J. Whitefoord, Artillery. Cadets of Infantry: Messrs. H. Dennis, C. R. Woodhouse, G. E. J. Law, G. E. Nicholson, J. L. and P. H. Bristow, Masters Elijah Mayer, and Mark Hazrards, Volunteers for the Bengal Pilot Service.

— Diana, R. Dudman, from London 5th Dec., Madeira 23rd Jan. and Madras 18th May.

*Passengers from London.*—E. Mertens, Esq. and Mr. C. W. Ponchiry.

— Virginia, (Bark.) J. Hullock, from Bombay 10th May.

*Passengers.*—Lieut.-Col. Stevenson, Capt. Whittle, and Sub-Conductors Wilkins and Monk, Bombay Artillery.

— Louisa, (Bark.) A. DeLa Combe, from Madras 9th, and Mansurcottah 20th May.

*Passenger from Madras.*—Conductor Vaveen, in charge of stores.

26. — Asia, J. Biddle, from Portsmouth 19th Dec. and Madras 20th May.

*Passengers.*—2 Misses Russels, 2 Misses Cranes, Lieut. Pocklington, H. C. 30th Regt., Lieut. Pison, H. M.'s 16th Lancers, Cornet White, H. M.'s 11th Dragoons, Messrs W. T. Wilson, Hastings, Young, and T. Watson, Cadets; Messrs. Crane, G. White, and Batson.

— Hindoo, (Bark,) J. Askew, from Liverpool 5th February.

— Bridget, J. Crosbie, from Liverpool 5th ditto.

— Blakely, J. H. Harding, from Liverpool 21st Dec., the Mauritius 9th April, and Covelong 19th May.

*Passengers from the Mauritius.*—Mrs. Doncelly, and Mrs. Gray and infant.

— Clairmont, (Bark.) T. Stewart, from Bombay 7th, and Tellicherry 11th May.

*Passengers from Bombay.*—Capt. Turner, H. M.'s 44th Regt. and H. Wills, H. M.'s 6th Foot.

27. Fergusson, A. Young, from Portsmouth 9th Jan., Cape of Good Hope 27th March, and Madras 22nd May.

*Passengers from London.*—Misses Abbott and M. Abbott, Messrs. Goad, Patton and Belgrave, Cadets; Messrs. Oakes and Hudson. *From the Cape.*—Mrs. Walters, Mrs. Alexander, H. Walters and G. Alexander, Esqs. C. S.

30. Helen, (Bark,) E. Henderson, from the Mauritius 8th April, and Covelong 23rd May.

31. William Wilson, J. H. Miller, from Penang (no date), and Covelong 25th May.

*Passenger.*—Mrs. Miller.

#### JUNE.

1. Lysander, W. Currie, from Liverpool 28th February.

*Passenger.*—Mr. H. Hall, Clerk.

4. Exporter, (Bark,) R. Anvyl, from Singapore 3rd, and Penang 15th May.

*Passengers.*—Mrs. Anvyl and Child.

5. Eamont, (Bark,) N. Burtal, from Rangoon 17th May.

*Passengers.*—Mr. Aitchinson, Free Merchant, & Mr. A. Jewsbury, Mariner.

— Skimmer, (Bark,) J. D. Shreeve, from Tranquebar 27th May, and Vizagapatam 1st June.

6. Marion, J. Richards, from China 30th March, Singapore (no date), and Covelong 1st June.

8. Ruparel, J. L. Harthelemy, from Bombay 1st May, and Madras 1st June.

*Passengers.*—Mrs. E. Budwell, Master M. Budwell, and Capt. H. Marter.

9. Catharina, T. Rietweyer, from Batavia 17th May.  
 — Orestes, R. B. Shetler, from London (no date), and Madras 5th June.  
*Passenger*.—J. B. Mill, Esq. Writer.
12. David Scott, P. J. Reeves, from London 17th February, Cape of Good Hope 24th April, and Madras 6th June.  
*Passengers*.—T. Young, Esq. C. S., Mr. R. Marshall, M. D., Mr. D. Dodgson, Surgeon, Messrs. W. H. Fullarton, C. Cartwright, F. J. Thompson, and T. Latter, Cadets, Mr. P. McDermott, Vet. Surgeon. *From the Cape*.—Mr. O. J. Biale, Lieutenant H. Marriott, (of the late St. Helena Artillery,) forty troops, non-commissioned officers, privates, four women and twelve children.
13. Nerbudda, F. Patrick, from Ennore 5th, and Vizagapatam 9th June.
14. Thetis, (Bark,) C. C. Clark, from China 17th April, Singapore 22nd, Malacca 25th, and Penang 31st May.
15. Minerva, (Bark,) J. Gray, from London 21st August, Sydney 18th January, Batavia 7th April, Singapore 14th, and Penang 27th May.

## APRIL.

## DEPARTURES.

3. Telaire, (Fr.) Saint Quintin, for Marseilles.  
 — Cecilia, (Brig.) P. Roy, for Singapore and China.
6. Edmond Castle, (Brig.) W. Flemming, for the Mauritius.  
 — Amelia, (Bark,) C. Thomas, for Moulmein.
7. Arethusa, (Brig.) J. Canning, for Penang and Singapore.  
 — Mermaid, P. M. Stavers, for China and Singapore.  
 — John Hepburn, (Schooner,) Robertson, for Rangoon.
9. Attaran, (ditto,) C. R. Smith, for Madras.
10. Hibernia, R. Gillies, for London.  
*Passengers*.—Mrs. Anderson, Mrs. Chapman, Mrs. Baker, Mrs. Boulton, Misses Fry, Maria Boulton, and Jane Boulton, T. C. Plowden, Esq. C. S., Lieut. Anderson, 11th Dragoons, Dr. Chapman, 16th Lancers, Mr. Agnew, Dr. Riud, Company's Service, Mr. H. Lovewell, Dr. Baker, Lieut. J. Bacon, Horse Artillery, the Rev. Mr. Lowrie.  
 — Catherine, E. Rose, for London.  
*Passengers for London via the Cape*.—Mrs. Col. McKenzie and 2 children, Mrs. Col. King, Mrs. Col. Daniel, Mrs. C. McKenzie; Misses Daniel and Pearson, Col. Daniel, H. M.'s 49th Regt. Col. W. G. McKenzie, 15th Regt. N. I., Col. C. P. King, 10th Light Cavalry; A. Cumming, Esq. C. S.; J. R. Hutchinson, Esq. Secretary to the Medical Board; Lieut. Napier, Bengal Engineers; Mr. J. Raveacroft, H. C.'s Marine, and son.  
 — Georgia, (Amr.) J. M. Landers, for Boston.
13. Norfolk, (Dutch Brig,) J. B. Perry, for Padang.  
 — Castor, (Fr. Brig.) B. Michael, for Havre de Grace.
15. John Adam, (Brig.) J. Roche, for Bombay.
16. Sterlingshire, (Brig.) W. J. Scolly, for New South Wales.
22. Elizabeth, (Brig.) T. Daniel, for Moulmein and Rangoon.  
 — Consolation, (Fr.) DeMoly, for Bordeaux.  
*Passengers*.—Gordon, Esq., and Mr. Bettali.
23. Comala, D. Michel, for Liverpool.
25. Indies, (Fr. Bark,) C. Balais, for Bourbon.
26. Gol, (ditto,) C. Barther, for Bourbon.
27. Hindostan, G. J. Redman, for London.  
*Passengers*.—Mrs. McFarlane, Major Honeywood, Hugh Matheson, Esq. Lieut. Evans, H. M.'s 44th Regt., Lieut. Dawes, 54th N. I.; Dr. McCheyne, J. Clarke, Esq. J. McFarlane, Esq. and Master Gillespie.

## MAY.

17. Elizabeth, (Bark,) J. Shepherd, for Madras.
19. Mangles, W. Carr, for London.  
 — Eulalie, (Fr.) B. Corndel, for Bourbon.
19. Futtay Salam, L. Gillet, for Singapore and China.  
*Passengers for Singapore*.—Mrs. Grant, J. P. Grant, Esq. C. S., and Dr. Chapman, Company's Service. *For China*.—Mrs. Mendes, L. Mendes, Esq. and Mr. Crawford, Merchant.
21. Lady Grant, (Brig.) W. Jeffrey, for Bombay.
22. Ruby, W. Warden, for Singapore and China.  
*Passengers for Singapore and China*.—J. Iberry, Esq., G. Smith, Esq., and Dr. McCosh.  
 — Resource, (Bark,) T. Jones, for Prince of Wales' Island.  
 — Navarino, (ditto,) J. Durward, for the Mauritius.
25. Maria, (Brig.) B. J. Morris, for Moulmein.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1836.

Day of the Month.	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.				Gauge, (New)	Gauge, (Old)	
	Obsd. Ht. of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Lowest			per Rain Gauge
1	29,636	86,9	91,5	85,5	s. w.	822	86,7	96,4	88,4	s. w.	772	87,9	102,0	89,0	s.	760	89,4	99,0	89,3
2	830	85,6	91,0	84,9	w.	818	87,0	97,9	88,4	w.	756	86,3	101,8	90,5	w.	722	88,0	99,9	90,4
3	602	86,0	92,9	83,3	s. w.	794	87,3	96,4	88,0	w.	720	89,3	104,5	90,8	w.	700	88,5	103,0	89,4
4	764	86,3	95,0	84,3	s. w.	744	87,6	100,5	89,5	s. w.	670	89,5	103,4	89,5	s. w.	642	90,0	100,5	88,8
5	734	88,0	89,7	84,8	s. w.	714	88,9	93,0	85,0	s.w.s.	656	90,1	95,8	85,2	s.	620	91,3	94,9	85,0
6	734	85,0	90,2	86,6	s. w.	714	88,5	98,3	89,7	s. w.	642	91,5	105,0	91,5	w.	616	90,3	99,3	90,6
7	732	88,1	90,0	85,3	s. w.	722	86,7	93,8	87,5	s. w.	650	89,0	96,5	88,2	s. w.	640	90,8	95,8	88,0
8	728	87,1	90,9	86,7	s.w.w.	712	88,0	96,8	87,3	s.w.s.	660	91,4	99,5	90,5	s.w.s.	644	91,0	98,7	89,9
9	748	87,5	92,8	85,8	s. w.	730	88,0	99,3	87,9	w.	652	89,5	102,5	90,5	w.	626	89,5	104,4	92,2
10	730	85,0	92,8	86,0	s. w.	724	90,5	100,2	88,0	s. w.	648	92,5	104,1	91,4	s. w.	632	92,3	103,0	91,0
11	784	88,3	90,0	86,2	s.w.s.	770	88,6	96,5	84,5	w.	720	89,5	102,0	88,8	w.	708	89,9	99,0	86,9
12	904	88,3	90,0	84,8	s.														
13	896	88,8	90,3	84,5	s.e.e.	80	90,1	93,5	87,8	e.	808	90,5	92,2	86,5	s.	784	90,0	91,3	86,0
14	818	87,6	86,5	83,0	s. w.	600	88,8	92,0	85,5	s.w.	726	90,7	93,9	86,3	s.	714	90,1	94,6	86,0
15	734	88,5	91,0	85,3	s.	722	90,0	94,3	86,2	s. w.	666	91,8	99,2	88,6	s. w.	654	92,0	96,0	88,0
16	672	88,1	92,5	87,2	H. s.	672	91,4	94,8	88,5	H. s.	650	90,0	95,0	88,0	H. s.	630	92,0	95,8	87,3
17	740	89,1	91,7	85,4	H. s.	740	90,5	93,5	88,0	H. s.	710	91,2	95,5	88,7	H. s.	702	92,3	96,0	88,3
18	710	89,3	91,5	85,8	H. s.	704	91,2	93,8	88,2	s.w.	650	91,8	95,5	88,3	s.w.	630	91,9	93,8	87,3
19	680	89,9	91,5	85,5	s.w.s.	666	90,4	93,0	87,7	s. w.	614	92,3	97,2	88,2	s.	598	91,7	95,8	89,0
20	704	89,9	92,0	85,6	s.	692	91,5	94,8	87,2	s.	670	92,6	99,0	89,9	s.	646	91,6	94,5	87,5
21	770	88,3	90,0	85,0	s.	756	90,4	95,5	87,3	s.	710	91,5	98,0	88,8	s. e.	688	92,4	94,5	88,0
22	603	88,8	91,3	85,6	w.	796	89,9	94,8	87,0	w.	758	89,7	95,0	86,8	calm.	748	89,9	97,3	87,5
23	618	89,2	90,5	84,8	s.	800	91,2	95,8	87,0	s.	728	90,3	97,5	88,8	w.	728	83,5	76,5	77,5
24	758	86,3	89,5	83,2	N. w.	742	87,2	94,0	85,0	N. e.	676	89,8	97,5	88,0	s. w.	648	89,5	96,8	87,8
25	712	87,0	89,8	85,2	s. e.	700	89,6	94,8	87,5	s. e.	602	89,8	98,0	89,2	s. w.	602	88,9	96,2	88,3
26	720	86,5	91,5	85,5	s. w.	712	92,0	98,5	88,2	s. w.	650	86,5	100,5	91,0	w.	636	88,8	98,8	88,8
27	722	83,5	92,6	86,3	H.s.w.	722	89,0	91,6	87,0	s.	630	88,8	94,6	88,0	s.	628	90,2	93,2	87,6
28	752	85,2	87,6	81,5	w.	748	86,8	91,5	85,0	s.w.w.	648	88,8	90,5	85,0	s.w.	646	87,2	97,0	83,3
29	692	83,5	85,2	81,5	N.	668	84,8	89,5	84,1	N. w.	580	86,8	93,5	86,3	s.	578	86,9	90,2	84,8
30	656	83,8	86,0	82,3	w.	648	85,5	89,9	84,7	w.	578	87,0	92,2	87,3	N. w.	564	87,5	92,0	86,9
31	636	85,8	89,9	84,8	w.	624	87,2	93,5	87,7	w.	556	89,9	95,0	88,0	s. w.	542	88,7	93,6	88,0

- 26. David Clark, H. Hutchinson, for China.
- Eclipse, (Am.) A. Perry, for Salem.
- 27. Alexander, (Fr.) J. Vives, for Bourbon.
- 28. Children, (Brig) W. Duracher, for London.
- JUNE.
- 2. Edmonstone, M. McDougall, for China.
- 12. Tamerlane, E. McKellar, for London.
- 13. Maritida, (Bark,) J. Rowe, for Liverpool.
- 13. Eleanor Landman, (ditto) J. Greve, for Liverpool.
- Passengers.—Rev. Julius Cesar, Bishop of Sirdhanah; and Lieut. Austin, Madras Artillery.
- Jane, (Brig) J. Fenwick, for Liverpool.
- Indus, (Fr. Bark) C. Balais, for Bourbon.
- 14. John Hepburne, (Schooner) B. Robertson, for Moulmein and Rangoon.
- Margaret, (Bark,) W. C. Spittin, for ditto ditto.
- 15. Dapper, (Brig) W. Dickenson, for London.

0,10 0,09  
1,15 1,07  
1,10 1,02

# (Published Monthly)

THE

## INDIA REVIEW

OF WORKS ON SCIENCE

AND

JOURNAL OF FOREIGN SCIENCE AND THE ARTS.

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