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THE

CALCUTTA

CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1836.

I.—*Short Memoir of the Rev. J. T. Reichardt.*

[For the Calcutta Christian Observer.]

The Rev. John Theophilus Reichardt was born at Heidelberg, in Baden. His father held a respectable station in the service, first of the Grand Duke of Baden, afterwards of the king of Wirtemberg. He was one of several sons, and at one time was inclined to take up the profession of arms, to which he was moved by a mingled feeling of patriotism and love of action. Happily for himself, and, it is to be hoped, for many others, the military ardour gave place to a holier and far more powerful enthusiasm, and he devoted himself with a zeal which never subsided, to the service of God and the spiritual welfare of his fellow men. After the usual classical preparation at a school in Stuttgart, he passed through the prescribed course of literary and theological study in the well known and admirably conducted Missionary Seminary at Basle, and came out to India in 1822, as a Lutheran Minister, under the auspices of the Church Missionary Society.

Friends yet surviving bear full and satisfactory testimony to the more even than ordinary zeal and spirituality of mind and temper, with which Mr. Reichardt entered on his Missionary labours in Calcutta. Naturally of an active and elastic temperament, animated with a most fervent devotion to God, filled with regard for the honor of the Saviour, and penetrated with pity for the blind and debased idolaters among whom his work was assigned him, he set himself at once and in earnest to the task of an evangelist. Without any very peculiar powers of mind or depth of erudition, he yet possessed a clear understanding and a good judgment, and had made a very respectable proficiency in general literature, as well as in classical, biblical, and theological learning. He at once commenced the study of the Bengáli language as an indispensable preliminary to future usefulness; and among other proofs of the earnestness and labour with which he did so, is especially to

be noted a MS. in 3 volumes, yet remaining, in which he had caused the entire of Rám Chandra Sharmá's *Abhidhán*, or *School Dictionary*, to be copied out in columns, to which his Pandit appended, under each word, one or more sentences exhibiting its use and application. These sentences not being selected from accredited native authors, but composed expressly for the purpose by one individual, are of course less valuable both for illustration and authority, than had they been the product of known writers, to whose books they would have served as an invaluable introduction, while they established the acceptation of the terms found in them. Still, they prove no ordinary tact and perseverance in Mr. Reichardt; and might yet, if revised and improved, prove eminently serviceable to future students. For about six years this intelligent Missionary laboured in connexion with the Church Missionary Society, with much zeal and assiduity in the superintendance of Bengáli schools as well as of the English school on the Mirzapore premises—in Bengáli preaching—in the composition of native tracts and the compilation of several useful works, both in English and Bengáli, for the use of schools. The principal of these were, in the latter, a Catechetical Summary of Christian faith and practice, bearing the title of *দীপক* or *The Eulightener*, and a collection of Hymns for the use of the Native Christians, in various metres, Native and European: in the former, a Summary of History and a compilation on Geography, exhibiting great labour and an extensive and accurate acquaintance with the science, the first volume only of which has been published at the Church Mission Press. A second revised and improved edition of the *দীপক* was published a year or two back, and is in use among the Christians and in the schools of the Church Missionary Society. Various judgments will be and are formed of these and all similar productions of different Missionaries by various individuals, according to the principles of translation and native style severally adopted by them. Mr. Reichardt's pronunciation was somewhat defective, as is that of, I believe, nearly all the continental nations of Europe when applied to eastern languages, above that of Englishmen generally—and he had not modelled his style of writing altogether upon native authority, as has been the case with many both before and since; who finding little that was in itself worth reading in the native writers, have paid too little attention to a line of study which, however irksome and unremunerative in some respects, is the only one certainly calculated to make one acquainted with the idiomatic propriety of native composition, in modes of thinking, and forms of expression; and it is to be apprehended that many works, of much labour and containing most excellent matter, are less useful than they might be, from the defect of

idiom and freedom from foreign turns of thought and phraseology, order and connexion of sentences, &c. which too undeserved and incautious a neglect of native writings must occasion.

Mr. R. had acquired considerable facility in colloquial and pulpit discourse, and left no opportunity of exercising his talents unimproved. Indeed no man laboured more simply or more perseveringly—he made the Missionary object the centre of his thoughts, and brought all his mental and physical ability to bear upon it: and it is surely to be hoped, that so much zeal and effort were not fruitless. How far, in regard to actual conversion of souls, success attended them, cannot now be ascertained—but thanks be to our gracious God and Father in Christ, to give success being out of the power of man, the degree obtained will not be made the measure of acceptance or result to the humble, faithful labourer—“A Paul may plant and an Apollos water, but it is God alone who giveth the increase”—neither the one nor the other among the “labourers together with God” is, as to final effect, “any thing”—yet “every man shall receive his own reward according to his own labour”—not to his success. No doubt, however, as in the natural so in the spiritual “husbandry”—though it be the warming sun and rains from heaven, and the first life-giving power of God alone, that cause the field of man’s toil to bear the fruits whether of the earthly or the heavenly seed, for the bread of earthly or the bread of eternal life—yet neither the bestowment of a divine blessing nor the effect of that blessing is made altogether independently of the prudent, active, and watchful agency of man. To be wise as well as harmless, is essentially required of us in all relations—and the most successful Missionary will usually be the most humble, pious, laborious, and intelligent—he, in short, who exerts himself in the diligent use of all his mental and physical powers as though every thing depended on him; yet in faith and prayer, as well knowing he has not an iota of efficiency as to the moral and spiritual result; while equally aware too, that God has, in his wisdom, so connected man’s labour with his own blessing, that ordinarily the one is given only in the measure and skilful application of the other. Thus Reichardt assuredly laboured, and both his work and his reward are with his God.

In the year 1829, I think, some unhappy differences of opinion between the Calcutta Missionaries and the Church Miss. Committee, occasioned our deceased brother to withdraw from the Society; and without passing a judgment—nay, in some points of view, without the means of forming a clear and final opinion on the merits of the disputes in question—which, however, lost to

the Missionary cause the services of such men as Isaac Wilson and Reichardt, both men, though in different kinds, of talent, character and zeal, and both of undoubted piety and devotion to the Saviour and to his cause—I will only assert from long personal intimacy with Mr. R. then, before and since, that whatever error of judgment may have cleaved to him in that unhappy affair, he felt throughout the comfort of a good conscience—he was actuated neither by pride nor covetousness—had neither grown lukewarm nor ambitious—he left the Mission with the deepest regret, and most reluctantly turned himself to tuition as the only mode either of support or usefulness then open to him. Yet did he not forego the character nor remit all the feasible exertions of a Missionary ; but continued still in many ways, by his contributions, his pen and his voice, to make known “ among the heathen the unsearchable riches of Christ.”

In conjunction with his amiable and excellent wife, he entered upon the conduct of a seminary for the education of young ladies in this city, which was maintained in vigour and repute up to the period of his decease. There, too, the writer of this tribute to his memory, was often and often witness, at all times and seasons, to the ardour which he brought to his important and honorable task—he spared no toil, no pains, no watchfulness, to promote the improvement and comfort of his young charge—his personal attention to his responsible undertaking was unremitting, and many have not slightly benefited by his instructions and his care, in which he was ever ably seconded by his pious and affectionate wife. Withal, Mr. Reichardt was unceasing in endeavours for the *moral and spiritual* benefit of his pupils, for whom he maintained not only morning and evening prayer, but a regular Sunday service—all of which, too, were never perfunctorily performed, but were always conducted with seriousness, solemnity and devoutness, in a manner intended and calculated to instruct and impress the young people committed to his training : and with what effect in many instances, all his friends well know.

Mr. Reichardt lost his faithful and beloved partner in April 1833, by a fit of apoplexy : the loss was to him most afflicting and desolating ; he felt it severely, but submitted himself to God as to Him that doeth both wisely and graciously in all his providences. This most excellent lady had a heart so warm, and maintained a course of piety so consistent, as to gain, I may truly say, the universal esteem and regard of those who knew her, and she died as lamented as she had lived beloved and valued. That confidence reposed in Mr. Reichardt after the death of his wife, by which he was still enabled to carry on his establishment, was a well merited testimony to his character and worth : it was as just as it was unusual ; and for a

year and a half that he continued a widower, his school suffered no diminution of numbers or repute. He saw it proper, however, to marry when prudently practicable, and did so in the month of August 1835.

Mr. R. had suffered frequently in health whilst on the Mission premises at Mirzapore, owing, it should seem, partly to frequent exposure in his daily duties of preaching and teaching—partly to the low situation of that spot and the dampness and confinement of his abode—partly, perhaps, to the absence of some of those physical comforts and conveniences which are so desirable in a climate like that of India, but which the slender funds of a Missionary do not often enable him fully to enjoy. After leaving the Mission, he certainly experienced almost uninterrupted health, to within a few months of his death. In June of this year he proceeded by medical advice up the river; but his disease, an abscess on the liver, finally removed him, at Bhagulpur on the 8th of August, from his family and the Church. He has left but one son by his first wife, who had been sent to Europe for education, only just previously to his dear mother's death. Mr. R.'s second wife survives, having been permitted but a short while to enjoy the privilege of his affection and society: that short period, however, was long enough to make her duly sensible of the irreparable loss she has sustained. May she seek for support and consolation to "the Father of the fatherless, the Husband of the widow!"

In taking a short review of the character of our deceased brother, among many points in it which have been already partially referred to, one of the chief, after his piety and missionary energy, was his disinterestedness and liberality. To all good causes, his aid was ever extended—he was generous in contribution to every laudable object—his was no stinted board at which his pupils fed sparingly—at every examination, too, he spent a large sum of his own money in purchasing reward books for the most meritorious, beyond what was perhaps called for, certainly far beyond what ought to have been expected. Many pupils have been retained, supported and educated with but trifling, some without any remuneration, when their natural protectors have ceased to be able to render it. And although for ten years at the head of a large establishment, averaging a very considerable income, and from which he might have made no small accumulation, he has, save in his choice and valuable library, second to few if to any *private* collection of books in the country, left little or nothing behind him, scarcely sufficient perhaps to educate his son. This intimation was due to his memory, proving as it does, how far from mercenary the motives by which he was actuated in exchanging missionary for tuitionary engagements.

It must be admitted that the diversified matters, many of a purely mechanical, pecuniary and worldly nature, demanding the attention of a man at the head of such an establishment as Reichardt's, are not without influence in deadening the fervour of a Christian's piety : and possibly some such effect might have insensibly appeared in our deceased friend—but not for one moment did he lose his hold of the best things—his heart was never taken from God and the Saviour ; his efforts and his conversation, his prayers and his counsels, and the uprightness and general consistency of his whole conduct, sufficiently attested that his faith, his hope, and his supreme regard to heavenly objects were not shaken.

The peculiarity and rapidity of his disease, as well as his entire removal from among his brethren and friends, have deprived them of much acquaintance with the workings of his mind in the immediate prospect of death. What has been obtained, however, gives reason to believe, that although he certainly did not anticipate this "sickness was unto death," he was yet enabled to resign himself without murmuring to the somewhat sudden dispensation—and saw in it the hand of a heavenly Father. He expressed himself near the close in the words of that beautiful and affecting hymn which he requested might be sung—"God moves in a mysterious way, his wonders to perform." It is a consolation to know that the American Missionary Brethren who were concurrently on their way to Ludiana, were in company for some time with our sick friend, and as well by the medical advice of one of their number, as by their general kind and Christian attentions, one or other sitting up with him every night for some time, were enabled to sooth him on his bed of sickness, to pray with and comfort him with the exhortations and words of life, and greatly to relieve the toil and anxieties of Mrs. Reichardt. "When I thought him," writes one of them, "in the agonies of death the other evening, I asked him if the Saviour was precious to him ; and if he found any consolation in trusting to him, to signify it by lifting up his hand : he lifted both his hands, and in broken accents exclaimed, 'Precious Saviour, my only hope and confidence now !' His bereaved widow has confirmed and strengthened the assurance that he "died in faith," as he had lived. We cannot doubt our deceased brother's spirit is at rest—while his earthly tenement reposes in the cemetery of Bhagulpur, awaiting the resurrection.

II.—*Papers on the Scriptural Doctrine of "Salvation by Faith."*

To the Editors of the Christian Observer.

GENTLEMEN,

I heard, not very long ago, a highly respectable Minister of the Gospel addressing a small but truly sincere and pious congregation, and telling them in plain words, that there was no other alternative but to reject the Bible as a spurious book, or to believe that every Hindu, Musalmán, &c. i. e. every man ignorant of Christianity, would be damned! Simple-minded and illiterate Christians are apt to consider every word of their pastor, (especially when he happens to be in every respect a good and worthy man,) almost as deserving of implicit belief, as is any clear passage of the sacred book; and in consequence of this disposition I am by no means certain that many in the little flock here alluded to, would not cry down as an *infidel** the man who would dare even to hint that their preacher's doctrine on this subject is neither *scriptural* nor *rational*, as I hope I shall be able to prove.

I should esteem myself happy indeed, if my letter might check ever so little such a spirit of intolerance and uncharitableness,—and especially if it should please Divine Providence to make me instrumental in confirming one single true Christian in his faith, shaken possibly by a doctrine so confidently stated as a *sine qua non* of Christianity, and still so repulsive to human feelings.

A LOVER OF TRUTH.

The doctrine of the sufficiency and *necessity* of faith for salvation is, in its consequences, so irreconcilable with several parts of the divine scriptures and with human reason, that, though certainly supported by some very positive texts of the same sacred book, it has not been fully admitted as scriptural save by comparatively few of the Christian sects. Roman Catholic Divines have, in general, considered unavoidable errors as an excuse for unbelief; and they admit that an infant, provided he has been christened, though he should not be of age to have any sort of spiritual belief, or a man who never heard of Christianity, but fulfilled in his life time all his moral duties, may be saved. Conscientious error (though it might not have been unavoidable) is considered in scripture as a ground for mercy even for the greatest crimes.

"...Then said Jesus: Father, forgive them, *for they know not what they do.*"—Luke xxiii. 34. "...I was a blasphemer and a persecutor and injurious; but I obtained mercy, because I *did it ignorantly in unbelief.*"—1 Timothy, 1—12.

* Infidel, Deist, Atheist, Socinian, are all synonymous terms with many of these good people, and they apply them without much ceremony. "Charity thinketh no evil," but unfortunately charity is a Christian virtue more frequently praised than practised. "And whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

I cite a few texts from the New Testament illustrative of the scriptural doctrine of "Salvation by faith."

1. "I am come a light into the world, that *whosoever* believeth in me should not abide in darkness."—John xii. 46.

2. "And it shall come to pass, that *whosoever* shall call on the name of the Lord shall be saved."—Acts ii. 21.

3. "Therefore we conclude that a man is *justified by faith* without the deeds of the law."—Romans iii. 4.

4. "Knowing that a man is *not justified by the works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the *works of the law shall no flesh be justified*."—Galatians ii. 16.

5. "He that believeth and is baptized shall be saved, but *he that believeth not shall be damned*."—Mark xvi. 16.

6. "Not every one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven*."—Matthew vii. 21.

7. "But if *you do not forgive*, neither will your Father that is in heaven forgive your trespasses."—Matthew xi. 26.

8. "And though I have the gift of prophecy and understand all mysteries and all knowledge; and though *I have all faith*, so that I could remove mountains, and *have not charity*, I am nothing."—1 Cor. xii. 2.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and *have not charity*, it profiteth me nothing."—1 Cor. xii. 3.

"And now abideth faith, hope, charity; but the *greatest of these is charity*."—1 Cor. xii. 13.

9. "Thou believest that there is one God; thou doest well: the devils also believe and tremble." *But wilt thou know, O vain man, that faith without works is dead? Was not our father Abraham justified by works*, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness**."—James ii. 19—23.

10. "And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself. The young man saith unto him: &c. &c."—Matt. xx. 16—20.

11. "For the Son of Man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works."—Matthew xvi. 27.

12. "Now to him that *worketh*, is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans iv. 4, 5.

* I may remark here, that in the New Testament the word *faith* is not unfrequently applied to belief in *God* without any especial mention of the Holy Trinity; though perhaps few Christians would allow that a man may now be saved by *faith* without believing in Christ; and such a doctrine would very probably be considered as a rejection of Christianity by those who profess the most implicit belief in the doctrine of "Salvation by faith."

13. "But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."—Romans ii. 10, 13, 14.

The literal meaning of the texts from 1 to 5 is plainly, that faith is both *necessary* and *sufficient* to salvation; those from 6 to 9 state no less positively, that faith is *necessary* but *not sufficient*; while the clear inference of the remaining quotations is, that faith is *not necessary*!

Among these three conflicting doctrines, which to our limited understandings appear so completely contradictory, which are we to adopt? How are we to reconcile them? Where is our authority to admit one and entirely disregard the others? No man, unless he lays claim to divine inspiration, can do such a thing. Perhaps the best, possibly the only, way to reconcile these different texts, which must of necessity be taken in conjunction, would be to suppose that there may be cases where faith is both *necessary* and *sufficient* for salvation; others, where it is *necessary* but *not sufficient*; and some cases where it is neither one nor the other. But this is probably too plain and obvious an interpretation to suit some men, who seem to delight in imposing on themselves and others the necessity of believing the greatest contradictions and absurdities as if they were part of Christianity, and as if it were the most sublime effort of true piety to interpret any (to us) obscure passages of Scripture in the most irrational way possible! Oh! what a heavy responsibility will lie upon them at the last day for every soul which their rash assertions may have kept away from its Saviour! How can weak fallible man presume to say, You have no other alternative; you must either give up Christianity or believe that every unbeliever, of whatever description, shall eternally perish! Dost thou not know, O my brother, that this doctrine has been a standing theme of discussion among Christians for eighteen centuries? Dost thou not know that our Saviour himself said, "And if any man hear *my words* and believe not, I judge him not; for I came not to judge the world, but to save the world."—John xii. 47.

Art thou then come to judge the world? Or dost thou pretend to decide *without appeal* a point which has divided the most eminent divines? Oh! let me entreat of thee to pause before thou offerest again to thy hearers the dreadful alternative which perhaps exists only in thy own fancy.

"Charity . . . hopeth all things Charity never faileth, but . . . whether there be knowledge it shall vanish away."—1 Cor. 13.

Some enthusiasts, carried away by a zeal more true than enlightened, have avowed a sort of contempt for human reason, as if unworthy of commanding our belief, as if Revelation was a complete substitute for it. This absurdity surely deserves little notice. Revelation would be to us a mere unintelligible word, or a collection of unmeaning terms, if our reason did not enable us to understand it and them. The proofs, either internal or external, of the truth of Revelation, are chiefly, if not entirely, founded on reason. Prophecies, miracles, the sublimity of its doctrines, are appeals to human reason in favour of the genuineness of the Christian faith. God has spoken! Who would be so insane as not to believe his word? But in order to know that he *has* spoken, and to understand his commands, we cannot dispense with our reason.

Let it not be objected against the supreme authority of Reason, that men have been deluded by it into innumerable absurdities; as it would be easy to prove in any given case that it was not by following but by

disobeying the dictates of reason that men lost themselves in an unfathomable abyss of errors. Reason is a beam of divine light which can assist man up to a certain point ; but if he chooses to venture beyond it without any additional assistance, let him not upbraid his reason for not proving a sure guide to him beyond the limits marked out to it by the Almighty.

Those who assert that we should *literally* and *implicitly* believe every word in the sacred book, however *contradictory* to our reason, assert what is impossible ; and in making such an assertion, those pious but self-deluding men do not perceive that they are in fact setting up reason, (i. e. *merely their own*) as infallible, at the very same time that they pretend in terms to spurn its dictates and impugn its credibility. Their reasoning, of which perhaps they are not themselves aware, really comes to this : The Bible contains nothing but the word of God ; God cannot deceive us, therefore we must at once believe every word to be found in the sacred book.—This is a logical argument, entirely founded on reason ; but it must be observed with respect to the first proposition, that we cannot *believe* words unless or until we understand their meaning. Several parts of the Bible do not present any clear idea to our weak intelligence, and, with respect to us, stand in need of some explanation. Should any uninspired man, laying claim to greater knowledge and more extensive information than we are possessed of, give us *his* explanation of those words of Scripture which we cannot comprehend without assistance, and should we not admit that explanation, it would be the *word of man* and not the *word of God*, that we should disbelieve in such a case. Take, for instance, the three following Scriptural passages.

“ Therefore we conclude that man is justified by faith, without the deeds of the law.”

“ Wilt thou know, O vain man, that faith without works is dead ?”

“ Now to him that worketh is the reward not reckoned of grace, but of debt ; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

These three different texts are *separately* very intelligible indeed, but it is by no means the case when they are taken as a *whole* ; and yet so they should be. Very rash and presumptuous would be the man who, after having reconciled them to the best of his own fallible judgment, would threaten with eternal damnation all those who should not receive *his* interpretation with implicit belief.

Reason is, equally with Revelation, a divine gift. Revelation can properly be said to commence only when Reason finishes ;—it is a kind of supplement to reason, and though generally *above* it, it can never be *against* it. These two guides, which the Almighty in his infinite goodness gave us to assist in leading us through the narrow path to eternal life, can never be *contradictory*. If they were, it would be impossible for us, as rational beings, to make a choice between them. Reason comes from God as surely as the most authentic Revelation. To suppose them *really contradictory*, is to suppose that God can be in contradiction with himself. Such a supposition is perfectly absurd. We should of course take care not to consider as *contradictory* to reason what is merely *above its reach*, but whenever we *clearly perceive* a *contradiction* between the literal meaning of a Scriptural passage and our reason, we may unhesitatingly believe that the passage in question has not been correctly translated, or is *not properly understood*. (Qu. by our reason?—ED.)

I repeat it in all humbleness and submission, the doctrine of the *necessity* (I use this word in its strict philosophical meaning) of faith for Salvation, appears to me not only unreconcilable with several parts of Scripture, but *contradictory* to reason. The infinite goodness of God, as well as his omnipotence and justice, are written on the face of Nature in

characters not to be mistaken. Every one of his divine perfections is as clearly demonstrated to us as his sublime Revelation, and much more so than any infallible interpretation of those parts of Scripture relating to the doctrine here referred to. From this arises an insuperable objection to our belief in the necessity of faith for Salvation. Is there any thing more evidently unreconcilable with the notions of justice which the Almighty has implanted in our minds, than to believe that a man should *justly* be punished for not having done what it was *not in his power* to do? "Where there is no law there is no transgression." Where a man was not *commanded to believe*, how can he be made *guilty* of unbelief? His unbelief is, then, a misfortune, not a crime. If *faith were necessary* for Salvation, no infant who died before he could ever pronounce the name of God, would be saved. How can we for a moment suppose it to be consonant to the justice of an omnipotent merciful God, that so many millions of our fellow creatures, who have died in total ignorance of the Christian Revelation, should have been condemned to eternal undescribable misery, for having been unbelievers in what it was not in their power to know?

* * * * *

Oh! horrid blasphemy! You, who on the faith of a fallible explanation of Scripture unreconcilable with other parts of the same sacred book, and with the noblest of our faculties, reason; you, I say, who believe the testimony of your own hearts so far as to utter such a calumny on the goodness and justice of your Maker, are you not horror-struck at the bare mention of the monstrous consequences of your repulsive doctrines? Oh! Thou just and merciful God, forgive these deluded but well-meaning men their blind and presumptuous confidence in their own interpretation of thy word; it is from a mistaken respect for the letter of thy book that they calumniate thy justice!

Observations on the preceding Paper.

To the Editor of the Calcutta Christian Observer.

SIR,

I beg to offer for your consideration the following observations on a paper signed "A Lover of Truth," submitted for my perusal. I regret to find I have written at so much length—but apprehensive that the positions assumed by the "Lover of Truth" might prove injurious to some if not fully answered, I have been necessitated not only to enter into the entire question of justification, but to consider the objections brought forward to it, and to explain the quotations made of supposed intercontradictory Scriptures. You will, I hope, excuse my length, in consideration of the vast importance of circulating correct views of this keystone of the arch of Christian doctrine, and I may hope some abler pen may follow up the effect with happier illustrations.

I am, &c.

CINSURENSIS.

The foregoing is written with considerable ability, and shews its author to be at least in the habit of "searching the Scriptures" for himself. One point of prime importance we think has escaped him; viz. that *reason*

in man, partakes of the evil incident generally to his lapsed condition—and being no longer (if it ever were) an infallible guide or absolutely free from the influence of passion, prejudice and pride, can never be held a *sure* criterion of moral truth. With this reservation we cordially agree with him in his position, that it is the province of man's understanding (a better term than reason, because it is more definite and less liable to be misapplied) is 1st, to examine into the *fact* of any professed revelation, in order to decide whether the proofs accompanying it are morally sufficient to support its pretensions; and, 2nd, philologically to inquire into the *meaning* of the terms of human language in which the revelation of God is conveyed. But this does by no means shew that thereafter *all* that any man's understanding apprehends, is therefore to be received as certain; for unless he be a *perfect* philologer, thoroughly versed in the ancient languages of the Bible, able to pierce through all its obscure allusions, obsolete phrases, historical difficulties—and, more than all, unless he join to a clear understanding an acute perception of the meaning of language amid all varieties of style and idiomatism, an unbiassed judgment, a pure heart,—unless he be absolutely set free from all danger of mistake or inadvertence, from all influence of education, previous notions, fondly cherished views, and, above all, of secret or allowed acts or inclinations of an earthly, sensual or unholy character—he must still be utterly incompetent to the task of becoming a certain guide to his fellow mortals. Now, as it is scarcely pretended that the wisest of mortals are without some degree of error, prejudice or feebleness, or the best of men altogether free from vicious taint, from passion and the influence of sense, so it is clear no mere man can ever be an infallible interpreter of Scripture, and, consequently *reason*, i. e. *his understanding*, in its best exercise, must ever still be defective and unassured. Some, indeed,—for man is ever prone to extremes, and to forsake the golden mean,—the limits 'quos intra citraque nequit consistere rectum'—some, I say, almost deify man's fallible reason, while others again lower it nearly to the class of mere instincts. The man, therefore, who would exercise his understanding piously, wisely and successfully upon either the evidences or the meaning of revelation, must proceed in doing so with a caution and humility as remote from resignation of all use of his personal powers of ratiocination on the one hand, as from a proud forgetfulness of his fallibility and imperfection on the other.

The "*Lover of Truth*" has all credit from us for being what he professes to be: we join with him in deprecating, especially in the pulpit, all unguarded and unwarranted assertions of sweeping and wholesale propositions of the kind in question;—unguarded, because he is himself an instance of the ill effect they produce in some minds; and unwarranted, because they cannot be supported either by a just human logic or by warrant of Holy Writ. To us they appear clearly opposed to both. Our Saviour declares positively of the Jews who rejected him—"If I had not done among them works which none other man did—if I had not spoken unto them, they had not had sin;" i. e. evidently, it was not simply their unbelief in him and his mission, and their insubmissiveness to his teaching, but their resistance to all the evidence of his many miracles as his divine warrant, and to all his holy and righteous, comforting and warning doctrines and precepts as the substance of his communications, that made them guilty of sin in rejecting him—a sin of which otherwise they would not, because they could not, have been guilty. And to the Romans, St. Paul undeniably announces, that 'those who sin without law (i. e. unacquainted with any specific written revelation, Jewish or Christian) shall also perish without law; while those who sin with (or having such a) law, shall be judged by that law'—clearly pointing out that the others shall *not* be judged by that standard with which they were unacquainted, but by a

totally different one, the law of natural conscience. Nay, more—he shews that obedience to a specific written revelation is *not* the only way in which men of Adam's race may be rendered acceptable before God—"For as not the *hearers* of the law are just before God, but the *doers* of the law shall be justified;" as not the mere enjoyment of a law, whether of works or of faith, can render any man who possesses it secure of Divine regard, (to render him an object of which it is clear *obedience* to his precepts or his commands or both, as the case may be, is indispensable;) so neither is the non-possession of an exterior revelation of either kind a ground of disfavour—plainly because "where there is no law there *can* be no transgression of it"—and all "sin is the transgression of *some* law;" and therefore he adds—"For when the Gentiles who have not the law, do by natural impulse the things contained in the law, these though not having the law, are a law unto themselves; who show the work of the law, (its aim and spirit) written in their hearts (or natural understandings and feelings), their conscience also (the great faculty necessary to constitute moral vice or virtue in human actions) bearing witness, and their thoughts (reasonings and apprehensions) meanwhile accusing or else excusing one another." What is the *work* or object of all law, but to deter from evil and incite to good? The Almighty is not confined to one mode of answering this great end:—to some he has given a written or verbal law; others he has limited, so it pleased his all-righteous wisdom, to a *moral sense*, a perception and feeling of right and wrong graven by his forming finger in the tablets of the mind; and "there is no respect of *persons* with God," but of *characters* only—and those characters will be estimated by the measure of light and degree of moral aid and power given severally to all his creatures. And to remove all shade of doubt herein, St. Paul in plain terms asserts, that "what things the law (any law, be it of faith or works, written or unwritten,) saith, it saith to them that are under the law" (of one or the other respectively,) i. e. to the proper subjects of each, and to them only; and each will therefore be judged by that law under which Providence has placed him; and so judged, it will be found "that all have sinned, and so every mouth shall be stopped, and all the world become guilty before God." We must not be misapprehended: we do not place a heathen and one born within the influence of Revelation, on the same vantage-ground. Then were there no paramount necessity for preaching the Gospel unto all. Man's *salvability* abstractedly, by obedience to natural conscience, is quite distinct from the *relative* efficiency of natural conscience and revealed truth respectively. We labour to preach the Gospel to the heathen, not because they are absolutely damned if they hear it not, and because did they even render obedience to the inward law, they could yet not be saved without *faith*; but because the influence of irrational and abominable idolatries co-operating with the *nature* that inclineth to evil in *all*, is such as to neutralize, it is to be feared, almost universally the power of natural conscience; while the Gospel is at once the source of the clearest light and most operative motive in the article of moral and final salvation to man every where—and men are perishing without it, not because *abstractedly* they cannot be saved without it, but because they are *actually* at immense disadvantage in regard to the obtaining of moral renovation, of spiritual deliverance, and of eternal happiness, until brought to an acquaintance with Revelation, and an experience of the grace it directs to seek and promises shall be conferred on the penitent and believing.

The difficulties felt in the reconciliation of the texts which "*A Lover of Truth*" has collected, are those often experienced by persons sincere in their search, but little familiar with the sources of satisfactory explanation. We maintain both the "sufficiency and the necessity of faith for salva-

tion," or rather for justification, notwithstanding the supposed "irreconcilable" opposition between the several passages. But then the *subjects* of that justification are to be taken into the consideration. Not infants who can exercise neither reason nor faith—not idiots who are by the providence of God rendered though adult incapable of either, and so not morally accountable—not such as have not had any doctrine of faith proposed to them, for that would be to introduce the injustice and absurdity of an *ex post facto* law into the divine administration—not these, but persons arrived at an age in which moral accountability has commenced and to whom the law or object of faith has been made known, accompanied by an authority and interpretation sufficient, according to circumstances, to render either ignorance impossible or unbelief inexcusable—these, and only these, can be guilty of a sin which consists in rejecting a clearly revealed truth of God, shewn to be his by an adequate moral proof, and therefore commanding the submission of the understanding and the obedience of the will, life and affections of all intelligent and moral creatures to the wisdom and command of the universal Creator, Ruler and Judge.

But besides overlooking the consideration of the proper subjects of a law of faith, the "Lover of Truth" has also confounded two distinct exercises of that principle. Faith *generally*, is defined by the writer of the Epistle to the Hebrews to be "the substance of things hoped for, the evidence of things not seen;" *i. e.* a reliance upon the wisdom, power and mercy of God to ourselves and fellow-creatures directly, or an assured conviction concerning his acts and operations, past, present, or future. So *justifying* faith, in theological technics, is that exercise of faith or belief in and trust of God which adds to the persuasion "that he is," the equally assured reliance that "he is a rewarder of them that diligently seek him;"—and which, having embraced as his revelation what has approved itself to be such, and according to its discoveries having seen and acknowledged the personal guilt of man by sin, the mercy of God in devising and offering a means of pardon from, and reconciliation with, himself through the atonement (at-one-ment) made by the blood of Christ,—the medium of placing a just and holy God *at one* with rebellious and sinful men—acknowledges also, so compelled by painful experience, so guided by the divine exposition of every man's conscious physiological contradictions (or the phenomena of the opposition between his will and moral power, his conscience and his inclinations); acknowledges also, I say, his own impotence to good, while clearly satisfied, on every just estimate of things, that even a perfect and sinless obedience for the future (which yet he cannot render) would not on any ground of justice compensate and atone for past violations of duty and deviations from the submission he ever owes to God—justifying faith is that which, acting in this mode, leads a man to accept of mercy without desert, and to rely on God's gracious assurance that he *will* dispense it to all who, by an actual personal trust in and reliance upon the efficacy of Christ's propitiatory death and sacrifice for mankind, heartily embrace his offer: on this the man is "justified from all things from which he could not be justified by the law of Moses" or by any other law of *moral obedience*—he has peace with God, is accepted, and made an heir of eternal life and future blessedness.

But another exercise of faith, in its general acceptation, is that to which the performance of miraculous operations is attached—so our Lord said to his disciples, "if ye had *faith* as a grain of mustard seed, (for not the degree but the kind of faith is of consequence here,) ye should say unto this sycamore tree, Be thou removed and be thou cast into the depths of the sea, and it should obey you." They could trust God with their own souls for salvation, and embraced Christ truly as their guide and saviour—yet they had not that reliance upon the promised exercise of miracu-

ious works by their instrumentality, in attestation of *their* subsidiary commission, which was a necessary condition of the exhibition of them. So, too, St. Luke says of the man at Lystra "impotent in his feet, a cripple from his mother's womb," and who "heard Paul speak," that "seeing"—whether by the man's declaration and entreaty, or by the power of discerning spirits and reading the hearts of men on necessary occasions, which God had bestowed upon the first teachers of Christianity,—"seeing he had *faith* to be healed," i. e. a full reliance that their word would be effective through the power of God, "Paul said, Stand upright on thy feet; and he leaped and walked." In the first instance the faith required was in the instrument of operation—in the second it was in the subject of miraculous interposition. Of both, numerous instances are detailed in Scripture. These exercises of faith it is that the "Lover of Truth" confounds with justifying faith:—for instance, in one of the passages in his eighth quotation, where the "faith" is that by which its possessor "could remove mountains," and has nothing at all to do with the question of justification, or acquittal from the guilt and condemnation of sin, through a believing reliance on the atonement and mediation of Jesus Christ.

Again: He overlooks the moral character and real nature of justifying faith, or he would not suppose there existed any actual opposition between most of the passages he has adduced for the necessity of faith and of works severally. St. James shews this clearly enough, when he reminds his readers that it is not want of a *mere* abstract, dry, cold, dead, historical faith, the assent only of the understanding to an undeniable proposition, that holds the lost spirits in condemnation—for "the devils also believe (in this sort) and tremble." God's power is quite evident to them—his determinations well known—and they credit both, and therefore tremble before him. But the faith which justifies a sinner is far beyond this—it is a moral, spiritual, holy, reconciling, effectively operating principle, that *beginning* indeed in the understanding, passes thence into the affections, and leading a man to God by the Saviour, impels him as it enlightens him, to all grateful loving and holy obedience. This faith it is, declares St. Paul, "by which a man is justified *without* the deeds of the law"—not certainly without obedient deeds *following*, but without and irrespective of good deeds *preceding*—justification is acquittal of the *past*—and every day a Christian needs and entreats a fresh exercise of divine mercy—but "faith without works," i. e. absolutely void of moral power, and *unfollowed* by holy obedience, "is dead being alone"—just, he says, as "the body without the spirit is dead!" It has no spiritual vitality, no energy to future good, and therefore cannot justify from past evil. So the same St. Paul declares, "the unrighteous shall not inherit the kingdom of God"—nay more, "without holiness no man shall see the Lord." So that, interpreted in the way the "Lover of Truth" proposes, he would be not more at variance with St. James than with himself! Evidently his meaning in both cases is the same—"the doctrine of God that is according to holiness" as he states it, enjoins faith as the root of the tree of righteousness—and as no one will contend that the bare root is of value while it produces neither leaves nor fruit, shade nor sustenance; so is a dead inoperative faith *not* a justifying one—and works are as indispensable as faith, only "each in its own order," "first the blade, then the ear, then the full corn in the ear;" so first the principle of reliance on and belief in God's revelation, mercy and promises, then the consequent surrender of the affections and consecration of the life—and without these no man is justified. The faith that justifies, in its own moral nature and efficacy, leads to these—and any faith that does not, is not that exercise of faith to which the promises of the gospel are made—so that by "works a man is justified and not by faith only;" i. e. the two are inseparable, the

one the cause, the other the effect; and unless you may separate effect and cause, you cannot put the two asunder. St. James speaks of works the product and result of faith—St. Paul of works preceding and independent of faith. St. James teaches us that the moral *efficiency* of faith is an essential ingredient in its justifying *sufficiency*—St. Paul declares that the past of a man's life, however sinful, is no bar to his justification, if he only come to God through Christ with that faith which he elsewhere declares "worketh by love;" and "no other," he adds, "availeth any thing in Christ Jesus." If now, with this clear and reasonable view of Christianity, "*A Lover of Truth*" will review his own quotations, we doubt not but he will find all their supposed mutual contrariety to disappear.

But he has, while pressed by the difficulties he had raised in the absence of a clear guide to the Scriptural exegesis of his quotations, advanced a most heterodox and dangerous position indeed—at least as he has stated it—and quite subversive of "the truth as it is in Jesus;" viz. that "there are cases when faith is both *necessary* and *sufficient* for salvation; others, where it is *necessary* but not *sufficient*, and some cases where it is neither one nor the other." Now if there be, as he admits, "texts whose literal meaning is plainly that faith is both necessary and sufficient," is it not a strange mode of maintaining the verity of Scripture to add, that "there are others which no less positively assert that faith is necessary but not sufficient;" while again, "the clear inference from others is that faith is not necessary!" Is not this to admit a flat positive contradiction in Scripture? And as to his expedient for reconciling the contradictions, may it not be pertinently asked, who shall decide which are the cases in which faith is both necessary and sufficient, and when it is necessary but not sufficient, or sufficient but not necessary? Are we not involved in inextricable difficulties by such a solution? which, besides the gratuitous admission that the supposed opposition really exists, without a shadow of support from any one intimation to that effect in Scripture, would render necessary a visible infallible interpreter to decide upon every individual case! What large room, too, for human pride and self-will, to *elect* one's own method of salvation so to speak! Evidently the incongruity is inadmissible, which this supposition involves. The whole difficulty is readily removed by a just application of our positions respecting the subjects of a law of faith, the distinct operations of faith in general, and the moral nature of justifying faith in particular.

The Essayist's first five quotations do, as he says, clearly assert the necessity and sufficiency of faith, and that *universally*; i. e. to all the proper subjects of a law of faith, or to all those, in other words, to whom it is made known, having a capability of understanding and obeying it. This position, then, is impregnable. His next three quotations, which form his second predicament that "faith is necessary but not sufficient," in no wise oppose the preceding ones, but assert that *the* faith that is *necessary* (as he allows) is insufficient *only* when it is *incomplete*; i. e. when its moral character is wanting and only its historical one remains—for a moral faith will assuredly lead a man to do God's will, to forgive enemies, to exercise charity to all; and only by its issuing in this moral result, is it effectual—for as the end is of more value than the means, so is charity; i. e. love (*χαριτας*) to God and man, which is the aim and end of faith, more important than faith considered alone; just as charity is also greater than *hope*, not because this, any more than faith, is less necessary than charity, but because they are *both* but moral means to moral ends—yet who will therefore say that the means are of no estimation because the end is of greater? or that faith is not *sufficient* for justification, because, unless it leads to charity, the great end of all moral exercises, it is *inadequate* to its end? The passages in his 9th quotation are already disposed of—which teach what St. James well expresses

of Abraham's example, "Seest thou how faith wrought *with or in* his works, and by works was faith made *perfect*." An *imperfect* faith will not save. Of the 10th quotation it is enough to say that our Lord's answer was categorical to the question, "What *good* thing shall I do;" i. e. what must be my course of *moral* action in order to secure eternal life? "Keep the commandments," said Christ. Could he say less? As a Jew, the Jewish economy still standing, there can be no doubt at all that his instruction was sound. And I ask what Christian teacher will dare to promise eternal life to any *without* obedience to God's commandment? Here, I say again, the real question, in this reference, is overlooked by "*A Lover of Truth*;" which is not, How shall I be justified for the past; but, How shall I act for the future?—and a Christian's faith, if it lead him not to obey the commandments of God, will assuredly *not* be "found unto honor and praise and glory at the appearing of Jesus Christ." His 12th quotation falls under the same predicament with the first five; the 11th and 13th regard the future judgment. And, as St. Paul said to the Corinthians, that when "he came to them in person, he would know not the speech but the power" of the professors of faith—would judge not by what they boasted but by what they effected, of their pretensions to a divine call and supernatural gifts—so Christ "when he cometh to judge the world, will do so not by inquiring into a faith concealed within but exhibited without. The judgment will not be to enable *him* to arrive at the truth of every man's moral state—"for he knoweth what is in man, and needeth not that any man should declare unto him"—but for a moral conviction to individual *good and evil* and a moral witness *to* the test of the tree, so must the good works of men be, at the last day, the evidence of their real faith. Thus again as to future *rewards*, surely there can be no difficulty here—for if the nature of true faith be to produce all moral excellencies, the *measure* of the produce must be the measure of its efficiency: and all moral government supposes a correspondence between character and advancement, between virtue in the object and favour in the supreme ruler and judge. All Scripture does clearly teach, what reason approves, that not only will men's future condition *generally*, be according to their moral character here, but that the measure of their virtues or their vices *severally* will also be the measure of their rewards or punishments. But what has this to do with the *present* province of faith to justify from past sins, any more than with that of willing unbelief to condemn to future retribution? "He that knew his Lord's will and did it not, shall be beaten with many stripes;" "he that knew it not," so expressly, yet did consciously wrong, "shall be beaten with fewer stripes." Surely he that has spent a long life of eminent devotion in the service of God, conspicuous for charity, holiness and purity, must in the necessity of the case enjoy a higher felicity hereafter, than the culprit saved at the last hour by a true penitence and sincere faith (known to be so to God, although he had not the opportunity of proving it to man or to himself,) or than the half-hearted man who, while sincere in the main, has yet been at the same time indolent, negligent and inefficient? Nor, surely, will the malignant deliberate murderer or the practised seducer be found in the same precise position of retribution, with the covetous man, or with one guilty of a sudden act of violence, any more than they are in the same degree of present criminality and abhorrence. A *life* of sin must be much more heinous than any limited amount of individual sins—and as the shades of character and the gradations of virtue or vice, of piety or irreligion, are innumerable, so must be the proportional degrees of future happiness and misery in consequence. But this is, I say again, a question fundamentally distinct from that of faith as a justifying principle, and in no wise affects the measure either of its

necessity or its sufficiency, as such, to salvation—where it *is not*, there will be *no* salvation to an adult *who is made acquainted with a well authenticated law of faith*—where it *is*, it is entirely sufficient for its ends both of justification and of progressive sanctification.

I know but of one more question that may be brought forward in opposition ; and that is, that if the office of faith is to justify from the past yet to form a principle of new obedience for the future, then where it fails in the latter even in part, it fails in the former. For what is he to do who sins after justification? Is he by continued acts of faith to receive continual justification—then what becomes of the efficiency of faith to obedience? and if this fail, what is the value of a justification which needs continual repetition? And is not the very position, that faith is necessary to justification in reference to past guilt only, set aside by the admission that it must continue to be the instrument in securing the remission of *future* offences? Now all these questions are evidently drawn from the same forgetfulness as before, of the real position of man as a sinner, in need at once of pardon for guilt already incurred and likely yet to be incurred, and of a renewal to moral life and goodness. “I write unto you,” says St. John, “that you sin not: but if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.” Here he addresses justified believers yet “little children,” as he so affectionately terms them—not yet either “young man or fathers” in Christ—not yet arrived at an adult and vigorous Christ—This is your duty—this the *one and only command* is plain—“sin not.” You have been acquitted of what is past. Well, does he then forget that they were “not yet made perfect in love?” were yet in a state of trial, a world of temptation, still in the flesh, with passions and appetites still too dominant, and surrounded by occasions excitiv of the dormant tendency to sin within? No. He knew what the “Lover of Truth” has overlooked, that the faith which justifies is not either invariable in degree or vigour, clearness or efficiency, nor yet necessarily perfective at once of the moral character of him in whom it resides. Its first operation is to turn the heart to God in reality as to *kind*, if not completely as to *degree*—to put a man into a *course* of progressive moralization and improvement, the rapidity and completeness of which depends on the exercise of prayer and circumspection, activity and self-denial, to all of which it draws, prompts and directs, but does not compel. We read of the “righteous man that turneth away from his righteousness and dieth in his iniquity,” as we do of “the wicked man that turneth away from his wickedness and saveth his soul alive.” And as true faith gives the first impulse, so to speak, to a course of piety and goodness, from which contrary forces operate to draw away, at the same time that divine aids and personal efforts, as well as that faith itself ever continuing its impulsion, tend to retain the believer within it—so the Gospel opens up a glorious “fountain opened and ever kept open for sin and for uncleanness.” A faith that leads to *no* degree of virtue and holiness, cannot justify at all—and a faith which is truly of a virtuous and holy tendency, and *does* lead and enable a man, by God’s help in the way of watchful prayer and effort, to all that to which it incites, is a justifying faith *sufficient* to its end, though it render not its possessor immediately sinless—it is a principle which, developed and improved, is adequate to its first purpose ; which is not, I say again, to produce an instant perfect transformation, but, to form the *rudiments* of a new moral character—this it does ; and if retained and exercised in its genuine power, it will *urge* on the work of sanctification, through the continued co-operation of the Spirit of God with the earnest and active Christian believer who “quenches not the Spirit,” “exercises himself” with St.

Paul "to have a conscience void of offence towards God and man," and endeavours "to cleanse himself from all defilement both of flesh and spirit, and at length to *perfect* holiness in the fear of God." To such a man the provision of the Gospel is to *keep him* in a state of constant justification, because his *faith* is constantly genuine and constantly in operation—and his daily exercise of humility, penitence and prayer, while securing the acceptance of his faith, is tending also, under God's grace, to produce ultimately his entire sanctification. A man indeed who should fondly imagine his faith justified him, while yet it was not apparent in holy influence, would but deceive himself to destruction. Whilst the humble believer has no ground for fear and self-condemnation, that, having been justified, he still feels "sin in his members warring against" his faith, his gratitude and his main desire after holiness and God; for while *these* continue, he is *never* in an unjustified condition—and he shall at length, "if he hold fast his confidence steadfast unto the end," receive the object of his faith, even the salvation of his soul, and be conqueror over the world, the flesh, the devil, and death—yea, "more than conqueror, through Him that loved him."

In conclusion, we would only suggest a religious caution in the allowance of what are termed "unavoidable errors" as an excuse for unbelief. Doubtless "the Judge of all the earth will do right," and will make all those allowances for human infirmity which *can* be made—"mercy and truth will meet together," in *his* awards—but let *man* beware of placing himself on the judgment seat to decide in *his own cause*. It is to be feared most men are far too indulgent to themselves and too partial in their own cases, to be accurate calculators of what errors or sins may be avoidable or unavoidable—too apt to plead the strength of passion, or the force of temptation for a settled inclination, a willing neglect of that resistance to the devil on which he would flee from them: if we be bad judges of others, we are still worse of ourselves. At any rate, let us "search the Scriptures," comparing, as we have now done, "spiritual things (or truths) with spiritual"—"ask wisdom of Him, the Father of lights, who giveth to all men liberally, and upbraideth not" the asker with his blindness or his infirmity; and while we remember that "there is no other name under heaven given among men whereby we can be saved, but the name of Jesus Christ—and that "he that believeth in him is passed from death unto life, and shall not come unto condemnation," let us equally remember that "without holiness no man shall see the Lord."

CIN.

III.—A Sketch of Chhoḥá Nágpur, by a Native correspondent.

[Continued from page 439.]

Customs.

Since the Kols chose to be denominated Hindus, many of their customs have become somewhat like those of the Hindus, and are not like those of the Musalmáns, as, from their eating things prohibited in the Hindu shástras, has hitherto been supposed. I shall first treat of their birth rites, matrimonial rites, and funeral rites, and then proceed to notice several other minor customs.

Immediately after the birth of a child the mother is considered impure, so that, as if she were an infectious disease, she

is suffered to touch nothing, lest she should render it impure. Thus she continues for some five or six days, till on giving a grand feast to her friends and relations, as a termination of her impurity, she is held to be purged and enlarged from her state of seclusion. She has now nothing more to do than to proceed in training up the child till the age of eight or nine, when it becomes a young shepherd or cowherd by profession. This early age is considered a fit time for marrying; though this cannot be effected arbitrarily, for it depends solely upon the pecuniary capacity of the parents.

A *dindá* is thus betrothed: His father sends two or more of his friends as plenipotentiaries to the house of one whose daughter he thinks would be the choicest bride for his son. Thus vested with powers to settle a matrimonial treaty, these men march towards the future father-in-law's, and upon their arrival, after a reciprocation of civilities, explain the object of their message, and demand an answer either affirmative or negative. Then is his turn either to satisfy them, or send them away disappointed; if the former, the delegates return home without any formal civilities of eating and drinking, and give the father to understand that every thing is right; at least as well as he could have expected. Upon hearing this, the father, as is natural, becomes highly pleased; and with some ornaments, and a few rupees, and accompanied by a number of friends and relations, repairs to his *beháí's*; who, after accepting the dowry, treats the party to the full extent of his power, and appoints a day (the sooner or later matters nothing) to give the happy couple up to hymeneal felicity.

The mode of marrying, that is, the ceremonial observed on the wedding day, is so much like that of the Hindus, that a separate mention of it here would, I am fully persuaded, be considered superfluous; since these things are well known to every one who has spent a twelve-month under the meridian of Calcutta.

After noticing the matrimonial ceremonies of the Kols, I next proceed to observe how their obsequies are performed; but previous to that, a word concerning the patient. During the indisposition, medical assistance is seldom sought; not because their poverty prevents them from obtaining assistance, nor because they themselves are better physicians; but solely because this is a peculiar custom amongst them; the patient is, in other words, left to the mercy of *Gosainyá*.

The diseases that haunt Chhoṭá Nágpur are seldom of greater severity than intermittent fever and ague; and this, too, does not frequently prove mortal. The patient is suffered to pay his debt to nature within the compound of his own house, and is not conveyed to the banks of any river, or to any other sanctified place, where the chance of dying is more certain,

if not from the nature of the disease, at least from the nature of the place he is conveyed to. An infant under the age of one year is interred; whereas the body of a grown-up man is burned.

When the deceased is to be burned on the funeral pile, one thing strongly marks them out from the Hindus. The latter would add quantities of fuel to the pile, till the corpse was entirely reduced to ashes; but the former add not one single particle, the quantity previously prepared being generally sufficient for the occasion.

The Kols are able by a very simple process to tell us whether there will be a famine in the ensuing year! They fill up a new *gagrá* (earthen-pot) with water, and expose it to the open air, during a whole night. If the quantity of water be a little diminished, depend upon the success of the Kollán experiment, there must be a famine! Again, when removing to a new house, they do not rashly enter it, but make an experiment whether their families will thrive under that unknown and untried shelter, which might else only contribute to the downfall and utter ruination of many, whom hurry and heedlessness should deprive of the advantage of pre-examining the auspiciousness of the building. A few grains being thrown on the floor, if ants or any other insects will not touch them, that is thought to prophesy well. If, on the contrary, they devour them (as they are usually sure to do), it puts the Kol out of humour; and anon he shuns the place and looks out for another cottage, which, though inconvenient and worse accommodated, may, at any rate, he hopes, prove safer and less destructive to the welfare of his family. Thus superstition not only deprives them of a comfort, but, as a matter of course, fills their minds with idle fears respecting improbable occurrences.

Religion.

“Deity,” says William Guthrie, “is an awful object, and has ever roused the attention of mankind. But incapable of elevating their ideas to all the sublimity of his perfections, they have too often brought down his perfections to the level of their own ideas.” This is perfectly applicable to the Kols. Groping in utter darkness and ignorance from their cradle to trembling old age, they are quite at a loss to make out what is meant by *abstraction*. They cannot rise so high as to the abstract notions of eternity, omnipresence, omniscience, omnipotence, or such other attributes; far less can they reconcile it to their mind, that these should be possessed by an *invisible* Being,—a Being who is beyond the sphere of our senses; *one*, whose attributes, aye, his very existence, can be traced only (of

course in the absence of a revelation) by a process of analogy unknown to vulgar minds.

A state of prosperity and affluence deprives us of all idea of our responsibility ; of our being most probably in a state of probation ; and of our probable appearance in a different world, and before an omnipotent and omniscient Judge, both now perfectly unknown to us, and where our duration, says Reason. will be indefinitely continued. It is a state of adversity, a state of indisposition, the loss of friends and relations, that arouses us from our lethargy, and makes us sensible of the existence of some unknown Being, who regulates the affairs of the universe, is the principal and first cause of all events, and makes one a king and another a beggar, one family to congratulate themselves upon the birth of an heir they were anxiously expecting, and another to mourn the loss of one who was the sole support of some twenty or thirty ; phenomena which else strike us with feelings only of wonder and dumb amazement.

Vulgar minds, therefore, as well as great minds, when they witness such wondrous events, over which humanity can have no command, immediately recognize the existence of a superior Being ; and since his transcendently noble qualifications and attributes, as I have already hinted, are above the reach of the comprehension of many, they have framed gods to their own liking, and endowed them with qualities according with their own notions of vice and virtue. Hence comes Polytheism, or "the doctrine of a plurality of gods."

The Hindus, candidly acknowledging their inability to bring the Deity himself within their comprehension, think it justifiable to carve out and form some representations which make nearer approaches to their senses, and may, day and night, be present before them. The mode of worshipping what generally pass under the name of *domestic idols*, moreover, discovers in a stronger light the ludicrous notions they have of divinity.

The religion of the Kols is similar to that of the Hindus ; Ráma and Krishna are common as well to these as to the Hindus. But this is not all ; this even would be too pure for them, just as the simple and spiritual notions of the Puranic Trinity, composed of Brahmá, Vishnu and Maheshwar, would be to my Hindu brethren. They have got a set of tutelary Gods.—a race of invisible and imaginary creatures, inhabiting an ideal world, commonly known by the name of *ghosts*. The adoration of these ghosts forms the sum and substance of the religion of the Kols. These they invoke in the time of danger ; these they pray to when they undertake any thing uncommon ; and these they sacrifice to on the final success of any great attempt ; nay, they do not even plough the land or

cut the crops before they have sacrificed to them cocks and hogs, (for these are the ordinary offerings of this people,) and gulped in large quantities of háñriyá* with dárú†, when a scene of unspeakable jollity and hilarity is generally the result.

Every hamlet (for the appellation of a village can be ill applied to a place which contains no more than five or six hovels), has a Páhán for itself, to whom some villages are assigned by the Rájá as *jáegár*, and whose duty is to perform all religious ceremonies. Though they do not adore the Hindu idols, as above alluded, they join with the Láls, their zemindárs, in celebrating the different pujás, the Dashará, the Deo-áli, the Banas (Charak), &c. I shall now enumerate some of their pujás and festivals, occurring in the different months of the year.

1. On the 4th day of the month of Mágh answering to January, they go to the forest in quest of a tree, by the name of *piár*, which they use as fuel for many days; but why and for what purpose they do so, is more than I can tell. Those who are employed under any one especially observe this ceremony; when they are sure of a long vacation, which generally extends many days, and sometimes even to months.

2. During the month of February, a universal spirit of hunting prevails, especially the day next to that of the Holí. It is not only grown up men that go a hunting, but even boys under sixteen join them. After returning therefrom, they are very warmly received by their wives, who wait with anxiety for their coming home; and as a token of congratulation upon their escape from the claws of tigers and bears that abound in the woods, the wives generally wash the feet of their respective husbands.

3. Sarhúl takes place in the month of March. Though a great festival amongst them, there is no particular day fixed

* Háñriá is a sort of intoxicating liquor which is prepared as follows: They take a quantity of rice, or if poor, rice and meṛuá (a species of corn) or rice and gundlí, (another species of corn, both resembling mustard seeds,) and get the thing or things boiled, which they keep on the bare ground with a view to cool.

Some hundred species of roots, procured from the jungles, are all mixed up together, and then formed into small balls resembling large pills; which are then denominated *rannús*, and may be had in the bázárs. These they pound to dust, and keep in an earthen jar, and having filled it with the said boiled rice, close its mouth. After the expiration of four or five days in hot seasons, or ten or fifteen days in cold seasons, they take out the sediment, or the part subsiding at the bottom. And this is what is called háñriá. This spirit is mixed with water, for otherwise it would be too strong; and though thus mixed, it is more powerful than the strongest brandy.

† Dárú is a Hindui term for wine. This is not so much in use as háñriyá, simply from the emptiness of the purse.

for its observance ; it depends solely upon their own choice and convenience. On this day, every one, according to his pecuniary capacity, pays something to the Páhán or priest. They worship and sacrifice to Bhagwán, to a host of ghosts, such as Chanrí, Darhá, Desaulí, Chállá, &c. and to the manes of their ancestors. They rub brick-dust on their backs and clothes, answering to the red powder (fág) of the Hindus, and in that state go round to the several Bábus and wealthy persons to beg something in order to defray the expence of their drinking ! In a word, they regale themselves with feasting, dancing and singing, as far as lies within their means.

4. The next great *parab* is the *Karam*, which takes place in Bhádo or August. This day they are enjoined to fast, and worship with flowers, a piece of wood placed in a conspicuous spot such as the yard. Then the story of the two brothers Karam and Dharam is rehearsed by the Páhán, which they listen to in death-like silence and with uncommon reverence.

In fine, the religion of the Kols is a corrupted Hinduism ; they acknowledge the divinity of Durgá, Káli, &c. ; they talk of Gosainyá himself, that is, the Almighty. But from ignorance and superstition their notions have become so degraded and debased, that, not satisfied with the Hindu idolatry,—an irrational system of worshipping the *form*—and fearing every phenomenon (which in the light of science seems to be only a natural consequence of some known causes), to be pregnant as they suppose with dreadful and hazardous consequences and to portend the wrath of God, they try to appease him through the medium of his vicegerents on earth—*devils* by name !!!

After thus briefly noticing the peculiarities in the manners, customs and religion of this barbarous and illiterate people, I shall for the present conclude this subject. In the mean time I beg to remark, that the information I have gathered may be perfectly relied on ; since it is drawn not from the authority of the common mob, generally known by the name of *report* or *rumour*, but from my own experience of some eighteen months. I am also indebted to many others, influential persons of the district ; so that, on the whole, I have not “ told the tale as it has been told to me,” but have weighed the matter as far as lay within the means of a non-influential man. If, however, my composition, and the matter it contains, may be found not unworthy of your approbation, I may handle the subject once more and try to communicate my humble opinion on “ the best mode of educating the Kols.”

IV.—Chapter of Indian Correspondence.

[We have great pleasure in calling the attention of our readers to the following communications of our esteemed correspondents. They contain suggestions of a highly useful and practicable nature, and on this account have our most cordial approbation.

With the wishes of "A Subscriber in the Western Provinces," we shall be most happy to comply, if our brethren will supply us with the materials. Of the usefulness of such a synopsis of Missionary labour there can be but one opinion. Raumer's work we have only seen in review: if any of our friends would kindly favor us with the volume referred to, we shall be happy to avail ourselves of its aid in furthering the great object so near our hearts—the regeneration of India.

The suggestion of "A Layman" is one which we have long wished to see carried into effect, and we trust it will meet with the attention it merits, from all the parties concerned. That union is strength, is more strictly true in religious enterprise than in any other; and that co-operative union is essential to give health and efficacy to the valuable institutions referred to by our correspondent, is not less evident to every enlightened mind. May they both be speedily compassed.

The subject of "A Soldier's" letter is one to which we seriously call the attention of all those of our readers who are blessed with the perishing riches. We candidly confess we are no very sanguine advocates for endowments, seeing they are so often turned from their legitimate objects; but if any persons should prefer this mode of exercising their benevolence, we think with our correspondent that the land in which they have amassed their wealth has a strong claim upon their sympathies, and should have a place in their last testaments.

"Selima's" proposal we think might be advantageously complied with by the Religious Tract Society. It is a sufficient recommendation that such a work will be useful, especially to those possessed of but a limited acquaintance with the language.

We trust that some of our friends will supply us with their sentiments on the important topic proposed for discussion in "A Subscriber's" communication. It is one which deserves a serious and scriptural consideration, though we think the merits of it are contained in a very small compass. We, however, reserve our opinion for our next. It affords us the sincerest pleasure to witness these efforts, flowing from every department of the community, to agitate the mind of the Church and the world on the subject of India's best and most permanent welfare. May the spirit of movement increase until it pervade the whole mass, and the benevolent objects contemplated receive their highest reward in a prosperous issue.—ED.]

1.—A VALUABLE SUGGESTION.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If you could give a statistical account of the annual progress of Missionary efforts in this Presidency from their commencement, comprising the number of Missionaries in each year of each denomination, the number of stations and of converts at each, it would, I conceive, be a very interesting document.

If inclined, you might quote from the third volume of Von Raumer's 'England in 1835,' chapter first, which is devoted to our Indian Empire, an enlightened foreigner's views of British obligations to this country; though in one place his views seem to be, as far as they are discernible, of an exceptionable character.

Your obedient servant,

A SUBSCRIBER IN THE WESTERN PROVINCES.

2.—UNION AND UNIVERSALITY OF EXERTION RECOMMENDED IN THE BIBLE AND TRACT SOCIETIES.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

1. The necessities of the Missionary cause at the present moment are indeed pressing. There is a sad deficiency both of Gospels (at least in some of the vernacular tongues) and of Religious Tracts, as the last Report of the Bible Society and the recent appeal of the Calcutta Tract

Society strikingly evince. This must be matter of grief to every reflecting person, as it evidently and more especially is to those who are the immediate labourers in the Divine cause of Native conversion. But how is the defect of funds, which is the root of the matter, to be supplied? At least, by what human means is a greater *universality* of contribution to be ensured? The subject has not, I conceive, been sufficiently considered in this point of view; or if it has, corresponding efforts cannot have been made to give effect to the conclusions to which it must have led.

2. Both the Bible Society and the Tract Society are perfectly Catholic and unsectarian in their objects. *All Christians*, therefore, who have any value for their religion, must be supposed to feel a greater or less degree of interest in their success, involving as it does, in a considerable degree, the extent of dissemination which the Christian religion shall have among the people of India. But many, perhaps the majority of persons who would contribute to support the objects of these institutions, are widely scattered over the country, and possessed of very limited means. They therefore hear little of what is going on in the way of Missionary effort, of the success attained, the difficulties experienced, and the wants requiring to be supplied;—and even supposing them to be fully informed on all these points, and to know where to remit any subscriptions they might be inclined to make; still, the necessity of writing a separate letter, and the smallness and, singly considered, the apparent insignificance of the sums which in most instances they could afford to contribute, naturally operate to impress them with the idea that it is not worth while to make the exertion. What, then, is the remedy for all this? It seems to be a very simple one. Let but the Reverend the Chaplains, or the Missionaries where there are any, with such co-operation as they can command, endeavour to establish Bible and Tract Associations at all the principal stations, such as Agra, Kurnal, Meerut, Futtehgurh, Cawnpore, Allahabad, Dinapore, Dacca, Cuttack, &c. &c. and let each Association embrace all the neighbouring smaller stations; and if this were but actively commenced and vigorously continued, there can, I think, be little doubt that, with God's blessing, considerable additions would be made to the external means for spreading the Gospel among the teeming multitudes of the Indian continent. An occasional, say an annual, or half-yearly, sermon preached at each station in behalf of the same objects, would be another means of attracting attention, exciting interest, and obtaining assistance.

3. Such local associations have already been formed at some stations, auxiliary either to the Bible or some Missionary Society,—and afford an argument from experience, that a little effort and perseverance only are wanted to lead to similar results elsewhere.

4. As a plurality of station-Societies of this nature would not be likely to thrive side by side, it would be expedient probably to unite in one the objects both of the Bible and of the Religious Tract Societies,—the sums collected being bestowed in equal shares on both the metropolitan institutions, or each contributor declaring which of the two he wished to support.

Your obedient servant,

Western Provinces, Sept. 18, 1836.

A LAYMAN.

3.—HINT TO CHRISTIANS ON THE DISPOSAL OF PROPERTY AMASSED IN INDIA.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

There lately was an excellent paper in the *Christian Observer* upon the subject of Christians settling in India, and devoting themselves to the

benefit of the Indian people, instead of filling their coffers from the labours of the natives, and after acquiring the languages and accumulating many "talents" which might be serviceable to the inhabitants—embarking for England, and depriving India of all these talents, for which an account will hereafter be required.

It is certainly very selfish and wrong, after acquiring a fortune in India, and filling our coffers with the gold wrung from the inhabitants, to carry off *the whole* and for ever to depart for Britain, leaving the people to their fate, without any provision or assistance, on our part, either for their sick or needy, or for their advancement in moral and religious enlightenment.

We should protest against the man who in time of famine should carry off provisions from the land, and for his own selfish purposes embark them for a foreign shore. Yet, are we not doing this daily? Fortune after fortune is drained from poor India—impoverishing the land—and rarely is a rupee left, even in a will, for India's benefit! whilst thousands and lakhs are willed away upon persons at home, who have never seen the soil from whence these treasures sprung.

The object in writing this letter is, that the advocacy of your columns may be given, to urge upon the consciences of all Christians the duty of setting apart, at least in their *wills*, if not during their *lives*, a portion of their fortunes accumulated in *India*, for the benefit of its inhabitants.

It may be surely expected, that at least a tithe, (a tenth,) or more of our fortunes should revert to meet the sad necessity of the land and people from whence it was derived. Might not a great blessing be expected, were each Christian to set apart a fair portion in his will, to bear the expences of those who are conveying to India the glad tidings of salvation, through the atonement made by an incarnate Saviour?

When we reflect, that we shall ere long appear before the judgment seat of Christ, how shall we appear *there*, if, of our *abundance* we left *nothing* to aid *His* cause—to *feed, clothe* and *support His* messengers, whom *He* is sending to proclaim *His* name to the heathen? or do nothing towards supplying the people now in ignorance with *books* conveying the knowledge of his salvation?

Were your pages to take up the subject, and press the duty upon the consciences of Christians, the *Missionary, Bible, and Tract Societies* might receive great aid from sums left in the *wills* of those who had passed that bourne from whence none return—who had gone to *judgment* to give an account of their *stewardship*.

Aug. 3, 1836.

A SOLDIER.

4.—VOCABULARY OF SCRIPTURAL TERMS, AN AID TO USEFULNESS.

To the Editors of the Calcutta Christian Observer.

Sirs,

On perusing the seventh article in your August number, more particularly the 4th paragraph of the Rev. B. Schmid's letter as therein quoted, I was forcibly reminded of a want I have often felt, and of the necessity of what I have as often considered to be an indispensable aid and assistant for the work proposed to be undertaken by "the many pious ladies and gentlemen" to whom he refers. What I mean, is a Vocabulary (Indo-English) of doctrinal and scriptural terms. Every Englishman, with such a book in his possession, might in his degree and sphere become a Missionary and an instructor, or, at the least, would have the opportunity and power, if he chose to exert it, of awakening in the minds of such natives as he should converse with, a desire to read the Holy Scriptures,

and "to search whether those things were so;" but, without some help of this kind, how can the mere English scholar, either comprehensively or satisfactorily converse with a native of the things of eternal life? I have known several clergymen, as well as "many pious ladies and gentlemen" who were effectually prevented from speaking of these things through inability to interpret their meaning. On the other hand, any one in possession of such a book, even though he could but speak the native languages as it were "with stammering lips and another tongue," might yet make known the words of truth, and awaken inquiry for the way of everlasting life! If the heading of such terms were extracted from Cruden's or any other good Concordance, and were alphabetically arranged and interpreted, whether the latter were done in the Roman or native character, or in both; and if a third column were added for the enumeration of texts upon which the doctrines, &c. might be proved; it would be all that would be necessary, and might easily be made with a two-fold view, so as to help the English tyro and the native catechist; and that such a book might with facility be compiled by many now amongst our worthy European Missionaries, Native catechists, and others also (e. g. Mr. P. S. D'Rozario, &c.) is very evident. I have frequently felt myself tongue-tied for want of a remedy of the above description, and believe there are many others of your readers and our countrymen generally, who have found themselves at a loss for words to explain themselves, and have experienced the pain and dread of committing themselves upon the serious and glorious subjects contained in the Bible, lest they should either occasion them to be ridiculed, or its holy truths to be perverted by their misinterpretation, however ready and willing they might be "to give an answer to every man that asketh them a reason of the hope that is in them," and however desirous to communicate to others the consolations and supports they had themselves derived from its most blessed contents. With such an index, however, as the work I allude to, and with an inquiring native capable of reading the text itself, what delightful and mutually instructive intercourse might not be held between them? and how easily might the Christian's experience be communicated to the other, under difficulties on his part, otherwise inexplicable, perhaps, and on the other hand of doubts and misconceptions sufficient to slacken if not to deter the further prosecution of inquiry? and this, too, at places far from the residence of any Missionary or other recognised and competent instructors.

Trusting that ere long a work of this nature may be available for those who experience the difficulties I have briefly referred to, and that every other impediment may be speedily removed from "the good way," and from the spread of the Gospel of life to the people among whom we sojourn, I beg to sign myself

Your very obedient servant,

SELIMA.

1st Sept. 1836.

5.—IMPORTANT QUERY.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I should be glad to learn your own opinion,—as well as that of any one of your Correspondents who may be disposed to discuss the point,—on the question, *whether the Civil Officers of Government, exercising authority in the interior of the country, ought personally to instruct their native servants in the truths of the Christian religion, or procure such instruction for them?*

The obvious objection to such a course is, that it might excite among the native population subject to such authorities a general apprehension

of state-interference with their religion ; and the difficulty to be resolved is, *whether or not the chance of creating such a feeling is to be considered a sufficient ground for the non-performance of what must otherwise be regarded as an undoubted duty.*

In the reply of the Government to a late petition from the Musalmáns of Calcutta, it is (if I remember right) promised that the Government would both practise themselves and enjoin upon all their officers the observance of a strict non-interference in regard to the religions of the natives. Can this letter apply to Government functionaries in their private relations as well as public capacity? If so, the Government should take care to let this be distinctly known to all their servants.

Your very obedient servant,

Sept. 1836.

A SUBSCRIBER.

V.—*The Roman Character and the English Language in India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Oblige me by the insertion of the following excellent letter, originally published in the *Bengal Hurkaru*, but written in reply to a communication signed L. W. which appeared in the last No. of your valuable periodical.

Your obedient humble Servant,

A FRIEND TO IMPROVEMENT.

I have read L. W.'s lively attack upon what, I think, we may now call the prevailing system of native education, and upon the use of the Roman letters as applied to the Eastern languages.

The question regarding the Roman character is contained within a very small compass. The facility with which this character may be written quickly, yet legibly; the distinctness of the printed character; its capability of compression; its admitting of the freest use of italics, stops, marks of interrogation and admiration, and other guides to the reader; its superior cheapness, arising from the compactness of the type and the consequent diminished expenditure of paper and of the other materials of printing, are advantages, which need not be dwelt on, because they are now seldom denied. Neither can any body fail to observe the national benefit which must arise in the present incipient state of native literature, from all the languages of India being expressed by one common character, and that character the same which is used to express the literature of the most enlightened nations in other parts of the world. "If all the Indian dialects were presented in the same English character, it would be *seen* and *felt* that the natives are not divided into so many sections of foreigners to each other, that they have all fundamentally the same language, and that without much difficulty, a community

of interest and a beneficial reciprocation of thought, might be effected to an extent at present unknown, and, from the repulsive aspect of so many written characters, deemed utterly impracticable."

The question is, therefore, merely one of experiment. The advantages are obvious, but are they attainable in practice? This is the point at issue, and it is one which can only be decided by actual trial. If, in making the trial, the advocates of the plan used any unfair means, L. W. might in that case justly complain. But what is the fact? The Education Committee has never yet interfered in the matter. The School Book Society has only lately printed one interlinear translation in the Roman character, after its popularity had been proved by the rapid sale of a previous edition. The way in which the experiment has been tried, has been this: Private individuals began to print books from motives of benevolence, and others followed their example as a matter of speculation. They print, and the people purchase or receive the books in gifts. I ask, what ground of complaint L. W. has either with one or the other? If the public think these books cheaper and better than others, why should they not be allowed to have them? No degree of clamor will deter those who have commenced the work, from carrying it to the end. They look only to the decision of the public. Three presses are now employed in preparing Dictionaries, Grammars, and reading books. The prospect is more favourable than ever. The vernacular language has been adopted in all the Revenue offices in the Upper Provinces, and exactly the same causes which led to the Persian letters being applied to that language may now be expected to introduce the general use of the Roman letters. Persian was the language of education, and the vernacular language therefore naturally came to be expressed in the Persian character. Now English has taken the place of Persian as the language of education, and there seems to be no reason to doubt that it will produce corresponding effects on the popular language. Boys who have become familiarised to the use of the English letters, will not willingly have recourse either to the Nāgarī or Persian, to say nothing of the intrinsic inferiority of those characters, and to the loss of time which must ensue from the use of three separate alphabets while one is sufficient. Viewed with reference to a whole nation in all its generations, such a waste of time and labour becomes worth consideration.

I heartily concur in the sentiments of respect which L. W. expresses for the oriental attainments of the gentlemen named by him, as well as in his regret that they have not been applied to more popular objects. I highly approve of correct editions

of the Sanskrit and Arabic classics being published. What I object to, is that they should be published by the Committee of Public Instruction, and be made the staple of native education.

L. W. next inveighs against the English language as a medium of Indian education, and recommends in preference some elementary controversial treatises in the native languages which have been lately published. It is needless now to prove what has been already fully demonstrated, both by argument and experience. A vernacular literature can be created only by slow degrees, but a nation may immediately avail itself of the existing literature of other countries which are in a more advanced state of improvement; and in this way their knowledge is increased, their taste improved, and the materials are collected for the formation of a national literature. This is the process which has been gone through in every instance in which any very decided change for the better has taken place from without. The Romans read the Grecian letters, and adopted Grecian models of taste. The Roman provincials cultivated the Roman literature, and became equal to their masters. The modern nations of Europe did the same, until they had raised on this foundation a literature for themselves. Two hundred years ago even ladies studied Latin, because they had then no books worth reading in their own languages; but in the present advanced state of our literature the study of the dead languages is confined to those who have leisure and inclination to add a knowledge of them to their other acquirements. The Russian empire is at the present day a striking example of the process of national regeneration of which I am speaking. French, English and German are extensively taught there, and the educated communicate to their own countrymen, in their own language, the superior knowledge which they themselves acquire through these foreign media. What the Russians are doing in the north, we are doing in the south of Asia. India is gradually becoming leavened by the introduction of European knowledge, and the lower classes are taught in their own, what the higher have learned in the English language. The English and the vernacular literatures are connected together as a river is with its fountain, as a tree is with its fruit. The one will be the result of the other. Those who discourage the study of English in order to encourage the vernacular literature, are manifestly labouring to defeat their own object.

I most highly approve of the elementary treatises in the vernacular language to which L. W. refers—so highly, that I have myself aided in the publication of some of them. I am also willing to admit, that in the distant province which is the scene of his labours, he could not at present adopt any more effectual mode of promoting a spirit of inquiry and raising European

learning in general estimation. All I object to, is his quarrelling with us for adopting more effectual means of instruction than such treatises as these afford, in parts of the country where the preparatory process has been already gone through, and the people are actually greedy for European learning. L. W. is so enamoured of his own plan, that he cannot imagine that it is not equally applicable to every part of India. If he reflects, however, he must perceive, that nobody can be expected to follow a round-about path any longer than while the direct road is not open to him. Where would be the wisdom of entering into controversial discussions to disprove the Pauranic system of astronomy, with persons who are ready to admit the truth of the Copernican system, and are anxiously seeking to be instructed in it? How can we confine our youth to such meagre information as treatises in the native languages contain, while they are ready to pursue the study of the sciences to the full extent to which they are developed in English books? I lately saw a crowd of students waiting for admission into the Hoogly College, many of whom had already some acquaintance with English. How surprised and disappointed they would have been, if, instead of being enabled to enter on a course of English reading, they had been told that they must content themselves with such crumbs of science as have fallen upon the native languages, and must begin by hearing lectures on the inconsistencies which exist between the Puráns and the Sid-dhánta, neither of which they have ever studied, or care in the least about!! Our business is to teach, and not to dispute; and as the youth of our own provinces are willing to learn all we choose to communicate to them, it is open to us to take the most effectual available means of teaching them. The vernacular language may become sufficient for the purposes of liberal education a century hence, but it certainly is not so now. At least the two next generations of the upper and middle classes must be educated by means of foreign languages, and it is to be hoped that from among them numerous authors will arise, to enrich their national language with works in every department of literature and science. L. W.'s plan of treating the study of English as an object of very secondary importance, would put back the progress of improvement many years. It would be equivalent to driving our youth away from the fountain, and telling them to content themselves with what they can collect from a scanty streamlet. I, for one, will always lift up my voice against this course. My desire is, that they should not only study to the full our medicine, our mathematics and our natural philosophy, but that they should also imbibe the spirit of our works of taste, imagination, history and morals, until they have a Shakspeare, a Hume, a Milton of their own.

L. W. recommends us not to be deceived by the interested reports of the English masters. If he intends this advice for the Education Committee, it is sufficient to explain that the reports of the masters are always commented on by the Local Committees, which include all the principal European officers, and in many cases, some of the leading native gentlemen at each station. He also advises us to be guided by the Reformer, the Friend of India, and Junius. I have a sincere respect for all these authorities, and am happy to be able to say that I entirely agree with the Friend of India and the Reformer. They both advocate the teaching of English conjointly with the vernacular languages;—the English to those who have leisure to cultivate it to good purpose, and the vernacular language to all, high and low, and rich and poor; and so do I. They also advocate the encouragement of every well-directed effort towards the construction of a vernacular literature; and so do I. With Junius, however, I only half agree. I agree with him as far as he recommends the encouragement of the vernacular literature, but I cannot agree with him in discouraging English literature. It appears to me that those who receive a liberal education through the medium of English, should also be taught to compose with ease and correctness in their own language; while every possible exertion should be made to prepare good books in the vernacular languages for the use of the body of the people, to whom, of course, English is not accessible.

L. W. next urges that the prevailing system of education is “neither popular nor national;” that it “does not command the votes and support of the people,” although “well sustained by the promise of service and the like;” and he recommends that we should “take the opinion of the native public” on the subject. In replying to this, the first thing to be determined is, what is meant by the terms “popular and national.” There was a time when Sanskrit itself was introduced by a race of conquerors, as is proved by the incongruity of that language with the languages of the south of India and of many hilly tracts in other quarters; yet Sanskrit is now incorporated in a greater or less degree with every Indian language. In much later times Arabic and Persian were extremely unpopular and anti-national, and they were introduced in a way which we should be sorry to see imitated; yet they also are studied by great numbers in every part of India, and have become to a great degree transfused into the vernacular dialects. In the same way English learning and English literature, which have hitherto been neither popular nor national, are daily becoming so in proportion as they are adopted by the people. To say that nothing ought to be admitted which is not national, that is which does not already form part of the national stock, is

the same thing as to say that there shall be no new acquisition, that there shall be no improvement. Nations, like individuals, can only enlarge their knowledge by adding to that which they possess, and the additions which are made from time to time, although at first unnational, become national by being generally adopted. L. W. would stare at any body who should say to him, on his taking up a new book, "Put down that book : you do not know it ; therefore, you must not read it." Yet this is precisely what he is himself doing, when he is writing declamations to discourage the teaching of English, because it is not national.

The course which L. W. describes himself as pursuing towards the natives of his part of the country, is just as unnational as that which is followed by the Education Committee. What, indeed, can be more contrary to national prejudice and habits of thinking, than books which are written for the express purpose of controverting the authority of the *shástras* !! Yet the natives seem to be no more offended with his attacks upon the *shástras*, than they are with the English instruction which the Education Committee give without any reference to those sacred books. It is clear, therefore, that notwithstanding L. W.'s love for nationality, he is acting, like ourselves, in some degree on a different rule. If we did not, we might as well throw up the pursuit at once. By confining ourselves to teaching what is strictly national, we should have to teach many egregious errors, and should be debarred from all reference to the vast acquisitions which have been made since the Europeans passed the Hindus and Muhammadans in the race of knowledge. But if we lay it down as our rule only to teach what the natives *are willing to make national*, viz. *what they will freely learn*, we shall be able by degrees to teach them all we know ourselves, without any risk of offending their prejudices. This is the course which we have always pursued. "We *have* taken the opinion of the native public on the subject." We find that our plan does "command the votes and support of the people," without any "promise of service ;" and that English learning, as taught by the system which we recommend, is popular, and is quickly becoming national.

The School-Book Society's operations furnish perhaps the best existing test of the real state of public feeling, in regard to the different systems of learning which are now simultaneously cultivated in India. Their books are sold to any body who chooses to purchase them, and the proportions in which they are disposed of show the relative demand which exists for the different kinds of learning. The statement of the sales which have been made during the last two years, extracted from the Society's recently published Report, is as follows :

English,.....	31,649	books.
Anglo-Asiatic,.....	4,525	„
Bengali,.....	5,754	„
Hindui,.....	4,171	„
Hindustani,.....	3,384	„
Urīya,.....	834	„
Persian,.. ..	1,454	„
Arabic,.....	36	„
Sanskrit,.....	16	„

This statement speaks for itself; and when we add to the above the numerous English books said by the Editors of the *Friend of India* to be sold by that establishment and others, and contrast with this the very limited demand of which they complain for works in the Native languages, we see distinctly the direction of native feeling as it regards the purchase of books. To this we may add, that for some time past upwards of 3000 youths have been receiving an English education in Calcutta alone, and that the taste for learning English there is daily on the increase. L. W. will probably reply, that Calcutta is not India, and that although one city may have become denationalized, the rest of India retains its primitive character. But Calcutta is the capital, and the capital must sooner or later make its influence felt through the whole country. One set after another of well educated youths, turned out from the Calcutta schools, must gradually leaven the adjoining provinces; to say nothing of the effect which must be produced upon casual visitors, and even upon those who only hear of it through report, by the example of what is going on. What has lately taken place at Hoogly is an instance in point. On the College there being opened, English students flocked to it in such numbers as to render the organization of them into classes a matter of difficulty. There are now about 1,400 boys learning English only, about 200 learning Arabic and Persian only, and upwards of a hundred who are learning both English and Arabic or Persian. Notwithstanding this unprecedented concourse, the applications for English instruction are still extremely numerous; and there seems to be no limit to the number of scholars, except the number of masters, whom the Education Committee is able to provide. In the same way, at Dacca there are 150 students, and it is stated that this number would be doubled if there were masters enough; and lately at Agra, when additional means of English instruction were provided, the numbers rose immediately to upwards of 200. These are mentioned merely as instances. In the numerous seminaries under the Education Committee, there is no want of scholars. The difficulty is to provide masters enough to teach the numbers who are anxious to receive instruction. If this is not sufficient proof that the popular taste is favorable to Eng-

lish studies, I do not know what can be considered as such. It is preposterous to suppose that such multitudes can have been induced to flock to our schools by promises of service. Of the 1,400 youths who presented themselves for admission at the opening of the Hoogly College, perhaps not one in a hundred was known to European gentlemen who had patronage at their disposal; not one was known to those whom L. W. considers the principal advocates of this system of education. No doubt, the boys who learn English regard their education as an important means of forwarding their future prospects; but so do those who learn Arabic, and Sanskrit, and Latin, and Greek, and every other language. I believe, however, that at the present period in India, those who learn English have a more reasonable ground for their expectation of success in life than those who learn any other language. In the Revenue offices in the Upper Provinces the monopoly of Persian has been abolished, and the vernacular language has actually been adopted as the language of business. The same must soon take place in every other department of Government in every part of the British territories, and then how will the case stand? Every body who applies for employment will probably be able to read and write his own language nearly equally well, and the choice will be determined by the degree of general cultivation which the candidates possess. By so much, therefore, as the English language affords the means of obtaining a better education than any other language does, which is at present studied in India, in that degree will the young men who have received a good English education have an advantage over all others.

The last topic to which L. W. refers is the Muhammadan petition.

The prayer of that petition is, that the stipends which used to be given at the Persian and Arabic Colleges, but which were prospectively abolished by the decision of Lord W. Bentinck, confirmed by that of Sir C. Metcalfe, should be restored. This is a separate question, which will, no doubt, be decided after a full consideration of all the reasons which can be urged on both sides. The objections to stipends are, that to pay students as well as teachers, will be the same thing as diminishing the scanty fund which has been assigned to education by about one half. Not only are multitudes anxious to learn without fee or reward, but many are willing to contribute something themselves towards the expence*. The great demand

* 356 students of the Hindu College pay from 5 to 7 rupees per mensem each, for their tuition; and those who can afford it will probably soon be required to pay something at all the institutions under the General Committee.

is for masters. If we have only masters enough, we can have any number of students. There is, therefore, no necessity whatever for paying students to learn, while to do so would cripple our resources in the most essential point. But independent of the cost, the principle of the stipendiary system is radically bad. The business of an Education Committee is to have those taught who are anxious to learn; not to crowd their lecture-rooms with nominal students, but real paupers, who may come eager to obtain food, not for the mind, but for the body. So long as we offer instruction only, we may be sure that we shall have none but willing students; but if we offer money in addition to instruction, it becomes impossible to say for the sake of which they attend. Even boys who come with a desire to acquit themselves well, fall in with the general tone. These bounties on learning are the worst of bounties. They have this evil in common with bounties on trade, that they draw to a particular line a greater quantity of exertion than that line would, without artificial encouragement, attract, or than the state of society requires. They have also, when given in the form in which they are given both in the English Universities and in the Indian Colleges, this additional evil—that they paralyse exertion. A person who does not want to learn a particular language or science, is tempted to commence the study by the stipend. As soon as he has got the stipend, he has no motive for zealously prosecuting the study. Sluggishness, mediocrity, absence of spirited exertion, resistance to all improvement, are the natural growth of this system. It is also of great importance in a country like this, that the Government should have a real test of the wishes of its subjects in regard to the kind of education given. As long as stipends were allowed, students would, of course, have been forthcoming; but now the people may decide for themselves. Every facility is given, but no bribes, not even any “offers of service;” and if a larger number avail themselves of one kind of instruction than of another, we may be assured that it can be only owing to such being the bent of the public mind. If it were not for this, inferior modes might be persevered in from generation to generation, which, with an appearance of popularity, would really be only the result of the factitious support afforded them by the Government. However, we by no means pretend to dogmatise on this question, and if a plan can be devised which will preserve any good there may be in stipends, without their attendant evils, we shall be happy to see it adopted. A liberal distribution of pecuniary rewards would perhaps answer the purpose.

Calcutta, Oct. 4, 1836.

C. E. T.

VI.—Notes of Original Sermons, by JOHN FOSTER. No. III*.

PSALM civ. 30. "Thou renewest the face of the earth."

Some time since we were endeavouring to describe certain states, or moods, of feeling, which might be called *seasons of the mind*; and to shew in what manner these might, by a judicious and determined exercise of thought, be turned to an advantageous account.

The *seasons of external Nature*, in the course of the year, are a part, and a considerably interesting part, of what *makes up our condition* during our sojourn on this earth. And good men, from the Psalmist downward, have not been content that the effect of these seasons upon them should be confined to this mere external and material condition. Desirous that the vicissitudes of nature should *minister to the mind*, the Spring season, especially, has been regarded as fertile of what might afford salutary instruction in a pleasing vehicle. When in the very midst of this genial season, and before its flowers and bloom are past, we might do well to endeavour to draw from it something not quite so transient. Consider,

1st. The vast importance, to us, that this season should regularly and infallibly return *in its time*. This is obvious the instant it is mentioned. But it is as instantly recollected how entirely we are at the mercy of the God of Nature for its return—we are in our places here on the surface of the earth, to wait in total dependence *for Him to cause the season* to revisit our clime—as helpless and impotent as particles of dust. If the power that brings it on, were He to hold it back, *we could only submit, or repine and perish!* His will could strike with an instant paralysis the whole moving system of nature. A suspension of His agency, and all would stop—or a change of it, and things *would* take a new and fearful course. Yet we are apt to think of the certainty of the return of the desired season in some other light than that of the certainty that God *will cause* it to come. With a sort of passive irreligion, we allow a something, conceived as an *established order of nature*, to take place of the Author and Ruler of Nature; forgetful that all this is nothing but the *continually acting power and will of God*, and that nothing can be more absurd than the notion of God's having constituted a system to be one moment independent of himself.

2nd. Consider next, this beautiful vernal season—what a gloomy and unpromising scene and season it *arises out of*. It is almost like creation from chaos—like life from a state of death. If we might be allowed a supposition so wide from probability as that a person should not *know* what season is to follow, while contemplating the scene, and feeling the rigours of Winter—the darkness, the dreariness, bleakness, cold—the bare, desolate and dead aspect of nature, &c. &c., how difficult would it be for him to comprehend or believe! If he could then, in some kind of *vision*, behold such a scene as that spread in Spring over the earth, "It cannot be," he would say; "that were absolutely a new creation, another world."

3rd. Might we not take instruction from this, to correct the judgments we are prone to form of the Divine government? We are placed within one limited scene and period of the great succession of the Divine dispensations—a dark and gloomy one, a prevalence of evil. We do not see how it *can be* that so much that is offensive and grievous should be introductory to something delightful and glorious. "Look how fixed—how inveterate—how absolute—how unchanging!" Is not *this* a character of *perpetuity*? If a better nobler scene to follow is intimated by the Spirit of Prophecy in figures analogous to the beauties of Spring, yet is it regarded with a

* See Sermon II. in our No. for June, 1836, p. 287.

kind of despondency, as if Prophecy were but a sort of sacred poetry—beheld rather as something to *aggravate the gloom of the present*, than to draw the mind forward in delightful hope. And thus we allow our judgments of the Divine government—of the mighty field of it—and of its progressive periods, to be formed very much upon an exclusive view of the limited, dark portions of his dispensations which are immediately present to us. But such a judgment should be corrected by the Spring blooming around us, so soon after the gloomy desolation of Winter. The man that we were supposing so ignorant and incredulous, what would he now think of what he had thought then?

4th. Again;—How welcome are the *early signs* and *precursory* appearances of the Spring—the earlier dawn of day! There is a certain *cheerful* cast in the light, even though shining over an expanse of desolation;—it has the appearance of a smile—a softer breathing of the air, at intervals—the bursting of the buds—the vivacity of the animal tribes—the *first flowers* of the season—and by degrees, a delicate dubious tint of green—it needs not that a man should be a poet, or a sentimental worshipper of nature, to be *delighted* with all this.

May we suggest one analogy to this? The operations of the Divine Spirit in renovating the human soul, effecting its conversion from the natural state, is sometimes displayed in this gentle and gradual manner, especially in youth. In many cases, certainly it seems *violent and sudden*, resembling the transition from Winter to Spring in the northern climates. But, in the more gradual instances—whether in youth or further on in life—it is most gratifying to perceive the first indications—serious thoughts and emotions—growing sensibility of conscience—distaste for vanity and folly—deep solicitude for the welfare of the soul—a disposition to exercises of piety—a progressively clearer, more grateful, and more believing apprehension of the necessity and sufficiency of the work and sacrifice of Christ for human redemption!

To a pious friend or parent, this is more delightful than if he could have a vision of *Eden* as it bloomed on the first day that Adam beheld it. And we may carry the *analogy* into a wider application. It is most gratifying to perceive the signs of change on the great field of society. How like the early flowers, the more benignant light, the incipient verdure, are the new desire of knowledge, and schemes and efforts to impart it; the rising, zealous, rapidly enlarging activity to promote true religion!—we might add, the development of the principles and spirit of liberty! In this *moral* spring, we hope we are advanced a little way *beyond* the season of the *earliest flowers*.

5th. The next observation on the Spring season is, how reluctantly the *worse gives place to the better*. While the Winter is forced to retire, it is yet very tenacious of its reign—it seems to make many efforts to return—seems to hate the beauty and fertility that are supplanting it! For months we are liable to cold, chilling, pestilential blasts and sometimes biting frosts—a portion of the malignant power lingers or returns to lurk, as it were, under the most cheerful sunshine; so that the vegetable beauty remains in hazard, and the luxury of enjoying the Spring is attended with danger to persons not in firm health. It is too obvious to need pointing out how much resembling this there is in the moral state of things—in the hopeful advance and improvement of the *youthful mind*—in the early, and indeed the more advanced, stages of the Christian character—and in all the commencing improvements of human society.

6th. We may contemplate next the lavish, boundless, diffusion, riches and variety of beauty, in the Spring. Survey a single confined spot, or pass over leagues, or look from a hill—infinite affluence every where; and so you know too, it is over a wide portion of the globe at the same

time It is under your feet—spreads out to the horizon—meets every sense. And all this *created in a few weeks!* To every observer the immensity, variety and beauty are obvious—but to the skilful *Naturalist* there is a multiplication of all this.

Reflect, what a display is here of the *boundless resources* of the Great Author. He flings forth, as it were, an unlimited wealth, a *deluge of beauty*, immeasurably beyond all that is *strictly necessary*—an immense quantity that *man* never sees, not even in the *moss*. It is true, that *man* is not the *only* creature for which the provision is designed; but it is *man alone* of the earth's inhabitants that can take any *account* of it as *beauty*, or as *wisdom* and *power* and *goodness*. Such unlimited profusion may well contribute to assure us, that He who can, shall we say *afford* thus to lavish his treasures so far *beyond* what is simply *necessary*, can never fail of resources in abundance for all that is *necessary*. May we not venture to think, that this vast superfluity of pleasing objects may be taken as one of the intimations of a grand enlargement of the faculties in another state, in order that, *some time*, there may not be, if we may so express it, such a *waste in the Creator's wonderful works?*—that is, if we assume that there will be, in any world to which good men may be assigned, an immense profusion of the admirable works of the Almighty, we would be willing to presume that there may be less, in proportion, of those admirable objects *placed beyond the power of attention*—less that should seem to *answer no end* to the devout contemplator. But then what an *enlargement of faculties* there must be!

7th. We may observe again, in this profusion and diversity of beauty, what an ample provision there is for even those faculties in our nature which are not to be accounted the highest and noblest—that is to say, in the first place, for the very *senses!* And then the faculties which have a pleasurable perception of beauty, grace, harmony, grandeur, the *Imagination* has a large share herein. Now all this is most evidently an *intended* adaptation. It is good, therefore, that man should have the exercise, the cultivation and pleasure of these faculties. What the proper *measures and limits* may be, and how to adjust the *proportion and balance* between these and higher interests, is a matter for conscientious judgment—but the general fact is most evident, that the Creator *intended* the exercise and pleasure of faculties for which he has made such copious provision. But it is a most serious consideration here, that the value and the final object of this exercise and pleasure are *lost*, if the *interest do not tend to, and combine with religion*—and if a man observes and admires and enjoys, and is enchanted with the fine feeling, yet all the while *forgets the adorable and beneficent Author*, or feels no veneration or grateful aspiring of soul toward him. Our relation to him is our supreme and most vital interest, and the interest of every other relation was meant to be coincident, subordinate, and *contributory to it*. The violation of this great law comes under the condemnation of “loving the creature more than the Creator, who is blessed for ever.” Much of this most perverse impiety there is, among admirers of the beauties of Nature and of the Spring.

It were no mere shape of imagination, if we were to represent such a lamentable spectacle as this, viz.—a man of cultivated mind, of very perceptive faculties, refined taste, and poetic feeling, straying among the vernal fields and groves with a fond enchantment, but regardless of Him that creates and animates the scene! It is all but a reflection of a *few rays* of the Divine glory. But this admirer looks not toward that *Bright Origin*. He takes this faint reflexion as if it were *itself* the essential beauty and glory, and cannot see how it fades and perishes when impiety like this comes between it and heaven! In some instances, as by a judicial retribution, the man is permitted to consummate his impiety by mak-

ing Nature his God, fancying some kind of mysterious, all-pervading, yet not intelligent Spirit, which ejects the Divinity and takes his place!

8th. To return to the consideration of the Spring. This pleasant season has always been regarded as obviously presenting an image of *youthful life*. The newness, liveliness, fair appearance, exuberance of the vital principle, rapid growth. Flattering points of likeness these! But there are also less pleasing circumstances of resemblance. The frailty and susceptibility, so peculiarly liable to fatal injury from blasts and diseases. Those who have to watch over infancy, childhood and early youth, can often see in smitten plants and flowers the emblems of what they have to fear for their charge. There is the circumstance that the *evil* in the human disposition can grow as fast as the good—as in Spring the *weeds*, the *noxious vegetables*, the offensive or venomous animals, thrive as well as the beautiful and the useful. There is the circumstance that *it is yet to be proved* whether the early season will have its full value *ultimately*—whether fair and hopeful appearances and beginnings will not end in mortifying disappointment. How many a rich bloom of the trees comes to nothing! how many a field of grain, promising in the blade, disappoints in the harvest! Under *this* point of the analogy, the *vernal human* beings are a very pensive subject of contemplation.

There is one *instructive* point of resemblance. Spring is the season for diligent *cultivation*; so is youth. If the Spring were suffered to go past without any care and labours of husbandry—nay, going a little way back in time, we may say, if the cultivation of the ground in the Spring had been attended to but just as much as that of youth in the community in general, what would the state of things have been? And even *now* after a great amendment, you shall often be struck with the *disparity* between these two provinces of cultivation—the *garden* put in very neat order—the favorite *tree* trimmed and trained—the cornfields exhibiting a clear shining breadth of green—the children and youth bearing every mark of mental and moral rudeness! Yet are there very many pleasing examples of a contrary order. And it is a delightful thing to see the Spring season of life advancing under such a cultivation, of the instructor's care, of Divine influence, and of self-exerted discipline, as to give good hope of rich *ensuing seasons*. Much of the pleasing impression on us from the beauty of the Spring is caused, whether we are exactly aware of it or not, by an anticipation of *what it is to result in*. And still less substantial were the pleasure of beholding the bloom and animation and unfolding faculties of early life, without an allusion to something further on. That looking further on has, indeed, its painful apprehensions, as we have said: but still, in beholding youth, we *must* think of that something to come.

It may be added, as one more point in this parallel, that the rapid passing away of the peculiar beauty of Spring, gives us an emblem of the transient continuance of the most lovely and joyous period of human life!

9th. We have seen that they are not *all pleasing* ideas that arise in the contemplation of the vernal season. There is *one* of a profoundly gloomy character, that of the portentous contrast between the beauty of the *natural* world, and the deformity of the moral. There is a principle which requires a correspondence in things which are associated together. Now then, survey the fair scene (such as in Spring) and think what kind of beings, to *correspond* to it, the rational inhabitants should be—not a few an exception, a small minority—but the general race. Should not the conception be innocence, ingenuousness, all the kind and sweet affections, bright and refined thought, spontaneous advancement in all good, piety to Heaven? But now look on the actual fact—still keeping in view the beautiful scene of nature, and that *without* adverting to some fine

tracts of the earth where man is the most cruel and ferocious of wild beasts—look in the more improved regions: see the coarse debasement, the selfishness, hostile artifice, ill tempers and malignant passions, practices of injustice, obstinacy in evil habits, irreligion, both *negative* and insultingly positive! Within the last half century, how much of the vernal beauty of Europe has been trodden down under the feet of contending armies! How many a blooming bower has given out its odours mingled with the putrid effluvia of human creatures slain by one another! Such is the correspondence of the inhabitants to the beautiful scenery of their dwelling place! The fair luxury of Spring serves to *bring out*, more prominently, the hideous features of the *moral* condition of things. But even if we could keep out of view this directly moral contrast, there are still other circumstances of a gloomy colour. Amidst this profuse beauty of the vernal season, there are languor, and sickness, and infirm old age, and *death*! While nature smiles, there are many pale countenances that do *not*. Sometimes you have met, slowly pacing the vernal meadow or the garden, a figure emaciated by illness, or sinking in age, and have been the more forcibly struck by the spectacle from the surrounding luxuriance of life. For a moment, you have felt as if all this living beauty *receded* from around, in the shock of the contrast. You may have gone into a house beset with roses and all the pride of Spring, to see a person lingering and sinking in the last feebleness of mortality—may have seen a *funeral train* passing through flowery avenues—and the ground which is the *depository of the dead*, bears, not the less for that, its share of the luxury of Spring! The great course of nature pays no regard to the particular *circumstances* of man—it suffers no suspension—shews no sympathy!

10th. We will but add one more grave consideration. To a person in the latter stages of life, if destitute of the sentiments and expectations of religion, this world of beauty must lose its captivations—must even acquire a melancholy aspect. For what should strike him so forcibly as the consideration, that he *is soon to leave it*? It may even appear too probable that *this* is the last Spring season he shall behold! While he looks upon it, he may feel an intimation that he is bidding it adieu—the last time of his beholding any thing so fair! His paradise is retiring behind him, and a dreary, immeasurable desert is before him! This will blast the fair scene while he surveys it, however rich the bloom and the sunshine that gilds it. On the contrary, and by the same rule, this fair display of the Divine resources and works, will be gratifying, *the most and the latest*, to a mind animated with the love of God, and having the confidence of soon entering a nobler scene. “Let me look once more at what my Divine Father has diffused *even here*, as a *faint intimation* of what he has somewhere else! I am pleased with this as a *distant outskirts*, as it were, of the paradise toward which I am going!” As to the exact *manner* of a happy existence in another state, we need not say it is in vain even to conjecture it. But assuredly there will be an ample and eternal exercise of the faculties on the wondrous works of the Almighty; therefore, faculties, and a manner of perception, adapted to apprehend their beauty, harmony and magnificence. We can have no ground for conjecture, whether the happy spirits removed from this world will be kept in any such relation to it, *as to retain any perception* of what is so admirable in the works of God *here*—but we may well assume, that in many provinces of his vast dominion there are works of his constituted in a similar order, or at least bearing a sensible analogy to those which we see here: and it were absurd to imagine that the *higher condition* of human spirits should involve a loss of perception and interest regarding *one grand class* of the works of God,—contrary to the promise, “they shall inherit *all things*.”

According to what we conceive of the nature of an *Angel*, in traversing this earth, he cannot indeed have *our mode* of apprehending this fair vision of Spring, but no one will believe that *therefore* to him all this scene is obliterated, blank and indifferent. We need not then believe that any change that shall elevate the human spirit will, by that very fact, destroy, *as to its perception*, any of the things displaying the divine wisdom and power.

11th. We hastily close the contemplation by observing, what an immensity of attainable interest and delight, *of one class only* (*besides* the sublimer) there is *that may be lost*—and all is lost if the *SOUL* be lost!!

VII.—Notices regarding Hindu Festivals occurring in different months. No. 11, November.

NOVEMBER 7.—*Bhút Chaturdashí.*

This ceremony takes place on the 14th day of the decrease of the moon, (*Chaturdashí*). The object is to seek preservation from the malignant influence of evil spirits, (*Bhút.*) It consists in having in the evening lighted lamps placed in front of the houses; fourteen is the proper number; but the rich frequently illuminate the whole of their habitations. Boys run about the streets with burning hemp-stalks, which they throw at the passers by, and fire-works are let off. All Hindus, though ever so poor, offer (at this time) sacrifices to the manes of their ancestors for *fourteen* generations back. It is also a custom on this day, for the Hindus to eat at their meals *fourteen* kinds of greens.

NOVEMBER 8, 9.—*Káli or Shyámá Pújá.*

This festival is celebrated at the new moon in honor of the goddess *Káli*, who is a form of *Durgá*.

The image of *Káli* is that of a very black female with four arms, having in one hand a scymitar and in another the head of a giant which she holds by the hair; another hand is spread open as bestowing a blessing, and with the fourth she is forbidding fear. She wears two dead bodies for earrings, and a necklace of skulls; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her dishevelled hair falls down to her heels. She stands on the body of her husband *Shib*, who is represented as a white man extended at full length upon his back.

The reason of this singular posture of the goddess is thus related in the Hindu *Shástras*. *Káli* having destroyed the giants *Raktabíj*, *Shunbha*, *Nishumbha*, and their adherents, who had placed the gods in great jeopardy, was so overjoyed at her victory, that she danced till the earth shook to its

foundation, and *Shib* at the intercession of the gods was compelled to go to the spot to persuade her to desist. He, however, found her so elated that he despaired of making any impression on her by words, and therefore adopted another expedient: he threw himself among the dead bodies of the slain, and when the goddess looking down perceived that she was dancing on her husband, was so shocked, that to express her surprise, she put out her tongue to a great length and remained motionless, and thus the earth was saved from the imminent danger to which it was exposed.

The worship takes place at night, and is always accompanied with bloody sacrifices. Many of the worshippers afterwards partake of flesh and spirituous liquors;—of the latter, generally to such an immoderate degree, as to produce shameful intoxication; and all this under the name of religion! On the following day the image is cast into the river with the same ceremonies as are used with the image of *Durgá*.

There are in Bengal, besides the clay images of *Káli*, which are made annually, many permanent ones, generally of stone, which are worshipped all the year round. The principal one of these is at a village three miles from Calcutta, and on this account called *Káli-Ghát*. A description of this shrine, its priests, &c. was inserted in the 16th number of the Observer.

NOVEMBER 10.—*Bhrátridwitiyá*.

On this day, sisters make it a point to adorn their brothers, by making a mark on their foreheads with powder of sandal wood; after which they feast them with every kind of delicacy, and, when they can afford it, make them a present of cloth. They imagine that by this means the lives of their brothers will be lengthened, and that *Jam*, the regent of *death*, will have no power over them; as is expressed in the two following lines, which they repeat on that occasion—

ভাইয়ের রূপানে দিলাম ফোটা।

যমের দ্বারে পড়িল কাঁটা।

On my brother's brow I have made the mark,
On Yama's door the bolt has fallen.

NOVEMBER 14, 15.—*Kártik Pújá*.

Kártik is the son of *Shib* and *Durgá*, and god of war. He is represented as a handsome young man riding on a peacock, holding in his right hand an arrow, and in his left a bow. A clay image of this god is worshipped on the 14th at night, once at every watch; and the following day it is thrown into the river. No bloody sacrifices are offered. Married persons desirous of offspring are among the principal worshippers of

Kártik, whose power is believed to be unlimited in conferring that boon. The beauty of *Kártik* is quite proverbial among the Hindus, who when they wish to describe a handsome man or boy, generally say "he is *Kártik* personified."

NOVEMBER 17, 18.—*Jagaddhátrí Pújá.*

Jagaddhátrí, (the nurse or mother of the world,) is another form of *Durgá*; she is represented as a *yellow* woman dressed in red, and sitting on a lion. At this time a very popular festival is held in her honor, when bloody sacrifices are offered, and large sums expended in illuminations, dances, songs, feasting the bráhmans, &c. Much indecent mirth takes place, and numbers of men dance naked before the image, deeming that highly meritorious and pleasing to the deity! The benefits expected from this worship, are the four things usually promised in the Hindu Shástras by the gods to their votaries; viz. the fruit of meritorious actions—riches—the gratification of every desire—and future happiness.

NOVEMBER 23, 24, 25.—*Rís Játrá.*

This festival is held during three nights, to celebrate the revels of *Krishna* with the milkmaids. The image of this god is placed in a brick building which is open on all sides, and has one highly elevated sitting place. This building is annually ornamented and grandly illuminated for the festival. Sixteen small images of *Krishna* are necessary on this occasion; but a very small gold image, about the size of a breast-pin, is placed as the object of adoration, and afterwards given to the officiating bráhman. At the close of the festival the clay images are thrown into the river.

Round the building in the street, booths are erected, filled with sweetmeats, playthings, and other articles, like an European fair. Numbers of persons of all ages visit the spot; and as usual at all festivals kept in honor of this impure god, most licentious songs are sung and indecent dances take place.

It is worth observing, that during the whole month of *Kártik*, viz. from October 15th to November 14th, the Hindus suspend near their houses lamps in the air on bamboos. This is thought a highly meritorious work, and sure to procure many benefits to the party.

N. B. The public offices will be closed at the *Káli Pújá*, *Bhrátridwitiyá*, *Kártik Pújá*, and *Jagaddhátrí Pújá*.

L.

REVIEW.

Constantinople and its Environs : in a series of letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud. By an American, long resident at Constantinople. 2 vols. New York, 1835.

[Continued from p. 472.]

Letter xxvii. contains a full account of the Armenians, who are the great transactors of money business in Turkey, and appear devoted to gain. The following extract from it we quote, as it contains one of the few notices of the Missionary efforts making in Turkey.

“ Industry is the inheritance of the Armenian, and in Turkey resolves itself into four principal branches ; to wit—banking, and the administration of public and private estates for the Turks ; the coining of money ; the manufacturing of muslins and stamped cloths ; goldsmith’s work and jewellery ; the greater part of the mechanical arts, and other occupations before alluded to. Whatever may be his own occupation, during the hours devoted to it, the Armenian never suffers his mind to be drawn off by any circumstance whatever ; he almost forgets his own family, in the thoughts of *parus* and calculations of gain, while waiting the appearance of customers ; and it is only on feast days that he abstains from indulging in almost the only food of his mind, to partake with his family in the festivities of the occasion. With literature and science he has little to do, and is an entire stranger even to the name of the *fine arts* ; hence his education is limited to the calls of his religion, and the necessities of the trade or profession to which he may be destined. To read and write Armenian, to learn as much arithmetic as is necessary to keep accounts, and to pick up a knowledge of the Turkish sufficient for the intercourse, which he is destined to have with that nation, satisfies all his worldly purposes. But more particular attention is paid to that part of his education which relates to his religion ; for example, psalmody in the choirs, accompanying their spiritual songs with movements of the hands, body and head, in a manner that it would be difficult to explain, but which, however, is calculated to excite laughter among strangers, as they are thereby forcibly reminded of the motion of puppets. It is in this manner that the precious hours of the Armenian youth are wasted. The Armenian priests generally superintend this miserable education. As for schools, they can scarcely be said to have any ; they are afraid to trust their children to the tuition of masters out of the family ; lest they might be taught something not in every respect conformable to the dogmas of their sect. Latterly, however, the American Missionaries have had sufficient influence among them to induce them to establish some schools on the Lancastrian principle, and with books published in their language under their direction, and submitted to the inspection of the patriarch, whose approbation they have obtained : there is therefore a fair prospect of education becoming more extended among them ; as Armenians having the confidence of the community are instructed in the system by the Missionaries, and placed at the head of these establishments, in the villages along the European side of the Bosphorus. These schools are placed on the footing of free-schools ; part of the expense of them is paid by the wealthy Armenians, and the deficiency is made up by the Missionaries, who have in their efforts to get these schools established, manifested a wonderful degree of praise-worthy zeal, and a perseverance and sound discretion, that have conquered the oppo-

sition of the Armenian clergy, and broken down the prejudices of the more intelligent part of the nation. Especial care, however, is taken that the school books contain nothing whatever that can interfere in the slightest degree with the dogmas or the ritual of their Church. The Armenian press at *Orta Kienu*, (the present residence of the Rev. Messrs. Goodall and Dwight and their families, and of the Rev. Mr. Schaeffer,) is engaged in printing the translations for the schools now in operation, and about being established. Formerly, the Armenian presses were employed only in the multiplication of books of devotion and the alphabet. Books of this kind were the only ones calculated to captivate the minds of a nation, in which all their religious traditions amount to articles of faith. The books now in course of publication, besides precepts of Christianity, biblical and other history, treat on learning and science in general, and are calculated to awaken the minds of the young Armenians, and excite to further pursuit of knowledge. That they do not want for solid talents is proved by the progressive learning of the society of St. Lazaro, near Venice, and also by the learning spread among some of the clergy of the nation, who have received an education in Italy. There is no difference between them and well instructed men of other nations; a sufficient proof that the general ignorance which prevails among the Armenians, is not owing to natural defects in the construction of their minds, but to that blind submission to the will of their ignorant pastors, who know not how, nor are willing, to spread open to their view the book of knowledge. Minds, thus shackled and shut up in darkness, find employment in the sordid pursuit of wealth, and their thoughts become divided, between their hadly-conceived idea of the attributes of the sovereign ruler of the universe, and their well conceived estimate of the value of *paras*, the only things which their education is calculated to aid them in acquiring."

The whole of Letter xxix. is very interesting, being taken up with an account of the Jews, who, according to our author, are not so ill used in Turkey as is generally imagined.

"The three nations, subjects of the Porte, the Armenians, the Greeks, and the Jews, as before observed, are designated by names indicative of their relationship with the Government, although they all come in under the general name of subjects, or *Rayahs*, as these are called. The Armenians are properly *Rayahs*, and are so named because they are not considered a conquered people; the Greeks are called *Yeshir*, or slaves; as since the conquest of Constantinople, they have been considered as holding life on sufferance; the Jews are called *Mousiphir* or visitors, because they sought here an asylum. The Jews are every where a persecuted people, and even in that Paradise of Jews, Leghorn, where they are the owners of one half of the city, and more than of one half of the wealth in it, they are still confined to their own quarter, and not permitted to reside in any other. In every other part of Tuscany, they are objects of detestation, and it would not be safe for a Jew to visit the capital, if he were known as such. Degraded as they are, however, in Constantinople, the conduct of the Government and the Ottomans generally towards the Jews, does not differ essentially from that which is manifested towards the other *Rayahs*. Indeed it is supposed by some that they are treated with greater kindness than the rest, because they remain in the character of visitors, and therefore are entitled to all the rites of hospitality,—and as a further motive for good feeling towards them, they assimilate nearly than the rest, in their religious opinions and observances, to the Musalmáns,—in their belief in the unity of the Godhead,—in their practice of circumcision,—their abhorrence of pork,—and in their manner of writing from right to left; all of which give to the Turk and the Jew an identity of feeling, which does not take place with the others. According to the opinion of my most amiable and observant

literary friend, Dr. Walsh, the Jews in Turkey are a favoured people, and held by the Turks in greater consideration than in any Christian country."

But while thus treated by the Turks, they experience a very different treatment from the Christians in Turkey, as appears by the following extract. While this conduct is no doubt most sinful on the part of their despisers, how strikingly does it fulfil the prediction of Scripture! Indeed, it has been well remarked, that the fulfilment of prophecy in the condition of the Jews at this day, and in past times, is of itself ample proof of the divine origin of the Scriptures, and on it might safely be hung the whole question of their inspiration.

"But whatever the consideration of the Mahomedan may be for the Jew, and whatever the cause of it,—whatever the hopes of the latter may be, temporal and spiritual,—from the Christian in Turkey the Jew scarcely looks for mercy; or if he does, it is for that mercy that would be extended to a dog. The yoke placed on the neck of each, weighs heavily alike to both; but the opprobrium which follows the Jew every where accompanies him here. When a Greek wishes to express strongly his hope of mercy for others, or deliverance from pending evil, he says, 'I hope it may not happen even to a Jew,' or, as we would say, 'even to a dog.' But his charity for others is more frequently expressed in the following terms: 'If this misfortune is to happen, God send that it may fall most heavily on the Jews!' With this bad will on the part of Christians, and the indolent passiveness of their Turkish masters, the Jews have much to suffer. On Holy Friday, not one of these persecuted people dares to go into the quarters to the city or suburbs inhabited by the Christians; for he will find his race burning in effigy, and will run the risk of being stoned; and no sum that could be offered to a Jew, with all his cupidity, could induce him to pass that day in Pera. *The Turks themselves, in fact, consider this vengeance of the Christians as a perfectly legitimate punishment for the death of Christ; for although they cram the Jews and Christians along with the Magians, altogether, without ceremony, into the sixth hell, still they respect Moses and the Prophets, and have the greatest veneration for our Saviour.*"

Of the value of that veneration we need not in this country to be told. It is a veneration compatible with denying his Divinity, and must therefore go for nothing. Jesus is both Lord and Christ, or he is nothing.

The Jews in Turkey are still a distinct people, governed, under the sanction of the Porte, by their own Rabbis and councils; forming still a kind of mixture of aristocracy and theocracy. An interesting account of this, as our author well terms it, "republic in the midst of arbitrary power and anarchy," will be found in pp. 167—170 of this letter, but is, we regret, too long for extraction. May the time soon come when this branch which has been so long broken off, shall be grafted into its own olive tree! The following is another very striking and interesting illustration of the permission given in Deut. xxiii. 24. prevailing still to the very letter in Turkey; and as it is said to be founded on a precept of the Koran, shews how much the volume was indebted to the very book it attempts to surpass and overthrow.

"As it was blowing very fresh, we kept close in shore, and frequently landed among the vineyards, and very unceremoniously furnished our-

selves with as many grapes as were necessary for our immediate wants ; which we found extremely refreshing and grateful to the palate, as they were now ripe. Throughout this country, any person in passing by or through a vineyard, may pull as many grapes as he can eat, and no complaints are made ; but it is contrary to the laws of hospitality to take any away. When the expence of digging, manuring, and trimming the vines is considered, as well as the other costs of keeping up a vineyard, it is surprising that the proprietors should extend their hospitality so far as to leave them open to the wants of every passing stranger. The custom is founded on a precept of the Koran which inculcates the practice of hospitality, while it furnishes the crime of theft by cutting off one or both hands."

Letters xxxiii. and xxxiv. contain interesting sketches of the lives of some of the present Turkish ministers ; and that of Aga Hussein Pacha gives a very detailed account of that tragedy which has indelibly marked the life of the present Sultan, the destruction of the Janizaries. But we must forbear making any more extracts. What will be the fate of this vast empire—what the result of the reforms made or contemplated by the reigning monarch—what the progress of civilization among his people, and what their ultimate rank among the nations of the earth—above all, what will be the fate of the false religion they profess, or rather *when* its fate, fixed in the counsels of Heaven and announced in the Revelation of Jesus Christ, will be sealed—all these are questions of the deepest interest, but questions to which Time alone can give a reply. We must wait for the period promised in Scripture for the opening up of all these difficulties, and be thankful that such a period is assuredly coming. We know that when "the angel which stood upon the sea and upon the earth lifted up his hand to heaven, and swore that there should be time no longer," it was added, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." How near we may be to that period it is impossible to say—but all things seem to indicate that we are not far from it. In the meantime it is delightful to watch, and endeavor to trace, the development of the counsels of the Infinite Mind ; and the nearer we approach the time when they will be fully developed, the more intense must be our interest. May the time soon arrive when the seventh angel shall sound, and there shall be great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ !" We profess to wait for it ; for every time we have uttered the prayer, "Thy kingdom come," we have expressed a desire for its arrival. May we be found waiting, and whether we live to see it or not, may the brightest hopes and the most ardent anticipations of our hearts be bound up with that glorious period, when "the four and twenty elders which sit before God on their seats, shall fall upon their faces and worship God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned." F.

Missionary and Religious Intelligence.

EUROPE.

The late arrivals have put us in possession of accounts connected with the recent meetings of the British Israel in the metropolis of our fatherland. They appear as usual to have been fraught with the deepest interest, and, what is more cheering, they have obtained an increased share of public confidence and liberality, and a greater measure of the blessing of the Lord Jesus. We commence our notices with what may be justly deemed the first in importance.

1.—THE BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary was held at Exeter Hall, on the 4th of May. Lord Bexley in the chair.

“ From an abstract of the Report read by the Rev. G. Browne, assisted by the Rev. A. Brandram, it appeared that the issues of the year had amounted to 558,842 copies, and that a considerable increase appeared in the issues of the Sacred Scriptures abroad. The total number of copies issued by the Society, since its commencement, was 9,751,792.

The amount received by the Society, from all sources, during the year ending the 31st March last, had been £86,819. 8s. 7d. Of this sum, £15,856. 10s. 4d. had been obtained from the sale of the Scriptures; being an increase of £3,598. 16s. 3d. beyond the amount of sales in the preceding year. The amount of free contributions, legacies, donations, &c. applicable to the general purposes of the Society, was £38,902. 7s. 9d.: and further contributions to the extent of £967. 7s. 6d. had been added to the Negro Fund; making a total, for that special object, of £15,975. 6s. 1d.

The total expenditure of the Society, during the year, had amounted to £107,483. 19s. 7d.; being £23,445. 19s. 5d. more than that of the preceding year; and its engagements exceeded £34,000.

Though the religion of Christ is said to be especially for the poor, yet it is cheering to see those in the higher grades of life coming forward, with that poverty of spirit which is the chief element in Christian character, and not less its chief ornament; and expressing themselves, as Lord Glenelg is reported to have done at this anniversary: especially when we consider the important influence he may exert over our colonial possessions and missionary efforts.

“ Various circumstances have prevented me from being present at these Anniversary Meetings of the Society for some time; but though not a spectator, I have not been an inattentive or an uninterested observer of its proceedings. I know that, in this interval, there have been contests and struggles and dissensions. I know, also, that, in the conflict, that spirit which this cause ought to inspire has been displayed—the spirit of meekness, and wisdom, and Christian charity: and on returning now to this Institution, what do I find, after all these contests and alarms? Do I find your ranks thinned, your courage failing, and your prospects darkening around you? True it is, my Lord, that I look round this platform in vain, for some of those sacred and venerable friends who once presided over and conducted your assemblies, and listen in vain for some of those—may I not say it?—seraphic voices, which charmed you in former times, and led your course toward that haven to which this Institution points your desires: but instead of ranks thinned in the day of struggle, what do I see? I see before me a phalanx serrée and dense: I see before me those whose presence and whose smile might animate us in every struggle: I see that there are not wanting to this cause the lights of the land and the guardians of the laws: I see that your assembly has met in the Name which is above every name, and to which we know that, one day, every knee shall bow: I see that you are still assembled in allegiance to Him, who is still the great and only Potentate—the King of kings and Lord of lords!

“ Ladies and Gentlemen, it is not merely in the splendour of success, or amidst the tumults of sympathetic excitement, that we are to look for the real recommendation of this Institution: it is in those moments, in those hours, when the heart is alone—in those hours which every one knows, but few can describe; when—

it may be even in the midst of public meetings—in the midst of society—we find repeated demands for the solitude of the heart. For it is not only in the desert wilderness that we are to look for solitude. Every man knows that there are feelings with which a stranger intermeddled not. Deep grief is solitary: the anguish of excessive pain is solitary: remorse is solitary: the hour of death is solitary: even in the midst of weeping friends, and surrounded by those who would sacrifice their own lives to restrain or prevent our departure, the spirit has no communion with any human being—the spirit is then alone. And what shall we say, then, of that Gospel, which, in such a moment, and at such a crisis—in such an exigency of despair—can bring comfort to the repenting sinner; and, in the midst of the dark valley of the shadow of death, can pronounce the thrilling and cheering words, ‘I am the Resurrection and the Life.’ Now, if our Society has conveyed this Gospel to the lonely and the miserable, and if such be the claims of this Institution to our admiration and gratitude, I am sure I only echo the sentiments of all who hear me, when I express my warmest wishes that it may continue to prosper as it has hitherto done: and while it is conducted in the manner in which it has been, and, above all, with the charity which has distinguished it, we may trust that, under Providence, it will be greatly extended.”

We scarcely know how to find a place for the following extract from the speech of the venerable Dr. Pye Smith. We venture, however, to trespass for once, containing, as it does, the sentiments of an individual who begins to feel that he is but one of the remnant of those who laid the first stone of the mighty fabric.

“I cannot but be most powerfully impressed with the contrast, in many respects, presented to my eye and my mind this morning; for my memory is carried back by strong impressions, to about this day thirty-two years ago: when some persons—as to number, not to be compared to this meeting—in a room, seated along the parallel sides of a table, and finding no difficulty to be sufficiently accommodated, met to lay the foundation of the British and Foreign Bible Society. The venerable Granville Sharpe took the chair. There we heard the sweet voice issuing from that pure heart of Mr. Wilberforce: and there were others, whose names, characters, and efforts, are embalmed in the recollections of sincere affection; but particularly have I a strong remembrance of the amiable and fervid Mr. Owen. He had come to that meeting somewhat reluctantly, with despondent feelings; hesitating, not as to the goodness of the object—of that I am persuaded he never entertained the smallest doubt—but as to the practicability of it. The field being the whole world, it appeared to be one that could not be occupied by human agency. He came to that meeting under the solicitation of private friendship. But I see a gentleman not far from me who will well recollect that force of feeling with which he at length rose, and said, ‘After what has been said and read to us, it is impossible for me to be silent;’ and then he poured forth a strain of heartfelt eloquence which did, indeed, tell forcibly on every heart there. He was excited to this by certain communications which had been received by my valued friend Dr. Steinkopff, some of them from the Ban de la Roche, others from persons in every humble life, but which were, on that very account, the more touching. I also call to my recollection some following meetings, on one of which I was honoured with a commission similar to the present: and then we met in a large room, and were seated along the sides of a table, and had no great difficulty in making ourselves heard as to the object of our respective resolutions. I also remember, when, in 1805, Mr. Owen brought a message from the almost dying Bishop Porteus, ‘that, though his Lordship was not able to be present in body, and though the pulse of life beat feebly in his physical frame, yet his heart beat, in the most powerful manner, in affection to the Society, and zeal for its object.’ And at one of the subsequent meetings, near that time, if not at that time, we beheld the Bishop of Durham, the Bishops of Norwich and of Salisbury, giving not only their presence, but also effectual aid by their counsels and their prayers—prayers offered on the spot, in a manner which touched the heart, and raised it, I trust, to God.

“And now, what a contrast as to numbers! What a contrast as to the field of actual operation! Whose mind must not be impressed with the conviction, ‘This hath God wrought?’ It is not by the power of men, but by the Spirit of the Lord of Hosts, that those results have been produced, of which we have this morning heard, and which, through your instrumentality under the prime Mover, will extend still further. The word of God has gone forth into all lands, and the voice of truth to all people; for there is not a considerable nation, or an important and influential part of mankind, that has not had set before it the truth of God, in a manner calculated to awaken and attract.

“ But, while thinking of circumstances of contrast, will you allow me, my Christian friends, to tell you, that there was an event—the first of the kind that I have been able to discover in the history of the Christian Church—possessing some analogy to the object which has brought you together. About 1500 years ago the Emperor Constantine addressed a letter, which is preserved by Eusebius in his *Life of that Emperor* (it was addressed to himself), requiring him to select some well-qualified scribes, and employ them in preparing, elegantly written and handsomely put together, fifty copies of the Sacred Writings, of which the Emperor speaks with great reverence; (and the word which he uses leads us to suppose that they were to be made portable copies; for he speaks of the grouping together of the parchments into three or four, making what we should call quarto or octavo volumes; so that this mode was then come into use.) These fifty copies were to be completed and brought to the Emperor: and it appears, from a single sentence in the letter, that they were intended to be placed in churches. Now, though we cannot but admire the munificence and apparently pious spirit which dictated that command, how ought it to excite our thankfulness, that we live in a different day, and see different things? Every one of us would have joined in thanks to the Emperor for his care for the instruction of a part of his subjects; but what thanks do we not owe, under God, to those who conduct your affairs, that now, if I am not greatly in error, about as many copies go forth from your central depot in every twenty minutes of time throughout the year: as many copies issue from your centre, to go into the world, every twenty minutes, as the head of the Roman Empire, with all this expense and munificence, was able to provide for a part of his subjects.”

2.—THE RELIGIOUS CLAIMS OF INDIA ON THE BRITISH CHURCHES.

The following manly, eloquent, and enlightened speech was delivered at the Annual Meeting of the London Missionary Society in May last, by the Rev. J. Campbell, of Bangalore, one of its most devoted labourers in Southern India. It affords us sincere pleasure to give it a place in our miscellany, embodying, as it does, in most respects our own sentiments, expressed in chaste and forcible language, on the great points which should occupy the mind of the British Churches in connection with this, (to them,) an almost *terra incognita*.

“ I am greatly oppressed with the weight and responsibility which devolve upon me in standing forth, on this occasion, as a Christian and as a Missionary, to advocate the claims of idolatrous India. Long and lamentably was that land misrepresented to Britain and to the church. Did the great majority of her visitors find it their interest to represent her as the spies did Canaan of old? No. As a land good and fruitful, flowing with milk and honey? No. As a land whose people are strong and warlike, whose cities are walled and impregnable, and whose giants are terrible as the Anakims of old? No: it was a very good report that they brought, to deceive us, and to weaken our hearts and our hands. ‘That land,’ said they, ‘is, it is true, like the burning plains, hot and inhospitable; it is the land of the cholera, the pestilence, and the plague; the land where disease and death spread their ravages on every side; it is, especially to Europeans, an Acedama and a grave. But, withal, it is a good land: there is no need for missionaries there. The Hindus, as a race, are sober, gentle, and industrious; they are meek, patient, humble, and the most religious people on the face of the earth; their mythology is suited to the country, and the country to the mythology; happy in their present state, it would be wicked and malevolent to disturb their repose.’ But, thanks to the Calebs and the Joshuas who saw through the veil of imposture, who have dispelled the delusion, and who have described her to us in the language of truth. No; much as India is endeared to me by a thousand recollections, I must speak the truth, I must describe her as she is. I love her as an earthly Canaan, upon whom the God of nature has lavished his bounties and his riches in a wonderful degree; I love her as the sphere of the arts and sciences, the lustre of whose acquirements was once reflected back upon the western world; I love her as the theatre of my country’s arms, where oppression and tyranny quailed under the banner of justice and truth; I love her as the birth-place of my children, as the scene of my early labour, and as the soil where many dead souls have been born again, and raised to newness of life: but I love her more as the stage upon which the glories of Emmanuel are yet to be displayed, and where the Divine attributes are to be rendered illustrious in the regeneration of her children, and I am loud to speak of her moral degradation. Alas! she is still in the valley of the shadow of death; she is still like the mystical Babylon, the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird; she is the Tophet of Ben-Hinnom, where the children pass through the fire unto Moloch, and the diabolical shouts are to be heard, and the fumes of abominable sacrifices infect the

air : she is still the chamber of imagery, where the form of creeping things and abominable beasts, and every sort of idol, are portrayed upon the walls ; where the ancients and the young unite to hold their censers, and send up clouds of incense to Baal ; where all the women sit weeping for Tammuz ; and where, not five-and-twenty, not seventy, not a million, but where all the men have their backs turned to the temple of the Lord, and are worshipping the sun and the host of heaven : she is still the land where the whole head is sick and the whole heart is faint ; where, from the sole of the foot even unto the head, there is no soundness in it ; where the princes, and the people, and the priest, and the devotees, are all bound, devotedly bound, to their idols. She is not, as the islands of the West, ruled with a rod of iron, groaning under the weight of 700,000 slaves, and ready to sink into ruin and anarchy ; but she is the mighty centre of the East, swarming with the one hundred millions of *enslaved freemen* ; heaving with the groans and miseries which Satan and his agents have inflicted for many an age ; and prepared, like the cities of the plain, to be visited with ' snares, fire and brimstone, and an horrible tempest,' as the portion of her cup.

" Who would not mourn and weep over the guilt, the superstitions, and the idolatry of India ? But the evils which have thus sprung from her idolatry have only been augmented by the oppressions of her conquerors. Torn with internal dissensions under her own native princes, she fell a prey to her rapacious invaders. The Mahometan dynasty was perpetuated for ages, amid despotism, exaction, blood, and anarchy ; and held over her the sword, to establish, throughout her empire, the worst and basest of impostures. The Portuguese entered her fair domain to pillage and oppress ; to drain her resources ; to make their settlements so many depôts for intrigue, for spoliation, and for empire ; and offered her in exchange the grossest superstition. Now, in return for the wealth and the riches which she has yielded ; in return for the power, and patronage, and rule which she has put in our hands ; in return for the markets which she has opened for our commerce ; what has Great Britain done for her ? We have given her a large and powerful army to preserve her from invasion from without and from rebellions within : I allow it. We have given her governors that wish her prosperity ; collectors and magistrates, many of whom would be an honour to any nation ; and judges who administer the laws in justice and righteousness : I allow it. We have given her peace for war, quietness for turbulence, security for property instead of villainous rapacity, and temporal prosperity instead of perpetual misery ; I allow it : but we have not given her religion ; we have not offered her the gospel of salvation by Jesus Christ ; we have not tendered to her, as we ought to have done, that blessing and that privilege which would have consolidated our empire, and bound her to our interests by ties more engaging and more indissoluble, than the splendour of our name or the power of our arms. No ; our religion was the last boon we thought of granting to her. I wish I could flatter, in this respect, the government of India ; but I cannot, and I dare not. The golden image of Nebuchadnezzar has been set up there as well as in the plain of Dura. If the proclamation has not given warning, the laws and regulations of the empire have, that at what time they heard the harp, and the cornet, and the sackbut, and the psaltry, be ye ready, ye collectors and magistrates, to fall down and worship the image, and to pay your acknowledgments to this divinity. But if not, know ye what power and influence can do ? What ! fiery furnaces in India ? No. Dens of lions in India ? No ; but there have been crucibles there to compel men to bow the knee to Baal. The sword of state has been suspended over the heads of refractory citizens ; the offices, the character, and the prospects of the best and most honourable men have been in jeopardy ; and the frown and malediction of the great have followed the Daniels, and the children who would not bow down to the image.

" Thanks be to the living God for his interposition, and thanks be to the loud and reiterated appeals of the British religious public for the rights of justice, and truth, and religion, and honour. I am not insensible to the shield and the protection which the civil and military power in India have thrown over our persons, property, and exertions, in that heathen land. I think with pleasure of the remarkable change which, within a few years, has been produced upon our European community, and upon so many bearing rule, and authority, and power. I give all due praise and credit to the powers that be, for those measures of amelioration which they have adopted in reference to the natives, which have frowned into oblivion systems of oppression and horrid cruelty ; and for those measures which are in contemplation, and which must co-operate with, and have an important bearing upon the design which we have in view. But so long as a professedly Christian government gives public patronage and support to idolatry ; so long as the brâhmins are able to reply to us, ' Does not the government support this temple, and these priests and dancing women, and the whole system of worship ? Are they not paid their monthly allowance out of the public revenue ? Do not European gentle-

men encourage these ceremonies, and make presents to the idol, and often fall down and worship? Who are you that come here to question the truth of our religion? So long as European magistrates are obliged to be present at the festivals, and spread the golden cloth over the image as the representative of the state, and European officers are obliged to salute the abominable thing, and European functionaries are obliged to collect the wages of iniquity, the curse of the Almighty rests upon India; an invincible barrier is raised against the progress of the gospel and the extension of the truth; a burden of uncanceled guilt lies upon the government and people of Great Britain; and in the skirts of our garments are found the blood of the souls of the poor innocents.

"I speak not rashly or unadvisedly. After a long night of weeping on account of these things, we thought the morning of joy was come. Imagine what was our delight, when in the new charter it was announced, that a profession of Christianity was no longer, as it had done, to exclude a native from the service of the state; and that authority was granted to the Governor General in council to make, from time to time, such grants as appeared to be necessary for the erection of chapels, and in the establishment of schools for all denominations of Christians. Imagine what was our joy and delight when, in a later despatch of Lord Glenelg, the excellent President of the Board of Control at the time, under the sanction and with the authority of the Court of Directors, it was directed that throughout India the pilgrim-tax was to be abolished; that the infamous connexion of the Government with idolatry was to cease; that Hinduism was henceforth to be left to its own endowments and resources; that a neutrality, which ought never to have been departed from, was to be maintained; and that public functionaries were no longer to be rendered the ministers of Baal. As cold water to a thirsty soul, so was this good news to us from this far country. We took down our harps from the willows, and sung one of the songs of Zion. Then was our mouth filled with laughter, and our tongues with singing; and then said we among the heathen, 'The Lord hath done great things for us, whereof we are glad.'

"But how have these hopes, these expectations, been realized? Nearly four years have elapsed since the charter was renewed, and what has been done to carry the wishes of its noble-minded, and generous, and patriotic author into effect? That clause, that redeeming clause, has been greatly misunderstood in India; and in the face of the sentiments so clearly expressed by the right honorable President of the Board on its nature and design; in face of the plaudits rendered to it by the liberal and the independent Members of Parliament at the time; in face of all the applause of the religious public, it has been applied in India to the interests and the wishes of the *Roman Catholics alone*. In some of the high places of that land it has been maintained, that this clause is to be applied to that denomination alone. I speak not this to condemn the Government at home; but I mention it to show that any superstition, however gross, in India, will receive public support in preference to Christianity. More than this; nearly two years have elapsed since the regulations touching the emancipation of the state from the thralldom of idolatry here have passed away; and what has been done to fulfil the wishes of the Government at home? Information has been called for upon the point; these rules and regulations have been sent to the collectors and the magistrates for their opinion; and this measure, so full of grace to India, after all is suspended upon the report which they may choose to make. To whose hands, then, has this grand and important subject been committed? To the hands of men who have a per-centage upon all the taxes that are collected; to men, some of whom have been so infatuated as to build temples of their own accord to Moloch, and endowed them with their own property, and fall down as idolaters to the image; to men some of whom have declared that the conversion of Hindu females, and the separating of them from their husbands, is the crime of the greatest enormity, and ought to be punished accordingly; to men, some of whom have sent forth the bráhmans, and the minions and the underlings of government, to create a cabal against this measure, to frighten the people with the gross misrepresentation that the government were about to establish Christianity by force, and to make an uproar through the province, that they might have a pretext for objecting to the measure altogether, and for giving it as their opinion, that the very proposal would raise an insurrection throughout the country.

"Standing as I do to-day, in the centre of this great metropolis, in the midst of this large and respectable assemblage, and in the vicinity of our Indian Parliament, I ask, in the name of religion and reason, are these plans so generously conceived at home, to be thus neutralized abroad? Is this curse, so heavy and so intolerable, still to remain upon Hindustan? Is this support of idolatry still to remain one of the crying sins of our land? Is it to bring down upon us the displeasure of the Almighty? I speak not these things, Sir, as a political demagogue, who wishes to embarrass the designs of government. No; I speak them not as a disappointed and

disaffected partisan, who looks upon his own plans as perfect, and treats the plans of others with contempt and disdain. No; but I speak them out as one who has long lamented these evils, and has seen their prejudicial effects; as one who wishes most sincerely the welfare and the prosperity of India; as one who maintains that the Eastern Empire has been put under the authority and rule of Great Britain, by Providence, to give her the gospel and religion of Jesus Christ; and as one who believes, that if these designs are not speedily accomplished, and if we are so tardy and so reluctant in the adoption of those measures which are necessary, that kingdom will be taken from us, and it will be given to a nation that will fulfil the purposes of mercy. You have prayed, you have watched, you have spoken out in the days that are past; the power of public opinion, and especially the voice of the religious public, has partially abolished infanticide, has put down the abominable suttee, and has obtained for us those measures from the government at home, which are still in a state of jeopardy abroad; and is it a time now, I ask, for you to sleep, supposing that while you have accomplished much you have accomplished all? Is it a time to rest upon your oars, imagining that the flood-tide has come, and the storm and the tempest have passed away? Is it time to cease your exertions for us, when the battle is nearly fought, and the race is almost won? I know that the providence of God is on our side; I know that the spirit of reform is abroad, and is in our favour; I know that the great events which are happening throughout the earth are urging on the progress of truth, and of religion; I know that the enemies of the Cross may as soon attempt to stop the sun in his course, as to think of defeating the high destinies of India: but I know, also, that the means are necessary for the end; and there must, therefore, be the pressure from without; you must speak out boldly and fearlessly in defence of the gospel; in addition to earnest and importunate prayer that God would not suffer these measures to be lost, but would watch over them, and cause them to be carried into effect; that he would send us out governors after his own heart—men who, like the Marquis of Hastings, and like Lord William Bentinck, would employ their hearts and their hands in sweeping away the rubbish which has been accumulated, and still obstructs the free progress of the truth.

“But while I deplore these evils, which I hope, my Christian friends, will, through your exertions and your prayers, be speedily removed, I should most deeply regret that this meeting, or that any friend of missions, throughout the land, should be led to suppose that India is not a country prepared for the Lord. No; this would be a very grievous mistake; and if any individual were so to understand me, as to fall into it, I should deeply deplore that I had not used language better calculated to convey the sentiments of my mind. No, Sir, if ever there was a country where there was a wide door and effectual for the entrance of the gospel; if ever there was a country where a missionary could obtain peaceable and attentive audiences to reason with and to persuade, and where he is protected in the discharge of his high and important duties; if ever there was a country where the valleys were exalted, and the mountains and high hills were brought low, and crooked paths were made straight, and rough places plain, that the glory of the Lord might be revealed—it is, certainly, British India. Go from the east to the west, and from the north to the south, you are safe under the protection of the law; your temporal comforts are regarded as much, by the kindness and urbanity of the people, as the measures adopted for your convenience by the government; you may stand in the street, or in the public place of resort, or in the porch of the heathen temple, and proclaim the gospel of God. No thundering edicts, no terrible anathemas there denounce your entrance, as barbarians. No imperial gates shut you out from all intercourse on the east, and no insurmountable wall prevents your progress in the north; no necessity is laid upon you to coast in a disguised manner along the shore, and after you have spent an hour in a village, oblige you to decamp as an intruder and an enemy. No apprehension attends you that the authorities are ready to seize upon you, to imprison you, and to put you to death. No, Sir, the Lord has sent his armies before you to prepare your way, and he goes before you in a pillar of cloud by day, and in a pillar of fire by night, and on your right hand and on your left he is a defence. I wish not to set up India, as a field of missions, in competition with any other kingdom upon the earth. But if the providence of God has opened widely unto us one door, while another equally under his control, is inaccessible by gates and bars of iron; if the people of Macedonia are crying out loudly, ‘Come over and help us,’ and we assay to go into Bithynia, while the Spirit suffers us not; if God has laid the empire of India at our feet, and has, in defiance of Acts of Parliament and the hostile policy of the government at home, added one kingdom to our territories after another, that his designs of mercy may be fulfilled, while the empire of China is hurling her anathemas at our heads, and denouncing us in terms of obloquy and insult; are we not neglecting a plain and important duty, and seeking out paths of our own devising, if we forsake the one to make an attack upon the other? and are we not incurring an awful responsibility, while we raise

up and send forth missionaries, and command them to enter into the heart of China at the risk of their lives, while India is ready to receive us with open arms, and welcome us as the messengers of peace? and are we not acting too much the part of the priest and the Levite, who would, I doubt not, have compassed sea and land to make one proselyte, while they passed by the man who had fallen among thieves upon the other side, instead of acting the part of the Good Samaritan, who found his object of pity in the way, and bound up his wounds, and brought him to the inn, and took care of him.

“ But I have learned, with grief, and dismay, and astonishment, that men of talents, and piety, and zeal, are not to be found to send out as missionaries to India. I wish not to throw cold water on the subject of China by any means; but if you wish to enter China, if you wish that the way may be opened for the introduction of the gospel into that vast empire, what do I advise you to do? To do justice to India! Fulfil your duties and obligations to the country which God has put into your hands, and then he will give you China as a prize and reward. I am ready to hide my head with shame before this assembly, and in the presence of my Master, for my countrymen, for our seats of learning, and for the church of the living God. Had you been called to defend the rights and the liberties of your country, and had failed to display the courage and magnanimity which characterized your ancestors, I should deeply have deplored it. Had you been called upon to go to the extremities of the earth, to explore regions comparatively unknown, and to add to the triumphs of science and philosophy, and had been found wanting in a spirit of enterprise to accomplish the undertaking, I should have deplored it. What, then, shall I say, when the call has been reiterated from the heavens above, and in the earth beneath—from the sanctuary and from the press—from the Christian church—from the lips of the missionaries—and from perishing millions,—inviting you to the post of honour, of danger, and of sacrifice; to stand on the ramparts of depravity, and contend with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places; and to tread in the steps of prophets and apostles, of confessors and of martyrs? Ye descendants of the Puritans and Non-conformists! where is the spirit of your fathers? Where is the spirit that led them to the rack, and to the gibbet, to the prison, and to the flames? Where is the spirit that induced them to take joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance, and that supported them while they wandered in deserts, and in dens, and in caves of the earth? You are not called upon like them to make such sacrifices, and endure such sufferings for conscience's sake: but you are called upon to stand like Moses in the breach, and turn away, if possible, the wrath of the Lord from the guilty nations. You are not called upon like them to cross the western waves as pilgrims, and to live among the wilds and woods of Columbia, and establish an empire there, which is the hope of the world, and the glory of all lands: but you are called upon to cross the mighty ocean, to colonize the East, to establish the empire which is never to be destroyed—to raise up a race who shall praise Immanuel's name for ever. You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, and your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up native teachers; and the history of my missionary career will bear me testimony, that I put the greatest value and estimate upon them, as the instruments of evangelizing India. But their number and their qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of sepoy, native soldiers, alone, and send them forth on a campaign where their march is opposed—or to storm a citadel, where they are exposed to toil, to danger, and to destruction; and what would be the consequence? Such is the influence which a long course of oppression and of despotism has had upon their race, that they are timid and cowardly in the extreme; and the probability is, that they would, in the hour of trial, turn their backs upon the enemy and flee. But let that same battalion be under the command of British officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—they ascend the breach in triumph, and they march through scenes of carnage and of death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians—though many of them declare the gospel with courage and with boldness, yet, standing alone, they would make but a feeble assault upon the strongholds of the enemy, and a heartless stand in the day of trial and calamity. No, ye children of freedom, and ye spirits of the west, they want you to be their leaders to battle and to victory! They require you to ‘teach their hands to war, and their fingers to fight.’ They require you, not only to give them wisdom and understanding—not only to instruct them in science, and philosophy, and religion—not only to establish seminaries for their advancement in knowledge and in grace: but to support them in the day

of trial—to animate them, by your example, in their attack on the bulwark of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave!

I come not to excite you to the field by any earthly or worldly consideration. I should be ashamed to stand before you on this platform, and try to allure by the wiles and the temptations of temporal influence and good. I should esteem myself worthy of your abhorrence and contempt, were I to tell you that wealthy and honourable stations and bishoprics awaited you in a distant land,—that you were to move in the highest spheres of society,—that you would live in circumstances of ease, and splendour, and affluence,—and that, instead of being gentlemen in the west, you would become nabobs in the east. No such thing;—away with such trash! I take my stand on far higher ground than this; higher, because it is more honourable, and more consistent with your principles and your Christianity. I tell you to-day of the heavenly calling which you are to have,—it is, that your Lord and Master may show you what great things you are to suffer for his name's sake. I tell you to-day of the riches of grace which are to be conferred upon you;—it is, that you are to be privileged to preach, not among your countrymen, but among the heathen, the unsearchable riches of Christ. I tell you to-day of the post of honour and usefulness which you are to occupy;—it is, that on a foreign shore you should fight the good fight, and finish your course, and keep the faith, and should count not your life dear to you, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus. I tell you to-day of the noble example which you are to follow;—you are to tread in the steps of prophets and apostles, of confessors, and of martyrs. I tell you to-day of the high and exalted honours which you are to receive;—you are to be counted worthy to suffer shame for his name, and to bear a testimony for him—it may be in chains before kings and councils of the Gentiles. I tell you to-day of the glorious rewards which you are to obtain;—it is, the approbation of your Master, a harvest of souls, and, after pouring out your life, as a libation, upon the altar, to shine forth in the kingdom of your Father, as the sun in the firmament, or as a star for ever and ever. If there be nothing in such motives as these to actuate you to labour and to sacrifice, remain at your ease in Zion, since every other motive would be unworthy of this glorious work; but if there is any thing in this honour, this grace, this station, this example, and this reward, that is calculated to lead you to trample the world under your feet, and to bear, like an angel of mercy, the message of reconciliation to man, then follow your Master and your brethren to the high places of the field; stand on the walls of Zion, to blow the trumpet, and warn heathens of their danger; make full proof of your ministry, and be faithful unto death!

3.—AMERICAN SLAVERY.

The Congregational Unions of England and Wales and Scotland have determined to address letters of Christian remonstrance to the American Churches on the subject of Slavery in the United States.

The religious destitution of the numerous bands of emigrants to our colonial possessions has at length called into exercise the sympathies and energies of some of the influential merchants in London. It appears that they have formed a Society called

4.—THE COLONIAL MISSIONARY SOCIETY.

The object of this institution is to provide English Ministers, to labor amongst our fellow-countrymen in the Canadas, Australia, and other portions of Britain's wide domain. We sincerely rejoice in the effort, and trust it will be crowned with the greatest success. This is the most efficient method of blessing mankind, to carry at once to foreign lands the advantages of civilization and the blessings of true piety.

5.—THE REV. ROBERT VAUGHAN.

The Senatus Academicus of Glasgow have conferred the degree of Doctor in Divinity on the Rev. Robert Vaughan, Professor of Ancient and Modern History in the University of London, and author of the *Life and Times of Wycliffe*, &c. There are few instances in which that distinction has been more justly awarded, or which it has done greater honor to the donor and receiver. Mr. V. has worked his way to his present high standing, unaided by any collegiate advantages, and had therefore no claim

upon the Senate but that which the merit of his indefatigable labors had secured him.

We learn from a prospectus which has been some time on our table, that an institution has been formed by some devoted females, the object of which is to promote

6.—EDUCATION IN THE EAST.

The managers have already given an indication of their zeal and love for the native female population of these countries, by furnishing some intelligent and pious labourers who are now employed in Bengal, the Straits, and China. We hope to be able to notice the intentions and operations of this Society more at large in an early number.

BENGAL.

7.—SCHOOL AT KISHENPUR, CHHOTA' NA'GPUR.

The following account of the examination of the School at Kishenpur, which has been sent us by the intelligent native teacher of the institution, will be read with great interest. Our friends will recollect that the scholars are chiefly Kols, an account of whose degraded state will be found in another part of this Number; and will therefore be the more gratified to see among them the light of knowledge and of truth arise. The letter from which the following is an extract, is dated June 12, 1836.

"The number of the boys attached to the school amounts to 39, almost all of whom attend regularly; they are divided into four classes, of which the first read English Instructor, No. 3, nearly finished, and Grammar and Geography; the second class is going on with the English Instructor, No. 3, and a part of Orthography; and the two last classes with the English Instructor, No. 1, one of which should have the second number very soon. All of them, except those that are in the last class, can read and write *Hindustani* in English characters very correctly and fluently.

"On the 12th ultimo Captain T. Wilkinson and Mr. Tickle were pleased to come to the school with a view to examine the boys. They commenced the examination at half past eleven with the third class, the boys of which highly satisfied and pleased them by answering what Mr. W. was pleased to ask; and on leaving they were each rewarded with a small coin, and also with much praise and applause. The second class boys, being examined, made the gentlemen proportionally glad and satisfied, and they were equally praised and rewarded. And the first class boys, though they were examined very strictly and minutely, yet they surpassed all; for they not only answered what had been desired of them correctly, but also explained it fully and satisfactorily, and they were proportionally praised. They were not, however, rewarded as were the other two classes, for they belong to the honourable families of this place. At the close of the examination Mr. W. was pleased to inquire for specimens of their hand-writing, when what I had got ready before the examination were brought before them. This indeed made them still more glad, for the boys appeared too young to write so well; on which Mr. W. repeated these words and went away, "Can Kols read and write in this manner? Indeed, it is a wonderful thing!"

8.—LONDON MISSIONARY SOCIETY.

A service deeply interesting to the friends of the above Society was held in the Union Chapel, Durrumtollah, on Wednesday, Sept. 7th. This day was the twentieth anniversary of the establishment of the Society's mission in Calcutta, by the arrival of Messrs. Townley and Keith. It was deemed expedient to make it a day of retrospect, humiliation, and prayer.

In the morning at 9, the Rev. A. F. Lacroix addressed a considerable number of the Native Christians from the surrounding villages, on the rise, progress and present aspect of Missionary Societies, especially those connected with India. In the evening a very similar address was delivered by the pastor of the Church to a respectable audience.

It was a day of many *tears* to those who looked at the past, and saw at every step the ravages which death and sickness had made amongst their beloved brethren; but it was also a day of some gladness, to think that an entrance had been obtained to these heathen lands, and, we hope, it may be to some heathen hearts. We thank God and take courage.

DOMESTIC OCCURRENCES.

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

JULY.

MARRIAGES.

18. At Buxar, Mr. R. Rivers to Miss R. Green.
 25. At Chundernagore. Mr. E. P. Beaufort to Miss A. Antoine.
 26. At Agra, Mr. W. Tomason, to Miss S. Wilkins.
— W. Mackenzie, Esq., to Miss F. Lascelles.
— Major E. Garatin, Engrs., to Miss M. A. Duffin.
 27. At Delhi, Sergt. J. Hill to Miss A. Foy.
— At Suika, Pubna, Lieut. J. Wemyss, 44th N. I., to Miss B. Driver.
 28. D. H. Crawford, Esq., C. S., to Miss G. W. Anderson.
 29. At Chinsurah, Mr. G. B. Hoff to Miss A. E. Ross.
— Mr. E. C. Chinnery to Miss M. E. Murray.
 30. W. Scott, Esq., to Miss Conyers.
- AUG.
1. R. J. Dring, Esq., to Miss M. M. Todd.
— At Futtighur, Mr. E. Jennings to Miss S. J. D'Gruythur.
 2. A. E. Dobbs, Esq., to Miss E. E. Chapman.
 5. At Dinapore, Asst. Apothecary W. D. Salt, to Mrs. S. Sally.
— At Berhampore, Mr. N. T. Boyesen, to Miss C. A. Leslie.
 8. At Allahabad, Mr. Jas. Conlan, to Miss E. Blyth.
 9. F. S. Oehme, Esq., to Miss L. M. Conyers.
 19. Capt. C. H. Whiffen, of the *Sumatra*, to Mrs. M. Fox.
— Mr. W. Roy, to Mrs. Horsburgh.
 23. Mr. J. W. Inglis, to Miss E. Hodgkinson.
 26. Mr. P. H. Holmes, to Miss P. S. Lawson.
 27. Mr. J. Kelso, to Mrs. E. Churcher.
 31. Mr. J. N. Martin, to Miss H. Napier.

JULY.

BIRTHS.

13. At Lucknow, the lady of Lieut. W. Blackwood, 59th N. I., of a son.
— At Cawnpore, Mrs. J. L. Turnbull, of a daughter.
— At Delhi, the wife of Drum Major G. Concaunon, 20th N. I., of a son.
 17. Mrs. J. L. Dunnett, of a son.
 18. At Benares, the lady of Lieut. W. Edwards, 13th N. I., of a son.
 19. At Benares, the lady of Capt. C. J. Lewes, of a son.
 20. At Kidderpore, the lady of Rev. J. McQueen, of a son.
— At Hazareebaugh, the wife of Lieut. H. Routh, H. M.'s 49th Foot, of a son.
 21. Mrs. J. G. Crowe, of a daughter.
 22. At Sultanpore, Oude, the lady of Major J. B. Smith, 63d N. I., of a daughter.
— At Fattyghur, the lady of Lieut. G. A. Tytler, H. M.'s 13th Foot, of a daughter.
 24. The lady of W. Prinsep, Esq. of a daughter.
 - At Lucknow, the lady of Major W. R. Pogson, 47th N. I., of a daughter.
 25. Mrs. G. Hill, of a daughter.
— At Lucknow, the lady of Lieut. G. C. Armstrong, 47th N. I., of a son.
— At Mussoorie, the lady of W. Conolly, Esq. C. S., of a son.
— At Seebpore, Backergunge, Mrs. P. DeSilva, of a son.
— At Agra, the lady of Capt. D. Birrell, European Regt., of a daughter.
 27. At Cawnpore, the lady of Capt. G. D. Roebuck, 71st N. I., of a son.
— At Landour, the lady of Capt. J. Leeson, 42nd N. I., of a son.
 29. At Saugor, the lady of Lieut. J. Knyvett, 64th N. I., of a son.
— The lady of Richard Walker, Esq. C. S., of a daughter.
— Mrs. J. J. Marques, of a daughter.
 - At Bhaugulpore, the lady of Lieut. G. C. Newbolt, of a daughter.
 30. Mrs. W. Dickson, of a daughter.
— At Moisingunge, Kishnaghur, Mrs. T. Savi, of a son.
 31. Mrs. W. H. Bolst, of a daughter.
- AUG.
2. At Surbandy Factory, Furreedpore, the lady of C. Gilmour, Esq., of a son.
 3. The lady of H. T. Prinsep, Esq., of a son.
— Mrs. G. Galloway, of a son.
— The lady of Capt. F. W. Birch, of a daughter.
— Mrs. W. B. Carbery, of a daughter.

4. The lady of Rev. T. Bowyer, of a son.
- Mrs. R. J. Cardozo, of a son.
- At Allahabad, Mrs. W. Trotter, of a son.
- At Meerut, the lady of Lieut. J. Inglis, 2nd L. C., of a daughter.
5. Mrs. G. H. Stapleton, of a son.
- At Delhi, the lady of Lieut. T. H. Scott, 36th N. I., of a son.
- At Cawnpore, the lady of Dr. M. S. Kent, 7th L. C., of a daughter.
6. The lady of R. S. Homfray, Esq., of a daughter.
- Mrs. D. Thomson, of a daughter.
7. Mrs. J. P. Dowling, of a daughter.
- At Mussoorie, the lady of Capt. G. Thomson, 40th N. I., of a daughter.
9. At Coel, the lady of Surgeon E. Tritton, of a son.
10. At Setapore, Oude, the lady of Surgeon Nisbet, 48th N. I., of a daughter.
- At Kyook Phyo, the lady of Lieut. J. Erskine, 40th N. I., of a son.
12. At Cawnpore, the lady of Lieut. C. Carter, 16th Foot, of a daughter.
13. The lady of H. Torrens, Esq., C. S., of a daughter.
14. At Dinapore, Mrs. R. Maddock, of a son.
- At Goruckpore, the lady of A. P. Currie, Esq., C. S., of a daughter.
15. At Agra, the lady of Ensign J. Bontein, 51st N. I., of a daughter.
- At Cawnpore, Mrs. H. Howard, of a son.
16. Mrs. J. W. Cliff, of a daughter.
17. Mrs. G. D. B. Kirby, of a son.
- Mrs. J. C. Pyle, of a daughter.
- At Boolundshur, the lady of M. S. Tierney, Esq., C. S., of a son.
18. At Rungpore, the lady of T. A. Shaw, Esq., C. S., of a daughter.
- At Nemuch, the lady of Capt. R. Codrington, 49th N. I., of a son.
19. Mrs. Brown, widow of the late Mr. John Brown, of Burrisaul, of a son.
20. Mrs. R. Deefhelts, of a son.
- At Serampore, Mrs. W. C. Barclay, of a daughter.
21. Mrs. C. Rodrigues, of a daughter.
22. Mrs. P. D. Trezevant, of a daughter.
- At Allipore, the wife of Mr. J. Floyd, of a son.
23. At Barrackpore, the lady of Lieut. F. R. Ellis, 41st N. I., of a son.
- Mrs. C. N. Mayer, of a daughter.
- At Benares, the lady of Lieut. F. W. Burkinyoung, 5th N. I., of a son.
- Mrs. J. Dyer, of a son.
- At Meerut, the lady of Lieut. H. D. Lacy, 3rd Foot, of a daughter.
24. The lady of J. Avdall, Esq., of a daughter.
- Mrs. R. J. Carbery, of a son.
25. Mrs. E. B. Gleeson, of a daughter.
26. At Kurnaul, the lady of Lieut. J. C. Innes, 61st N. I., of a daughter.
- Mrs. J. Rebello, of a son.
27. Mrs. J. Wells, of a son.
28. At Kurnaul, the lady of Major T. Chadwick, Artillery, of a daughter.
29. At Jessore, the lady of H. C. Metcalfe, Esq., C. S., of a son.
30. Mrs. M. Augier, of a daughter.
- At Cawnpore, the lady of Capt. M. Smith, 16th Foot, of a son.
- At Deegah, Mrs. T. Gray, of a daughter.
31. Mrs. James Penney, of a daughter.
- At Barrackpore, the lady of Ensign C. E. Goad, 67th N. I., of a daughter.
- At Benares, the lady of Capt. T. D. Carpenter, 48th M. N. I., of a daughter.
- At Cawnpore, the lady of Capt. L. H. Smith, 6th L. C., of a son.

JULY.

DEATHS.

12. At Agra, Mr. P. Alexander, aged 45 years.
13. At Jubalpor, the wife of Lieut. F. W. Cornish, aged 17 years.
14. At Gaya, the infant daughter of F. Gouldsbury, Esq. C. S., aged 7 months.
17. At Nudzufighur, the wife of W. Vincent, Esq. aged 31 years.
- The infant daughter of Mr. J. Landeman, aged 3 years.
18. At Lucknow, Ensign H. Blunt, 48th N. I.
19. Mrs. B. Sunbolff, aged 44 years.
- The son of Mr. P. Timins, aged 3 years.
- The wife of Mr. H. G. A. Howe, aged 48 years.
20. At Burrisaul, Assistant Surgeon T. K. Spencer.
21. At Agra, Mrs. W. Claxton.
22. At Mussoorie, the daughter of Surgeon K. Macqueen, 30th N. I., aged 2½ years.
23. Mrs. J. Alexander, aged 23 years.

23. At Pooree, Lieut. R. C. Nuthall, 19th N. I.
 24. At Bunda, the wife of Capt. D. Simpson, 20th N. I.
 25. Mrs. J. Gregorie, aged 47 years.
 - Major T. Maean, H. M. Service, aged 44 years.
 - Eusign R. H. Boddam.
 28. At Alnorah, the daughter of Lieut. Glasford, Engineers, aged 1½ year.
 - At Barrackpore, the infant daughter of Lieut.-Col. Maddock, aged 8 months.
 - At Berhampore, G. P. Mercer, Esq. aged 39 years.
 29. Mr. N. Davies, aged 36 years.
 30. Mr. G. Reed.
 31. The infant son of R. Stewart, Esq.
 - Mr. John Bell, Military Board Office, aged 39 years.
 - Miss M. McEntie, aged 30 years.
- Aug.
1. Mr. D. McAskill.
 - At Agra, Mr. M. Rees, aged 53 years.
 2. At Agra, Lieut. F. G. Beck, 13th N. I.
 3. At Mussoorie, the infant daughter of S. M. Boulderson, Esq.
 4. The lady of Rev. W. S. Mackay, aged 36 years.
 - At Allahabad, the son of W. Lambert, Esq. C. S., aged 1 year and 10 months.
 - At Meerut, Capt. J. N. Heptinstall, 31st N. I.
 5. Miss R. H. Martinelly, aged 14 years.
 - At Jungypore, the infant son of Mr. E. E. Woodcock.
 - At Delhi, Serjeant J. Reed, aged 35 years.
 6. At Chandernagore, E. Coignard, Esq. aged 36 years.
 7. At Sea, Mr. C. L. Smartt, of the Pilot Service.
 8. At Monghyr, the wife of Conductor T. Martin, aged 34 years.
 - At Bhaugulpore, Mr. C. D'Abaddie, aged 41 years.
 9. At Belnabarry Factory, Commercolly, Master H. C. Coser, aged 11 years.
 10. At Saugor, the son of Serjeant Major W. A. Smith, 69th N. I., aged 17 months.
 11. At Kyook Phyoo, the infant son of Lieut. J. Erskine, 40th N. I.
 12. The infant son of Mr. G. H. Stapleton, aged 7 days.
 15. At Bhaugulpore, the infant daughter of Lieut. Newbolt, aged 17 days.
 16. At Monghyr, the eldest daughter of H. Clarke, Esq. aged 3 years.
 17. Mr. P. Miller, of the ship Bengal, aged 19 years.
 - Master A. Bell, aged 8 years.
 - At Dacca, Mr. J. P. David, aged 20 years.
 18. Mr. F. Howman, of the Mary Ann Webb, aged 28 years.
 - At Allahabad, Mr. G. T. Conolly, aged 20 years.
 19. At Meerut, Mr. W. Warburton.
 - At Mussoorie, the daughter of Dr. B. Macleod, aged 5 years.
 20. At Dinapore, Mrs. E. Creais, aged 16 years.
 21. At Futtehpore, the infant daughter of Mr. Joshua Rowe, aged 2 years.
 22. At Hanoar Factory, Jessore, Mr. L. T. McCowan.
 - At Meerut, R. Blewitt, Esq.
 - At Chunar, Captain R. Menzies, Invalids.
 - The infant son of Mr. John Paul, aged 17 days.
 24. The infant son of Mr. G. D. B. Kirby.
 25. At Mynpoorie, Lieutenant W. Lyford, 3rd N. I.
 26. Mr. Reuben Harris, aged 18 years.
 - The daughter of Mr. H. S. Ham, aged 3 years.
 - The infant daughter of Mr. J. Albert, aged 8 months.
 - Mrs. A. D. Santos, aged 35 years.
 27. Mrs. H. Bruce, aged 30 years.
 - Mrs. M. A. Addy, drowned in the Windsor, at Saugor.
 28. R. McClintock, Esq. aged 67 years.
 - At Allahabad, the infant son of Lieutenant Bush, 65th N. I.
 - The wife of Sergt. Major Laws, Calcutta Native Militia, aged 47 years.
 30. Mrs. A. Grose, aged 44 years.
 - Master W. C. Chapman, aged 9 years.
 - Miss H. Swiney, aged 8 years.
 - Mr. W. Mackie, aged 28 years.
 - At Chandernagore, Mrs. E. Hartley, aged 67 years.
 - At Landour, Lieut. Sewell, H. M.'s 13th Foot.

Shipping Intelligence.

AUG.

ARRIVALS.

3. Barrong, (Bark,) W. M. Wyatt, from Penang (no date), and Pedier Coast 17th July.

4. British Monarch, (Bark,) W. Purvis, from Mauritius 22nd June, Covelong and Madras (no date), and Ennore 27th July.

Passengers from Mauritius.—Edward Mayer, Esq. and Mrs. Mayer.

— Motichund and Omerchund, (Brig,) H. White, from Bombay 15th July.

7. Strath Eden, (Bark,) A. Cheape, from London 5th March, Cape of Good Hope 9th June, and Madras 28th July.

Passengers from London.—T. C. Trotter, Esq. Wrrier, Bengal Civil Service. *From the Cape of Good Hope.*—Mrs. Trotter ; R. Trotter, Esq., Bengal Civil Service ; — Grimes, Esq., Surgeon, Medical Establishment ; — Taylor, Esq., Surgeon, Bengal Medical Establishment ; Mr. Hopper, Cadet. *From Madras.*—Ensign Moorcroft, M. N. I. ; Mr. Betts, Merchant ; Messrs. Mackayson, Harris, Gordon, and Jackell, Cadets ; Mr. Forbes, Volunteer Pilot Service, and Mr. Byron, Free Mariner.

— Margaret, (Burmese Schooner,) W. C. Spain, from Rangoon 23rd July.

— Attaran, (Schooner,) C. R. Smith, from Moulmein 21st July.

8. Moulmein, (Brig,) R. J. Morris, from Moulmein 21st July.

Passengers from Moulmein.—Messrs. Adams, Darwood and Stewart, Merchants, and Master Dragon.

9. Emily Jane, (Bark,) J. Randle, from China (no date), and Singapore 23rd July.

Passengers from China.—William Blunt, Esq., Civil Service ; William Hickley and William Leslie, Esqs. *From Singapore.*—Thomas Chapman, Esq., M. D. ; J. Beck and W. Westerman, Esqs., and Mr. S. Ransom, Pilot taken to sea by the Sylph.

— Hellas, (Schooner,) A. Scalan, from Liverpool 24th April.

10. Asia, C. J. Pearson, from Gravesend 5th March, Portsmouth 4th April, and Madras 31st July.

Passengers from London.—Mrs. Wm. Mosley and Mrs. P. Alleyn ; Miss Walker ; Wm. B. Mosley, Esq., 10th Bengal Cavalry ; F. P. Alleyn, Esq. ; Mr. Dalway McLivien, II. M. 31st Regt. ; Mr. Frederick Bebb Gubbins, Writer ; Mr. John Wood, Assistant Surgeon, B. ; Messrs. C. D. Atkinson, S. Richards, C. F. W. Boswell, A. W. Baillie, Thomas Brougham, and H. C. Roberts, Cadets ; James Bell, charter party passenger ; 27 Sappers and Miners, and 1 woman. *From Madras.*—Mrs. John Bracken ; Miss Bracken ; Captain John Bracken, 29th Regt. B. N. I. ; D. Macculloch, Esq. ; and H. Fane, Esq. H. M. 9th L. I.

— Bengal, (Bark,) R. W. Wilson, from London 21st and Deal 24th April.

— Isabella Cooper, (Bark,) A. P. Currie, from London 30th March, and Portsmouth 9th April.

Passenger from London.—Mr. S. Wood, son of James Wood, Esq.

— Gunga, (Bark,) H. Youngusband, from Cape of Good Hope 19th June.

— Sulimany, A. J. McFarlane, from Bombay 25th July.

Passenger from Bombay.—Arthur Grote, Esq. B. C. S.

11. Henry, (Bark,) H. J. Bunney, from London 19th Dec., Cape 8th May, and Mauritius 6th July.

Passengers.—Mrs. Bunney and family.

— Bombay Castle, R. Wemyss, from Bombay 12th July.

— Shepherdess, R. Glasgow, from Mauritius 16th July.

Passenger.—Mr. D. Lanapape, Merchant.

12. Baboo, (Bark,) G. B. Brock, from Liverpool 14th April.

— Sir John Rae Reed, (Bark,) . . . Wooden, from Mauritius 12th July, and Madras 7th August.

Passengers from Mauritius.—Mad. Florera and child, and Mr. James Dewar.

13. Ruthelia, (Amr.) B. F. Miner, from Boston 6th April.

Passengers.—M. A. Sullivan, and C. Ladd, Esqs.

— Castor, (Fr. Brig,) B. Mitchell, from Bourbon 1st July, and Madras 6th August.

14. Ship Alexander, W. Ramsay, from Sydney 31st May.

— Falcon, (Brig,) A. Tod, from Port Louis 16th July.

— Eleanor, (Brig,) N. J. Lyons, from Bombay 19th July, and Madras 7th Aug.

17. Orient, Thomas White, from London 15th, Portsmouth 25th April, and Madras 11th August.

Passengers from London.—Mrs. White, wife of Capt. White ; Mrs. Lamb, wife of Dr. John Lamb ; Mrs. J. W. Cragg, wife of Mr. W. Cragg ; Mrs. Austin ; Mrs.

Gallagher ; Mrs. Spence, wife of Mr. Spence ; Misses Lamb, Emily Lamb, Julia Lamb, Boye Butt, Holbrow, Young, Crommelins, Ward, and Eliza Ward ; Lieuts. Remington, 12th, and Timins, 34th B. N. I. ; Mr. J. W. Cragg, Merchant ; Mr. H. Burkinyoung ; Messrs. Fanshawe and Hall, Cadets ; Messrs. G. Wilson, Thos. G. Wilson, Lattey, Collie, and Scott.

— Bencoolen, Thomas Croft, from London 13th October, 1835, Hobart Town 23rd February, Sydney 3rd April, and Madras 10th August.

Passengers from Sydney.—Lieuts. A. P. S. Wilkinson, H. M.'s 13th, and E. Lugard, H. M.'s 31st Regt. ; Rev. Mr. Advadis, Armenian Bishop from Madras. 21. Tropicque, (Fr. Brig.) Roy, from Bourdeaux 16th April, Bourbon 7th July, and Pondicherry 12th August.

— Sophia, (Bark,) Nakoda, from Bombay 25th July.

22. Lord William Bentinck, (Bark,) Hutchison, from London 25th April, and Cape of Good Hope 8th July.

Passengers from London.—Capt. Hokinshow, Governor of Caffre Land ; Mrs. Hokinshow, 2 children, and 4 servants ; Dr. Bary, Principal Medical Officer of St. Helena ; Mr. Morgan, Civil Service ; Mr. Bolton, Assist. Surg. ; Mr. Gall, Ens. H. M. 3rd Foot ; and Mr. Alexander, Cadet.

— Tigris, J. Fetherington, from Liverpool 1st May.

— Joseph and Victor, (Fr. Bark,) Le Cour, from Bourbon 21st July, and Madras 17th August.

— John Adam, J. Roche, from Bombay 21st July, Madras 4th and Ennore 15th August.

23. Artemis, J. Sparks, from London 4th and Madeira 26th April, and Madras 17th August.

Passengers from London.—Mr. John Eede. *From Madras.*—Mr. W. M. Hayward, Free Mariner.

— Caledonia, (Bark,) A. Symers, from Launceston 7th April, and Madras 16th August.

— Cavendish Bentinck, (Bark,) E. D. O. Eales, from Bushire, (no date.)

Passengers from Persian Gulph.—Dr. and Mrs. Heffer and Capt. Macdonald, 6th B. L. C., from the Persian Embassy, with dispatch.

24. Edmund Castle, (Brig,) W. Fleming, from Mauritius 7th July, and Ennore 17th August.

Passenger from Mauritius.—Mrs. Stephenson. *From Madras.*—Messrs. W. Williams and M. Alexander.

25. Princess Victoria, J. F. Bisset, from Greenock 18th April, Madeira 4th May, and Bombay 12th August.

Passenger from Greenock.—Mr. J. Hody, Surgeon.

— Syed Khan, (Schooner,) J. S. Gallie, from China 8th July, and Singapore 7th August.

Passengers from China.—Mrs. Clark and Ovenstone, Country Service.

AUG.

DEPARTURES.

1. Elizabeth, (Bark,) T. Daniel, for Moulmein and Rangoon.

2. Nerbudda, F. Patrick, for the Mauritius.

— Clairmont, (Bark,) J. Stewart, for Bombay.

4. Elizabeth, (Schr.) H. Spooner, for Penang.

— David Scott, P. J. Reeves, for China.

— Thetis, (Bark,) C. C. Clark, for China.

6. Hero, (Bark,) W. W. Hughes, for China.

— Sovereign, (Bark,) J. Campbell, for the Mauritius.

16. Charles Huntley, (Bark,) J. M. Hopper, for the Mauritius.

17. Arethusa, (Brig,) J. Canning, for Madras.

— Adolphe, (Fr.) G. M. Morvan, for Bourbon.

— Bissen, (Fr.) F. Soreau, for Bourbon.

18. Trident, (Brig,) A. Mitchell, for the Mauritius.

— Magnet, (Bark,) T. Mann, for Liverpool.

20. Mary Ann Webb, R. Lloyd, for Liverpool.

21. Horizon, (Fr.) S. Simiane, for Bourbon.

— Charles Steuart, (Schr.) J. M. Morris, for Moulmein and Rangoon.

22. Ernaad, T. Hill, for Bombay.

Passengers for Bombay.—Mrs. Turton ; Misses A. S. E. and A. Turton ; Masters T. and J. Turton ; T. E. M. Turton, Esq. ; E. Lyon, Esq. ; Mr. Richards ; and Mrs. Hughes, Governess.

23. Sumatra, (Dutch Bark,) C. Whiffen, for Madras and Batavia.

24. Wolf, (H. M. S.) Capt. E. Stanley, for Moulmein.

— Ayr, (Brig,) A. Nicol, for Moulmein.

— Ripley, (Brig,) Y. Stewart, for Liverpool.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Sept. 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.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,680	83,4	85,0	84,4	E.	,654	84,0	88,0	86,3	E.	,572	85,3	90,5	88,2	E.	,566	85,2	89,3	88,8	E.		
2	,650	84,0	89,5	85,3	E.	,640	84,0	88,9	86,3	calm.	,586	84,0	86,5	85,3	calm.	,566	83,8	84,3	83,5	S. W.	0,34	
3	,650	84,8	89,5	86,2	E.	,638	85,3	92,8	89,0	E.	,578	85,5	90,0	87,5	E.	,542	85,5	87,5	86,3	S. W.		
4	,644	85,2	89,0	85,5	N. E.	,630	86,0	92,8	88,0	N. E.	,560	84,2	87,5	87,0	N. E.	,564	84,5	88,2	87,6	N. E.	0,20	
5	,610	83,8	88,2	85,5	S. E.	,594	84,2	86,8	85,0	S. E.	,562	83,8	83,5	83,5	S. E.	,550	83,2	84,0	83,5	E. N. E.	0,23	
6	,690	83,0	82,5	83,2	S. E.	,690	82,2	81,5	81,6	S.	,660	80,8	80,5	80,5	S.	,628	81,5	81,0	80,6	E. E.		
7	,742	81,5	83,0	81,5	E.	,716	82,2	85,2	82,2	S. W.	,690	83,7	85,4	84,3	S. W.	,680	81,5	82,1	81,0	S. E.	2,95	
8	,790	79,0	80,0	79,5	W.	,762	82,5	83,5	83,5	W.	,740	80,2	79,8	80,0	W.	,738	80,0	79,9	79,5	W.	0,76	
9	,852	82,6	85,5	83,6	W.	,838	83,2	86,2	84,3	WSW.	,784	83,0	85,4	83,6	S. W.	,784	83,1	85,5	83,6	W.		
10	,860	81,0	81,2	79,9	W.	,850	81,5	82,5	81,7	W.	,784	82,8	85,8	84,3	S. W.	,784	83,2	85,5	84,3	S. W.	0,67	
11	,800	82,0	88,7	85,2	S. W.	,786	82,3	91,5	87,5	W.	,746	84,5	93,0	88,9	S. W.	,734	84,0	90,8	87,5	S. W.		
12	,820	79,2	79,5	78,1	calm.	,806	80,8	85,0	83,0	W.	,744	81,5	83,5	82,8	W.	,738	81,5	83,2	82,8	W.	0,94	
13	,786	83,0	88,5	83,8	N. W.	,778	82,5	91,2	84,6	N. W.	,750	83,0	97,5	89,1	WNW.	,740	85,0	93,2	84,1	N. W.		
14	,820	82,3	88,0	87,5	N. W.	,800	84,0	91,2	85,3	N. W.	,768	86,1	92,1	86,7	N. W.	,740	86,0	89,0	85,4	N. W.		
15	,822	82,2	88,7	84,5	W.	,810	84,3	91,5	87,3	W.	,748	85,3	91,0	88,0	W.	,716	85,5	89,5	85,5	W.		
16	,780	83,4	91,3	87,5	N. W.	,760	83,5	82,5	84,5	WNW.	,690	83,8	89,2	86,3	W.	,660	84,3	90,0	86,3	W.		
17	,766	83,3	90,2	85,3	N.	,738	84,9	91,8	87,0	N.	,664	85,8	92,9	87,8	N. W.	,678	86,3	89,9	86,5	N. W.		
18	,755	83,6	90,9	85,0	WSW.	,730	84,8	93,3	88,0	W.	,680	85,9	94,2	88,8	W.	,664	86,7	93,0	87,6	S. W.		
19	,766	84,5	90,5	86,3	W.	,760	85,5	92,3	87,8	W.	,710	87,3	91,0	87,8	W.	,692	87,3	89,7	87,5	W.		
20	,774	85,3	89,3	86,5	WSW.	,752	87,5	94,9	88,9	W.	,710	81,3	79,0	79,5	N. E.	,706	82,5	81,8	80,8	N. E.	0,68	
21	,794	84,5	89,5	86,3	S. W.	,780	85,9	92,5	89,3	W.	,740	86,0	90,0	89,5	S. E.	,722	86,6	90,0	88,5	E.		
22	,840	85,3	89,9	86,3	S. W.	,820	86,5	94,5	88,8	W.	,756	87,5	97,2	90,5	W.	,748	87,5	96,5	90,9	W.		
23	,848	85,3	89,4	86,0	N. E.	,810	86,4	90,0	86,5	N.	,750	88,3	91,5	85,2	N.	,726	86,3	91,5	85,5	NNW.		
24	,770	85,5	91,2	87,0	W.	,746	86,8	93,7	88,3	W.	,672	87,5	93,2	87,8	W.	,644	87,3	90,5	87,3	W.		
25	,732	84,7	89,9	86,0	N. W.	,710	85,5	92,5	87,3	N. W.	,642	87,3	94,7	88,5	N. W.	,620	87,6	93,8	88,5	N.		
26	,772	85,0	89,5	84,2	N.	,754	85,8	91,9	85,7	N.	,738	83,5	83,8	81,2	E.	,738	83,5	82,5	80,3	E.		
27	,776	85,0	90,2	86,2	N.	,760	85,5	92,4	86,9	N. W.	,680	87,5	94,0	89,3	N. W.	,674	82,3	78,3	79,5	N. E.		
28	,742	92,5	84,2	82,3	N. E.	,730	82,9	84,2	83,0	N.	,674	83,2	83,5	83,2	S. E.	,666	82,2	80,5	81,2	S.	1,30	
29	,632	77,5	76,2	76,2	N. E.	,614	77,3	76,2	76,4	N. E.	,516	77,2	76,2	77,0	N. E.	,484	77,0	76,2	76,9	E. N. E.		
30	,694	78,5	81,5	78,5	H. S.	,688	81,0	85,0	81,5	W.	,640	82,8	85,6	83,3	W.	,630	82,8	85,0	83,3	W.	5,54	
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- 25. Indian Oak, R. Rayne, for the Mauritius.
- 26. Emmie, (Fr. Bark.) J. Murin, for the Mauritius.
- 27. Pertec, W. Sell, for London.
- Passengers for London. — Mrs. Col. Beresford; Mrs. Col. Kemmer; Lieut. Leighton, Cumberland, and Mc-Person; two Masters Leighton, sons of Lieut. Leighton.
- Leighton; Miss Patallo; Col. Kemmer; Lieut. Leighton, Cumberland, and Mc-Person; for China.
- 29. Viscount Melbourne, H. L. Thomas, for India.
- 31. United States, (Amr.) J. Webb, for Boston.
- Juliana, Thos. Driver, for Mauritius.
- Jane Goudie, D. Simpson, for Sydney.