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THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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THE  
CALCUTTA CHRISTIAN OBSERVER.

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August, 1836.

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I.—*Outline of a Sermon preached on the death of the late Dr. J. R. Vos ; accompanied by a Brief Memoir of the deceased.*

[Preached in Union Chapel, by Rev. T. BOAZ, June, 1836.]

JOB XIX. 23, 24, 25, 26.

Oh that my words were now written ! Oh that they were printed in a book ! That they were graven with an iron pen and lead in the rock for ever ! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth :—and though after my skin worms destroy this body, yet in my flesh shall I see God.

It would be difficult to select any passage of Scripture, standing in a more remarkable connection than the words of the text. Job, whose language we have employed, was encircled by an apparently relentless storm. He was anticipating every moment that it would lash some wave into madness, by which his frail bark would be destroyed, as many had been with whom he had toiled but a few hours before on “ the smooth surface of a summer sea.” He listened—and while he did so, the winds were hushed : he looked—and while he looked, the clouds were scattered, light broke upon the before dark and desolate scene ; his vision was so strengthened that he could see afar off, and with the prospects which were unfolded, he was so inspirited as to exclaim, “ I know that my Redeemer liveth,” &c. May this be our happy lot !

1. *Let us consider the inspiriting truth embodied in the words, and their connection.*

The first thing, which occurs to us, is the fact, that *eminent piety does not exempt from sorrow and trial.* The saints, though raised to higher degrees of spiritual bliss, and the more eminent exercise of spiritual grace, are often conducted through darker scenes and more fearful vicissitudes than other men. Like the stars of heaven, their brilliancy is the more conspicuous from the darkness of the heavens in which they are set. How affectingly is this illustrated in Job's case ! He says, “ I am as one mocked of his neighbour, who calleth upon God, and he answereth him not : the just upright

man is laughed to scorn. The tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly."

Here you have the example of a man honored of God with the testimony that he was a perfect man, reduced to the lowest stage of mental and bodily adversity; and yet in the midst of his trials holding fast his integrity in God, and prostrating himself at the divine footstool with most holy submission to the divine will.

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and will burst  
With blessings on your head.

2. We remark, *that under affliction, believers have recourse to the most effectual sources of consolation.*

In their domestic relations and associations they may be bereaved of comforts to which they have attached the highest importance and value. Individuals may be removed to whose continuance and affection they may have looked as the solace of their future years with the most sanguine expectation—too sanguine for such a world. Yes, when children are removed who were to have been the solace of age—when parents are taken away who were to have been the guides of youth—when friends depart on whom we were to have leaned in adversity's hour—when health is despoiled by disease, and guilt lies as a heavy burden on the mind,—to whom can we go but to Him who saveth to the uttermost all those who come to him by faith. Happy, indeed, for us, if such be the tendency of our afflictions; if we are led from the stream to the fountain, from the broken reed to the arm of Omnipotence, from the flitting sand to the rock of ages. Happy for us, if our afflictions make us feel our sinfulness in such a manner as to lead us to Christ, and to esteem his redemption as the only thing which can make us truly and permanently blessed.

3. We observe further, *that the blessings of salvation were brought to light at an early period of the history of the world and the church.*

On the same day and hour when man fell, at the same moment was Christ appointed the Saviour, the only Saviour. At the moment when darkness enshrouded the hopes of man, then did he appear as the light of the world—then did he commence that work which has been gradually progressing until this day, developing day by day its increased utility and glory. Long ere the price of redemption was paid, its design was understood, its truth believed, and its sufficiency enjoyed. All the patriarchs in succession saw Christ afar off. Enoch prophesied of him; Moses indulged his lyre with this theme; and it was on Calvary that the eye of Job rested with delight.

“To him gave all the prophets witness.” They saw his day, and were glad. They saw through dark and imperfect mediums: yet they saw so much of Christ’s glory as to make them glad at the promise of his coming. They saw Christ through shadows. They were children in the world’s infancy, and God indulged them with a dispensation of pictures,—and the pictures pleased. For this they lived and died in the faith, not having received the promises.

But we see the brighter day. Blessed are our eyes, for they see, and our ears, for they hear the things which kings and prophets waited for, and sought but never found.

4. We remark, that *it is important for us to entertain right views of redemption, and to have an assurance that we are interested in its blessings.* Such knowledge it is the privilege of every good man to possess, and it is the exclusive privilege of the good. No man can call Jesus *the Christ* but by the Spirit of truth, revealing to him a consciousness of his interest in the unseen glories of heaven through the Redeemer.

Yet remember, a knowledge of Christ crucified is essential to the first dawn of happiness on the soul; nor is it derived from cold, jejune views of religion, or abstract speculations; it arises from the pouring in of the light of heaven upon the spirit,—a light which carries with it vitality to every region of the soul.

The knowledge of this bliss is not based on *presumption*. Every one that can say, I know in whom I have believed, says it with the sober humility of a dear child. He can say, I know that neither life with its sorrows, nor death with its terrors, can separate me from the love of Christ. My dear hearers, it is delightful to think, that if you believe alone on Christ for salvation—if you love him supremely, serve him fully, imitate his example conscientiously—if you are renouncing every other trust and confidence,—it is delightful to think that you have as good a claim to the title of heaven as an apostle, and may say, with an equally unwavering tongue, “*My Father and my God.*”

In this confidence there is no *delusion*. The source from whence it flows, and the tempers by which it is accompanied, prove it to be both rational and divine. Some profess to be assured of their pardon and acceptance with God by the visions they have seen, or the voices they have heard; others have dreamed themselves into assurance; while many rest their confidence on high frames and extatic feelings. These are always dangerous tests, and in many instances have been fatal both to soul and body. In our solicitude to determine our interest in salvation, let us beware of ALL anti-scriptural standards; let us attend to what may be passing in our minds, that may have a tendency to humble and subdue us before God; and let us

remember that our interest in Christ has little to do with our ever-varying physical passions and feelings. In all the darkness of his mind and grief of his soul, Job could then say, "I know in whom I have believed."

5. *The happiness of the gospel is adapted to all seasons and circumstances of this pilgrimage, and the bliss it communicates, oft comes when least expected or desired.*

Amidst the suffering so forcibly described by inspiration, Job bursts forth into sudden joy, saying, "I know that my Redeemer liveth." This revolution in his feelings must have been produced by the effusion of the Holy Spirit,—not improbably connected with a remarkable personal manifestation of the Son of God; for in those ancient days he oft appeared as the Angel of the covenant, and the Word. If such was the case,—and we may very fairly suppose it,—it affords one consolatory lesson, that Christ is ever mindful of his people, and not least when their sufferings are intense. "He knows what sore temptations mean, for he has felt the same." How delighted would the traveller be, who, after a long and tedious journey through a desert land, should at once open upon some scene of surpassing verdure and beauty!—and not less the Christian who, in the midst of deepest sorrows, hears the melodious voice of the Son of God saying, Peace, peace; and in the midst of the desert is permitted to drink of the brook by the way, and lift up his head, and be glad. Let me impress one truth, or rather may God impress it on your minds and my own!—it is, be not over-anxious in your search after happiness, nor too sanguine in your expectations of realizing it in your present connexion. Your earthly state, until the last, must be one of suffering and not fruition: all that you can reasonably expect *here* is an occasional refreshment. To prevent inordinate sorrow, remember your greatest sorrows may be the forerunners of your highest bliss; and that your most exalted joys may either lead you to the deepest sorrows, or be designed to cheer and invigorate you under the cloud and in distress. "The bud may have a bitter taste, but sweet will be the flower."

6. *Individuals attaining to high intercourse with God will be bold to declare their confidence in his salvation, and to manifest a lively concern that their experience of his goodness to them should be beneficial to others.*

We derive this observation, by inverting the order of the text from the 23rd and 24th verses, "Oh that my words were written." He did not in this refer to his protestations of innocence and integrity, nor to his exhortations and reasonings against the cruel suggestions and accusations of his alienated friends, but to the words he was about to utter. For though Job is an example of patience under the influence of irritated

and injured feelings, he uttered many things which he could have wished might have been forgotten. But these words, "I know that my Redeemer liveth," &c., he wished to be remembered, that they might be registered on a rock, in lead, to be had in *perpetual remembrance*. Here we see how deeply his own heart was affected by the subjects of salvation! how every feeling and affection was absorbed in the object of his faith;—not only the absorption of his feelings in his own enjoyment, but the enlargement of his heart towards others; he was anxious not only that his sorrows, but his joys also, should be recorded for the generations to come. He had the doctrines of redemption written on his heart, and he desires that its hopes and joys should be recorded for the benefit of future ages. His desire has, perhaps, been fulfilled beyond his most sanguine expectations. His words have been written, printed, circulated—they have been stamped by the Spirit on the fleshly tablets of many hearts, and displayed in the lives of many living epistles known and read of men, who have said—

I'll speak the honors of thy name  
With my last lab'ring breath,  
And, dying, clasp thee in my arms,  
The antidote of death!

II. Let us, in the second place, notice *briefly the event anticipated*. "I shall see him for myself," &c. We shall not stay to dwell upon the meaning of the term latter day, supposing, as we do, that it refers to the day of final happiness and glory; nor to two other subjects embodied in the words, the subjection of the body to death, and the subjection of death to Christ. We shall proceed to notice the *vision* which is anticipated by Job and all believers.

That vision will be *glorious*. The pious shall see the Redeemer in that nature which he assumed on earth; they shall see him in that body in which he suffered poverty, hunger, weariness, and ignominy; that suffered the pressure of divine anger in Gethsemane, that was disfigured and insulted on Calvary—but oh, how changed! The head, once crowned with thorns, encircled with glory—the hair, once clotted with gore, like pure wool—the feet, which trod the winepress alone, like fine brass—the voice, which sent forth strong crying and prayers, shall be sweet as the song of the morning—the eyes, which were familiar with tears, be radiant with pleasure—and the visage, marred more than any man's, beam with satisfaction and delight:—

All over glorious is my Lord,  
Must be admir'd, must be ador'd.

The vision will be *personal*. "I shall see him for myself"—the redeemed shall see God for themselves. Behold he cometh, and *every eye* shall see him. They who have despised and rejected, reviled and blasphemed him—they shall see him. Herod

and his men of war who mocked him ; Judas who betrayed him ; Pilate who condemned him ; the Jews and Romans who crucified him ; the enemies of the cross in every age shall see him—but *with what feelings ?* What awful feelings must such considerations suggest to unbelievers,—persons who have no Redeemer,—those who have only known him to despise and reject him ! At the sound of the trumpet they shall awake to everlasting shame and contempt. Then not only the faculties of the mind, but the organs of the body, will become the medium of torment. They shall see him, not as their friend, but their judge ; and then shall all the guilty kindreds of the earth wail because of him. How great the contrast with the righteous ! They shall see him as their own glorified, risen, everlasting friend.

The vision shall be *pleasurable*. How great have been the joys experienced by the occasional visions of Christ's glory on earth, as recorded in the inspired volume ! Isaiah in the Temple, and John on Patmos—these show the brightness of his glory. Still these visions were transient ; but this shall be identified with the pleasures of the heavenly world, full of glory ; nor shall this delight be evanescent like the pleasure of earth, but shall be as all the combined friendships we have enjoyed in one—it shall be stronger than death. Nor will it be less *perfect*. The body, raised from the dust and fashioned like to his glorious body, united with the soul, shall be perfect and entire, wanting nothing. It will be *perpetual*. Here all our enjoyments vanish at the moment of our bliss. We should suspect some danger near, when we possess *delight*. But **THERE** all our unions, associations, friendships, and loves shall be lasting as immortality.

MY DEAR HEARERS, I need scarcely add, that the truths referred to in the former part of the discourse, received their accomplishment in the experience of our excellent friend. He was not exempt from his trials and sorrows ;—he had access to the undying comforts of the gospel ;—he was assured of his interest in Christ ; nor was he negligent to express the strength of his faith, or his concern that others, both near and remote, should partake of the same happiness. He has ere this realized the blessedness of the *vision* in all its perfection and glory. He hath spent many days in the presence of Christ. May we follow in his footsteps as he followed Christ !

It is not our purpose to eulogize the dead, but if in their lives they displayed virtues, it is our duty to exhibit them : and if, on the contrary, they exhibited failings, we should not hesitate to set them forth, that the former may be imitated, and the latter shunned. Our good friend was born at Middleburgh in Zealand, 25th August, 1785. He was appointed to a ship as surgeon in

the Dutch service in 1802. In this vessel he sailed to Batavia. His first religious impressions arose from an individual on board the vessel conversing with him on religious subjects. In the year 1804 he landed on these shores. He was a sojourner in this country 32 years. The former part of that period he spent in the practice of his profession at Chinsurah: during the latter 13 years he discharged his professional duties in this city. In both situations he was the means of administering relief to the bodies and minds of many sufferers, which was his highest earthly reward. In the course of this lengthened career he obtained a good report, and displayed many traits of character which it would be well for all to imitate. With some of these he was endowed by nature; for others he was indebted to the influence of piety. Among the many which were natural, but strengthened by piety, we mention his *disinterested benevolence*. If the native population inherited the blessing of gratitude, many voices would speak of the tenderness and assiduity which he had displayed without the hope even of thankful remembrance; and could we but listen to the cry of the many poor of other communities on whom his attentions were bestowed, without the hope of other gain than the reward of heaven, they would say, he was a good man; nor would the force of that testimony be lessened, were we to refer to many in altered circumstances from commercial lapses, who still received his kindest attentions without the slightest hope of receiving reward. In this lower sense he was indeed no respecter of persons. Not only was he generous in his profession, but with his purse: for, though surrounded with a numerous offspring, no claim was ever presented to him which gave promise of good, without meeting with his cordial support. Nor was he less Catholic in his views: he had a sincere attachment to all those who loved our Lord Jesus in truth and sincerity. His prayer was, without reference to sect or party, Thy kingdom come; though sincerely attached to that communion in which he had been reared. Combined with his benevolence may be noticed his *suavity*, and which struck a stranger at first sight. *Perseverance* appeared to have been a prominent trait in his character. This was evident in his last days: he often went from his house expecting to return a corpse: yet, impressed with a sense of duty, his expression was, "I must work while I live." On my first interview with him in the early stage of his disease, I was struck with his *CALMNESS*. He then had no other prospect than a speedy dissolution: yet, associating this natural habit of his mind with strong faith, he observed, when reference was made to himself and family, "I am ready; and that God which has provided for me will provide for them." In his life and

conversation he displayed a great *love of order* and precision ; in this he set an example worthy of every Christian's imitation ; for it might with truth be said of him, that he set his house in order, that he might die and not live. One thing in which he bore a striking resemblance to his divine Master, was his *non-anxiety* for his own personal ease and comfort, and his tender concern for that of others. He was opposed to all ostentation, and his greatest happiness was derived from the quiet and peace of his own family and private circle.

What, however, struck me most was the manner in which *religion* appeared to pervade all his words and actions. His piety was of that caste which was more felt when you had departed than at the moment of interview. You admired the man that had made you respect his piety, and love him for the manner in which he made you respect that piety, as much as for the piety itself. It was in the sick chamber that his anxiety for the future welfare of his patients manifested itself. Without alarming he would introduce the most important topic, and direct the dying to Christ. He has been seen to return home overwhelmed with sorrow at the loss of a patient ; not so much for their death, as for the consequences he feared might follow. In this respect he was not only the early associate of Missionaries, but was himself a Missionary.—I have spoken of him as the early associate of Missionaries. He was one of the first to open his door to our Missionaries, when missions were less popular than now. His name stands connected with many who, like himself, have received their reward. He is almost one of the last of the many good men who were identified with the establishment of our Mission in this part of India. That trait in his character which will be most admired by the good, and be held in everlasting remembrance, was his desire to lay all his talents and services at the feet of Jesus, and trust himself as a poor helpless sinner on the rock of Ages. On one occasion after prayer he said, " This is good—it brings me near to God ; I love this." Again, panting for breath, he said, " What is all if we have no Saviour." I said, Then you love the Saviour ? He shook his head and said, " More, more ; I want more." Then he looked, and said with a smile, after he had spent a moment in prayer, " Yes, yes." On the morning of the last sabbath, like the patriarch, he gathered his children around his dying couch, kissed and blessed them, not forgetting those far away, and lay waiting for his Master's call. For a while he dozed, then appeared as though he had a foretaste of the joys which awaited him. He expired, calling upon the name of the Lord Jesus in his mother-tongue. Thus he died, full of faith, of the Holy Ghost, and good works. He had his failings, as we all have. Let us bury them with him in the grave ! but may the

remembrance of his virtues live in the memories of his relatives and friends. To his partner I would say, Be comforted with the prospect of your reunion in the skies. To his children, Treasure up a recollection of the advice, and follow in the footsteps, of your excellent parent. To his medical associates, You see how piety may be mingled with science, and especially with that which is deemed most unfavorable to its cultivation; nor has it shown more conspicuously in any than in members of your profession where it has obtained a place, from the days of the beloved physician Luke, to the excellent Mason Goode, and our departed friend. On the circle of his friends, let me impress the importance of treasuring up a recollection of the advice which you have received, and the example you have had in one who at once administered to your present and future welfare. To all, What have ye come for to see, rather to hear? The improvement of the death of a fellow creature? Think how soon that case may be yours! Let the certainty of your dissolution be impressed upon your minds. None escape—no, not even those that are the professed conservators of others' lives. These and all fade as doth a leaf. Nay, the Son of God himself is spared not. The wages of sin is death. You admit this, but you think all men mortal but yourselves. You have heard this note sounded so long, that you imagine you have a lease beyond your fellows: yet bear in remembrance, that there will be to you a last time to enter the house of prayer, a last sermon to be heard, a last note of mercy to be heard, and a last warning to sound in your ears,—and what if this should be the last sabbath, the last sermon, the last sound of warning and mercy? What are your prospects for the judgment, for eternity? Would you have unfolded to you the glories of heaven, or the misery and darkness of the pit of anguish and despair? Remember,

Life is the time to serve the Lord,  
The time to ensure the great reward;  
And while the lamp holds out to burn  
The vilest sinner may return.

## II.—*Journal of a Missionary Excursion up the River Mahá-nadi. By Rev. W. Brown, of Cuttack.*

[For the CALCUTTA CHRISTIAN OBSERVER.]

*Dec. 18th.*—In consequence of the Doctor's advising Mrs. Brown to take a journey for the benefit of her health, which had been for some time in a declining state, I determined on taking a boat, and passing up the Mahá-nadi, on the banks of which lies a country seldom, if ever, visited by Missionaries. I therefore embarked this evening, and am preparing for our voyage to-morrow.

V.      3 F

19th.—Sailed this morning up the river: the banks presented for some way nothing but a barren bed of sand, with a distant view of mountains, covered with jungle. Arrived at a village named Dihāsāhi, very small, but here Dittarree preached to the few people who gathered together. This evening I visited Dhabaleshwara, a small island at the junction of the Mahānālī and Kājurā: here are many images of Krishna, Mahādeb, and other deities; but the place is evidently going to ruins. It is an elevated island of good land, situated amidst an immense expanse of water and sand. Here we addressed the few officiating brāhmans, and afterward passed over to the mainland, and saw the village, where we gave some books. Mrs. Brown began to improve in health almost immediately we were on the water. Had much talk this evening with the brethren who accompanied me on the destruction of Jerusalem; they seemed much interested.

20th.—Had worship in the boat this morning with the brethren, and arrived early at Kakari, where we have been preaching at the Hāta. I spoke on the nature of true worship, and Dittarree and Krupāsindhu also spoke. This assembly was small; this is a small Sunday market; we remain here to-day. The river presented last evening a magnificent sight. The water was as still as death, and not a breath of wind. The bason or opening here is some miles in extent, and the watery scene seemed only bounded by the mountains in the west, the clouds on which reflected till late the red rays of the declining sun. I felt happy, and resigned to all that might be my Father's will. But how often does a different feeling pervade the mind!

21st.—Set off at day-break, and stayed about 9 o'clock at Dheopātnā. This is a village pleasantly situated amidst woods on one side and cultivated fields on the other. Here the people are of the farmer caste, and appear to be very comfortable. There is a school. I spoke to the children, and gave them some books, with which they seemed greatly pleased. I addressed the people in the midst of the village, and Dittarree did the same. We directed their attention to the best things, and left them to pursue our voyage. Passed a hill famous for a temple of Mahādeb. We ascended by a circuitous path through much jungle. This place is visited by many pilgrims. I thought, as I surveyed this haunt of idolatry, when beholding this once beautiful temple, that if Hinduism was in the same state as the generality of its temples in these secluded spots, its fall could not be distant. They seem to be falling to decay: two or three solitary brāhmans remain near and perform the usual ceremonies, whilst all indicates poverty and approaching ruin. This is not the case with a few favoured spots, supported by the state, or by numerous pilgrimages; but this is the aspect of them generally. The river here is as large as the Thames, and its banks present a beautiful variety of hills and valleys. We have spoken to-day, and distributed books in four different places. May the people read them, and be directed to Him who is alone worthy of their trust and worship!

The woods on the banks of this river are filled with birds of various species; we have seen large flocks of peacocks; various medicinal plants are here growing wild, and beautiful flowers wasting their sweetness on the desert air. Also here are mango and lemon trees, inhabited by numerous monkeys as well as birds; these trees present a delightful shade to the solitary traveller who may chance to pass this way. The beauties of the wilderness are the handyworks of the Almighty. How sweet to meditate upon them, not less interesting because amidst the desert!

22nd.—Stayed last evening at a village named Bhagapura; we visited it, when Dittarree preached, and a few books were distributed. The people had never before heard the Gospel, nor seen our books: they at first scru-

pled to take them, saying they could not understand such wonderful things ; and their being in the printed character, and on paper instead of *tál* leaf, increased the apparent difficulty. We however talked kindly to them, and they took some tracts, promising to study them, and understand them if possible. May a divine blessing attend them ! The banks of this noble river are covered with deep jungle, broken by solitary villages and secluded temples ; tigers and every kind of animal, common to the country, abound here. One tiger visited us last night in his nightly rambles, but soon left us. Stopped at 8 o'clock on a broken rock, where were two or three fishermen's huts ; a bráhma was also present : we stayed and talked a little with these poor people, and pursued our journey. Further up the river, as the natives informed me, there is a thickly populated district, with a reading and intelligent people. I felt very anxious to see them. Abundance of alligators lying on the sand-banks basking in the sun ; many of these enormous creatures are five or six yards in length ; some of them are very dangerous, and will attack sheep, cows, and, in some cases, men : they are amphibious, but seem to prefer sleeping on the sand. Stopped at a place called Bhygapúra, and preached for half an hour in the street. One intelligent bráhma, well read in the shástras, and many other people, were present. I discoursed on the attributes of God, and the way of obtaining salvation, and Dittarree followed ; they seemed at last disposed to dispute, and, our time for going being come, we gave a few tracts and went to our boat. Stayed for the night at a place inhabited by páiks, a kind of soldiers. They hold land free of rent ; their tenure is similar to the old feudal tenures in England. They are bound to attend the rájá when called upon, to adopt his quarrels, and fight with neighbouring rájás if desired. These rájás are much like the kings mentioned in some parts of the Scriptures, possessing a district of a few miles in extent, with a dominion over the people, whom they usually oppress. The wars, or rather quarrels, between these rival chieftains are frequent, and of course often attended with much destruction of life and property. The occasional interposition of the British authorities has lessened the destructive nature of these affrays, but still they are frequent.

23rd.—Stopped at about 9 o'clock at Subarnapura, or Golden-place : here are two temples of Mahádeb, in tolerable repair ; the village, as usual, is not large. The principal people assembled, and I spoke at some length, answering common objections and stating the outline of the doctrine of the Bible ; they heard with much attention, and I regretted I could not stay longer ; we left some books and proceeded. Stayed for the night at a miserable-looking village called Nuápátná : the people fled at our approach, and we could not tell them the good tidings we had for them. The Lord can enlighten them, and make them to know the joyful sound, and to trust to the Saviour's atonement. May they soon cast away their miserable idols, and feel their need of the Redeemer ! It is melancholy to reflect upon their condition, spiritually and temporally ;—they are held fast by Satan's bondage, and oppressed by unfeeling superiors ; they are alike destitute of the hopes of heaven and the comforts of earth.

24th.—Arrived early this morning at Simulapura ; here, after a little patience, we got the people to hear us. Dittarree preached in two places, and Bhikári, a promising young man, lately baptized, who accompanies me, also spoke to the people ; the opportunity was encouraging, and a few books were distributed.

This is a more cultivated district, and the people seem industrious and happy. They heard with some attention the word of life. May the seed thus sown be productive of a harvest another day. Stopped at midday at a temple of Durgá situated on a hill. Many officiating bráhmans were

present. Formerly human sacrifices were offered to this dark and bloody deity, but goats are now substituted for human victims. The temple is ascended by numerous steps, and appears in good condition. We had merely a rambling sort of conversation with the people, and returned to the boat: the bráhmans seemed confident of Durgá's divinity and power, and it was a waste of time, to all human appearance, to stay. Stopped for the night in a most desolate place, surrounded on all sides by woods and sand-banks. At the bottom of a hill, at a small distance from the river, is a sort of village inhabited by people of infamous character: many murders and robberies are attributed to them. The terror of the boatmen was evinced in their carefully avoiding their side of the river. Several bráhmans, going on pilgrimage, begged to remain near our boat during the night, as they felt sure that the thieves would not venture to attack a sáhib's party. The situation of their village seems to be quite suitable to those practices which are attributed to these people; this is the most lonely part of the country between Cuttack and Kantilo; but the road to Nagpura runs through this barren district. They are said to kindle fires to entice travellers to their place by the sight of the smoke, and then to rob them and perhaps murder them. These are the reports of the natives, who carefully avoid all intercourse with them.

25th.—Christmas day: went ashore at a village called Bhedá. Here the women and children looked on us without any fear, but the men fled and hid themselves. This singular circumstance was explained afterwards;—as soon as they heard that a sáhib was coming into the village, they supposed that it was to take away some men to work the boat. The Maharrattas, and afterwards the English, as it is said, used to take and put persons to their work, keeping them sometimes many days, using them cruelly, and after taking them many miles, sending them home without any remuneration. Dittarree however told the children that I was “a merciful sáhib,” and come to teach them good knowledge; at length one man ventured to shew himself, and I read to him and explained one of our books, and also gave him one. The familiarity of my appearance inspired him with confidence, and he went and called the men, and they all came. I and Dittarree spoke and distributed books. We had a delightful opportunity. I feel encouraged. Dittarree says, that his mind is very happy, and that the people heard our words in a good manner. I feel thankful that the Lord opens the hearts of these lonely villagers to hear our instruction. Towards evening the banks of the river assumed a most interesting appearance. The mountains appeared to rise on each other, until in the distance they seemed to mingle with the clouds. The wind was gone, and the surface of the water was moved only by a gentle undulation, disposing the mind to silent meditation upon Him, who here gives to the numerous birds and beasts their daily food. Stopped at a village called Telúniyá. The terror of our name was here strongly manifested. As soon as they heard that a sáhib was approaching the village, the men, women, and children fled, as though a hostile army was approaching; and when I arrived, the place might be said to be a deserted village,—nothing but cows and horses were to be seen. We commenced reading, and one old man ventured out, and on finding we were harmless people, others soon came, and we had a congregation. Krupásindhu and myself spoke for some time, and we left some books; and when we parted, they, as well as ourselves, laughed at their fears. Mrs. Brown and Mary were objects of great curiosity: no European woman had ever visited this place before. Much consultation, as the natives told me, took place, to know whether my daughter was a boy or a girl. This has been a good day, and I feel thankful to the Lord.

26th.—Baidiswara. This is a place delightfully situated in a corner of the Mahánuddi, and is a place of some trade, as appeared by the numbers of boats lying off the town.

There is here no fear of a sáhib. Many of these people trade to Cuttack, some of whom knew us, and received us with apparent pleasure. Here in several parts of the town we preached Christ crucified as their only hope of salvation, and gave them tracts, which they took with much eagerness. Here is a temple of Mahádeb at the foot of a considerable hill, covered, as usual, with jungle, and inhabited by tigers. We went up the hill, but the difficulty of ascending was such, on account of the path being overgrown with bushes, that I was quite exhausted. I spoke here twice. Dittarree, Krupásindhu and Bhikári preached in various parts of the town. I feel happy that we have come here to-day; our words were heard with attention. May the Father of all smile upon the labours of this day, and may what we have thus done in time be owned in eternity! May souls be gathered to the Redeemer, and then how great will be our rejoicing!

27th.—Arrived this morning at Kárabára, a considerable village; the people here evinced, as usual, some shyness at first, but soon became reconciled to my appearance, and they assembled to the amount of about a hundred. We explained the object of our coming. Dittarree repeated parts of the Shástras, and pointed to Christ as the true sacrifice for sin. The fallen condition of man, his need of a Saviour, the final condition of those who believe our words and those who believe not, were the principal subjects insisted on. After distributing tracts we set sail again on our way for Padmabati. The evenings and mornings are very cold, so as to require a great coat or cloak. Mrs. Brown's health seems improving, and I trust that the Lord will make the journey a blessing in many ways. A constant reliance upon him, and an unreserved belief in his word—how necessary are these to make any thing effectual to good, spiritually or temporally! The banks of the Mahánadi here are rather lofty, and present a pleasing appearance. The circumstance that this beautiful country is given up to the delusion of Hinduism, is melancholy. The government, too, of these petty rájás is the worst imaginable. The rájá will sometimes come down, and lay a heavy tax upon a village or a family, called *ñandi*, and the only mode of resisting these ruinous impositions is to fly to the zillah of another rájá, who, though he may in his turn oppress them also, usually affords a temporary protection. This is often the cause of feuds between these petty chiefs; but their mutual jealousy is the only check to complete spoliation. At Baidiswara the whole of the rávats had left their houses, and had crossed the boundary of the zillah; but the rájá, on hearing this, remitted one half of his demand, and the people were returning the same day I was there. One poor widow told us, that ten rupees were demanded of her, while her whole property, including house furniture, spinning-wheel, and all, did not appear to be worth half that sum. The honourable Company would be doing an act of charity in pensioning these voracious gentlemen on a moderate allowance, and taking their country. Stopped at Padmabati, a considerable town. We were here well received; the people heard us gladly, and were anxious for books. One pleasing circumstance took place: we had left the town sometime, when six men came running on the banks of the river, and begged to be supplied with "our good papers." The people often call our books *kágaj* (paper), to distinguish them from their own book written on *tál* leaf. We gave them each a book, and Dittarree again spoke to them. The three native brethren, beside myself, spoke to large and apparently attentive congregations in this place. I trust the opportunities have been useful; they have at least been, through Divine mercy, refreshing. When I enjoy a good day of religious opportunities, I usually think of Addison's words:

“ When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.”

28th.—Kantilo. This is a considerable town both for size and wealth. It is famed as a place of resort for the neighbouring country, both on account of pilgrimage and trade. Here is a temple in good repair, dedicated to Mahádeb, on the model of that at Púri. The influence of the bráhmans here is great, and I suspect this place is not very promising as a Missionary station. All those places distinguished for temples and bráhmans, are unpropitious for the propagation of a new religion. The people in these places are usually very bigotted and very depraved, verifying the old proverb,

“ The nearer the temple the further from God.”

This is the utmost of our journey outward. After visiting the town and distributing our books, we shall return, and take in places not visited in our coming out.

I visited with Dittarree several places in the town, but feel discouraged and unwell. How vain seems the attempt by our feeble efforts to make any impression upon this vile, but ancient and deeply rooted superstition! The people here seem wholly given up to idolatry. Bro. Sutton, I think, once visited this benighted corner of the earth;—excepting during this visit, I believe the Gospel has never preached here. The people are anxious for our books, and hear with that light and trifling attention so common amongst them. Being unwell, I have left the speaking, as yet, entirely to the Native brethren. Dittarree, though an old man, appears to me to improve every year; and Bhikári will make, I hope, a good preacher. May the great Lord of the harvest own their labours in the day when he comes to judge the quick and dead! We want an increase of faith as new difficulties arise, and we may truly say, looking at the immensity of our work, “ Who is sufficient for these things?” I pray that, through a Saviour’s mediation, souls even here, “ where Satan’s seat is,” may be gathered to the Lord. The brethren have been interrupted but little in their addresses: the people have expressed their wonder at Jesus and the resurrection. “ Who is Yesu Krist? we don’t know that name. He is not in our Shástras, and we have not heard of him before. We want those books: we judge that Yesu Krist’s words are written in them.” I regret I am unable to speak here, but the sun seems to have affected my head.

29th and 30th.—We have, in the last two days, been over the town and adjoining villages. The anxiety to obtain our books continues undiminished, but we are careful to distribute them only to such as can read;—they are too precious to be wasted. Upon the whole, we have had good opportunities, and I trust the Lord has been with us. We have had no abuse, which I wonder at in a place thus devoted to bráhmanical superstition. We will pray that the books distributed, and that the word of the Gospel which has been dispensed, may, through the Holy Spirit’s influence, be the seed of a church in this idolatrous city; and that future brethren, when I am laid in the silent dust, may rejoice here, as we have done at Cuttack, in a church being gathered to the Lord. We shall return to-morrow, and take in some places not visited yet, and probably call at some places already seen, and inquire into the effect produced by our books.

31st.—This morning busily engaged still in distributing books; several men coming from distant villages applied for tracts, and we usually gave them ten or a dozen to give to their town’s people. I also sent a New Testament to the rájá of the zillah, and proposed sending a letter to accompany it; but when I inquired of Dittarree the manner in which a

rájá should be addressed, he began thus, "Image of the Supreme God, fount of light, sea of mercy." I did not feel disposed to address any mortal in this style; but when I consider that this language was to be addressed to a man living in a mud fort surrounded by jungle, who perhaps spent his life equally between drunkenness, lewdness, and oppression, the terror of all his neighbours, and who would be a monster in England, I did think that to write in such a style to such a person, (and such persons these petty rájás usually are,) would be ridiculous bombast, as well as a species of blasphemy. I declined therefore writing at all, as sending a letter not in the usual style might have been considered disrespectful, and might have prevented the best of books being read. May this book of life go forth into this wilderness as the law of the Lord, "perfect, converting the soul!"

*Jan. 1st, 1836.*—New year's morning; I assembled the Native Christians, and had a prayer-meeting in the boat; I, Dittarree and Krupásindhu engaged in prayer. I explained to them the nature of the meeting: it was to take a retrospect of the past year, to praise the Lord for past mercies, to humble ourselves under a sense of past sins and failings, and to implore the Lord's blessing for the year ensuing. I told them of the watch-nights amongst the Methodists, which they seemed to approve of highly. We had a most agreeable opportunity this morning, and I felt refreshed and profited. Oh may the Almighty God go with us this year, and may he guide us by his counsel, and give us much success! During the last year he has smiled upon us and upon our church, and has given us many additions; but with outward success we want more spiritual-mindedness, a closer walk with God, and more Christian affection. Alas! how many are our failings and imperfections!

*4th.*—The last three days have been embittered by much pain, arising from cold taken on the water. I was obliged to hurry home for medical assistance, and thus I have done nothing since the first. Thanks to a gracious Father, I am better, and hope to commence a second tour to-morrow. The weather is now very cold, and my constitution is now so Indianized, that I feel the cutting winds from the mountains, especially when on the water, to be very inconvenient and unsafe. I pray that the Lord may continue my health, that I may still usefully labour in his cause.

*6th.*—I left Cuttack to visit Bhiripura, which is a part of the country in which we have had some success. I arrived in the evening, a good deal fatigued.

*7th.*—Bhagatapura. Here we stopped in two places, and preached the Gospel; three native brethren and myself spoke in the town. The attributes of God, the sinfulness of man, the efficacy of Christ as a Saviour, and man's final account, were the principal subjects discoursed upon by us. One old bráhman was awkward, and appeared incapable of understanding even the native preachers; but the sad state of his mind was finally evinced by his throwing away a book, which I rather forced upon him. The way of his fathers, he said, did for them, and would do for him. Such is the blindness of the human heart and alienation from all good. May the Spirit breathe upon these dry bones that they may live!

*8th.*—Tangi. The brethren here delivered their message, and distributed a few books. I was utterly incapable of saying or doing any thing, so I went to a neighbouring shed, and lay down till the natives called me, and we returned to Bhiripura.

*9th.*—Went to see our brethren at Bálogi Kharida. Their harvest is just finished, and they are laying up a little store for the time to come; they seem pretty comfortable, and I felt encouraged to see them. I talked to them on their spiritual and temporal affairs. They are a few sheep in the wilderness, and often are in danger of scattering or being devoured

by the wolf. I feel deeply the responsibility of having so many cares daily upon me, and often seem ready to faint ; but the Lord is able to support and qualify for all the work which he has for us to do. May his presence be realized, and all will be well !

10th.—Preached to-day in Uṛiya, from Matthew xxvi. 4 ; in consequence of a death in the church several were not present at worship. This day, at an advanced age of more than seventy, died the aged bráhmāni, so long a member of our Christian church. Her mind always appeared directed to the one great object of hope, Jesus Christ, whom she always styled, clasping her hands and raising her eyes to heaven, the Great Lord, (Mahá-Prabhu ; ) she suffered comparatively little, and her end was peaceful, trusting alone to the Saviour's atonement for salvation. Doubtless she sleeps in Jesus, in whom she believed.

11th.—This morning early I committed to her grave the aged bráhmāni, in the presence of several of the brethren ; she was interred in the place appropriated to the burial of Native Christians of all castes—a solitary spot on the banks of the Mahánadi ; here her frail body rests till the morning of the resurrection. May my end be like her's—calm, peaceful, and trusting to a Saviour's death. We sung part of an Uṛiya hymn, beginning with the words, "The Gospel giving life and salvation." I read a part of 1st Cor. xv. and offered a short address on the certainty of death and judgment, and concluded with prayer.

12th.—Dhabaleshwara Játrá, and a large assembly. The multitude were assembled here to give Namiská to Mahádeb. The noise was immense, and the uproar tremendous. This is the case with all the játrás and worship of the Hindus ; they are suited only to wicked and unregenerated men,—to men whose minds are earthly, sensual, and devilish. Speaking was useless, but we distributed 600 tracts, which will be scattered amongst the Gadajáti people, the wildest and most destitute of the Uṛiyas. I am thankful for the opportunities of this day. May our labours be seen in eternity !

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### III.—*Female Infanticide in India, No. IV.*

IN the CALCUTTA CHRISTIAN OBSERVER for May, we were enabled to lay before our readers some information regarding the extent to which the crime of Infanticide prevails in Cutch, derived chiefly from a paper published by Lieut. Burnes in the Journal of the Royal Asiatic Society, No. 2. From a census compiled by him with great care, it appeared that in a population of 4,000, there were found only 144 girls ; and that the practice was not confined to the Jharijahs alone, but had been adopted by the other Rajput tribes, and even by several tribes of Mahometans. We have been lately favoured with a full and authentic detail of the measures employed by the Bombay Government for its suppression in the adjoining province of Kattiawár, and of the partial, but encouraging success which has attended them. The Rajput chiefs have been taught to know that the British authorities are in earnest, and that they will be satisfied with nothing short of the entire abolition of a practice so savage and inhuman. We are indebted for

the following able sketch of what has been done to the pen of Mr. Willoughby, the Political Agent in Kattiwár, the worthy successor of Col. Walker, in zeal, energy, and untiring exertion. There is not an Englishman who can read it without feeling proud of his country, or without the fervent wish that many similar pages may yet be inscribed in the annals of her rule.

“The partial failure of the plans adopted for the extinction of infanticide is principally to be attributed to the almost insurmountable difficulty which exists against detection, without the establishment of a system of espionage and inquisition over the domestic affairs of the Jahrijas, to which, (when the peculiar notions are considered, which they, in common with all Rajputs, entertain respecting the privacy in which the female branches of their families should be kept,) they never could be expected to submit. So great is this difficulty that, notwithstanding the fact of the continuance of infanticide is placed beyond doubt by the extreme disproportion existing between the number of male and female Jahrijas, I can only trace on the records of this office, during a period of twenty-five years, one instance where investigation and punishment have followed an infraction of Colonel Walker's settlements. Still, however, it is gratifying to reflect, that a considerable degree of success has resulted from Colonel Walker's measures. Previous to the renunciation of infanticide by the Jahrija chiefs of Kattiwár, only five instances were known where parental feeling had overcome the general custom of the tribe. This fact is stated in the report of March 1808; and on the 16th December of that year, Colonel Walker forwarded a return, shewing that during the short period intervening, twenty-five daughters had been preserved; and on the 25th of the same month, another return shewing that the number had increased to thirty-two. This flattering prospect no doubt excited expectations both in Europe and in this country, which unhappily were doomed to be disappointed. In 1812 Major Carnac tried the experiment of stationing Melitas at the principal Jahrija towns for the purpose of communicating the ‘birth, preservation, or murder of female children;’ but the jealousy, with which they were looked upon rendered their exertions nearly abortive, and they were withdrawn. In the same year the Jam of Noanuggur was fined five thousand rupees for general inattention to the engagement he had entered into in 1807, that the practice of infanticide should be discontinued within his jurisdiction; and on this occasion this chief was required to renew that engagement. In September 1816, Major Carnac reported that ‘his expectations and those of the Hon'ble Court of Directors,’ in regard to the suppression of the crime, had not been fulfilled; and this melancholy fact was placed beyond doubt in the succeeding year by a return obtained from his assistant, Captain Ballantine, then stationed in Kattiwár, shewing that from December 1808 to June 1817, the number of females preserved had only increased from 32 to 63. The subject does not appear to have again engaged particular attention, or to have been reported upon, until 1824. In this year the Political Agent, Major Barnewall, forwarded a return shewing, that from June 1817 to July 1824, the number had increased from 63 to 266, of whom 25 were married, 194 remained, and 47 had died a natural death. These results indicated that although the ‘horrible practice might be somewhat subdued, it was still far from being relinquished.’ In 1825 ‘The Infanticide Fund’ was established. This is composed of all fines under 20,000 rupees imposed upon the tributaries for breaches of the peace, or other misconduct, and of realizations under the head of Mohsulbe. The British Government first set the

example; His highness the Guikowayr being subsequently induced to consent that all fines imposed on his tributaries should be similarly appropriated. From this source, occasional remissions of tribute presents to the chiefs, and pecuniary assistance on the marriage of their daughters have been granted to those who have practically renounced the custom; and another mode of testifying approbation to those who have preserved their daughters is, by postponing the payment of the tribute to suit their convenience. In July 1828, Mr. Blane obtained a register of Jahrija females then alive in the territory of the Jam of Noanuggur. These shewed them to amount in number to 171, of whom 68 were married and 103 unmarried. According to the return of 1824 the number was only 76. Mr. Blane's register, therefore, exhibited an increase of 95: but from the age of some of the persons enrolled in the latter, the agent observed that part of this excess originated in omissions in the return of 1824. At the beginning of 1829, Jeehajee, the chief of Moorvee, who was first prevailed upon by Colonel Walker to renounce infanticide, died, and presents were made by Government to his successor of the value of 2,000 rupees, and the agent was instructed 'to announce in the most public manner, this departure from usage in honor of the memory of one who, by his conduct in being the first to renounce a shocking custom, entitled himself to the gratitude of the Government by whom his family is protected.' A distinction of this kind was calculated to produce a good effect throughout the province generally, and was appreciated by the chief upon whom it was conferred, and called forth from him a promise that there should be no remission on his part in the performance of a sacred duty, '*Dhurmo Kam.*' In July 1829, Mr. Blane forwarded a return framed by his assistant, Mr. Langford, of the number of females preserved in the district of Dhurole. They were 71 in number, and exceeded by 20 the census of this district for 1824. On this occasion presents to some value were distributed among the Jahrijas, and the agent was instructed to inform them of the high satisfaction which Government had derived from their exemplary conduct in adhering to their engagements. The returns from Noanuggur and Dhurole afford satisfactory evidence that in those districts the humane efforts of Government to subdue the practice of infanticide were becoming more successful; but as no census was obtained from the other Jahrija districts, no data exists for ascertaining the actual increase in the number of lives preserved either from 1824 to 1829, or from 1829 up to the present period."

We have formerly complained, that the estimates of the Jahrija population in Cutch are so vague, that it is impossible to place any dependence on them. The lowest estimate reduces the whole tribe to 12,000 persons; and yet they have indisputably the chief rule among a population of more than half a million. Col. Walker again supposes that there are 125,000 families, which would raise their number to 300,000, which is certainly an over-estimate. The only approach that can be made to correctness seems to be, that their contingent for the field is 20,000 men. We find the same confusion and uncertainty in regard to their number in Kattiwár, and yet, as Mr. Willoughby well observes, until a tolerably complete census be formed, every attempt to suppress infanticide must be unavailing. The following valuable addition to our stock of information on this subject has been made under Mr.

Willoughby's personal superintendance, and has been carefully verified in so many ways, as to ensure almost complete accuracy.

Number.	Districts.	Males of and under age 20.	Females.					Excess of males.	Excess of females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Noanuggur, .....	613	86	77	178	39	380	233	..
2	Dhurule, .....	208	11	..	73	9	93	115	..
3	Gondul Dhorage, .....	86	18	6	20	1	45	41	..
4	Moorvee, .....	61	3	3	1	7	14	47	..
5	Rajcote, .....	15	2	..	1	5	8	7	..
6	Drapha, .....	67	1	..	9	4	14	53	..
7	Veerper Khurery, .....	52	2	4	4	..	10	42	..
8	Mooleeladoree, .....	63	..	1	13	3	17	46	..
9	Serang Chandli, .....	37	3	..	10	2	15	22	..
10	Satoodur Wavree, .....	38	6	5	13	8	32	6	..
11	Kotra Nayajee, .....	24	..	1	1	..	2	22	..
12	Keesurab, .....	12	3	2	11	1	5	..	5
13	Rajpurra, .....	30	..	..	2	3	71	25	..
14	Jhallee, .....	28	5	1	5	2	13	15	..
15	Mallia, .....	16	..	2	2	1	5	11	..
16	Lodeeka, .....	9	..	..	2	..	2	7	..
17	Menguee, .....	6	..	1	5	..	6	..	..
18	Pal, .....	5	..	..	1	2	3	2	..
19	Bharwa, .....	18	..	1	1	1	3	15	..
20	Veerva, .....	2	..	..	1	..	..	2	..
21	Kotaria, .....	3	..	..	1	1	2	1	..
22	Shapoor, .....	3	..	..	..	..	..	3	..
23	Wuddalee, .....	8	..	..	1	..	1	7	..
24	Kotra Sauganee, .....	3	..	..	1	1	2	1	..
25	Koksiallee, .....	4	..	1	1	..	2	2	..
26	Mewa, .....	2	..	..	1	..	1	1	..
27	Gowreedhur, .....	5	..	..	..	2	2	3	..
28	Gulka, .....	4	..	..	1	1	2	2	..
		1422	140	105	358	93	696	731	5

The present census, therefore, exhibits the undermentioned results :

1st, Number of males of and under the age of twenty, is .....	1422
2nd, Number of females of all ages known to have been preserved, is .....	696
Excess of males, therefore, is .....	726

It is, indeed, a noble result to have preserved the lives of 696 females, and most encouraging, when we look on it as the earnest of ultimate complete success : but even in this comparatively favoured district, notwithstanding the unceasing vigilance of the Government agents, how melancholy to reflect that there is a deficiency of 726 females, or (adopting an after and more accurate proportion) that in a population of probably not more than 4000, *eight hundred* little innocents have been

murdered by their own parents. The magnitude of the evil is only now opening out on us: and there is reason to fear that when accurate returns shall have been made of all the tribes who practise female infanticide, an appalling amount of crime will be discovered, calling for the immediate interference of every one who has any regard either for God or man. There need be no doubt of ultimate success; for, besides the fact that, in the little talook of Keesurah, the females actually exceed the males, Mr. Willoughby enumerates two Jahrijas who have four daughters alive, 13 who have three, and no less than 80 who have two daughters living\*! With these encouraging prospects, the sin will lie heavy at the door not only of the British Government, but of every individual Christian, if female infanticide is suffered much longer to disgrace human nature, and the blood of children to cry aloud for judgment on their own merciless parents.

(*To be continued.*)

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#### IV.—*Revival of Religion in Switzerland.*

[An address delivered at the Monthly Missionary Meeting, May, 1836.]

It has been deemed expedient on these occasions to deviate from the former practice of a sermon, and to place before you the state of religion in some interesting department of the Missionary field. It has been allotted to me to give you, this evening, a condensed account of the

##### STATE OF RELIGION IN SWITZERLAND.

May the Great Master of assemblies enable me to use the information which has been put into my hands by a friend recently arrived from that country, in such a manner as shall interest your feelings, warm your hearts, benefit our fellows, and glorify our Lord.

It is recorded of an ancient matron, that her affection for her son was more than the ordinary affection of a mother. The source of this extraordinary attachment was to be found in the striking resemblance which his features bore to those of his father, whom she had tenderly loved. His features had been marked with nobleness and generosity. The youth was called by the casualties of war to the field of conflict. The season of return arrived, and the fond mother had associated with that return the noble features of her sleeping husband; in the anticipation of the event she felt all the impulses of youthful passions infused into her mind; but when the patriot bands returned, and she beheld him who had walked high among the brave, with all his honors thick upon him, she started and expressed her incredulity as to his identity. "His visage was marred" by the rude hands of war, and nought save the melody of his voice and some secret mark remained, by which the mother could identify her son. She is said, on being perfectly convinced of his identity, to have wept aloud, and would not be comforted, uttering indignant censures on the god of war; nor could the honors of conquest remunerate her for the

\* It gives us pleasure to state, that every one of these individuals received either a pecuniary reward, or some honorary distinction from the Bombay Government.

loss of those features on which she had hoped to gaze with delight. Similar grief has been experienced by the enlightened in traversing lands naturally fertile and populous, which have been devastated by war, or depopulated by famine. Have not those who have trod the ruins of once flourishing Babylon, or the site of busy Tyre, involuntarily exclaimed, **Where is thy greatness, O Babylon!** and thy merchant princes, **O Tyre!** **How is the fine gold become dim!** It is an axiom, however, that our feelings are actuated more or less powerfully according to the importance of the subject, and the adaptation of its object to our peculiar sympathies and desires. The friends of peace would tread the plains of Marathon with only sorrowful feelings, while the sons of war would be stirred to deeds of blood and spoil. The followers of Jesus could not tread unmoved the scenes of his ministrations, nor unaffected could they survey those lands and people which have been the theatre of some of the noblest displays of Christian enterprize and success, but which now present to the mind's eye but one sterile waste, or at most here and there an oasis in the desert. Among such lands Switzerland must be ranked. The land which could call Zuinglius, *Æcolampadius*, Calvin, and other noble martyrs and defenders of our faith her sons, (not less, that she was the cradle of such a spirit as Tell,) may rank high among the countries calculated to inspire interest in the Christian's mind;—a country at once the cradle of civil liberty, and the conservator of religious truth. Some few years ago, had we gone to this land, full of interesting feelings and delightful associations, every hope would have been blasted, and our feelings of joy would have been transmuted into grief. We should have found the scene of Zuinglius's efforts covered indeed with dead men's bones; those spots on which many honored men had contended for the faith, the scenes of spiritual desolation; and the chair of the author of the *Christian Institutes*\* filled with the advocates of the blighting and lax doctrines of Socinus and Pelagius, and this, too, under the garb of more rational teaching.

The influence of such a state of things may be easily conceived without any labored demonstration. Geneva, the fountain of instruction, being poisoned at its source, the streams which flowed from it bore evidence of its impurity. The pulpits were filled with unfaithful pastors; their instructions cold and paralyzing; the spiritual vegetation which had every where vied with the natural luxuriance of the valleys disappeared, and every spot appeared as cold and sterile as its most icy mountains. The political state of the counties or districts did not improve the condition of true piety; though professedly democratic, they were but little despotisms in the hands of *rationalist intolerants*.

Though this gross darkness covered the land and people, the fire of the altar of truth was not extinguished—it smouldered, though it did not flame. It was ready to ignite, when the Spirit from on high should descend. Nor was the altar unguarded:—a few, like the women at the cross and sepulchre, loved the name and doctrine of Jesus;—the name they embalmed in their hearts, the doctrine they showed forth in their lives. They were few and scattered;—like the chamois of their native hills, they wandered on the mountains without a shepherd.

To assist you in your thoughts, it may not be improper to state, that this lovely country is divided into twenty-three counties or zillahs. They differ in their political constitutions, language, and religion. In politics they are entirely distinct from each other. The form of government is elective. Some are elected by the people, and others more by an aristocracy. These governments of course differ materially in their treatment of religion: some are very liberal, others intolerant; and, with the ex-

\* Calvin.

ception of Geneva, they are all united with the state. In one feature they have, however, until very recently, been uniform; viz. in their opposition to all those who named the name of Jesus. This is the condition of the Protestant Cantons.

There are three distinct languages spoken in Switzerland: in the western the French, in the south-eastern the Italian, and in the rest of the country German. The states which are under Catholic rule are plunged in the deepest ignorance and misery. The Virgin there receives more worship than Christ. The Bible is not known even by name to many; and but few can read. Yet even there, it is hoped, there are a few whose eyes the Lord hath opened to discern the Lord's body. Some still, struggling with conscience, cling to the religion of their forefathers, who, we trust, will yet be sent forth to liberty and triumph. The Protestant Cantons offer a much more cheering aspect to the Christian's eye. There the Bible is known,—the people are able to peruse its contents; books containing good and judicious instruction have been disseminated. Here, therefore, not only is the goodseed sown, but the soil is much better prepared for its reception. In the towns and villages of these more favored districts, many may be found who are Christians indeed, taught by energetic and devoted pastors. These faithful but poor followers of Christ have exemplified the true spirit of the gospel: they have not forgotten their duty to spread the gospel either at home or abroad. This disposition displayed itself about twenty years ago in the institution of a Mission College at Basle, from which the Mission field has been supplied with many of its most efficient laborers. This is connected with the German part of Switzerland.

At the period to which we have just referred, but few of the pious were to be found in the French Cantons: yet it pleased the Lord to kindle a fire there, which nothing should be able to suppress. The Church at Geneva had, by treachery in the camp, become sterilized with Unitarian doctrines, and the religion of Jesus appeared to be almost banished from that city, which had been a city of refuge to those who suffered for his name's sake,—the English Episcopalian, and Scotch Presbyterian. Though things were reduced to so low an ebb, there were not wanting a few good persons who had not bowed the knee to Baal: these were a small band of pious Moravians, who met often together. The first remarkable era connected with the history of the revival stands connected with the visit of an Englishman named Haldane, who, during his stay in Geneva, convened the divinity students, and addressed them pointedly on the subject of true piety; and not without success. Some of them were convinced of the errors they had been taught, and refused to subscribe to the articles by which alone they could obtain admittance into the bosom of the church. In 1832 these formed themselves into a small dissident church, together with the Moravians, to which we have just referred. They preached with considerable success, not unattended with much opposition. In 1819 was the second era—it was the conversion of a man distinguished for his natural abilities and grace,—the Rev. Cæsar Malan; a name which will ever be dear to the Church of Jesus. At the time of his conversion he was a tutor in the academy at Geneva; his conversion and avowal of his sentiments secured his ejection from that post. This did not deter him from teaching and writing, for both which offices he was well qualified. His works have obtained a just celebrity, wherever the doctrines of the Reformation are known and loved. His labors were very great and successful. He travelled into the different parts of his native land, preaching the word, the Lord working with him and giving him the souls of the people. As might naturally be anticipated, his success raised the ire of the constituted authorities. Two of the Cantons, Vaud and Berne, prohibited him from travelling within

their jurisdiction, but they could not stem the torrent which he had turned upon their lands, which, like a mountain stream, bore all before it. It was under these circumstances that the small dissident church at Geneva still continued to increase;—many true disciples were added to it daily, who were an ornament to their profession. One of its pastors, a man of eminent ability, Mr. Bolst, wrote and published several most excellent works, which obtained a wide circulation. In one of these he described the irreligious state of Geneva in such colors as could not be mistaken. This excited the indignation of the pastors. They cited him before the judges. He pleaded his cause in person, and with such zeal and wisdom that the judge said of him, as another said of his Master—"I find no fault in this man." The people, excited by what they deemed a libel upon their religious state, attacked him on his return home, when the authorities were obliged to take him under their protection, and close the gates of the city. The church of the Dissidents has, like the little leaven, begun to leaven the whole lump—in the Canton of Vaud especially, where these persecutions had raged most violently in the years 1819 to 1827 inclusive. During this time of trial, one of the ministers was imprisoned, and died from the cruelties he experienced; others were banished, and religious meetings prohibited in private houses under heavy penalties. These vigorous measures did but excite a more general spirit of enquiry. Within the bosom of the church itself many began to say, What shall I do to be saved? Nor was it confined to laymen. Ministers caught the flame, and preached a crucified Redeemer. The students were also influenced:—in fact, life appeared to pervade the whole mass both of laity and priesthood. The heat of the persecution after a time subsided, and left those who had been faithful to God, in the possession of peace and triumph.

In the year 1832 this feeling embodied itself into a more tangible form, by calling into existence a Society at Geneva, called "The Evangelical Society." Its object was the diffusion of the gospel by every legitimate means—by schools, bibles, tracts, visitations, the education of young men for the ministry, and sending them forth as colporteurs or Bible missionaries into the neighbouring Cantons and France. Their labors have been attended with considerable success, and similar societies have been established at Lausanne and Berne.

The next step of importance was the establishment of an *evangelical college* or academy, in which the pious young men of the revived churches might take refuge, and be instructed in the true faith of the gospel. In this seminary about 15 or 20 young men are usually studying. Its constitution is very liberal;—it is not connected with any party, but most gladly receives all those who profess Christ within its walls; and having educated them, considers them not as its own, but the property of the whole Church. Another pleasing feature which has come to our notice, is the banding together of some of the infant churches for the spread of the gospel;—this has been the case with the churches of Vaud, Berne, and Neufchatel. They have sent, as the result of their union, several young men to France to preach the word of life, who have generally met with a favorable reception. These churches, being in an infant state, are generally poor, and unable to give splendid donatives to the treasury of God: but they have what is of more value,—men well adapted to the Mission work; and, what is more delightful, they are willing to give those men to any section of the church who will frugally support them. This is not an idle boast. We have some of us had the privilege of associating with two just arrived from the institution at Geneva, who are to be supported at Sonámukhí by the generous liberality of one pious civilian.

In the year 1830 the whole country became subject to political revolution. The change was highly beneficial to the interests of religion. The new

government being based upon liberal principles, were desirous of shewing their liberality by adopting a directly opposite line of conduct to that pursued by the old administrations. Notwithstanding this, the condition of some of the brethren in the eastern Cantons demands our sympathies and prayers, as they are yet the subjects of prohibitory laws and unjust restrictions. On those eastern parts of the country the religious movement is increasing, and in fact over the whole land there are very many, who pursue their course unmoved by the threatenings of the wicked, or the favors and smiles of the powerful.

I know not that I have made the most judicious use of my materials, but I think we may infer from what has been advanced, that the result of the visit of ONE MAN, *determined in purpose and holy in life*, has tended, by God's blessing, to give life to the dead, and excite such a flame in Switzerland as not all the fiends in hell or enemies on earth shall be able to extinguish. By his means many pulpits have been filled with faithful teachers; the churches have been crowded with listening auditors; the Bible is read; impiety crushed; unbelievers checked; and many souls prepared for labor on earth, and for glory in heaven. May we not say, in the language of our good friend who supplied me with the principal part of this information—"Blessed be the Lord who blesses in such a manner this little land, not only with happiness, freedom, and peace, but also with the infinitely more valuable gift of heavenly and eternal happiness?"

What is the practical influence of this information upon us?—for every address is deficient which does not excite in us practical dispositions. The first is *gratitude*. That God has been pleased to restore the smile of his countenance to this once favored part of his vineyard. That his love has returned.

The second feeling should be *prayer* and *sympathy*;—sympathy with the suffering; *prayer*, that the Lord Jesus may strengthen and confirm the disciples to withstand the wiles of Unitarianism and the malignity of Popery; that they may be preserved from a bitter and exclusive spirit; that their piety may have its legitimate influence upon the active and daring infidelity of France, and the not less active but much more silent irreligion of Germany. O let us pray that its valleys may break forth into singing; that its hills may catch the feeling, and the whole country be a pattern of religious steadfastness and excellence, as it was once of invincible physical courage and love of civil freedom. O let us pray that future generations may not only have to point to that spot on which Tell placed the fate of his country on the life of his child, and his own dexterity; but where many have sacrificed their all for the sake of Jesus and the spiritual welfare of their fellows.

But lastly, the information we have heard should *stimulate and encourage*. We see in the history of this revival how much individual instrumentality can effect. One man becomes the means of raising the drooping vine throughout a whole land. But he was not unmindful to stir up the gift that was in him: he used the right weapons, and he used them well. He addressed men as sinners, and commended the truth to every man's conscience in the sight of God. This good man has been censured by many of the professors as wild; but O that we all had his wildness, if we had but his success. We live in a country where there is much to discourage, both within and without the church; but let us live upon the promise of a faithful and unchanging God, who has declared that in conjunction with the labors of his people he will grant his blessing. We live in a land, too, where we must feel that we are surrounded by infirmity. We soon, very soon, must be no more, and that land we now occupy shall be filled by others. Let this stir us up to work, to watch, to pray; sowing the seed, and resting at last in hope that the harvest shall be sure and universal.

V.—*Notices regarding Hindu Festivals occurring in different Months.—No. 8, August.*

August 12th—26th.—*Jhulan Jātrá.*

From the new until the full moon of August, the *Jhulan Jātrá* is celebrated, to commemorate the frolics of Krishna and Rádhá. Many Hindus keep this feast only for five nights, beginning on the eleventh day of the moon; and others for three nights, commencing on the thirteenth.

The ceremonies gone through are much the same as those of the *Dola Jātrá*, described in the notices for March; only that no *phág* (red powder) is used as on that occasion, and that the god and his mistress have daily a new change of raiment given them as long as the festival lasts. Krishna and Rádhá are placed in a chair suspended from the ceiling, and swung first by the proprietor of the house, and afterwards by the bráhmán guests at pleasure. About 10 o'clock the images are worshipped in the usual way, and offerings of fruits, sweetmeats, cloth, &c. presented. At this time a great number of persons attend outside, and make a horrid discord with barbarous instruments of music, connecting the whole with every kind of indecency.

At noon, the person at whose house the festival is held, generally gives a grand entertainment to bráhmáns and others. After eating, dances and dramatic exhibitions of the most indelicate and obscene kind take place, and love-songs in honor of Krishna and Rádhá are sung. The festivities are thus continued till the crowd retire at day-light.

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The last day of the *Jhulan Jātrá*, being full moon (26th August), is observed in public offices.

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VI.—*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 an esteemed correspondent, we again revert to the connection between Geology and the Mosaic History. We have before inserted two interesting communications on the subject by Professor Hitchcock, and shall now proceed, in this and in a subsequent No. to present the greater part of the third and last paper which he has given to the world. We reserve our own remarks on this momentous controversy for a future number.—ED.]

Having prepared the way, by pointing out several unexpected coincidences between the two subjects, we are now prepared, as the second part of the discussion, to inquire into the nature and means of reconciling the supposed discrepancy between geology and revelation.

This alleged disagreement is chiefly chronological. Moses represents the work of creation as completed in the space of six days; whereas the geologist asserts that the formation of the crust of the globe, with its numerous groups of extinct animals and plants, after the original production of the matter of the globe, must have occupied immense periods of time, whose duration we cannot estimate. Other minor discrepancies between the two records are supposed to exist. But we can conveniently notice them all, in examining the chronological difficulty.

It is important to ascertain whether this demand of the geologist for such indefinite periods of time, be really called for by the established facts of his science. These facts are principally derived from the fossiliferous rocks: that is, such rocks as contain organic remains, and appear to have been formed, in part at least, by mechanical agencies.

1. More than two-thirds of existing continents are covered with these rocks; which contain numerous remains of marine animals, so preserved as to prove incontestibly that they died on the spot where they are now found, and became gradually enveloped in the sand, or other stony matter, which accumulated around them, their most delicate spines and processes being preserved. In fine, these rocks present every appearance of having been formed, just as sand, clay, gravel, and limestone are now accumulating in the bottom of the ocean, by a very slow process. Except in extraordinary cases, indeed, it requires a century to produce accumulations of this kind even a few inches in thickness.

2. But geologists think they have ascertained that the fossiliferous strata in Europe are not less than eight or ten miles in thickness: How immense the period requisite for the production of such vast masses!

3. This mass is divided into hundreds of distinct strata, or groups of strata; each group containing peculiar organic remains, and arranged in as much order, one above another, as the drawers of a well regulated cabinet. Such changes, not only of mineral composition but of organic remains, show that there must have been more or less of change of circumstances in the waters from which the successive strata and groups were deposited. And such changes must have demanded periods of time of long duration, for they appear to have been for the most part extremely slow. We hence derive confirmatory evidence of the views that have been presented concerning the vast periods that have been employed in the production of the fossiliferous strata.

4. Another circumstance still further confirms these views. In very many instances, each successive group of the strata above referred to, contains rounded pebbles derived from some of the preceding groups. Those strata then, from which such pebbles were derived, must not only have been deposited, but consolidated and eroded by water, so as to produce these pebbles, before the rocks now containing them could have been formed. It is impossible that such changes, numerous as they must have been, could have taken place in short periods of time. There must certainly have been long intervals between the formation of the successive groups.

5. The history of the repeated elevations which the strata have undergone conducts us to the same conclusion. Different unstratified rocks have been intruded among the stratified ones of various epochs, and the strata have been elevated at each epoch. But the oldest strata were partially elevated before the newer ones were deposited: for the latter rest in an unconformable position upon the former. Indeed, we often find numerous groups of strata resting unconformably upon one another, the lowest being most tilted up, the next higher less so, and the third still less, until the latest is frequently horizontal; having never been disturbed by any internal protruding agency. It is obvious, then, that

after the first elevation of the lowest group, there must have been an interval of repose sufficiently long to permit the deposition of the second group, before the second elevation; then a second period of repose, succeeded by a third elevation; and so on to the top of the series. Here then, we have the same evidence of the slow formation of the stratified rocks as is taught us by their lithological characters and their organic remains.

It is impossible to exhibit the preceding arguments in a light as striking as they present themselves to the practical observer. Such a person, indeed, needs no labored argument to satisfy him, that if the stratified rocks were deposited in the manner the work is now going on, immense periods of time were requisite. Even if he admit—what we are not disposed with some geologists to deny—that the causes now in operation did formerly act with greater energy than at present, yet he will still see the necessity of allowing periods of time vastly extended to form the fossiliferous rocks; unless he admit, without any proof, that the laws of nature have been changed. God could, indeed, have performed the work miraculously in a moment of time: but the supposition is wholly gratuitous, and even worse than this, as we shall show in the proper place. It is one thing to admit what God *can* do, and quite a different thing to show what he *has* done.

There is one geological fact, however, adduced by those who deny these long periods, that deserves attention. In the coal formation large stems of vegetables from 30 to 80 feet long, have been found standing upright, or somewhat inclined, and perforating the strata nearly at right angles. Hence it is inferred, that the strata of that thickness were deposited around these trunks during a comparatively short period; as they must have decayed ere many years, if left exposed.

This fact certainly deserves very serious consideration. Geologists have usually explained it by supposing, that gravity alone would cause the lower portion of *water-logged* stems to subside in loose mud and sand, so as to bring them more or less into a vertical position. Yet it is hardly conceivable, that a stratum even fifty feet thick, should continue in all its parts from century to century in a semi-fluid state, so as to permit such a subsidence of the trunks: though we know of no facts that show how long it may remain in that state; nor how long *water-logged* stems may resist decomposition. But why not admit that in some cases there may be a very rapid accumulation of detritus in particular places; so that even in the course of a few years a deposition may take place sufficiently thick to surround these stems? Suppose they happen to be situated at the mouth of a rapid river, coming from a mountainous region, and liable to repeated floods. It is well known that in such cases the accumulation of detritus is very rapid. Thus the Rhone has formed a delta in the lake of Geneva, within the last 800 years, two miles long and from 600 to 900 feet thick; and the delta of the Po has advanced 18 miles within the last 2000 years\*. But these facts do not prove that, taken as a whole, the deposition of detritus over large areas is not a very slow process. The whole ocean has not probably been raised a single inch, since the creation of man, by the detritus of rivers; and even inland seas and lakes become shallow so slowly, that hitherto man has scarcely been able to measure it. In short, were we even to admit that the case of these upright stems in the coal fields did prove a more rapid rate of deposition of rocky matter in early times than at present, yet in ninety-nine cases out of a hundred, the evidence is the other way; and this would be regarded only as one exception in a hundred.

\* Lyell's Geology, Vol. i. p. 236. seq.

6. Finally, there appear to have been several almost entire changes of organic life upon the globe since the deposition of the fossiliferous rocks began. And comparative anatomy teaches us, that so different from one another were the successive groups which we find in the different strata, that they could not have been contemporaries. But each group appears to have been adapted to the condition of the globe at the time; and it was continued apparently, until by the extremely slow process of refrigeration, the temperature was rendered unfit for their residence, when they became extinct, and a new creation arose. But they lived long enough for rocks thousands of thousands of feet in thickness to be deposited, which now contain their remains. Who can doubt that vast periods of time were requisite for such changes of organic life? and who can believe that they have taken place since the creation of man?

We have dwelt thus long upon this point, because of its importance. For if there is not the most conclusive evidence in geology of the existence of the globe longer than the common interpretation of the Mosaic history admits, we need not surely spend time in reconciling the two records. We cannot, however, but believe, that every impartial mind, which fairly examines this subject, will be forced to the conclusion that the facts of geology do teach as conclusively, as any science not founded on mathematics can teach, that the globe must have existed during a period indefinitely long, anterior to the creation of man. We are not aware that any practical and thorough geologist doubts this, whatever are his views in respect to revelation. Some writers on geology, indeed, who have studied the subject only in books, and are little else than compilers, have taken different ground: But of how little weight must the opinion of such men be regarded, when set in opposition to the unanimous voice of such men as Cuvier, Humboldt, Brongniart, Jameson, Buckland, Sedgwick, Murchison, Conybeare, Greenough, Bakewell, Lyell, Mantell, De la Beche, and many more; who not only stand among the most distinguished philosophers of the present day, but—many of them at least—are equally well known as decided friends of revelation. Unless the evidence were very strong, there would be found among so many of different education and professions at least one dissenting voice: but there is none.

We must then meet this difficulty in some other way than by denying the facts.

“Let us for a moment suppose,” says Professor Sedgwick, himself a clergyman and one of the ablest geologists of the present day, “that there are some religious difficulties in the conclusions of geology. How then are we to solve them? Not by making a world after a pattern of our own—not by shifting and shuffling the solid strata of the earth, and then dealing them out in such a way as to play the game of an ignorant or dishonest hypothesis—not by shutting our eyes to facts, or denying the evidence of our senses: but by patient investigation, carried on in the sincere love of truth, and by learning to reject every consequence not warranted by direct physical evidence. Pursued in this spirit, geology can neither lead to any false conclusions, nor offend against any religious truth. And this is the spirit with which many men of late years followed this delightful science. But there is another class of men who pursue geology by a nearer road, and are guided by a different light. Well intentioned they may be, but they have betrayed no small self-sufficiency, along with a shameful want of knowledge of the fundamental facts they presume to write about: hence they have dishonored the literature of this country by *Mosaic Geology*, *Scripture Geology*, and other works of cosmogony with kindred titles, wherein they have overlooked the aim and end of revelation, tortured the book of life out of its proper meaning, and wantonly contrived to bring about a collision between natural phenomena and the word of God.

The Buggs and the Penns—the Nolaus and the Formans—and some other of the same class, have committed the folly and the sin of dogmatizing on matters they have not personally examined, and, at the utmost, know only at second hand—of pretending to teach mankind on points where they themselves are uninstructed\*.”

Before we proceed to examine the different theories of reconciliation between geology and scripture, that have been proposed, a few other preliminary considerations must be presented.

We must first decide whether geological facts can ever be permitted, as facts derived from civil history and astronomy are, to modify our interpretation of the sacred record. The scriptures speak of the rising and setting of the sun; but astronomy shows us that they employ such language in accordance with optical, not physical truth. And the cases are too common to need particularizing, where the interpretation is essentially modified by civil history. Why should there be any question, then, whether geological facts ought to have the same influence in exposition? For, so far as it bears on revelation, geology is in fact nothing but a history of the globe anterior, for the most part, to the commencement of civil history. The only reason that has ever been alleged for refusing to use geological facts in this way, is, that they are too uncertain. But although true a half century ago, the fundamental facts of this science may now be regarded as resting on as firm a foundation, and to be as well understood, as those of any science not strictly demonstrative. The principles of sound criticism, therefore, demand that they should be admitted, equally with civil history and astronomy, as aids in the interpretation of the Bible.

In the examination of this subject, it ought to be borne in mind, that independent of geology, much of the first chapter of Genesis has ever been an occasion of great perplexity—a *locus vexatissimus*—to critics. One has only to look into such a work as Poole's Synopsis Criticorum, to be satisfied that geology has scarcely added any thing to the diversity of opinion among commentators respecting the Mosaic cosmogony. Indeed, some of those very interpretations for which certain geologists now contend, as necessary to reconcile Scripture and their science, and which have excited so much jealousy and violent opposition among able religious writers, are to be found in commentaries written long before geology was known as a science; as we shall have occasion to show in the course of our observations. It might even be shown, we think, that geologists have not advanced *any* new theories of exegesis.

It has always, for instance, been a point in debate, whether the first chapter of Genesis must not, in whole or in part, be understood figuratively. Another disputable point has been, whether Moses fixes the time of the original creation of the universe, or only that of the human race. Bishop Patrick, more than a hundred and fifty years ago, contended as ably and as earnestly as any modern geologico-theological writer, for the interpretation which leaves a long indefinite period anterior to man's creation for the gradual formation of the earth's crust; as we shall show further on. A third point still more earnestly contested from the Christian era to the present, is, whether Moses describes a creation of the universe out of nothing, or from pre-existing materials. Philo maintained the latter, and that  $\alpha\upsilon\tau\omicron\varsigma$  describes an *arrangement*, not a *creation* of matter. Justin Martyr asserts it as the doctrine of Christians in his time, Πάντα τὴν ἀρχὴν, ἀγαθὸν ὕψτα δημιουργήσαι αὐτὸν [Θεόν] ἐξ ἀμόρφου ὕλης διδάγμαθα. He says, also, that Plato, who supposed the world created out of pre-existing matter, borrowed his doctrine from Moses. In modern times this

\* Sedgwick's Discourse on the Studies of the University, pp. 149, 150. London, 1834.

opinion has prevailed very extensively, apart from all geological facts. Michaelis gives to *בָּרָא* the sense of the Latin *pario*: Dr. Geddes that of *paro*. "Whether the Mosaic creation," says Professor Schmucker\*, "refers to the present organization of matter, or to the formation of its primary elements, it is not easy to decide. The question is certainly not determined by the usage of the original words (*בָּרָא, עָשָׂה*) which are frequently employed to designate mediate formation."

Every philologist knows what pains have been taken by Father Simon, one of the ablest oriental scholars of his age, to prove that *בָּרָא* does not necessarily imply *to make out of nothing*; in which position he is undoubtedly correct; and the same may be shown in respect to the Greek *ποίησθαι*, the Latin *creo*, the English *create*, and the correspondent verb in perhaps every language. But Simon by no means stops here. He endeavours to show that the Hebrew language is so equivocal and ambiguous in its meaning, that we can have no confidence that we have ever found out the true sense. "We ought," says he, "to regard it as unquestionable, that the greater part of the Hebrew words are equivocal, and that their signification is *entirely* uncertain. There is *always* ground to doubt whether the sense which the translator gives to the Hebrew words be the true sense, because there are other meanings which are equally probable."

Simon's object in advancing a position, which every tyro in philology sees at once to be absurd, was evidently to promote the cause of Catholicism, or of Rationalism, or of both; he having been ostensibly a Catholic, but really a Socinian, or a Deist. But so distinguished a critic would not have dared to advance such an opinion, had there not been some specious argument in its favor; and such arguments he found in the difficulty which we have shown to be always connected with the interpretation of some portions of Genesis.

A fourth point on which there has been a diversity of opinion among commentators, is, whether the sun and moon were created on the first, or the fourth day. The first opinion has had the greatest number of advocates; and a variety of hypotheses have been proposed to reconcile it with the assertion in v. 14, that on the fourth day God made great lights, etc. On v. 3, Poole says, that "the Hebrews understand light here to refer to the sun, and that the declaration that it was created on the fourth day is by way of repetition. Among the learned the opinion is that the light being obscure and not separate, was afterwards rendered brighter by the creation of the sun." (Vatablus)—"It seems to have been only the quality of light diffused over most of the heavens, out of which by condensation the sun and stars were afterwards created." (Estius)—"It seems to have been a lucid body; perhaps a bright cloud, which having a circular motion, produced day and night, and out of which the sun was formed by condensation‡."

The result of these statements is, not that Moses has made his history a chaos of ambiguities, but that, like many other parts of scripture, it con-

\* Elements of Popular Theology, p. 110. Andover, 1834.

† On doit supposer comme une chose constante, que la plus part des mots Hebreux sont equivoques, et que leur signification est *entierement* incertaine.—Il y a *toujours* lieu de douter, si le sens qu'on donne aux mots Hebreux est le veritable, puis qu'il y en a d'autres qui ont *autant* de probabilite.—*Hist. Crit. du V. T. Liv. 3. Ch. 2.*

‡ Gen. 3. Lux. Hebraei de Sole accipiunt; quod autem quarto die creatus, per repetitionem dici volunt Doctoribus est, lux subobscura, nec absoluta, quae postea creato Sole illustrior reddita sit. (Vatablus) Videtur fuisse ipsa qualitas lucis magna coeli diffusa, ex qua veluti materia condensata Sol et stellae factae fuerunt. (Estius) Videtur fuisse corpus lucidum. Fortasse nubes lucida quae motu circulari diem noctemque confecit, ex qua condensata Sol formatus est.—*Poli Synopsis in Gen. 1.*

Other reconciling hypotheses may be found in the same place.

tains *some things hard to be understood*: and especially upon those points with which geology is most concerned. Let it not, therefore, be thought very strange, that upon such points there should be some apparent discrepancies between the two records; nor let any expositions of Genesis be viewed with unreasonable jealousy and prejudice, if they only propose probable or even possible modes of reconciliation, without pretending to absolute certainty; and especially if those expositions are not fundamentally different from such as are found in the writings of commentators who knew nothing of geology. Let us also learn from these facts, not to think it strange, if the proposed modes of reconciliation are not any of them entirely free from difficulties; since these exist aside from geology, in respect to the very same passages.

[The Professor then presents us with the different modes which have been proposed for reconciling the facts of Geology with those of Revelation; and whenever those modes appear in his view inadequate to accomplish the object, and founded in false premises, he hesitates not to exhibit what he conceives their fallacy. We must, on account of our limited space, omit no less than *nine*, the great majority on his list; but cannot refuse insertion to the 10th, 11th, and 12th hypotheses, which, although better supported than the preceding, he yet thinks untenable, nor omit the last, which in his view satisfactorily removes all discrepancy between Moses and Geology.]

10. *Another method of obviating the geological difficulty under consideration, is to regard the days of creation as periods of indefinite length, instead of 24 hours.*

Even from the earliest times we find Jewish and Christian writers maintaining that the word *day* in Genesis was not to be understood literally. Josephus and Philo affirm that the Mosaic account of the six days' work is metaphorical; and the latter says, "it is a piece of rustic simplicity to understand it literally\*." It appears even to have been a prevalent opinion among the Jews, that each  $\text{D}^{\text{ay}}$  occupied 1000 years: hence that people reckon six millenaries before the advent of the Messiah†.

Origen attempts to show the absurdity of regarding the Mosaic  $\text{D}^{\text{ay}}$  as a literal day. "Cuiam quæso sensum habenti convenienter videbitur dictum, quod dies prima, et secunda, et tertia, in quibus et vespera nominatur, et mane, fuerint sine sole, et sine luna, et sine stellis: prima autem dies sine coelo." "To what sensible man will it appear to be appropriately said, that there should be a first, second, and third day, in which both evening and morning are named, without the sun, or moon, or stars: the first, indeed, without any heavens‡!"

St. Augustin also declares that the words morning and evening in Genesis are not to be understood as the beginning and end of natural days; and he adds, "Qui dies, cujusmodi sint, aut predifficile nobis, aut etiam impossibile est cogitare, quanto magis dicere." "It is very difficult, if not impossible for us to conceive, much less to explain, what sort of days these were§."

In the eighth century we find Bede||, so deservedly styled the *venerable*, expressing a similar opinion in his annotation on Gen. i. 5; and *the evening and the morning were the first day*. "*Fortassis*," he remarks, "*hic diei nomen, totius temporis nomen est, et omnia volumina seculorum hoc vocabulo includit.*" "Perhaps the word *day* here means all time, and includes all the revolutions of ages."

\* Philosophical Magazine, Vol. xlvii. p. 260.

† De Luc's Letters on the Physical History of the Earth, by Rev. H. de la Fitte, p. 110. London, 1831.

‡ De Luc's Letters, p. 100.

§ De Luc's Letters, p. 100.

|| De Luc's Letters on the Physical History of the Earth, p. 100.

So far as we can ascertain, Whiston appears to have been the first geologico-theological writer who distinctly advocated the opinion that the Mosaic days of creation were to be understood as longer periods than 24 hours. He regarded them as each a year\*. We find, however, that Duguet, a distinguished French commentator, who wrote more than a century ago, regarded the word day as signifying an indefinite time†. Des Cartes extended each day to 6000 years. Afterwards De Luc, Professor of Geology at Göttingen, in his "Lettres sur l'Education religieuse de l'Enfance," published in 1799, maintained with no small ability the necessity of understanding the word day as synonymous with an indefinite period. He contended that "the seventh Mosaic day must evidently be considered as a period of rest of indefinite duration, as a period which commences after the creation, and is not to terminate until after a great change in the order of things‡:"—that is, until the final destruction of the globe. This is the hypothesis which in our own day has been defended with ability by Faber in his "Treatise on the Patriarchal, Levitical and Christian Dispensations." Townsend, also, in his "Vindication of Moses," says that in perfect conformity to prophetic language, the term day may be referred to periods in general, without meaning to restrict the word to its present application§. Michaelis adopted the opinion, that the first four days are to be regarded as periods of indefinite length, and the remaining two each 24 hours.

11. *Another mode of interpreting the Mosaic account of the creation so that it shall accord with geology, supposes the inspired account to be a pictorial representation of the successive production of the different parts of creation, having truth for its foundation, yet not to be regarded as literally and exactly true.* The terms employed however are to be understood in their literal and common acceptation, as for instance the word day, which means a period of 24 hours. This theory we have met with only in Knapp's Theology, and as we are in doubt whether we understand every part of it, we shall let him speak for himself.

As a preface to his exegesis, Dr. Knapp states a principle of great importance but too often forgotten by commentators.

"The whole representation which Moses has given of the creation of the world," says he, "is as simple as possible; and such as doubtless was perfectly intelligible to those who lived in that infant age of the world, and is still so to men in common life. In the Bible, God speaks with men after the manner of men; and not in a language which is beyond the comprehension of most of them, as the learned would fain make it to be. Well, indeed, is it for the great mass of mankind, that the learned were not consulted respecting the manner in which the Bible should be written."

"The general subject of this passage is indicated in the first verse (of Genesis). This is then enlarged upon in the following verses, not to gratify the curiosity of scientific men, but to meet the wants of those who lived in the age in which it was written, and of common men in all ages. This amplification is entirely simple and popular; and as the work of creation is here represented as a *six days' work*, it is to be considered as a picture in which God appears as a human workman, who accomplishes what he undertakes only by piecemeal, and on each successive day lays out and performs a separate portion of his business. By such a representation the notion of the creation is made easy to every mind; and common people seeing it so distinctly portrayed, can form some distinct conceptions concerning it, and read or hear the account of it with interest.

"If we would form a clear and distinct notion of this whole description of the creation, we must conceive of six separate pictures, in which this

\* Knapp's Theology, Vol. i. p. 364.

‡ De Luc's Letters, p. 95.

† De Luc's Letters, p. 101.

§ Vol. i. p. 41.

great work is represented in each successive stage of its progress towards completion. And as the performance of the painter, though it must have natural truth as its foundation, must not be considered or judged of, as a delineation of mathematical or scientific accuracy; so neither must this pictorial representation of the creation be regarded as literally and exactly true."

"The hypothesis of modern naturalists respecting the *material* of our globe, can neither be confirmed nor refuted from the writings of Moses. Which of all those which have been suggested is true, whether that of Whiston, who supposes the earth to be formed from a comet; that of Leibnitz, who makes it a sun burnt out; that of Buffon, according to whom all the heavenly bodies are fragments, broken off from the body of the sun by the concussion of a comet; or that of Wideburg, who supposes the earth to have been originally a *spot on the sun*; must be determined on other grounds than the testimony of Moses.

"All these learned speculations and inquiries respecting the material of the earth, &c. lie beyond the object and sphere of Moses. And any of these hypotheses of the naturalist may be adopted or rejected, the Mosaic geogony notwithstanding\*."

Thus far Dr. Knapp seems to yield to the geologist all he asks for in the interpretation of the sacred record: for he asks only that time may be allowed, previous to the creation of man, for the changes which he finds to have taken place among the rocks: and since Dr. Knapp abandons the idea that the heavens and the earth with all their host were actually created in the space of six literal days, we see not why, according to this interpretation, the real time employed in the work may not be extended to millions of years, as well as to one thousand years, or to one year. It is obvious, however, that Dr. Knapp had no idea of only a moderate extension of the demiurgic period beyond the date usually assigned for the commencement of the universe: for he says that "from this history of the creation, it follows, that our globe, and the race of men that now dwell upon it, is about six thousand years old. I say *about* six thousand years. For Moses does not give us an exact chronology, &c.†" Dr. Knapp does not seem to be aware of the vast periods of time which modern geology shows to have been requisite for the formation of the present crust of our globe: for he quotes only the opinions of some who flourished during the last generation, and who thought that perhaps a thousand years added to the date of man's creation would be sufficient for this process; and he quotes some distinguished names, Linnæus, Haller, and De Luc, who judged even this extension of the demiurgic period unnecessary. But had he been acquainted with the present state of geological science, we see not why his theory of interpretation would not have allowed him to extend this period indefinitely, after abandoning the strictly literal interpretation. And the more we reflect upon his views, the more inclined are we to regard them as one of the best modes that have been proposed for reconciling apparent discrepancies; and we earnestly recommend them to the serious consideration of every friend of revelation who is a geologist. They are certainly far more satisfactory than the theory that understands the demiurgic days as periods of indefinite length; and even perhaps than the remaining ones, which we have to state.

The arguments in favor of interpreting the word עֶרְבַּיִם in Genesis as a period of indefinite length are the following.

1. This word is often used in Scripture to signify a period of indefinite length. Says Christ, *So also shall the Son of Man be in his day—Your*

\* Knapp's Lectures on Christian Theology, Vol. i. pp. 355, 356, and 360.

† Theology, Vol. i. p. 357.

father Abraham rejoiced to see my day. Luke 17 : 24. John 8 : 56. Says Job, chap. 14 : 6. *Till he shall accomplish as an hireling his day.* Says Ezekiel, chap. 21 : 25. *And thou profane wicked prince of Israel, whose day is come, &c.* The Psalmist also speaks of the *day of calamity*, and the *day of trouble*. All these cases, however, are synecdoches ; and the figure cannot be mistaken by the most common observer. But in Gen. 2 : 4, the case is much stronger and more to the point : *These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.* Had no other account but this been left us of the time employed in the work of creation, would not the natural inference be, that a single day of 24 hours was all that was occupied ? And would not the proposal to give the word in this place the meaning which we now know to be the true one, have been regarded as forced and unnatural, quite as much as it now seems to affix the like meaning to the six days of the first chapter ?

In the plural this word is still more indefinite in respect to the time which it designates. Very often, because time is made up of days, ימים signifies time in general : as in Gen. 8 : 22 : *while the earth remaineth* ימים. Sometimes it denotes a whole year : Gen. 4 : 3, where מִקֵּץ יָמִים (literally, *at the end of the days*,) means a year ; see also Levit. 52 : 29, where we have שְׁנַת יָמִים *annus dierum*. In the same manner מִקֵּץ שְׁנָתִים יָמִים (literally *anni dierum, years of days*,) signifies two whole years. Gen. 41 : 1. See also Jer. 28 : 3, 11. On the same principles יָמִים יָדֵשׁ (Genesis 29 : 14) signifies a month : and יָרַח יָמִים (Deut. 21 : 13) denotes the same period.

The meaning of day in all languages corresponds almost exactly with its signification in the Hebrew ; so that we can judge from the *usus loquendi* among us, whether the term in Genesis will admit of the interpretation under consideration. In the plural, indeed, the word seems to have been applied among the Hebrews in a more anomalous manner than among more modern and civilized nations, whose better acquaintance with astronomy enables them to describe particular periods of time with greater accuracy. But this fact can have only a slight bearing upon the meaning of day in the first chapter of Genesis ; because the plural is not there used. It merely shows that the word has a wide range of meaning, and therefore it affords a presumption in favor of the interpretation under examination.

2. The first three days of creation cannot have been ordinary days, because the sun, moon and stars were not created till the fourth period : or at any rate, they were not appointed till the fourth day *to divide the day from the night, or between the day and the night*. Some different measure, then, must have been adopted by the sacred writer, by which the length of a day might be determined, from that now employed. And if we once admit that one of these demiurgic days was either more or less than 24 hours, there is no objection to assigning to them a length as great as geology demands. Even if we admit that the sun and moon were created on the first day, yet the appointment they receive on the fourth *to be for signs and for seasons, and for days and years*, implies some remarkable change in the earth's relation to them ; and we can hardly conceive of any important change of this sort which would not affect the length of day and night. Or if we suppose that the sun and moon, as the language of our common translation implies, were not called into existence till the fourth day, and admit that previously the earth had a revolution on its axis, producing day and night by means of the light that was created on the first day, yet how improbable that the rotatory motion would be of the same duration before as after the creation of the sun ? And if it can be shown or rendered probable that the first three days were not precisely 24 hours

long, we get rid of the grand exegetical objection to understanding all of the days as long and indefinite periods.

3. The seventh day has been a long period. God's resting on the seventh day consisted in a mere cessation from the work of creation. Now unless there be evidence that he has resumed that work since that time, and few will admit this,—his rest, that is, the seventh day, still continues: and we have no evidence that it will terminate till the period when he will create a new heaven and a new earth. The seventh day, therefore, extends from the creation of the world to its final destruction. Hence no reason can be urged why we should not allow a period equally long for each of the previous six days.

4. This interpretation is no more at variance with the plain literal meaning of scriptural language, than that which in a variety of places is universally admitted, in order to reconcile the Bible with the principles of astronomy. It ought not to be forgotten, that it is not much over 200 years since Galileo was compelled on his knees before the Cardinal Inquisitors to "abjure, curse, and detest" the opinion that the sun was immovably fixed in the centre of the system, and that the earth was neither in the centre nor immovable; because those opinions were then regarded as false and absurd in philosophy, and "expressly contrary to holy Scripture." When men in those days read in the Bible of the sun's rising and setting, and other apparent motions of the heavenly bodies, and they had not been taught by astronomy that their true motions were different, how could they avoid the conclusion that Galileo's opinion was "expressly contrary to Holy Scripture?" But who doubts now that the sacred writers speak according to apparent and optical, and not according to real, or physical truth? If then the undeniable principles of geology demand that the term day in Genesis should be understood as indicating a long indefinite period, why should we refuse that to geology which has been granted to astronomy?

5. This theory of interpretation coincides in a remarkable manner with the cosmogonies of many heathen nations. In the Institutes of Menu, we find an account of the day and night of Brahma, in connection with the essence of his creative energy. "Learn now," says he, "the duration of a day and night of Brahma, and of the several ages, &c."—"Sages have given the name of Crita to an age containing 4000 years of the gods: the twilight preceding it consists of as many hundreds, and the twilight following it, of the same numbers, &c." And by reckoning a thousand such divine ages, a day of Brahma may be known: his night has also an equal duration. "At the close of his night, having long reposed, he awakes, and awaking exerts intellect"—Intellect called into action by his will to create worlds, performs again the work of creation\*."

According to Suidas, the ancient Etruscans had a history of very early date, in which the work of creation was described as accomplished in six periods of 1000 years each. During the first chiliad, or millennium, the heavens and earth were created: during the second, the visible firmament: during the third, the waters of the ocean, and those contained in the earth: during the fourth, the great luminaries of heaven: during the fifth, the vegetables and all kinds of animals; and during the sixth and last, man. A similar opinion prevailed among the Persians.

It is very clear that the Hindu, Etruscan, and Mosaic cosmogonies, were derived from the same original source. There is too much common to them to permit the belief that each of them had an independent origin. How happens it, then, that the idea of long periods, instead of literal days, is so thoroughly incorporated into the two former? Can we avoid the pre-

\* Philosophical Magazine, Vol. 47, p. 114.

sumption that the demiurgic periods were thus originally understood, and that they are thus to be interpreted in the Mosaic account ?

6. Finally, this theory of interpretation develops a striking coincidence between the records of Moses and of geology. Baron Cuvier asserts, "that the cosmogony of Moses assigns to the epochs of creation precisely the same order as that which has been deduced from geological considerations:" and Professor Jameson has endeavored to draw out this coincidence in detail. The two records agree in representing the present continents of our globe as having been for a long period submerged beneath the ocean; and that the globe for a long time did not contain any inhabitants. This happened during the first and second days. During the third the mountains were elevated, and the cryptogamous plants first, and afterwards the dicotyledonous, are described by Moses as created: and their position in the fossiliferous strata, is in correspondence with this statement. Passing by the fourth day, in which the sun, moon and stars were created, or their present relative situation and offices fixed, the first creation of the fifth day was the inhabitants of the waters; the second flying things; and the third great reptiles (עוֹשֵׂי תַרְמִיז תָּא כִּי תִרְאֶה תָּא מֵגָלָא, great whales, Sept.) and we find accordingly that fossil birds are found along with fishes and other marine animals; while a most remarkable tribe of enormous lizards appear to have lived at nearly the same period. In the first part of the sixth day, the mammalia were created, and man last of all: and we find the remains of quadrupeds only in some of the highest of the tertiary beds, in diluvium, and alluvium; while man has been scarcely found even as low as diluvium; all in perfect correspondence with the sacred record\*.

Now if we suppose the six periods of creation to have been only ordinary days, it is not possible to see why the remains of those created on the sixth day should not be found mixed with those that were produced on the third; since there could have been a difference only of 72 hours in their ages. But if each of these days was a long period, we can conceive how vast numbers of those first created must have died and been enveloped in a stony bed, before the others existed. How strong the presumption, then, that long periods must have been intended by the demiurgic day of Moses!

Not many distinguished commentators on the Bible have undertaken formally to defend the interpretation of the Mosaic days which we have been illustrating. We have, however, mentioned several well known authors, whose views essentially coincide with it. But several of these could lay no strong claim to external acquaintance with philology. De Luc, for instance, ignorant of the Hebrew, resorted to Professor Michaelis; who "assured him that he was entirely authorised to adopt that interpretation, which the professor even strengthened by new arguments†."

Among other German writers of note who have advanced opinions favorable to this interpretation, may be mentioned Hahn. In his theology he thus expresses himself. "Our mind can neither comprehend nor approve the thought, that the Universe in its perfect state was produced at once from nothing. Hence the statement of the Holy Bible corresponds as well to the laws of thought, as to the nature of finite things generally. For it relates, that first the *material* of the whole (Gen. 1: 1.) was made, and then from it was produced one thing after another as well pleasing to the Divine Architect: (v. 2.) and thus the world first received its completion in *six divisions of time*, which the Scriptures *symbolically* denominate *days*‡."

The notoriously sceptical writer, Bretschneider, thus summarily disposes of the geological difficulties. "Whether by the days of creation are

\* Bakewell's Geology, p. 450, New Haven, 1833. Second American Edition.

† De Luc's Letters by De la Fitte, p. 66

‡ Christl. Glaub. S. 266.

to be understood literal days, that is, the times of the earth's revolution upon its own axis, or whether large periods (as  $\text{D}^{\text{v}}$  frequently indicates in the prophets), or whether these should be considered as merely the arbitrary costume by which Moses wished to make comprehensible the series of creations, may be left undecided. The objection, however, that the earth must be much more than 6000 years old, as the reckoning in Genesis would intimate, does not concern the history of creation, but the Mosaic chronology. *But inasmuch as this does not belong to religion, it may be fallible, as it is, indeed.* In regard to the time when the different formations were produced, we know nothing; and they may have been 100,000 years in progress. As little do we know how long the condition of the earth described in Gen. 1: 2, and the condition of the other planets may have continued; nor with what changes it may have been accompanied. On account of this last circumstance, it will always remain difficult and superfluous to attempt to explain on physical principles the formations described by Moses\*."

We have met with no writer who has gone into a more labored defence of this interpretation on philological as well as philosophical principles, than Hensler. His loose and sceptical views as to the Mosaic history, which form the basis of his whole argument, ought to be first described; and we shall let him do it in his own language.

"He who maintains that the *essential* of the relation, the knowledge of the facts themselves, and the order in which they followed each other, is a divine revelation, must not, therefore, derive the *non-essential* also from God. The non-essential was left to the choice and selection of the *old writer* (Moses). From him originated not only the expressions, but also the *division* of the work into *periods*. This division served to render the matter palpable to the senses, and presented it in such a form that it could be easily remembered. It is difficult to say why the precise number six was chosen. The choice of this number may have been entirely accidental; so that the writer might as well have chosen a smaller or a greater number. He had selected a smaller number of periods, say four, he would then have been compelled to crowd more events into each one. There may, however have been a distinct design why this number was chosen. Most recent writers assume this: Yet they do not use it to explain the essence of the relations before us, as being an invention of the writer. The events may, indeed, have been divided by him arbitrarily into six portions; and yet the events themselves may have followed one another in the order designated. In the one case he may have been an inventor, and in the other a mere narrator."

To one who takes such a view as this of the Mosaic history, it must seem a matter of small importance whether that history be reconcilable with geology or not. But those who believe in the inspiration of every part of the Bible, may like to see by what reasoning Hensler sustains his interpretation of the Mosaic days. We can give only a few samples of it.

"In six periods of time (not *days*, observe,) the creation was completed. The earth was at a certain time empty and void: it was nothing but rough matter unarranged and in dead peace: Then darkness was upon the deep: the earth was universally covered with water, upon which deep darkness still rested. Then the power of God moved upon the face of the waters: (from the original energy proceeded a power which was gradually to arrange, form and animate all things;) and God said, Let there be light, and there was light. Now there was a distinction between light and darkness: the former was day, the latter night. Here ends the first stadium of the great course. God now caused a firmament to be made, by means of which the waters under it, which covered the earth far

\* Dogmatik, Bt. 539—542

and wide, were separated from the waters above the firmament. Hitherto in the universal darkness the twofold waters were not distinguishable: all was *one* flood of waters: Now, as it became more light, the separation of the two waters from each other was first seen. A firmament—the heaven—which vaulted itself over the earth as a hemisphere, made the separation. The upper waters which contained the exhaustless treasures of rain, lay, according to the optical appearance, upon this vault, and rested upon it. The waters of the earth are deep under the vault. These are the things which the second period brought with it. Now a change which concerns the earth alone. The water, which had hitherto covered the earth far around, accumulates in certain places, and collects itself together, so as to produce the sea and the firm land. So when the land is free from the water, a multitude of things grow up. This was the third series of events, &c.”

“ It is worthy of the Godhead to suppose, that the formation of the earth here described, and of the animals that inhabited it, were produced by the same process, which being communicated to the earth from the original Power, now operate continually; that they were produced according to similar laws as those which still uphold and continue them. And this assumption is not contradicted by antiquity or the oldest records (the Bible). It is true, indeed, that in certain places they speak of God as if he had produced them by his immediate power; but this is nothing more than the use of language in those times, when they were accustomed to refer all things immediately to God. But more than this: the writer evidently indicates that he does not intend to deny to natural powers their part in the new formation and regulation of the earth. It is several times said, God willed that something should be so, and it was so: several times it is said that God found what was made good; that is, it was so made as God wished to have it. A writer could not have used this form of expression, if he had thought of every advance of the work of creation as flowing immediately from the Divine Omnipotence.

“ Gen. 1: 5, 8, 13, 19, 23, 31. 2: 2. The writer could not have believed that the creation beginning in the evening was brought to perfection after 144 hours: We cannot speak of a creation perfected in six days. He certainly designs to ascribe to the great series of events a longer continuance. He describes all as advancing generally; he represents, as has already been remarked, the powers of nature as regularly developing their activity; (and this developement does not gradually take place by springs or leaps.) But he who does this certainly cannot design to say that all this great and wonderful creation was brought to a perfect state in six times 24 hours. He, as every one of us now does, adopted periods of an indefinite length.

“ The only question now before us is, does he speak definitely and expressly of such periods, or does he merely presuppose them in his revelation?”

“ Many learned men have adopted the first view; and have translated  $\text{וַיְהִי עֶרְבַּיִם}$ , v. 5, 8, 13, &c. directly, *period*. This view has much in its favor. It is very certain that  $\text{וַיְהִי עֶרְבַּיִם}$  may signify *time, period*. The Hebrews, even in the later books, when the language was much more cultivated, had no other word to express period: (for  $\text{יָמִים}$  expresses an entirely different idea.) Isa. 63: 4, and a hundred other places furnish the proof of this. According to the usage of the language, therefore,  $\text{וַיְהִי עֶרְבַּיִם}$  may here signify a period of indefinite length.”

May not the following conjecture correctly represent his aim? (Moses' aim.)

By the first and second  $\text{וַיְהִי עֶרְבַּיִם}$  &c. if this does in all cases mean 24 hours, he understood the *chief day* of each one of the divisions of creation: (so

that he, therefore, assumed real periods.) In each one of the six divisions, he names not only the determination of God that a work should be effected, and the progress of this work, but also the perfecting of the same; for which purpose he uses the formula, *and it was so*, וַיִּהְיֶה כֵן; and he saw that it was good, וַיֵּרָא כִּי טוֹב. The day which solemnizes the perfecting this work, is with him, and rightly too, the chief day of the whole period. From the infinite number of days of which each one of the six periods may have consisted, he notices this one only, the closing day. With the notice of the perfecting of each division, the naming of the last day may always be placed in connection. In v. 4, 5, for example, the language may very properly be thus understood: When God saw that the light which he had separated from the darkness was good: i. e. acting according to his design and in a finished state, (he named the light day and the darkness night) the evening and the morning were the first day; (that is, the last day in the sense of the first division.) So also v. 7, 8. Thus was it with the firmament, which God called heaven: now the evening and the morning were the second day. So likewise v. 21, 22, it is related of a part of the beasts, that as they were all created, God found this part good, and also communicated to them the power of propagating themselves: then the fifth day appeared. As to the 3rd, 4th, and 5th days, this is still more evident.

“After the sixth chief day, the day which closed the last period, followed immediately a seventh for the commencing day of the period now following, &c.”

It will be perceived that Hensler, in the latter part of the preceding remarks, has advanced an interpretation of the Mosaic days so different from all others, that it might properly be set down as a distinct method of reconciling geology with revelation. But as it is in fact merely another mode of proving the periods of creation to have been of indefinite length, we thought it might be conveniently noticed under this head. We have met with no other philologist who has given such a meaning to יום except Granville Penn. This writer, in attempting to prove that the demiurgic periods are common days, undertakes to show that יום in Gen. 2 : 4. means the seventh natural day from the commencement of creation, or the first day of God's cessation from the work of creation, and not the whole of the six demiurgic days, as urged by Faber and other writers\*. Had Mr. Penn thought of the use which Hensler has made of this method of interpretation, he would probably have been very slow to adopt it.

But it is not merely semi-infidel German commentators who have defended the extension of the Mosaic days into indefinite periods of duration. In giving the history of this interpretation we have already mentioned several names that will have more weight with Christians than those of the ablest German neologists; and we will here add a few more. We give first the opinion of Rev. Samuel Lee, the present distinguished Professor of Hebrew in the University of Cambridge, England.

“Such a sense” (an indefinite and metaphorical sense of יום) says he, “is fairly to be collected from Numb. 28 : 26,—*the day of first fruits*. We have in Buxtorf's great Lexicon” יום יום *dies: late sumptum est Tempus, et synecdochice Annus.*” This the example will bear out. The compilers of the *Seven Seas*† state that “*Roz*‡ is used in the sense of *Rozgar* (time), which is an appellation intimating opportunity (i. e. *καρπός*,) as they say, this is the time (season, &c.) of such an one. In this case, therefore, it is indefinite. It is added, that the word is used in the sense of יום, which is expressed also by *nihar* in Arabic§.”

\* Comparative Estimate, Vol. i. p. 293. Second Edition, London, 1825.

† *Haft Kulzum*, a valuable Persian Lexicon.

‡ The Persian of יום or day.

§ De Luc's Letters, p. 103.

Professor Wait of the same University has also given a full and able vindication of this sense of the Mosaic days. But we have room only to quote a few passages.

"I have now," says he, "aimed at the main question. If in other instances יום has this figurative sense, and if geology and philosophy in general oppose the idea, that the process of the creation was completed in six natural days, are we, when observing the fuller sense of the word in passages not to be disputed, authorized in confirming the size יום of the cosmogony to six natural days?"

"Now, as Glausius and others have shown, that where human properties and periods of time are predicated of the Divine Being, the language is necessarily anthropopathetical: connecting the Jewish opinion cited by Schoettgen, (that each יום occupied 1000 years,) with St. Peter's assertion in Epist. 2, chap. 3: 8, we may without violence suppose, that יום was simply a term expressive of each period of the creation, without actually defining the period of its continuance." "If so, the six יום were indefinite epochs. In corroboration of this, the first chapter of Genesis details the six יום, during which the process advanced to its perfection; but in the second, at verse 4, we read of the creation of the heavens and of the earth in the day, or at the period (ביום) when the Lord God made them: therefore these six יום must be comprised in the individual יום, and the term must imply an indefinite period\*." "When we consider the stupendous work of the creation, it is consentaneous to sound criticism to presume, that if instances occur, in which יום is invested with a wider signification than that of the ordinary day, in which it expresses periods of time not defined by the passage, it must *a fortiori*, have possessed this more ample and enlarged sense in the first chapter of Genesis." "From which collective reasons I have no hesitation in believing, that יום in the first chapter of Genesis referred to a period consisting of a length not to be determined†."

This interpretation was also defended with much acuteness a few years ago by J. C. Prichard, Esq., well known as an able philologist and naturalist‡. Professor Jameson likewise has maintained this ground with no small ability§, and in our own country it has been ably defended by Professor Silliman||.

[To be concluded in our next.]

## VII.—Further Advantages of the Romanizing System.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

I am happy to notice, that the Roman Character, as applied to the Indian languages, is yet making steady progress; and that the publication of volume after volume, from different presses, satisfactorily evidences the gradual extension of its circle of influence and usefulness.

I have lately read with much pleasure a letter from the Rev. B. Schmid, of the Nilgiri Hills, addressed to one who fully admitted the importance of using *one* character only, but had

\* De Luc's Letters, p. 109.

† De Luc's Letters, p. 111.

‡ Philosophical Magazine, Vol. xlvi. p. 285. Vol. xlviij. pp. 110, 258 and 431. Vol. xlviij. p. 111.

§ Edinburgh New Philosophical Journal, 1832.

|| Bakewell's Geology, 2nd American Edition, p. 439.

advocated the introduction of the Nāgari character, as preferable to the Roman, for general adoption in *India*. It appears to me to contain some very satisfactory reasons for the union of all friends of education, literature, and religion in a determined effort for the rapid introduction of the Romanized system into *India*, and all other parts of the world; and, as the writer properly states, that these arguments may be considered in some degree supplementary to those which have been urged by Mr. (now Dr.) Duff and his associates, and which you originally published in your pages, I doubt not you will readily insert them. They are as follows:—

1. It cannot be denied that it would prove highly important for the diffusion of knowledge, and for the spread of the gospel, if, not only amongst the Hindus, but also amongst all nations of the earth, one suitable set of characters were introduced; particularly for literary compositions, such as historical, philological, biblical, critical, geographical, &c.

As little will it be denied that if (e. g.) the Germans agreed to discontinue their Gothic (or, as they themselves call them, their monks') characters, and adopted an alphabet, the pronunciation of which was easily and perfectly understood by the English, many more individuals of that nation would feel encouraged to study this language. Under this impression, and for other similar reasons, a treatise in German is now actually preparing, to represent to that nation the advantages which would arise from their adopting (much more generally than it is done now,) the Roman characters, and to add the diacritical marks fixed upon by our Calcutta friends, with a few necessary modifications, so that the English and other nations may not only be able to read their works without difficulty, but also to pronounce each word correctly at first sight. It is hoped that such an appeal may not prove quite in vain. Some of your readers will perhaps smile at these "castles in the air;" but *he who attempts nothing, will perform nothing!* Facilities for learning this Roman alphabet exist more or less throughout the habitable globe; and, even in *India*, if the schools where the English alphabet, and where the Devanāgarī letters, are taught with energy and success, could be numbered up, I should think the English schools would be found to preponderate, both in quantity and quality, even now: and what may be expected a few years hence, as British charity and British influence increase with every year? Whether all other alphabets shall *disappear* from the earth before the Roman, is a very different question, with which I have nothing to do. It will be decided by the lapse of 50 or 100 years, much more satisfactorily than by any discussion.

2. None denies that a more general spread of a *more competent* knowledge of the English language than hitherto, would be a great blessing for *India*; neither is it denied, that the printing of useful books in Hindu languages with Roman characters, would greatly encourage and facilitate a more general and successful study of this language. Why, then, should we not throw all our influence and exertion into the scale of the romanizing system?

3. The four Hindu dialects of Southern *India* are so nearly related to each other, that, if one knows *one* of them well, he can soon understand the other dialects too, and read the *good* books which may have been printed in any one of them. I know a Canarese man, who was so pleased

with some Támál tracts which were read to him, that he began to learn the Támál characters, in order to study those books for himself, as he has an active and inquisitive mind; but having little leisure, he was forced, by the difficulty of learning a new set of characters, to relinquish his Támál studies again. And there are doubtless many such persons in public employments, who would gladly read Christian books written in a cognate dialect not existing in his own; but want of leisure prevents them from learning the alphabet. As so many of them know the English, but not the Devanágari, the more general introduction of the romanizing system would be a powerful means of making good books written in one dialect, the common property of individuals of the other dialects too, and sound knowledge would be rapidly diffused in the Indian community. The case is the same with the numerous energetic and respectable public servants of the Muhammadan creed:—they would never be prevailed upon to learn the Devanágari alphabet, in addition to the Persian; but *English* they know already, and would gladly read romanized books written in that Hindu dialect with which they are conversant, as well as romanized Christian or scientific books written in the Hindustáni. *Muhammadans come to my house for Romanized Hindustáni books, which I lately received from Bengal.* To obtain the important ends mentioned in this and the preceding paragraphs, a periodical will probably be soon commenced, containing selections of the best English pieces of a religious and scientific nature, with a translation on the opposite column, in one of the Indian dialects *romanized*.

4. Many pious ladies and gentlemen take a lively interest in schools, particularly in female schools. Many pious ladies would gladly learn one and another of the Hindu languages, in order themselves to examine the pupils in their books, and talk with them on religion, *if the school books were but printed in Roman characters.* I know of an excellent lady, of sterling piety, who had resolved to learn one of the Hindu dialects, in order to be useful in schools; but when the sheet of pages with the formidable army of letters, with the different horns and spears on and over their heads, and the various kinds of daggers and tails on their sides and below their bodies, (misnomered "*flowers*," p'húlas,) was unfolded before her, she got so completely frightened, that she gave up the attempt at once, and would not even look again at the letters when a friend wished to explain to her, that the difficulty lay rather in the appearance than in the reality. I myself, who began some time ago to learn a new Hindu dialect, have been obliged, after months of attentive study, to look again and again at the table of the compound consonants, in order to make out the meaning of the embryos of letters annexed to the body of the principal consonant. The romanizing system would have saved me much precious time. A friend of mine had the habit of writing his Támál sermons in the Támál character—but when he changed his plan and adopted the romanizing system, he found immediately that he could finish his task in a much shorter time than before. And saving of time is of much greater importance than saving of money and pages in *printing Devanágari*\*. I have lately become acquainted with a gentleman who was about publishing a little book of easy English sentences, with literal and idiomatic interlinear versions, in a Hindu dialect, in order to facilitate to Europeans the study of that dialect, and chose the English letters for the Hindu dialect, although unacquainted with Sir W. Jones' system, and with the romanizing endeavours of our Calcutta friends. On my showing him the work under review, he adopted the Calcutta scheme in most particulars.

\* It will be seen hereafter, that even in *printing* the Roman character has a decided advantage.—A ROMAN.

Suffice it to add only one consideration more, which appears to me to be of great importance; viz. If in all our Indian female schools the Roman characters were introduced, the girls would be able to read only such books which we thought useful, and resolved to romanize for them; and they would thereby be most effectually prevented from reading those horribly polluting and immoral Hindu stories, which could not but fall into their hands, if conversant with a Hindu alphabet: and this, again, would probably remove the prejudices which many heathens entertain against our female schools, which, in their apprehension, assimilate their daughter to the dancing girls. And, if thus the number of those who can read only the Roman character is so much increased, doubtless ladies and gentlemen will not be wanting, who, stirred up by Mr. Trevelyan's noble example, will furnish their pupils, by their own private means, with romanized parts of the Bible, and with other romanized good books, and a Hindu generation would arise comparatively free from the pollutions of heathen books.

On conversing lately with a gentleman, whose attention has been long directed to the subject, and who has had much experience in printing, he expressed his opinion, that there was another great advantage of the Roman system, which, although casually mentioned, had not received that marked notice from its friends to which it was entitled; he referred to the *economy* of the plan in printing. As an instance of this, he mentioned the excellent Dictionary of the English, Hindustání and Bengálí languages, of which the first part has been recently published by Mr. P. S. D'Rozario. Of this work it is said by the Editors of the "Friend of India," that "it is printed in a neat and clear, though small type, *quite legible to all men under forty-five without glasses*; and the charge for the work is very low." Now it is a fact, that had the Hindustání or Urdú words been printed in the Nágari or Arabic character, they must, in the smallest type yet cast, have occupied more than *double* the space they now do in this legible Roman type; and had they been printed in the Persian character, (which alone is *universally* read by those who speak the language,) and for this purpose had the smallest sized type ever cast in Europe or Asia been adopted, the work must have occupied *three times* the number of pages. My friend has kindly offered to get prepared some comparative estimates, with specimens, in proof of his vast superiority of the Roman alphabet, should you wish it for insertion in your widely read periodical. I feel persuaded that on this point they will convince the most incredulous\*.

If any one imagines that the native types may in time be gradually reduced in size, so as to occupy less space, it may be replied that, in the Nágari type referred to, the compound letters are already so small as to be indistinct; and that if ever the size

\* We shall be very happy to publish such a paper, affording data, as it must do, for the practical solution of a question of so much importance in the education of India.—ED.

should be reduced, the friend of the Romanizing system has no less than *four* sizes, (called technically Nonpareil, Ruby, Pearl, and Diamond,) smaller than the type used by Mr. D'Rozario, already prepared to his hands, and in constant use in books of all kinds, on which he can fall back to maintain the decided superiority of the Roman character.

Judge for yourselves, then, Mr. Editors, what an amazing saving of paper and other materials for books will be effected by the adoption of a character so infinitely superior to the native ones now in use, when the former is applied to the education of the youth of a city—a province—a country; to the myriads of Calcutta—of Bengal—of Hindustán: and then decide, whether the introduction of the system is not well worth the public aid of Government, as well as the strenuous support of individual friends of education.

For myself, Gentlemen, I say with Mr. Schmid, "Up, then, Christian friends, in the three Presidencies; let us soon come to an agreement to leave the Devanágari to the Bráhmans; let us make one great effort to give to our numerous pupils the Roman character, the key to Christian knowledge and to European science, as well as to the numerous influential and intelligent adults, who know English already, an abundance of solid books *romanized*, to feed their souls, and to rouse them to mental activity, and the search after sanctifying truth."

A ROMAN.

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## Poetry,

*For the Calcutta Christian Observer.*

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### TO RELIGION.

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" Her ways are ways of pleasantness, and all her paths are peace."

SWEET child of Heaven! celestial maid!  
 I hail thee, and invoke thine aid;  
 Touch but this weak and trembling lyre,  
 And it will kindle with such fire  
 That should it ne'er again be strung,  
 'Twill yet be joy that *once* it sung!

Not often hath the voice of song  
 Been raised to vindicate thy wrong;  
 Not often Genius deigns to bend  
 To thee,—his best, his truest friend,  
 Boasting with false and daring pride,  
 That blinded REASON is his guide!

Some few indeed, some happy few,  
 Have felt thy balm, and own'd it too ;  
 Have felt how poor the voice of fame,  
 A valueless and empty name !  
 And own'd, in strains of sweetest glow,  
 Thy sov'reign power to soothe our woe.

Ah ! what were LIFE without thine aid ?  
 Fair child of God ! celestial maid !  
 What but one short and cheerless day,  
 Marked out by ruin and decay,—  
 A land of darkness, and of gloom,  
 Where flowers that last shall never bloom !

And what were DEATH's last awful hour,  
 Unaided by thy soothing power ?  
 Where could the soul for comfort cling,  
 A portionless deserted thing ?—  
 The wretched spirit *dares* not think,  
 Or look beyond the fearful brink !

Yet, let it look beyond, and see,  
 Without thee—what ETERNITY ?  
 A cloud without *one* ray of light,  
 One dark interminable night,  
 Without one hope or lessening care,  
 To cheer that winter of despair !

But what is LIFE, when thou art near ?  
 Yields it not then some solace here ?  
 O yes ! thou art the pilgrim's stay,  
 Smoothing the roughness of his way ;  
 From all his ills a sure retreat ;  
 For every wound a balsam meet.

And with thee is not DEATH a gain ?  
 It is a thing of joy, not pain,  
 Which ends the sad, the dreary strife,  
 The warfare of this mortal life,  
 And mounts the soul on eagle's wing,  
 Till ransomed dust shall rise and sing.

With thee that word ETERNITY,  
 Spreads light and glory o'er the sky !  
 They who on earth have loved thee well,  
 They who have washed their robes can tell.  
 Such lofty thoughts *we* fail to trace,  
 Till we ourselves see face to face.

Fair child of Heaven ! to thee 'tis given  
 To guide our paths from earth to Heaven ;  
 My wayward footsteps do thou guide,  
 Let me not wander from thy side  
 Until I reach that happy rest,  
 Their happy home whom thou hast blest.

## REVIEW.

*Christianity and Hinduism Contrasted ; or a Comparative View of the Evidence by which the respective claims to Divine Authority of the Bible and Hindu Shástras are supported. By G. Mundy. Second Edition, enlarged. In two volumes. Serampore, 1834.*

Every traveller perceives, or supposes he perceives, new beauties in scenes which have been oft visited, and as oft pourtrayed by the most graphic pens. Each one considers it his duty to convey to others his impressions, as he gazes upon the rich varieties which nature and art in the new and old world present to his observant mind. There is wisdom in the arrangement. Every age has its modes of thinking, and of expressing its theme. For, however much we may be disposed to admire the ponderous tomes of past days, and to bow with reverence to the masculine talent which they display, we prefer to read the same subject written in the spirit of our own age, in our more refined idiom and improved language. In fact, every age must and will have its own heroes, philanthropists, and authors. Every generation admires the genius of the past ; but it is an admiration mixed with a jealous emulation, to outstrip those who *have* contended for the goal of fame—but now rest from their labors. Every Englishman praises the vivid genius of Spenser, but how few peruse his stirring lines compared with Byron's lighter labors ! Milton's prose works are the theme of every advocate of liberty ; but how much more eagerly are the fleeting pamphlets of the day read than his poetic prose : nor is the judicious Hooker's masculine Vindication praised less than those by many, who would prefer to peruse the bitter and stimulating aliment which modern controversy provides ; proving the truth of the wise man's saying, that " a living dog is better than a dead lion." We must not, however, indulge further in this reverie. We were drawn into it by some such question as this presenting itself to our mind, What need can there be for a new work on the Evidences of Christianity, when our shelves are crowded with treatises of all kinds and degrees of talent and piety ? When we thought of such names as Butler, Beattie, Paley, JENYNS, Wilson, and a host of champions, we were ready to ask, What need of more ? We had our answer in the principles first laid down,—every age, country, and people need, and will have their own authors ; and though the works to which we have alluded are all excellent in their matter and arrangement, it must be remembered that they are addressed to Europeans, and opposed to the infidel science

and feeling of professedly Christian lands. To make them intelligible and useful to idolators and Musalmáns, they must be pruned, and accompanied with cumbrous notes, which to an active mind, would be more toilsome than the composition of an original treatise. We hail, therefore, with sincere pleasure the first effort made to provide for the Hindu youth a concise and striking outline of the evidences of our faith. Nor are we the less pleased with the mode which Mr. Mundy has adopted,—that of contrast, as being the most likely to arrest and convince such a people as those amongst whom we labor. We have spoken of this as the first effort; for we hope that it is but the harbinger of other similar works, either from the pen of our esteemed friend or some other competent individual. In the execution of his work, Mr. M. has displayed considerable acquaintance with the best authors. He has interspersed his treatise with well timed extracts from writers on the Hindu religion, and infused into it the fruits of an extensive experience and genuine piety.

Having said thus much in commendation, we will offer one or two remarks, not of censure, nor even advice; but as suggestions, either to the esteemed author, or any author who may follow in his steps. We think that any work written in the English language, and addressed to the native youth in their present infant acquaintance with that language, should be marked by the most extreme simplicity of language; the sentences should be short and terse, and the style somewhat florid and arresting; otherwise we fear that many will take up the work, and lay it down without a careful and diligent perusal, which of course is essential to its success. This we infer from the indolence of the Hindu mind—which must be kept on the *qui vive* in speaking even (much more needful than in reading), or it will fall asleep. In this view we are confirmed by Mr. Mundy, who in his preface thinks that his book will be above the comprehension of the majority of young men who can at present peruse English works. Laboring under this feeling, we cannot but urge it upon Mr. M. to condense the matter of his two volumes into one, leaving out the parts which refer to the general question of evidence, and adopt to a certain extent the rules we have just referred: we think his work would then meet with a far more extensive sale and much more diligent perusal,—which is the great end that must be kept in view by every author. In the event of Mr. M.'s non-compliance, we trust that some individual equal to the task will be stirred to the work. If we might be allowed to suggest an outline of what we think would be a suitable and successful treatise, we should say, it might consist, as the present work does, of a contrast between the Hindu and inspired accounts of the creation—be-

tween the prophecies of Scripture and of the Shástras, with their fulfilment or otherwise—miracles similarly treated—contrast between the limited and anti-suitable nature of the Hindu faith to the wants of man, and of the adaptation of the Christian religion. These, with a few short and simple remarks, comprised in a small volume, we think calculated to be extensively useful. But we would have them simply in the words of the two books, the Bible and Shástras, accompanied by the briefest observations; keeping one point, and that alone, prominently in view,—not so much the superiority of Christianity over Hinduism, as that the Christian religion is the *only* saving and divine religion revealed to man. For this is the first and anxious question which will be asked by newly emancipated Hindus, Which is the one true faith? This is a moment when such a work is required: it may not appear to earn for the author an abiding fame, but it will confer a great good. Numbers of intelligent youth are now emerging from the darkness of idolatry;—many have unhappily fallen into the hands of men who are active in leading them from one error to a worse,—whose whole business it is to remove the restraints of their present faith, and leave their minds to revel in all their natural depravity and wildness. We have no means of counteracting their poison but through the medium of writings; and we think that the species of writing most likely to convince a newly emancipated mind, is the contrast of striking fact and fiction. If we may be allowed to imitate the children of this world in any thing, this is one. The most successful works of Infidelity and Rationalism are, not their elaborate and critical productions, but their brief and fascinating duodecimos. They appear to attempt to throw religion into the shade, by investing irreligion with all that is fascinating in language, style, ingenuity, thought, and illustration; while the writers on Christianity, with some few noble exceptions, have seemed to act upon the maxim of rendering the subject as repulsive as possible to “ears and eyes polite;” by the adoption of the quaintest satires, the meanest language, and most uninviting arrangement and illustration. We hope, however, that the day is not far distant when the finest ore,—the riches of literature, art, science, and nature,—shall be brought to confirm, without an exception, that faith, on the continuance and spread of which their existence depends—when the evidence of books shall be dispensed with, and every man shall become his own witness, and the universe not be disturbed by even the breath of infidelity. We have not room for the extracts we had marked, but cordially recommend the purchase of the work—the more so, as its profits will be devoted to a missionary purpose.

## Missionary and Religious Intelligence.

### ASIA.

#### I.—CALCUTTA BETHEL SOCIETY.

On Wednesday evening, June 29th, the 10th Annual Meeting of the above Society was held in the Union Chapel, Dhurrumtollah,—the Rev. T. Boaz in the chair. The meeting was respectably attended, and several interesting addresses were delivered by the several members, who moved and seconded the following resolutions:

Moved by Rev. W. Yates, seconded by Rev. J. Hæberlin,

I. That this meeting recognize with delight the prominent place which the conversion of seamen holds in the page of Prophecy, and that they desire to be humbled before the Great Head of the church, for the limited interest they have taken in a work so intimately connected with the spread of divine truth.

Moved by Rev. J. Campbell, seconded by Rev. A. F. Lacroix,

II. That this meeting has heard with pleasure of the efforts which the churches of Britain and America have made for the conversion of seamen, and not less for the success which, under the Divine blessing, has crowned their labors.

Moved by Rev. D. Ewart, seconded by Rev. T. Sandys,

III. That the following persons be appointed members of the Committee for the present year, and that thanks be offered to those who have aided the work during the past year.

#### COMMITTEE.

J. H. MACKAY, Esq. *Treasurer.*

Rev. T. BOAZ, *Secretary.*

Mr. D. CLARK,

Mr. J. MULLER,

Captain HOLMES,

Mr. J. RICHARDSON,

Mr. G. C. OWEN,

Mr. J. BISS,

Mr. WITTENBAKER,

AND

Mr. P. LINDEMAN,

G. ALEXANDER, Esq.

Ministers and Missionaries, members *ex-officio.*

*Office of the Society, Union Chapel House, Dhurrumtollah.*

#### 2.—BAPTISM OF HINDU YOUTHS, AT CALCUTTA.

During the last month, four interesting youths, who had received an English education in different Calcutta seminaries, have publicly professed the name of Christ in connection with the Church of England. Among them is Brajanáth Bos, whose case excited so much sympathy three years ago\*. Several other young men, we understand, are preparing to follow their example. Indeed, a conviction of the absurdity and falsehood of Hinduism, and a general impression in favour of Christianity is, we are happy to say, rapidly spreading among the body of educated youth in Calcutta. So far all is well—but we need more than this. To complete the work we need impressive convictions of personal guilt, humbling feelings of repentance for sin, and affecting views of the necessity, sufficiency and grace of Christ the only Saviour. To accomplish this may the Holy Spirit graciously descend, and exert extensively his blessed influence. Brethren, pray for us!

#### 3.—ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the arrival, in India, of another reinforcement of Missionary labourers, in connection with Mr. Groves. The party consists of Mr. and Mrs. Groves, with their relatives Mr. and Mrs. John Groves, and Miss Groves; the Rev. Dr. Gundert, Miss Julia Dubois, Miss Mary Monnard, Mr. and Mrs. Bowden, Mr. and Mrs. Beer, Mr. N. Brice, and Mr. T. J. Kalpberer. The two last mentioned will join Mr. Start of Patna, and have already reached this city on their way. All the rest are at present at Madras, and with the exception of Messrs. Bowden and Beer, with their wives, who are designed to form a new

\* See CALCUTTA CHRISTIAN OBSERVER, Sept. 1833, p. 437.

Mission in the Telinga country, will shortly come on to Calcutta. It is the intention of the two Mr. Groves' to practise their profession as dentists in Calcutta, consecrating (with the disinterestedness which Mr. N. G. has always shewn) the entire surplus beyond their personal expenses to the Missionary work. Dr. Gundert, who is an excellent linguist, will devote himself to the preparation of young men for Missionary labour, while the female members of the party will exert themselves in the education of youth.

While in some things regarding ecclesiastical policy, these friends "follow not with" any of us, yet we cannot view the moral and spiritual necessities of this vast country on the one hand, nor the piety, simplicity, and zeal of our brethren on the other, and not cordially say unto them, We bid you welcome in the name of the Lord.

#### 4.—SEAMEN'S CAUSE, AT CALCUTTA.

On Wednesday evening, June 22nd, an interesting service was held in Union Chapel, Durrumtollah, in connection with the Seamen's Cause. It appears that during the voyage, the crew of the American ship *Charles Wharton* were deeply impressed by the preaching of our Missionary brethren, belonging to the Western Board of Foreign Missions, destined for the Panjáb\*. The captain, officers, and several of the crew became decidedly pious, and on their arrival expressed a desire to give public demonstration of their love to Christ. On the evening above referred to, the first officer, Mr. Drinker, was publicly baptized by the Rev. J. McEwen, and the captain, with five of the men, partook of the Lord's Supper for the first time. Several members of other churches attended to the dying injunction of the Lord Jesus at the same time. It was truly delightful to see these sturdy sons of the ocean gathered into the fold of the church, and not less so to witness so many of the different sections of the one church uniting at one table, as an emblem of their united gathering in the kingdom of God in glory. While we looked upon the sight, not only did we feel with the Psalmist, How good and pleasant is it for brethren to dwell together in unity;—but we felt the sweet truth of one of Watts's infant hymns—

I have been there, and still would go,  
'Tis like a little heaven below;  
At once they sing, at once they pray,  
They hear of heaven and learn the way.

It may not be unworthy of remark, that others of the crew gave good evidence of a change of heart, but our brethren thought it advisable, principally on account of their youth, to put their sincerity to the test by the trials of the homeward passage.

#### 5.—OPENING OF A NEW CHAPEL AT LAKYANTIPUR.

On Friday the 22nd ultimo, a new Native Chapel, for Christian worship, was opened at the village of Lakyantipur, a station 35 miles to the South, in connexion with the Calcutta Baptist Mission. The different services were conducted by Messrs. Ellis, Aratoon, G. Pearce, DeMonte, and the native catechists and preachers. The engagements of the day were commenced by a meeting at seven in the morning for prayer: when supplications to the divine throne were presented by native brethren in a very devotional and suitable manner. Two other services followed, one at ten and another at three, at which two discourses were delivered by Messrs. Aratoon and G. Pearce. The congregations were numerous throughout the day; but in the afternoon the Chapel was completely

\* A further account of the interesting circumstances attending this revival would be acceptable. Will not one of the Missionary Brethren supply it for our pages? ED.

thronged, not less than three hundred and fifty persons being present, a considerable number of whom were heathens from the neighbouring villages. The engagements of the day were found to be deeply interesting. The number and happy aspect of the Christian natives; the attention and decorum observed by the heathen; the pleasing contrast presented with the state of things a very few years ago; and the present prospects of increase and prosperity, all conspired to warm the heart, and fill it with joy and gratitude to God. At the special request of the Native Christians at the station, (a circumstance which added not a little to the pleasures of the day,) a collection was made for the poor at the close of the afternoon service.

The Chapel is substantially built, and neatly fitted up with benches, &c. It stands in a commanding situation, and may be seen at a considerable distance in different directions. May it be as a light in a dark place, to guide the feet of many into the way of peace.

#### 6.—PROGRESS OF ENGLISH EDUCATION IN ARAKÁN.

We are obliged to a correspondent for the following account of the Benevolent Institution at Akyab, in Arakán.

"Soon after the cessation of hostilities between the British and the Burmese, Mr. J. C. Fink, who was sent from Serampore as Missionary to A'arakán, made several attempts to establish schools in the Province, but without success. The obstacles which presented themselves in his way, were the customs of the country. The pungs or priests not only give a gratuitous education to boys, but also support them from the contributions which they get from the people for their own sustenance. These boys live in the monasteries with their teachers, and are not only instructed in their vernacular tongue, but are also made to act as servants. When a prospect, therefore, of the School was held out to the Natives, they, finding our system of education altogether different from their own, and that the boys would not, in addition to a gratuitous education, get their support from us, refused sending their children to Mr. Fink. As the plan of educating and supporting the boys was altogether impracticable, Mr. Fink has, for some time, been endeavouring to raise an English School, hoping that an education, unattainable elsewhere in the Province, would allure them to send their children to school. With much difficulty, he succeeded in getting a few boys, whom he immediately put to the study of English. From the opening of the School (three years ago) to the end of last year, he gratuitously took upon himself the management of it; but could not pay such attention to it as might have been expected, unless he neglected his other duties. Mr. C. C. Fink, son of Rev. Mr. Fink, and late senior student in Serampore College, having, at the end of last year, been appointed by the Serampore Mission as teacher of this school, has devoted himself wholly to the education of the lads under his charge.

"The number of boys now in attendance is not very large, but there is every reason to hope it will increase. The School consists of about 20 boys, and is divided into three classes. The first consists of four, who study Geography, Arithmetic and Composition, read the Bible and English Reader, No. 1, (published for the use of Schools in India,) spell, and with the second class write copies daily. The second class, consisting of six, is a second time going through the English Spelling Book, No. 1; and in the third, containing about ten, some have but just got over the alphabet, and others are reading words of three and four letters.

"In connection with this a Mugh School has lately been established, which at present contains but eight lads.

"As Government are now dispensing to the millions of inhabitants under their sway, means for their amelioration, we have every reason to expect, that they will soon turn to A'arakán, and adopt some measures for bettering the condition of its rude inhabitants. Should the Government then commence with an English School, the difficulty of establishing a new one would not be experienced, were they to take into their hands the Institution already opened at Akayab."

We are happy to find that there was another school established at Kyouk Phyou, in 1834, more especially for instruction in the English language—which, though dormant till within a late date, is now promising to flourish—under the conduct of the Rev. G. Comstock, an American Missionary stationed at Kyouk Phyou, who has taken charge of the Institution.

**DOMESTIC OCCURRENCES.**[Where the place is not mentioned, *Calcutta* is to be understood.]**APRIL.****MARRIAGES.**

5. At Agra, Asst. Steward J. Parnell, to Miss R. Slaughter.
11. At Futtighur, Mr. G. L. Pollock, to Miss C. J. Elliott.
14. Mr. J. G. Ricketts, to Miss C. Murray.
15. At Lucknow, Lieut. Wyndham, 35th N. I., to Miss H. A. Bruce.
- At Berhampore, James Smith, Esq. to Miss A. M. Thomas.
16. Mr. T. Roger, to Miss M. A. DaCosta.
16. Mr. D. B. Kenderdine, to Miss E. Strange.
21. At Chunar, Mr. A. DeCastro, to Miss S. Slaughter.
28. Mr. P. S. Horne, to Miss J. Black.
- At Gaya, G. D. Wilkins, Esq. C. S. to Miss M. F. Gamble.
30. Mr. J. M. Simons, to Miss A. Gomes.
- Mr. J. DeCruz, to Miss B. Gomes.

**JUNE.**

3. Mr. E. Hyland, to Miss Samaragda Athanas.
8. At Mymensing, Mr. J. Bird, son of the late S. Bird, Esq. formerly Senior Judge of the Dacca Provincial Court of Appeal, to Miss Mary De Souza.
- Ensign Geo. H. Eckford, 12th Regt. M. N. I., to Catherine, fifth daughter of J. A. Haldane, Esq. of Edinburgh.
11. Mr. J. G. Griffin, to Sebina, daughter of the late Capt. J. Bean.
13. At Bareilly, H. Sill, Esq. Assistant Surgeon, to Miss E. Dickson.
14. G. Udny, Esq. C. S., to Frances Hanway, eldest daughter of Sir Edward Ryan, Chief Justice of Bengal.
18. Capt. W. N. Forbes, Engineers, Mint Master, to Sarah, only child of C. B. Greenlaw, Esq.
- Mr. W. S. Burgess, to Mrs. Mary Ann Fraser.
25. Mr. J. P. Roberts, to Miss Matilda Martyr.
- Mr. J. Nicholas, to Miss Maria Joseph.

**JULY.**

6. J. R. Maule, Esq. Cameronians, to Sarah, daughter of T. Grimley, Esq.
11. Lieut. A. C. Campbell, Bengal Cavalry, to Emily, only daughter of J. W. Payter, Esq. of Rungpore, Assam.
12. Mr. Jos. Hypher, to Miss Mary Anne Baptist.
14. E. Bates, Esq. third son of Jos. Bates, Esq. of Halifax, Yorkshire, to Miss C. E. Smith, eldest daughter of C. Smith, Esq. of the Secretary's Office, Judicial and Revenue Department.

**JUNE.****BIRTHS.**

1. The lady of Capt. Roxburgh, of a daughter.
- At Meerut, Mrs. M. Kelly, of a daughter.
2. At Benares, the lady of the Rev. W. Buyers, of a son.
- At Hazareebaugh, the lady of A. G. Shiel, Esq. H. M.'s 49th Regt., of a still-born son.
- At Bareilly, the lady of Capt. T. Polwhele, 42nd N. I., of a son.
- At Simlah, the lady of Capt. Cheape, Major of Brigade, of a daughter.
- At Kotagherry, the wife of Capt. Walsh, 54th Regt., of a daughter.
3. At Comillah, the lady of W. S. Alexander, Esq. of a son.
5. The lady of Rev. W. Greenwood, of a daughter.
6. The wife of Mr. W. F. Gomes, of a son.
6. Mrs. John Emmer, of a son.
- At Tirhoot, the lady of J. W. Yule, Esq. of a son.
- The lady of J. R. Colvin, Esq. of a son.
9. At Furreedpore, the lady of R. B. Garret, Esq. C. S., of a son.
- Mrs. M. De Gracia, of a daughter.
10. At Delhi, Mrs. Clinton, of a son.
- At Akyab, Mrs. M. Fink, wife of the Rev. J. Fink, Missionary, of a daughter.
11. Mrs. H. Palmer, of a son.
12. The lady of Capt. McDougall, of the ship Edmonstone, of a son.
- At Dinapore, the lady of Capt. Tudor, Sub-Assistant Comm. Gen. of a son.
- The wife of Mr. T. W. Collins, of a son.
- At Almorah, the lady of Capt. H. Templer, 7th N. I., of a daughter.
13. The lady of Mr. H. C. Schmidt, of a son.
15. At Chuprah, Mrs. G. Hosmer, of a daughter.
19. At Allahabad, the wife of Mr. L. Teyen, of a son.

19. The wife of Mr. C. Waller, of the Genl. Department, of a daughter.  
— At Chunar, the wife of Mr. J. Thompson, Senior Conductor of Ordnance, of a daughter.
21. The lady of Capt. G. Jellicoe, of a daughter.
22. At Sultanpore, Benares, the lady of J. T. Studdy, Esq. 8th Light Cavalry, of a son.  
— At Barrackpore, the lady of W. C. Erskine, Esq. 73rd N. I., of a daughter.
23. The lady of Lieut. Rigby, Engineers, of a daughter.
26. Mrs. Benjamin Smith, of a son.
29. At Howrah, Mrs. J. W. Willoughby Linton, of a son.  
— The lady of R. Stewart, Esq. of a son.
30. At Dinapore, Mrs. W. H. Jones, of a daughter.

## JULY.

2. At Dum-Dum, the lady of Capt. R. Roberts, Horse Artillery, of a daughter.  
— Mrs. James Gill, of a daughter.  
— At Meerut, the lady of Capt. Corri, 54th Regt., of a son.
3. At Jubbulpore, the lady of Capt. F. W. Cornish, Junior Assistant Adjutant General, of a daughter.
4. The wife of Mr. C. L. Vallant, of the Bot. Garden, of a son.
5. The lady of Capt. Cooke, of a son.  
— At Balloo-ghaut, Mrs. Jas. Hill, of a daughter.  
— At Landour, the lady of Lieut. Wilmer, of the 16th Lancers, of a daughter.
6. The wife of Mr. J. Rayment, Quarter-Master Genl.'s Department, of a son.
9. Mrs. M. Crow, of a daughter.  
— At Hazareebaugh, the lady of Capt. Boyd, Deputy Assistant Commissary General, of a son.
12. Mrs. A. Thompson, of a son.
13. The lady of N. I. Halhed, Esq. C. S., of a son.
14. Mrs. I. B. Biss, of a daughter.  
— The wife of C. Brownlow, Esq. of a son.
18. Mrs. H. B. Gardener, of a son.

## JUNE.

## DEATHS.

3. At Kurnaul, the infant son of Capt. Carew, Paymaster H. M.'s 13th L. I. aged 3 months.  
— The infant child of James Gregory, Esq. aged 3 months and 19 days.  
— The son of Mr. W. Leigh, aged 2 years, 3 months and 7 days.  
— At Futtighur, Cecelia Rose, daughter of Mr. Jos. Morgan, aged 11 months.  
— The infant child of Mr. and Mrs. H. Palmer, aged 2 years, 3 months.
4. At Kamptee, Lieut. and Adj. D. Carruthers, 3rd Battalion Artillery.
5. The wife of Mr. Conductor Greaves, of the Ordnance Dept. aged 53 years.
6. At Nusseerabad, the infant daughter of Major R. E. Chambers, 9th Light Cavalry, aged 9 months and 14 days.  
— On board the *Sophia*, on her passage from China to Singapore, Mr. J. Thompson, 2nd officer.
7. At Allabad, the infant son of Staff Serjeant James Moffatt, aged 1 year.  
— At Kamptee, Capt. C. M. Robertson, 11th Regt., aged 45 years.
8. Mr. W. Monteith, aged 18 years.  
— J. E. Barnes, Esq. aged 28 years.
10. Mr. G. R. Vos, fifth son of the late Jacobus Reiner Vos, Esq. M. D. aged 17 years and 2 months.  
— At Gyah, M. L. Beatrice, the infant child of J. S. Dumergue, Esq. C. S.
11. V. Jacob, Esq. Indigo Planter, aged 49 years and 7 months.  
— Miss E. M. Gash, aged 10 months.  
— At Bareilly, Hector, the son of Capt. H. McKenzie, 74th Regt. Bengal Infantry, aged 6 months and 23 days.
13. The infant daughter of Mr. and Mrs. H. Court, aged 1 year and 7 months.
15. At Sholapore, Caroline Jane, the beloved wife of Lieut. W. J. Ottley, 2nd Regt. Light Cavalry.
16. At Chittagong, C. G. Blagrave, Esq. C. S.
17. Mr. C. T. Martyr, an Assistant in the General Post Office.
19. Master William Henry, the youngest son of Mr. T. Ross, H. C. Marine.  
— At Kurnaul, the wife of Capt. H. Carew, Paymaster, H. M.'s 13th Regt., aged 27 years.  
— At Cawnpore, the wife of Bazar Serjeant W. Reed, aged 27 years.
20. Mrs. Simon DeCruze, aged 60 years.  
— The infant child of Mr. P. Collie.
21. At Dacca, Mrs. A. V. Cartier, relict of the late Mr. Cartier, aged 80 years.

22. Mr. T. Benning, assistant in the Office of the Adj. General of the Army, aged 29 years, 4 months and 9 days.  
 — Mr. C. M. Vaughan, late Assistant in the Mil. Department, aged 35 years.  
 — The second daughter of Mrs. Amelia Kirkpatrick.  
 — At Goalpara, Assam, the son of Capt. A. Davidson, aged 4 years and 6 days.
24. The infant son of Mr. M. H. Crawford, Assistant Apothecary, Police Hospital, aged 10 months and 9 days.  
 — The infant daughter of Mr. J. Jenkins.
25. Mr. Rose.  
 — Mr. C. N. Wilson, Assistant Military Department, aged 34 years.
26. W. T. Rogers, Esq. Registrar, Export Warehouse, aged 52 years.  
 — Lieut. C. B. Lloyd, H. M. 39th Foot.  
 — Mrs. Nancy Taylor, aged 50 years and 20 days.  
 — Mr. T. Burton.
27. Ann Frances Boothby, aged 6 months and 4 days.  
 — On board the *Edmonstone*, Mr. R. W. Beytts, 2nd officer.  
 — At Hazareebaugh, Capt. G. Conroy, H. M. 49th Regt.  
 — Near Ghazeeapore, the infant son of James and Elizabeth F. Carter, aged 5 months and 15 days.
28. Drowned by upsetting of a boat on the Ganges, near Dinapore, Lieut. J. D. Broughton, 67th N. I.  
 — Miss M. U. Hoseason, aged 29 years.  
 — Mr. G. Crahly, a Pensioner in the H. C.'s Establishment, aged 58 years.
29. At Digah, the infant son of Mr. T. Gray, aged 11 months and 3 days.
30. Mr. Geo. Bails, of the firm of Bails and Krefting, Merchants, aged 27 years.  
 — At Agra, the wife of Lieut. Parker, H. C. European Regt., aged 25 years.  
 — At Delhi, the infant daughter of Mr. E. B. Kinsey, aged 18 months.

## JULY.

4. At Banda, Major R. Hornby, Commanding, 28th Regt. N. I.
6. At Chittagong, the infant son of Mr. H. Turner, aged 14 months.  
 — At Saugor, the infant daughter of Mr. D. Poley, Master of the Band, 2nd Regt. N. I., aged 4 months and 11 days.  
 — At Dinapore, the infant daughter of Mr. and Mrs. W. H. Jones.
8. Jno. Brown, Esq. of Burrisaul, aged 36 years.
9. At Bancoorah, Theodora Adelaide, second child and only daughter of Mr. C. Cockey, aged 6 years and 6 months.  
 — At Dacca, Mrs. P. C. Panioty, aged 36 years and 3 months.
10. The youngest daughter of Mr. F. D. Kelner, aged 1 year and 10 months.  
 — At Bancoorah, the wife of Mr. C. Cockey, aged 30 years.
11. Mrs. M. A. Kelly, aged 34 years, 3 months and 9 days, widow of the late Mr. T. Kelly, Master Pilot.  
 — Mr. L. Giles, first officer of the bark *Daniel Wheeler*, aged 31 years.  
 — John Robison, Esq. Merchant and Agent, formerly a Captain in the 24th N. I., aged 47 years.
13. The infant daughter of Mr. A. Sageman, aged 10 months and 4 days.  
 — Miss T. M. Gale, aged 5 years, 3 months and 3 days.
14. Mr. R. C. Rodgers, aged 35 years.  
 — The daughter of Mr. R. A. I. Roe, aged 2 years, 3 months and 4 days.  
 — At Tumlook, C. Newton, Esq. Assistant Surgeon, aged 40 years.

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## Shipping Intelligence.

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## JUNE.

## ARRIVALS.

24. Gilbert Munro, Duff, from the Mauritius 4th May, and Covelong 15th June.
30. Futtay Rohoman, T. C. T. Reeve, from Bombay 30th May.  
 — Messenger des Indies, (Fr.) J. P. Verspeck, from Bourbon 26th May.  
 — Kellie Castle, R. Patullo, from London, (no date,) Downs 19th February, and Madras 19th June.
- Passengers.*—Mrs. Gardener, Miss Patullo, Jas. Home, Esq. Merchant; Messrs. R. H. Boddam, J. Cauldfield, J. H. Drake, Geo. Lowther, G. Riley, C. D. Spread, J. N. Thomas, W. Wyde and R. Farra, Cadets; Mr. Kahill, Kidderpore Tannery, Mrs. Kahill and child; Messrs. J. Smart and Geo. Harrison, Bengal Pilot Service.

## JULY.

1. Ernaad, T. Hill, from Bombay 6th June.  
*Passengers from Bombay.*—Mrs. Lloyd and 2 children, Lieut. Boscawen, and T. Cullen, Esq. Merchant.
- Corsair, (Brig.) J. Stephens, from Singapore 13th, and Malacca 15th June.  
*Passenger from Singapore.*—Capt. J. McKinnon, Country Service.
- Wave, (Schooner,) J. Black, from Moulmein 11th June.
3. Adolphe, (Fr.) G. M. Mowan, from Bourbon 1st, and Mauritius 6th June.  
*Passenger from Bourbon.*—Mons. G. Roch, Merchant.
- La Sciu. (Fr. Barque.) F. Lemarie, from Bourbon 6th June.  
*Passenger from Bourbon.*—Mr. S. Merandon, Merchant.
- Gopala Kristna, (Brig.) Moydencoote, from King's Island, (no date,) Maldiv 5th, Point de Galle 21st, and Vizagapatam 29th, June.  
*Passengers from the Mauritius.*—Capt. W. Ford, late Commander of the *Vicissitude*; Messrs. R. Heaviside and J. F. Henley, and Monsieur Pipon and Mr. W. F. Douson, Merchants: *Passengers per Vicissitude.*—Three European Seamen, part of crew; 20 Indian laborers. *From Galle.*—Mr. Sebastian.
4. St. George, (Bark,) J. Crawford, from Liverpool 21st July, Mauritius 26th May, and Covelong 28th June.  
*Passenger from Covelong.*—J. Crawford, Esq.
- Parsee, J. McKellar, from Greenock 8th March.
9. Cowasjee Family, (Bark,) R. Wallace, from China 2nd, and Singapore 26th June.  
*Passenger from Singapore.*—W. Crane, Esq.
10. Sovereign, (Bark,) J. Campbell, from London 16th Jan. and Ennore 1st July.
- Fortfield, (Bark,) J. Sly, from Liverpool 19th March.
- Otterspool, J. Richardson, from Liverpool 1st March.
- Charles Huntley, (Bark,) J. W. Hooper, from Rio de Janeiro 10th April, Mauritius 26th May, and Covelong 29th June.  
*Passengers from Rio de Janeiro.*—Mrs. Kuhn and 3 children.
- Hero, (Bark,) W. W. Hughes, from China 8th May, Singapore 16th, and Penang 26th June.  
*Passenger from Singapore.*—Capt. R. R. Ricketts, 48th Regt. M. N. I., late Commanding the Troops at Singapore. *From Penang.*—Mr. Pearson, Mariner, and Master E. Ricketts.
11. Juliana, T. Driver, from London, (no date,) and Ennore 1st July.
- Charles Stewart, (Schooner,) J. M. Morris, from Rangoon 23th June.
12. Louisa, (Amr.) S. Potter, from Batavia 19th June.  
*Passengers from America.*—Mr. O. A. Farwell, and Mr. E. D. Bail.
- Mandarin, R. Donal, from Liverpool 7th March.
- Sumatra, (Dutch Bark,) in charge of the Gunner; (Captain and Mate dead,) from Padang 10th June.
13. Red Rover, (Bark,) H. Wright, from China 1st, and Singapore 30th June.  
*Passenger.*—H. Laver, Esq.
14. Haide, (Bark,) W. D. Messeter, from Mauritius 3rd, and Madras 4th July.
- Derria Dowlut, (Bark,) Nacoda, from Bombay 4th, Caunatore 12th, and Tellicherry 7th May, and Madras 7th July.
15. Jane Goudie, (Bark,) D. Simpson, from New South Wales 4th May, and Ennore 8th July.  
*Passenger.*—Mrs. Simpson.

## JUNE.

## DEPARTURES.

21. Falcon, (Bark,) H. Maws, for Liverpool.
- Swallow, (Bark,) W. Adam, for Madras and Sydney.
- Cashmere Merchant, (Bark,) B. Richards, for China.  
*Passengers.*—J. S. Torrens and Geo. Adams, Esquires, C. S.
22. Eugene, (Amr.) P. Hallet, for Boston.
24. Blakely, J. H. Harding, for London.  
*Passengers.*—Mr. Kearny and child, and Mr. Stone.
- Sylph, (Bark,) T. Viall, for China.
25. Charles Wharton, (Amr.) S. Dolby, for Singapore and Philadelphia.
26. Will Watch, (Brig,) W. Barrington, for Penang.
27. Abberton, H. Shuttleworth, for London.
- Boadicea, A. Wright, for Hobart Town.  
*Passengers.*—Mrs. Jacobs and 4 children, Messrs. Wells and Shiells, and Dr. Cullen.
28. Hindoo, (Bark,) J. Askew, for Liverpool.
- Hector, (Bark,) E. M. Smith, for London.
- Lingfoong, (Cochin Chinese,) A. A. de Luz, for Penang, Singapore and China.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 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.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,620	85,5	89,0	85,0	s.	6,6	86,3	92,3	86,7	s.	552	88,9	91,5	87,5	s.	516	88,5	91,5	86,6	s.		
2	656	85,0	88,5	84,4	s.	652	87,3	93,5	87,0	s.	578	88,5	93,5	87,4	s.	560	89,3	91,9	86,7	s.		
3	700	85,1	87,3	83,6	s.	698	85,3	91,0	85,6	s.	652	85,6	92,5	86,9	s.	640	86,5	91,6	85,5	s.		
4	720	86,0	87,6	84,1	s.	706	86,5	93,3	87,3	s.	654	88,9	95,2	88,7	s.	646	89,0	94,1	86,9	s.		
5	640	85,8	87,6	83,6	s.	632	86,2	91,2	85,5	s. W.	580	88,3	92,5	86,6	s. W.	566	88,5	91,3	85,4	s. W.		
6	634	87,5	91,6	86,5	s.	620	89,3	92,1	87,2	H. S.	554	89,5	93,5	87,9	H. S.	538	90,4	93,6	86,5	s.		
7	616	87,6	91,4	87,0	HWSW	596	88,4	92,3	87,8	HWSW	548	90,5	93,8	88,0	H. S.	530	89,7	92,8	87,8	s.		
8	630	88,1	90,3	86,3	H. S.	624	90,0	92,5	87,3	H. S.	590	90,5	91,5	87,3	H. S.	568	90,5	91,1	87,3	H. S.		
9	616	88,3	91,5	87,0	HWSW	612	90,1	92,8	87,5	H. S.	580	90,8	92,0	87,5	H. S.	550	90,5	91,6	87,3	H. S.		
10	644	88,8	92,5	86,3	H. S.	638	90,4	93,2	87,8	H. S.	618	92,0	94,1	89,3	HWSW	596	91,3	92,5	88,3	H. S.		
11	730	88,8	92,6	86,8	W.	720	90,5	94,7	88,3	W.	658	91,6	98,0	91,4	s. W.	644	91,6	96,5	90,9	H. S.		
12	766	86,8	89,0	85,2	s. W.	748	87,9	91,2	86,0	s. W.	666	88,4	90,9	85,9	s. W.	658	88,3	87,9	86,8	s. W.		
13	700	85,8	88,1	83,9	WSW	694	86,8	90,3	85,1	s. W.	634	86,7	87,5	84,0	s. W.	616	86,0	84,3	82,5	s. W.		1,66
14	676	85,1	87,2	84,0	WSW	668	86,3	91,2	85,1	WSW	598	87,5	94,3	88,2	calm.	574	87,8	92,5	87,5	W.		
15	670	83,1	86,0	82,3	s. E.	664	86,3	88,0	84,5	calm.	560	87,2	88,1	85,1	calm.	570	85,1	86,3	82,7	calm.		0,32
16	720	86,0	89,3	85,2	WSW	690	86,3	92,8	86,3	calm.	660	86,2	86,6	83,5	s.	646	86,1	86,6	83,5	s.		
17	732	85,6	88,2	84,5	s. W.	714	85,6	86,2	85,2	s. W.	660	83,0	82,5	82,3	s. E.	638	82,1	79,5	78,3	s. E.		
18	690	80,0	77,5	76,8	E.	690	81,3	77,8	76,8	s. E.	656	81,5	81,6	78,7	s.	642	81,7	81,8	79,0	s. W.		
19	690	83,2	88,9	85,5	s. SW	678	83,8	91,2	86,3	WSW	628	85,7	92,3	86,8	s.	634	85,5	87,0	83,6	s. SW		
20	726	85,0	88,2	83,8	s. W.	704	85,4	91,7	86,5	W.	670	85,5	84,0	81,5	s.	646	85,3	85,2	82,2	s.		
21	732	85,0	89,0	85,0	W.	706	86,0	91,6	86,8	W.	656	85,4	90,3	85,7	calm.	624	85,5	86,5	83,0	calm.		
22	662	85,3	88,7	84,8	E.	640	87,3	92,2	85,5	calm.	578	86,6	86,5	84,7	E. S. E.	534	86,3	86,9	85,0	calm.		0,80
23	640	87,2	89,0	85,1	N.	616	86,1	92,0	86,1	N.	542	88,3	91,2	85,5	E.	520	89,3	92,6	86,6	E.		
24	618	88,2	90,6	85,0	N. NE.	600	89,4	93,4	86,8	N. NE.	536	89,9	96,3	88,3	NEE.	516	90,2	95,7	88,2	N. NE.		
25	560	88,5	90,8	86,3	E. NE.	524	91,0	94,4	87,5	N. E.	460	89,3	88,6	84,5	E.	472	86,6	81,7	81,6	E.		
26	492	83,9	82,3	81,2	E.	468	83,3	81,2	80,4	E.	396	84,2	83,0	81,5	H. E.	380	84,4	83,5	81,5	H. E.		0,41
27	390	82,8	83,0	81,2	E.	342	84,0	64,2	82,5	s. SE.	396	83,1	86,3	82,3	s. SE.	396	83,5	83,6	81,2	E. SE.		1,05
28	610	83,1	83,0	81,8	WSW	618	82,6	81,3	81,0	s. E.	590	82,5	81,5	80,5	s. E.	574	83,0	82,2	80,8	calm.		0,23
29	650	84,8	87,2	85,0	W.	640	85,5	91,0	86,4	W.	592	86,4	90,5	86,1	WSW.	570	86,0	88,7	85,9	s.		
30	632	85,2	87,5	84,7	A. C.	616	86,3	88,5	85,4	calm.	604	85,6	90,0	86,6	calm.	600	83,5	83,8	83,6	calm.		0,14

30. William Wilson, J. H. Miller, for the Isle of France.  
 Mary (Schooner,) D. P. McKinlay, for Rangoon.  
 JULY  
 1. Exporter, (Bark,) R. Anvyl, for London.  
*Passengers*.—Mrs. Anvyl and child, and 2 Masters Sweetenham.  
 2. Helen, (Bark,) H. E. Henderson, for the Mauritius.  
 3. Thulia, W. H. Biden, for the Mauritius.  
 4. Bridget, (Brig,) J. Crosbie, for Liverpool.  
 5. Virginia, (Bark,) J. Smith, for Bombay.  
 6. Dover, (Amr.,) J. Austin, for Boston.  
 7. Malcolm, J. Eyles, for China.  
 8. Marian, J. Richards, for China.  
 9. Catherine, (Dutch,) P. Rietweyer, for Batavia.  
 10. Victory, C. Biden, for China.  
 11. Louach, (Bark,) G. Jellicoe, Chinn.