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A table of contents for the *Calcutta Christian Observer* can be found here:

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. VI.

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**JANUARY TO DECEMBER,**  
**1837.**

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**Calcutta :**

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THE  
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No. 63.—August, 1837.

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I.—*On the Vernaculars of Upper India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

At a time when there are symptoms of increased activity in attempts to prepare suitable books for the instruction of the natives, the following remarks on the subject of the vernaculars of Upper India may be of some use.

The communication of knowledge to the natives of Upper India, has hitherto been very much impeded by the want of a well defined vernacular language, adapted to the mass of the people. The literature of the country has been almost entirely sealed up in languages either dead or very imperfectly understood. These languages are the Sanskrit, the Persian, the Persianized Urdu, and the poetic dialects of the Hindus. The Arabic is also a good deal studied, but as it is not employed as a medium of intercourse, as used by native writers in their books, it cannot be considered as so much affecting the literature of the country as the others.

There are thus in Upper India (excluding Arabic) four learned languages, more or less unintelligible to the mass of the population; so that all that is written in them is lost to the great body of readers, and useful only to an educated few, and as almost every thing hitherto written is in some one of these languages, the common medium of speech is almost entirely neglected. Hence to learn to read, among the natives, is almost synonymous with learning an unknown or half unknown language. No one expects to meet with a book the words and phrases of which would be understood by persons who cannot read, when read to them by another who can.

With respect to Europeans, their knowledge of the language has generally been derived from the worst source imaginable. Even those who have the character of Oriental scholars, are, for the most part, but little acquainted with what is really the spoken

language of the country. The usual course for a young man who wishes to learn the language is this : he gets a Múnshi who sits down and teaches him a jargon of Arabic and Persian mixed with a little Hinduí—this he calls Urdu ; or he obtains a Pandit who teaches him a jumble of murdered Sanskrit, and words from twenty or thirty spoken dialects, which he calls Hinduí or Bháshá. These worthies no more think of teaching what the people actually speak, than of teaching the language of the moon. The languages thus acquired are, therefore, as much, or almost as much, dead as either the Sanskrit or Persian ; but unfortunately they pass for the vernacular, *and almost all attempts yet made at vernacular book-making, have been made in these unknown tongues*, so that they are only intelligible to the initiated few, by whom the foreign sources of the words have been explored.

Hence, to a great extent, the complaints about the want of a language adapted to the communication of knowledge and the many remedies proposed. The Orientalist is for enriching the vernacular by large importations of Arabic and Persian, and the enthusiastic advocate of English is willing to give it all the scientific beauties of his favorite ; but neither the one nor the other seems even to inquire whether the alleged poverty is real or affected. They want not only to encumber the poor kúli with breeches, but also with regular English top boots. The wretched poverty of the vernacular has been so much talked of, that it may seem strange to doubt it ; but it does seem stranger, that in a great populous country civilized for thousands of years, where all sorts of traffic have been carried on, sciences more or less studied, where metaphysics and religion have always been discussed, where drugs, dyes, and simples of all kinds have been extracted and compounded on chemical principles, and where almost every thing known or practised in every other large community, has been practised,—I say it seems very strange, that in such a country there should be no medium of intercourse sufficiently intelligible to the great mass of the people, by which knowledge on almost every subject may be communicated. It is true this indigenous language may be a “ rudis indigestaque moles,” and little refined, in consequence of not being cultivated by a long succession of able and elegant writers ; but a language that daily expresses the thoughts and feelings of thirty or forty millions must be copious, and must have in itself such stores of words and phrases, that in process of time, in the hands of able writers, might be moulded into such forms of elegance and precision, as would answer every purpose to which mere language can be applied. The evil has not been that there is not a good vernacular, but that a foreign basis has been adopted, and under the name of vernacular a mere jargon invented by the interest and pedantry

of exclusive classes, who never will desire to see the people instructed. The alleged poverty of the language has prevented its riches from being explored by Europeans. They have found no books, or very few in a plain common dialect, and hence they have merely studied the jargon of the Múnshís and Pandits, and in their own writings have imitated them. When an Englishman sits down, say to translate any thing, he has got a Múnshí to whom he explains the idea and asks what word will be best ; and the usual way with the Múnshí is to advise him to insert some word from Arabic or Persian—one would suppose the most intelligible the best, but no ;—if he only get one so far-fetched that few even of his own fraternity can understand it, so much the better. To write so as to be understood by the people, is no part of his plan. He would disdain to write for any class less learned than himself. Hence he does not write in any spoken dialect, but forms an incongruous mixture of all the tongues he is acquainted with. Not only does he introduce the words, but he uses the grammatical construction of the different languages from which he draws them, so that the whole style of what is called high Urdu is nothing more than a string of quotations from Arabic and Persian, the interstices being here and there filled up with Hinduí.

The following mixture of Greek, Latin, French, and English, each retaining its own grammatical form in the same way as the Arabic and Persian do in this high Urdu, will give some idea of what sort of a language is generally used by Múnshís.—John iii. 1. “ There was a man ek tōn Farisaiōn, nomine Nicodemus Judæarum Primarius, who came to Jesus at night, kai eipen autō, Magister, nous savans que tu es un docteur apo Theou eleluthas, for no one can do tauta ta semeia nisi adsit ei deus. Jesus answered and said to him, Amen, amen, lego soi que si un homme ne nait de nouveau, eum non posse divinum regnum videre.”

The above would be understood by one who has learned the languages from which it is taken, and a number of the words might be made out by a mere English scholar, as many words are now fully incorporated into the English from these languages, as well as from the original source of most European tongues ; but no one would think of writing such a jargon and calling it English.

There are indeed many words from Arabic and Persian fully received into the spoken language of this part of India, and these of course compose an essential part of the Urdu, or Hindustání, as in English we have a vast number of Latin, Greek, and French words fully naturalized ; but the great evil is, that in this sort of Urdu, there is no distinction made between words actually known and understood and such as have never been naturalized at all.

When a man knows Persian he seems to think it below him to write any other language, and when obliged to do so he takes for the basis of his style not the vernacular, but the foreign tongue which he has acquired. As he has no wish to instruct the people, if he has any object beyond immediate profit, it is merely to display, not his knowledge of things, but of foreign words. I have heard such men frequently refuse to write one of the purest and best expressions in the language, merely because, as they said, "every one speaks it." What ought, in every language, to be the best recommendation of a term is made, by these miserable pedants, the very ground of its rejection.

Instead of encouraging and fostering such a preposterous taste, Europeans, and especially public institutions, such as the Tract and Bible Societies, School-Book Society, &c. ought to put it at defiance, and insist on having books really vernacular. The officers of Government, now that the vernacular is used in many departments, might do much to destroy this absurdity, by making the people write as they speak, merely attending to Grammar, and excluding common vulgarisms. I have seen, however, some of the new vernacular Court documents, and they have much damped the pleasure with which I hailed its introduction. It is merely the same old threadbare Persian coat, not even turned over, but a few new buttons in the shape of Hindî prepositions, stuck on to make the unskilful think a real change has taken place; but the thing itself is just as unintelligible as the real Persian that preceded it, and consequently quite as well calculated to mystify the people. The Civilians, however, can now do immense good, if they will manfully insist on having the real spoken language written, instead of a jargon as bad as Irving's unknown tongues.

It is a very great mistake to suppose, that there is no medium between this Maulavi jargon and the low vulgar. There is an abundance of well-understood words and phrases to be found in the best books and in every-day use among the people, sufficiently elegant to be introduced into any composition. These should be carefully separated from those words which have not been naturalized, and are consequently not current among the people, and I am perfectly convinced such a body of words will be found, as will be quite sufficient to communicate all the knowledge we possess. It is true, when we are treating of scientific subjects, we may require a few technical terms, from foreign or dead languages, especially when the science has not been studied at all in this country; but there can be no use whatever for introducing foreign constructions or idioms, and these words will be so few, and stand so connected with others, that they will occasion very little inconvenience even to a reader who may not clearly understand them taken separately.

The Urdu, which is undoubtedly best understood by the people, is that which has most of its verbs and general structure from the Hinduí. Its nouns, adjectives, and connecting particles are mostly of Persian origin, but in such universal use as to be generally regarded as Hindustání. The nouns are declined not according to the Persian and Arabic, but something like the Hinduí. In the Maulaví, or as it is called high Urdu, many of the same words are often used, but according to the Grammar of the original languages from which they came, having Arabic or Persian plurals, &c. In fact they are used exactly as we do Latin or French quotations, while the other style treats them as we do Latin or French words fully naturalized in English. By this Hindustání Urdu, I do not therefore mean a vulgar mixture of Urdu and Hinduí, such as is spoken usually in the bazárs, but a simply constructed language, such as Musalmáns and Hindus of the middle classes generally speak. Very few words need be used in it that are not found in books, but a vast number to be found in books must be laid aside as too difficult. The number of books in Urdu is so miserably small, that they can never form a standard of writing, apart from the verifying of almost every word by attending to the mode in which it is used in conversation.

If we want really to do good, we must build a system of literature for the country, the knowledge contained in which should, as far as grave works are concerned, be entirely European, and the language vernacular, such as every man can comprehend without going through a learned education. As long as there are abundant terms in the spoken language, why should we load it with dozens of synonyms from others? Were all the public Societies to determine on a sort of standard of style, approved by the most experienced, as really simple and intelligible, and then employ such men, and such only, as could write in it, they might soon procure a complete set of useful books and translations, which would have an immense effect on the improvement of the country.

I find I have drawn out my remarks on the Urdu to too great a length to admit of what I intended to say on the Hinduí: but, perhaps, on another occasion I may offer some remarks also on that extensively spoken, but much neglected language.

Yours sincerely,

B.

*Banáras, 20th June.*

## II.—Chapter of Correspondence.

## 1.—NEW AMERICAN MISSION AT SAMBHALPUR.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Being desirous of cultivating a union with, and participating in the prayers of my fellow Missionaries in India, I embrace this opportunity of informing them, through your valuable periodical, of our recently commenced station at this place.

Sambhalpur is situated on the eastern bank of the Mahánadi, about 300 miles above Cuttack. It may, with its adjacents, be justly considered the hill country of Orissá. It is the residence of a Rájá, who has the entire control of the zillah, though he is much under the Company's influence, being tributary to them.

The soil of this country is called generally fertile, and the climate delightfully pleasant and healthy.

The inhabitants generally speak very pure Oriyá, though, as in all parts of Orissá, much Hindustání is spoken.

The people have the same shásters and superstitions that exist throughout all Hindustán. They observe *caste*, though it has not assumed that regularity by which it is characterized in most other places. It is not always easy to tell which of two castes is the highest, or to what extent persons may go without losing caste. From the highest to the lowest they are far from being strict, and some, especially women and children, are entirely regardless as to what they eat or drink.

Of Bráhmans, there are five different castes, who eat meat of all kinds, except the cow, although the first caste profess it is against their principle to do so. The first is the only caste exempt from manual labor, their only business being to cheat the people, and perform their superstitious worship in temples.

Though caste does not seem such a barrier to the introduction of the Gospel here as in some other places, idolatry appears still more formidable. To see the firm faith of the poor devotee in his idols, is truly lamentable.

The temples in this place are numerous. Some are very large, and the appearance of many bespeak great antiquity and ingenuity in sculpture. The chief of these temples are dedicated to Jagannáth, Mahá Deb, and Simli.

The Púri festivals have much patronage here. When we first arrived, we were sorry to find several of Jagannáth's deceitful and impudent pandás in search of pilgrims\*.

Beside the Oriyás, there are several hundred Dhúngá Coles. These people, who are natives of Chhotá Nágpur, are, in many respects, of very interesting character. They have a language peculiar to themselves, but it is not written. They live in small villages by themselves, and like the Jews, when sojourners in a strange land, regard the land of their fathers with great veneration, and often visit it. They are considered more faithful and laborious than the Oriyás, but it is certain they are more easily offended. They have but three castes, and these all live by manual labor. These different castes drink water together, but eat and smoke separately. Children have no caste till after marriage, which usually takes place at the age of fifteen or sixteen. I have frequently conversed with the most intelligent who could speak Oriyá, in regard to their

\* These vagabonds are the creatures who urge poor wretches to the plains of Orissá to fill the coffers of Jagannáth for the British Government!—Ed.

customs and religion, and they agree in relating the following particulars. Unlike many Hindus, they eat all kinds of flesh. Whether the animal has been slaughtered, or has died naturally makes no difference with them. It is particularly worthy of notice, that they have no temples, priests, or shâsters, and they say such is the case in their own country, every man being his own priest, performs his own worship, whenever and however he pleases. Neither have they any images, but they say they worship the invisible Lord by sacrificing chickens and goats, and at the same time repeating in substance the following prayer: "O Lord, look upon me. Thou art my father and mother. Accept this offering which I bring to thee; and when I wander about in the jungle, give me food and drink. Give me all mercy, and save me from all harm." We hope the time will come when our Society will be able to extend their efforts, not only to the Coles in this vicinity, but to the great population in their own country.

On the 1st of January last, my colleague, Mr. J. Phillips and myself, both of the American Free Will Baptist Board, arrived at this place, and after some exploring, and a little acquaintance with the situation of the country and people, resolved to make this the scene of our labors. We have now accomplished the building of our houses, and are prepared to pursue the study of the Oriyá, and also to hold conversation with the people, who continue to visit us, though not in such numbers as on our first arrival. We expect a native preacher from Cuttack to our assistance; when he arrives we purpose daily visits to the bazar, and also occasional excursions to the neighboring villages. On each side of the river the country is so thickly set with small villages, that a person on horseback might visit three or four in an hour—affording a delightful prospect for short Missionary journeys. The next cold season we intend more fully to explore our field of labor. Though we intend to make it our chief object to preach the Gospel, yet we are desirous to commence native boarding-schools as soon as we find it practicable. As we do not anticipate much difficulty in obtaining children we think such schools only will be advisable, where we can have the children entirely under our influence. I have already two interesting children given me, an Oriyá boy, and Dhúngá girl. When we commence schools we wish to have Christian masters, for we have never been able to learn that much good influence has attended the instruction of heathen teachers. As our prospects thus far have been encouraging, we hope, through the Divine blessing, yet to see this dark heathen wilderness illuminated by the Sun of Righteousness, and to this end, may we have the prayers of all who love our Lord Jesus Christ.

Sambhalpur, June 22, 1837.

ELI NOYES.

## 2.—CONCENTRATION OF RELIGIOUS MEETINGS IN THE MUFASSIL.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following letter from a friend in the neighborhood to the address of the President of the Karnál Tract Society, contains sentiments so much in union with those of all desirous for the extension of the Saviour's kingdom, that I make no apology for desiring its insertion in your *Observer*.

"My Dear Friend,

"We have been for some time meditating a plan, or an attempt at forming a 'Christian Association,' for the purpose of concentrating, and bringing into more close connexion, the resources of those who pray for the building up of our Saviour's kingdom in this part of India. In every

thing 'union is strength,' and 'as iron sharpeneth iron, so the countenance of a man his friend.' Our scheme is something like this;—to form an association of rather a general nature, say for the promotion of Christian knowledge, embracing in its geographical limits. Mirat, Dilhí Lúdiáná, Sabáthú, and all the intermediate stations. Let there be an annual meeting of this association, say at Karnál, where each of the stations included would be represented by delegation. A part of the ostensible object of the association might be to devise ways and means for the successful establishment and superintendence of native schools, to provide books, and bring forward suitable teachers, &c. But a very important object of the association would be to bring Christians together, to combine the counsels and efforts of Officers, and Missionaries, and Christians of every class in one common effort, for the promotion of the great principles of Christianity in this region. The yearly meeting at Karnál might be held in the cold season\*. Then you could have an anniversary of the Temperance Society, an anniversary of an Auxiliary Bible Society, and have a week of anniversaries like those held in different parts of England, Ireland, Scotland, and America.

"We think that the very fact of meeting regularly once a year to discuss such topics, and have these discussions made public, through the medium of the periodicals published in this part of India, would have a happy influence in awakening and concentrating the piety which exists in this region, but which exhausts itself very nearly in unavailing wishes, and unattempted enterprises.

"We should be glad to hear your sentiments on this subject, and, if you think that something of this kind would have a happy influence in rallying the piety, and strengthening the resources of the Christian portion of this community, will you kindly embrace the first leisure time you can command to let us hear your sentiments, and any suggestions that occur as to the name or objects of such an association. And, also, if you approve of the idea of forming such an association, will you bring it forward in your correspondence with any stationed within these limits, including Dilhí. You see no attempt has been made as to any of the details. These can be arranged when it shall have been ascertained that the enterprise so far commends itself to the Christian community as to make it worth while spending time in arranging the details."

The Society for the distribution of Tracts at Karnál have fully entered into the wishes of the writer, and propose, as soon as they are aware of a corresponding feeling existing on the subject at the out stations, to discuss and arrange the details connected with the Association proposed.

Your obedient servant,

J. H. WAKEFIELD,  
Secretary, Karnál Tract Society.

### 3.—THE ORPHAN ASYLUM AND THE THEATRE.

#### *The Theatrical Donation to the Orphan Asylum.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The conduct of the managers of the Circular Road Orphan Asylum in rejecting the donation presented to them as a sum realized from a theatrical performance, deserves to be placed upon perpetual record. It is an instance of the triumph of Christian principle that deserves the more to

\* The Tract Society have suggested to their correspondent the end of the cold season, as not interfering with the drill season of officers.

be held up to admiration, as the Committee is composed of ladies ; and if they have suffered any pain from the manner in which gentlemen have written of their conduct, they know that the circumstance will not lessen their reward.

I do not wish to commit you to a controversy on the point, but I conceive it is your duty to place the fact on record, and misrepresented as it has been, to place it in its true light.

Whether the Committee had the power to reject a donation at all, is a question I cannot conclusively decide ; but I have a right to assume that they had the power, for it is not stated that any rule of the institution withholds such an exercise of discretion, and every similar society with which I am acquainted, permits it. Then did they act with propriety in acting as they have done ? I shall endeavour to point out what I conceive is the only true solution of the question.

The only defence of their conduct I have seen, puts the case upon the ground of consistency, that is, that any recognition of theatrical amusements would subject the Committee to a charge of inconsistency as Christians. But I would take higher ground. Truth is truth without any regard to extraneous circumstances. Now, if every member of the Committee were an actress, they would still have acted right in rejecting the donation. True, their conduct in such a case would be highly inconsistent ; but the inconsistency would be this, that turning from a continued course of error, they had once acted right.

Now, would any principle laid down by Divine Truth have been violated by the Committee, had they accepted the donation ? We are not to do evil that good may come—and none of those whose opinions have weight with the Christian, would have ever looked upon theatrical exhibitions as being other than evil ; and if the source be polluted, that which proceeds from it must be polluted also. The Committee (if their conduct as individuals is to be at all considered) by encouraging the Theatre, no matter for what purpose, would be obliged to admit the propriety of its continuance ; and if they once recognized it as a good—a thing by which the funds could be properly augmented—they might themselves be fairly taunted for not going on the stage to promote an object so desirable. Christianity permits no such views.

I have seen much said about *charity*, a word that does not at all apply to the case in the way in which it is used. The meaning of this word, though now generally understood to mean eleemosynary donations, is simply *love*, and love in its Scriptural sense is opposed to every thing evil. No impropriety can be recognized by it ; and those who are so ready to quote Scripture against the Committee would, if they were to study the chapter to which they refer, find that those who acted with strict charity, are the Committee of the Orphan Asylum.

\*

#### 4.—GOVERNMENT SANCTION OF IDOLATRY.

*Cuttack, July, 1837.*

The Jātrā was the smallest I ever saw ; the pilgrims from a distance were principally Bengālī women, and they set off home *the day after the old block left his den*. It is well the attendance was so small, as we have no food to spare. Rice has been selling at 8 seers per rupee for some time at Cuttack ; at Pári 12. Multitudes have died from starvation, and disease induced by want of food. The people say they never knew rice so dear. There is plenty in Cuttack, but the authorities wont move a finger to induce the villainous dealers to open their stores. It is too bad. During

the few days S. and I stayed at Púri, the wife of our native preacher, died of cholera. She died, clasping her hands over her bosom and repeating, "Oh my father, God, pardon me! pardon me!"

The Government are still tampering about the pilgrim tax, and corresponding with the folks here who profit by it!!! That is not the way to get just views. I am afraid that there is a disposition to play false at head-quarters, and unless the subject is kept before the public, *all they will do is to put natives in the place of Europeans and still take the money!*

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### 5.—STATE OF AVA.

*Ava, April 14.*

"The state of the country has been such since the commencement of the civil war, that the *dák* has not been sent down as usual; this is my only apology for not answering your note sooner. You can easily conceive, that our situation has not been very agreeable in the midst of such violent political disturbance as is now agitating this unhappy country. Though our anxiety and alarm have been great, our actual suffering has hitherto been small. But the sufferings of the poor Burmese throughout the country, have been tragical to the utmost. A minute detail of them would require more time than I can command. Such high-handed robbery, connected with such vile treachery and savage cruelty, is paralleled by nothing short of a French revolution.

"Our new king, the victorious Prince Tharyawadi, has not yet taken his seat in the royal palace, but remains at Sagaing, awaiting the arrival of his family from Mok-so-ba. It is now doubtful whether Ava or Amarapura will be made the royal city. The aspect of things in and near Ava has been a little more calm during the last week, but what is going on in the interior it is impossible to say.

"You may be aware ere this reaches you, that Mr. Kincaid fell among robbers on his way from Mogoung, was stripped, tied with ropes, and placed under guard at Sabanago, a place about 100 miles up the river from Ava, whence he escaped into the jangals and made the best of his way home through Shan villages and wild woods. When he arrived here he presented the most shabby appearance you can imagine. His beard of thirteen days growth, barefoot, with a singular admixture of the Burman, Shan and English costume, all torn and filthy. His wife, even, stared in utter astonishment, not knowing, at first, who he was. A part of our time since the disturbance, has been spent at the presidency, with Col. and Mrs. Burney, as our house was considered far more unsafe than theirs against attack. I may here mention, by the way, that there is no end to the kindness of Col. and Mrs. B. both towards us and the suffering Burmese. They have saved many from the wrath of despotic rulers. *May they be saved from 'the wrath to come.'*"

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### III.—Reminiscences of a School-boy.

#### Reward of pride.

"Alfred," said James one day to his elder brother, "pray let us talk of the home we left for school; I was then too young to recollect any thing but the parting and distress."

"With all my heart," rejoined Alfred; "for I was old enough perfectly to remember our kind parents, their goodness

to me, their grief at parting, and their injunctions to us to love each other. We had a fine house in India, many native servants, and there was always peace and plenty. But to that home we return not again, for our beloved parents are no more."

"O what a sad reminiscence," said James; "yet you are happier than I, my brother, in that you can think and talk of our parents, their tenderness and anxious care for you, and in what manner our dear mother first taught you to read the best of all books, the Testament."

"Indeed," replied Alfred with a sigh; "but I have likewise darker recollections of the past, for I was not always a dutiful child. Almorah is the place where I was born, at the foot of the majestic snowy mountains; to think of this, was ever my delight; it made me very proud, I became impatient of control and, perhaps, too fond of strolling about in my native hills, forgot the value of time and was ever gazing on scenes I then imagined could never be sufficiently admired. For these idle ways I was reprimanded, and once, when my mother rebuked me rather sharply, I answered in my passion, 'I love my liberty more than any thing else in this world, and will be unbending as the rock and free as the wind.'"

"Truly," said James, "that was an ill speech to make; but did you not ask forgiveness afterwards?"

"Alas! I never did," was the rejoinder; "and now that I have no mother to care for me, repentance comes too late, and I am justly punished, although convinced that I was freely pardoned."

"I am sorry for you," said his brother, "and would try and repeat what I have lately committed to memory about repentance, did I not perceive that you are disturbed; we will think of something else. Can you remember the name of the place where I was born?"

"Certainly," replied Alfred; "you were born at Banáras, the seat of native learning and Indian sages. And it happened one night as I was standing before an open window to enjoy the cool air, looking out upon the clear sky, that a bráhmán stopped to speak to me. 'Do you admire the heavens, my son,' he inquired looking up, 'thus will your path on earth be strewed with riches like yonder glittering sparks of fire, and you will be great among your fellow men as the bright moon among those little stars.' Our parents being from home, the bráhmán gained admittance, and presented me with a fan made of peacock's feathers, and for you he gave a piece of crimson silk, in which the servants wrapped you to please the kind old man;—he was so tall and strikingly handsome in my eyes, that I can never forget his commanding figure. Indeed, I sometimes see him in

my dreams; still pointing to the beautiful stars and blessing me."

"Well," rejoined James, "it is good I was too young to recollect any thing of that old man, as his words seem to have infused a poison into your breast. We are taught to believe, that the *meek* shall inherit the earth, therefore, let us rather reflect on this lesson, and cease to ponder the words of a heathen priest, who has proved no true interpreter of the planets, for instead of the grandeur he predicted we are poor orphans, and a dark cloud rests on the morning of our days."

"Too true," said Alfred, "and that is what frets and chafes me continually, for I cannot brook to be called a 'poor orphan' and have no one to wait upon me here. It was not so in India in my own father's house."

"You know that I cannot distinctly remember those happy days," replied James, taking his brother's hand affectionately, "yet changed as our prospects in life seem to be, we may not repine. Am not I, dear Alfred, from true affection, like a servant unto you, ever watching your desires, and looking up to you as my elder brother?"

"You are," said Alfred, "but it is contrary to my wish and often provoking, because you should learn to rely on your own strength as I do, and not always pretend to be soft as the silk in which they wrapped your infant limbs."

James now let go his brother's hand, his voice was tremulous, yet mastering his emotion, he observed, "This is unkind, and I can only say, at present, that it is somewhere written for our instruction, 'Be not high-minded but fear,' that is, fear to offend even a little child."

It was now Alfred's turn to be sorry; he repented of the hasty words he had uttered, but turned away to conceal the gathering moisture in his eyes, and a moment afterwards his rising pride sealed his lips. Seeing several of his playmates drawing near, he started off to join them in some wild enterprise. Superior to them all in learning, as well as strength and boldness, they submitted cheerfully to his control, urging him to shew the way they were to go.

"Farewell, James," he called out from a distance, looking round; "speak not to me this day of fear, for I am going to scale the steepest crag and climb the highest tree, and when I have obtained the prize I have in view, will return to converse with you."

He went forth in the pride of his young heart, exultingly; but returned not again as he had intended to be reconciled. His foot had lost its wonted firmness that day, and ere the desired prize was won, he had fallen from the crag never to

rise again. They took him up, and laid him at his brother's feet, pale and motionless; quenched was the fire of his dark eyes. But who can describe the agony of that moment? James looked at the sad object before him with clasped hands, mourning in his inmost soul for his beloved Alfred—now lost to him. And whilst others blamed and talked much of recklessness and the dreadful fall, he alone was heard to sob, and murmured out at last in broken accents, "Gracious Lord and Father! temper thou the wind to the shorn lamb."

And in after years on that very spot of ground, a young man dressed in black was often seen to linger at the sunset hour, singing in a soft and mournful voice,—

"The less of this cold world the more of heaven,  
The briefer life, the earlier immortality."

Gentle reader, the moral of the above tale, if required, is easily told; it is as follows.

It is most certain that God resists the proud in heart; they may be flattered by deceivers for a time, but never can be *truly* blessed.

The tongue is often sharp as a two-edged sword, and persons that are so unhappy as to wound kind hearts by hasty and bitter words, and have the grace to repent, should declare their feelings in spite of pride, lest the happy time of reconciliation, by being deferred, never come. C.

*Chinsurah, July 10.*

#### IV.—*The Edinburgh Review and Evangelical Preaching.*

The *Edinburgh Review* still holds extensive rule in the literary world; and many adopt the opinions of their *Review* on all subjects, quite as implicitly as they adopt the opinions of their party. The "reading public" is now so vastly multiplied, that the most distinguished men and the ablest writers of the day eagerly avail themselves of the opportunity of acting upon it through the pages of a popular *Review*. But the habits and objects of public men are not favourable to piety; and it is notorious, that the leanings of the *Review* in question have been all the other way. Of course in conducting a leading periodical, great latitude must be allowed to the contributors; for high talent will not be cramped within common-place observances: nevertheless, certain broad lines must run through the work, and there are certain ways of treating all great questions. We presume, therefore, that when any one opens the 130th No. of the *Edinburgh Review* at the article "Evangelical Preaching," he will be prepared from former experience to expect something of hostility, something of ridicule, and a very scanty something of theological knowledge. It is indeed said, that "Religion, as such, in this age and country, is never visited with obloquy," which falls only on "dogmatical absurdities, or superstitious observances." But certain truths, on which the *Reviewer* is pleased to bestow these names, are, as we shall proceed to

show, essential truths of the Christian religion ; and these, we fear, are now despised or doubted by thousands and thousands, whom a work of meaner name could not have reached, or led astray. It will surprise many, that such an unhappy mistake should occur in the higher walks of literature ; but it may be too easily accounted for. To the disgrace of our country, the systematic study of the evidences and doctrines of Christianity forms no part of the education of youth, being restricted to the clerical profession: and, in what is emphatically called literary society, many are to be found, who have not read a book on the evidences, never dipped into any systematic work on divinity, and in whose families the Bible has ceased to be a household book. We mention these facts for two reasons; first, that on a subject so momentous, no undue weight may be attached to the opinions of a writer of some literary note ; and secondly, to excuse, as far as may be, certain statements in the Review, which, as coming from a Christian, stand very much in need of every possible palliation.

The charges brought against the Evangelical party are—1. Errors in doctrine, which affect the matter of their preaching; 2. Errors in judgment, which affect the manner and usefulness of their preaching; and 3. A few minor peculiarities, which distinguish them as a *clique*. In meeting these charges, we shall be no blind apologists. We love the evangelical party; we love evangelical preaching; but we love truth more. There is an Evangelical cant, even as there are a High Church cant, and a Whig cant, and a Liberal cant: and there are hangers on attached to every party who, for their own selfish designs, or through sheer weakness, or stupidity, mangle or distort its principles, which they cannot, or will not understand. Again, soundness and union in the main are quite consistent with difficulties and weaknesses on lesser points; and the man, be he friend or foe, who points these out, does good service. But we must protest against the Reviewer's identifying the Evangelical party with the nameless occupier of some unknown pulpit, and thus, holding up to the public as theirs, doctrines which they detest and abhor. Their doctrines are to be found in their works; and the writings of Luther, Melancthon, Calvin, Leighton, Usher, Hall, Howe, Owen, Jonathan Edwards, and a host of others like them, are not hidden in a corner. Yet the doctrines which these great good men taught from the Scriptures, to which the Church, even in the depths of the dark ages, has ever borne *written* testimony, and which, in our own times, are supported by the names of Scott, Simeon, Martyn, Fuller, Robert Hall, Foster, Thomson and Chalmers, are, according to the Reviewer, "false," "preposterous," "utterly nonsensical," "folly," "absurdity," or "mere fashion," and the men who hold them, "poor silly creatures." Before one uses such terms, he ought to be *very* sure of his ground.

In attempting to give a plain straightforward answer to the specific charges brought against the Evangelical school, we shall begin with their imputed errors in doctrine. The question is stated, by the Reviewer in a note p. 430, to lie "between them, and the remaining portion of the established churches of Britain." It would be difficult to find a definition less precise, or less correct: but, passing this, let us come to the **STANDARD OF APPEAL**. The following proposal of the Reviewer will be admitted to be, at least, original. The italics are ours, but we give it in his own words. "It is not our purpose," says he, "at present to test the peculiar doctrines of the Evangelical school, by their *conformity either with Scripture, or with particular ethical theories!* We shall content ourselves with showing their inconsistency with one another, and with principles on which their supporters profess to defend them, or which, *at all events, we suppose they would admit!*" p. 430. Nothing certainly can be easier than to win the victory, if your opponent consents to be bound hand and foot; but, as such things

do not happen every day, we shall take the liberty to *suppose* that the Evangelical party refuse their consent; and we shall appeal on every point of doctrine to the Word of God, and to the public standards of the established Churches of Britain. As the Reviewer chooses to restrict the question to parties *within* these Churches, a reference to their own standards, and to the scriptures which all admit to be of paramount authority, must be perfectly fair, unobjectionable, and decisive. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."—Is. viii. 20.

I. HUMAN DEPRAVITY, is the first doctrinal point on which they are said to err. "They insist," says the Reviewer, "that every thing whatever that man does (at least in his natural state) is evil, and altogether evil; that he not only never seeks to do good, but that he is continually and wholly intent upon wickedness; that his every thought and every act is wickedness, and only wickedness. Now if these assertions were mere figures of speech, we should not quarrel with them. We war not against tropes and hyperboles. But if they are literally meant, nothing else can possibly be said of them, but that they are *utterly nonsensical*," p. 430. The following is the doctrine of the Church of England, as laid down in the 13th article. "Works done before the grace of Christ, and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea rather, for that they are not done as God willed and commanded them to be done, we doubt not but they have the nature of sin." The Church of Scotland holds the same doctrine. "Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use, both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God." Confession of faith. Chap. xvi. Sect. 7. Again Chap. vi. Sect. 4. "We are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." The declarations of Scripture are equally strong and explicit. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. "There is none that doeth good, no not one."—Psalm. xiv. 3. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm li. 5. "A corrupt tree bringeth forth evil fruit."—Matt. vii. 17—and 18, "Neither can a corrupt tree bring forth good fruit." "In me, that is in my flesh, dwelleth no good thing."—Rom. vii. 18. "So then, they that are in the flesh cannot please God."—Rom. viii. 8. "To the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure."—Titus i. 15. But we need not multiply such texts; the Bible is full of them. We have before us eight confessions of faith, including those of the German, Swiss, Belgian and Dutch Churches; and we need scarce add that on this subject they all in the main agree. We have already said that certain statements of the Reviewer needed palliation; and, with every possible palliation, there is something awful in the irreverent ignorance, which, expressing Scripture doctrines in almost the very words of Scripture, declares them to be *utterly nonsensical*.

The arguments by which this assertion is supported are in the same flip-pant style. We are asked triumphantly, Whether there be any wickedness in a man's directing his thoughts and actions to procure food for himself and his children? Certainly not in the mere brutal instinct, which has no moral character whatever. But it does not require much consideration to

see, that it may occupy a very disproportionate share of his thoughts and actions, and exclude far higher duties. There is no abstract wickedness in a servant's attending to his own affairs; but if, for these, he neglects his master's, that very thing which was otherwise good, becomes evil.

He then objects to the assertion, that every action not springing from a regard to God's will, is sin. "People," says he, "may, if they choose, define wickedness to consist in having a stomach, or a brain."—"But is it a doctrine of Scripture?" We answer, it is. "Whatsoever is not of faith, is sin.—Rom. xiv. 23.

The following climax, which ignorance alone preserves from blasphemy, winds up the whole. "The idea that sin with God is one thing, with man another, of course makes an end of all arguing on this subject. \* \* \* If sin be not known to be sin, it is for that very reason (as a subject of responsibility at least) not sin," p. 431. Luther talks of meeting an adversary with a plain text, like a thunder-bolt; and there is a very plain text on this subject. Jesus Christ, when reproving the Pharisees, spoke to them thus, "That which is highly esteemed among men is abomination in the sight of God."—Luke xvi. 15. A practical illustration of the Reviewer's theory will be found by turning back for a few leaves to the article on the Thugs; where it appears that thousands go on from generation to generation in a course of murder on a scale so large, that one of them confessed that he was present at the death of 700 human beings, and yet not one of these wretches entertains the least suspicion that he is doing wrong. That this is sin, is not more certain than that they believe it to be no sin; and, if they are not responsible, we can only say that the British Government has much to answer for in putting them to death.

But we have not space to enter into the real merits of this question, which the Reviewer entirely overlooks: so we shall pass on with him to the next stumbling block in his way. This is the case of "some silly creature impressed with the necessity of seeing his '*lost and perishing state by nature*' as the phrase is," and then, on the strength of an artificial frenzy, finding himself saved, a saint, and looking down on others who are making, or attempting to make, progress in holiness and virtue. The phrase in question seems to have excited his indignation in no common degree; for he attacks it again in a foot note, and professes not to understand it at last, after pursuing it through five different suppositions. We give the note, as a curious specimen of that ignorance of the very elements of systematic theology, to which we formerly adverted.

"A word or two on this very favorite expression of evangelical preachers. We confess we do not very clearly apprehend what it means; nor, we suspect, do those who use it so much know either. Does it mean that our nature subjects us to perdition? Then, assuredly, we are subjected to perdition for no fault of our own—unless it be said that we made our own nature. Is this consistent with divine justice? If it means the state of liability to condemnation in which we should have existed, if atonement had not been made for our sins, then we were never in this lost and perishing state; for the atonement had been made before we were born. If it means our liability to condemnation, if we follow all the appetites of our *nature* without moral and religious restraint, then we are in a lost and perishing state by nature, just in the sense in which we are under sentence of transportation to Botany Bay by law, i. e. if we break the law. If it means the state of vice and wickedness, into which we should have fallen, if left to the power of *nature* without moral and religious culture, then we were never in this state. If it means none of these things, what does it mean? Surely those who have perceived 'their lost and perishing state by nature' can tell." pp. 431, 432.

How highly reprehensible in every view this passage is, will appear from the simple fact, that the very purpose for which Christ came into the world, was, as he himself declares, "to seek and to save that which was *lost*."—Luke xix. 10; Matt. xviii. 2, &c. Again in 2 Cor. ii. 15, 16, the

Apostle divides all men into those that are saved, and those that *perish*, and in Eph. ii. 3, he speaks of himself and other Christians as "having been *by nature* the children of wrath, even as others." We shall not insult our readers by offering any explanation of this melancholy truth; and we feel humbled and ashamed that any Christian should be, or should pretend to be, ignorant of its meaning. The case of the individual, supposed to be an example of evangelical conversion, will come in more naturally afterwards.

2. REGENERATION is the second question at issue.

On this subject the doctrine of the Evangelical School is represented to be as follows:—That regeneration is "a *change* altogether different in kind and degree, from any step in moral or spiritual improvement made either before or after, and so great, that the part of a man's life immediately preceding it, may justly be termed a state of desperate wickedness and blindness; that the change is accompanied with a transition from the fear of tremendous danger, to the enjoyment of security and hope; and that it is *always a single distinguishable event* in a man's life." pp. 432, 433. Further, "they never cease maintaining that man can do *nothing* for himself, and that regeneration is *altogether and entirely* the work of the Spirit." "Such expressions as these," he continues, "obviously mean that when one man has come into a state of salvation, another has not: this is not by the first person doing something which the other failed of doing, but by a supernatural intervention being made in behalf of the former, which was not made in behalf of the latter." pp. 433, 434. "What kind of sense," he asks, "is this, to urge a man to do something, and tell him, in the same breath, he can do nothing?"

This, we believe, with one exception, is a tolerably fair representation of the Evangelical doctrine\*. Regeneration is often a single distinguishable event in a man's life, and in the infancy of the Church, was generally so. Many can point to a particular event—perhaps an attack of sickness, or the death of a dear friend, or the meeting with some weighty passage in a book or sermon,—as the commencement of their religious life; and, if more be needed, there will be no lack of witnesses among their neighbours, that from that time their characters had *permanently* changed. No one surely can deny that here the conversion was a single distinguishable event. But every evangelical writer, with whom we are acquainted, holds that most generally regeneration takes place in a secret unperceivable way; or, as Leighton hath it, "God gives this spiritual being as the dew, which is silently and insensibly formed; and it is the peculiar gift of the Spirit of God." vol. i. p. 154.

We shall now turn to the standards. The Church of England holds the condition of man to be such, "That he cannot turn and prepare himself, by his own natural strength, and good works, to faith and calling upon God." Art. X: and it holds regeneration to be so *altogether and entirely* the work of the Spirit, that it takes place even in infancy. And in the Book of Homilies, Book II. Hom. 16, it is thus written:—"That which is born of the flesh," saith Christ, "is flesh, and that which is born of the spirit is spirit." As who should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, *they proceed only of the Holy Ghost, who is the only worker of our salvation, and*

\* We use this word, as it is used in the Review, to denote a certain set of doctrines. Whether it was taken by the party to whom it is now applied, or given to them as a nickname, is a matter of very small consequence.

maketh us new men in Christ Jesus. \* \* \* Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before." This is plain speaking. The Church of Scotland speaks yet more plainly. "They who are effectually called and regenerated, have a new heart and new spirit created in them. CONFESS. Chap. XIII. 1. "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." CONFESS. Chap. X. 2. Of course to parties within these Churches, the extracts now made must be decisive, both as to the nature of the change, and the agency by which it is effected.

But as neither the followers nor the opponents of the Evangelical School are confined within the bounds of the two Churches, or within the bounds of Britain, we shall appeal from the standards of fallible man to the authority of the Word of God. 1. In regard to the nature of this change, we read that it is as great, as though a dead man should come to life, "And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1. It is compared to a new birth, "Except a man be born again, he cannot see the kingdom of God." John iii. 3: to a new creation, "If any man be in Christ, he is a new creature." 2 Cor. v. 17: to the transition from darkness to light, from the service of Satan to the service of God, from perdition to everlasting life. See Ephesians, and the New Testament, *passim*. Whether the language of the Evangelical School be stronger than this, we leave to the impartial reader. 2. In regard to the agency, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5. The work then is the work of the Spirit; and it is entirely and altogether the work of the Spirit; for Phil. ii. 13, we read—"It is God, who worketh in you, both to will and to do of his good pleasure." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

We have thus seen from the Scriptures, and from the standards to which we appealed, that regeneration is a change, different from any other that takes place in the human mind, and so great, as the transition from death to life, or from a fear of perdition to a sure hope of everlasting life: that a man can do no more towards his regeneration, than he can do towards his being born again, or recreated, or raised from the dead; and that the change is wrought entirely by the Holy Spirit, working according to his own good pleasure. Indeed if there be one Scripture doctrine plainer than another, it is this, that salvation is entirely of grace. "So then it is neither of him that willeth, nor of him that runneth, but of God that sheweth mercy." Why there should be a supernatural intervention in favour of one man, rather than of another? and, Why one man should be born a Christian, and another man a Thug? are questions to which we can give no other answer than that of Paul, "Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" We know that the thing is; and we know, that it is for wise and good purposes, because God is wise and good; and so believing, we are content to wait in humble confiding faith, until death removes the veil, and we know, even as we are known.

We are now prepared for the case which is brought forward as a fair example of regeneration, as it is held by the Evangelical School.

It is quite evident that many such cases may occur, for there is nothing in which men are so apt to be grossly deceived, as in regard to their religious state; and if any one wishes to see this very question probed to the bottom, he has only to turn to the masterly Treatise of Jonathan Edwards on the Religious Affections, where he will find, over and above, deep thought, sound judgment, vast theoretical and experimental knowledge of religion, and the seriousness of a man in earnest about the salvation of immortal souls. He strips the mask from hypocrisy and delusion, and shows what is the truth. But the Reviewer, without any discrimination between the appearance and the reality, declares the leading characteristics of a genuine conversion to be the morbid raptures of some silly creature, and offensive to all sound religious feeling.

"What can be more offensive to sound religious feeling than to see some silly creature impressed with the necessity of seeing 'his lost and perishing state by nature' as the phrase is, forthwith working himself artificially into a frenzy,—tasking himself with sins, which neither he nor any other body could specify—then suddenly passing from a depressed to an excited state of spirits, finding himself saved—a saint—one of God's people; and, on the strength of these morbid raptures, looking down on persons who all their life, or all their responsible life, have *only* been making, or attempting to make, a gradual progress in holiness and virtue." pp. 431, 432.

Now, passing without notice, as they deserve, the flourishes about frenzy, and morbid raptures, where lives, or lived, the man, who has not great reason to be humbled and depressed under a deep sense of his shortcomings and sins before God? Where lives the man, who will not rejoice in the assured hope of salvation? The Scripture doctrine on this point is, "That the whole world is guilty before God." Rom. iii. 19. That Christians were at one time "the children of wrath, even as others." Eph. ii. 3. "But that they are washed, sanctified, justified." 1 Cor. vi. 11. And finally, "That they know that they are of God, and that the world lieth in wickedness." 1 John v. 19. They are further called upon to "rejoice with joy unspeakable and full of glory," 1 Peter i. 8, in their own faith, and to look, not with contempt, but with deep love and compassion upon the whole human race. We ask then, What is it, other than scriptural truth, which the Reviewer has caricatured and scoffed at in the passage quoted above?

He next proceeds distinctly to deny any supernatural agency in regeneration, stating that the divine aid is simply the natural effect of the promises and threatenings of the Bible upon the human mind, in no way distinguishable from its ordinary operations; that any sensible effects, or direct communications of divine influence are never specifically treated of by the evangelical party; and, that any pretension to them is at the most "a crude and unauthorized fancy." pp. 436, 437. It would be difficult to collect more blunders into one statement. For the doctrines, laid down by the Reviewer as true, are avowed by *no party* in the Churches of England or Scotland, and we do not think it worth while to defend the Evangelical School against the Socinians. Then it is not true, but ridiculously incorrect, to say that they do not treat specifically of the sensible influences of the Spirit, for, not to speak of numerous distinct treatises on the subject, one can scarcely take up any practical Christian book, in which it is not fully and frequently mentioned. And, waiving the recorded confessions of thousands of the wisest and holiest men that the world ever saw, are we to believe that when John says, "We know that God is in us, and we in him, by the Spirit;" 1 John iv. 13; and when Paul tells the Romans, "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16,—are we really to believe that they

were giving utterance to a crude and unauthorized fancy, and thus "recklessly scattering the seeds of presumptuousness and delusion?" The *dilemma*\* therefore in the Review resolves itself, and gives place to a dilemma of another kind, which is this: Shall we believe the testimony of the Apostles and of thousands since their time, whose veracity, piety, great learning, and sound judgment have never been questioned, or, shall we believe the smart slipshod of the writer in the Edinburgh Review? They speak, with knowledge, of that which is familiar to them, of that which they declare to be passing within their own minds; he speaks, in ignorance, of that which, he declares, he has never experienced.

We shall not stop to *prove* that there is a difference, though the Reviewer is pleased to sneer at it, between the faith of a devil and of a Christian man, or between the faith of a man living in vice and debauchery, and of another living in habits of prayer, and holy walking with God: for we cannot understand what is meant by denying it. The faith of the Hindus, as evinced in their privations and tortures, simply proves that it is easier to undergo privations than to put away sins, as every one knows who has studied his own heart: and we know also, that those who make pilgrimages, wander about naked, swing on hooks, or cut themselves at Káli-ghát, are generally, both in station, and in vice, the very refuse of the population. Is the Thug faith a *saving* faith? yet they die quite confidently. All men would be saved, if it could be done in their own way; and their own way is any way, every way, except God's way; for "the carnal mind is enmity against God." How beautiful and how applicable is the language of Micah vi. 7, 8. "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" O it is no voice from the upper sanctuary that requires from the poor misguided Hindus, torture, murder, human agony, and human blood! And shall we take pride to ourselves, or assume any merit, because we differ from them? God forbid! It is entirely and altogether of his sovereign and undeserved grace. Besides, of what use is it to string together sentences about rational belief in the face of the undeniable fact, that, as sure as there is a sun in the firmament, multitudes of Christians believe the Gospel to be true, and yet die in their sins?

FAITH AND WORKS is the only remaining doctrinal question in dispute between the Reviewer and the Evangelical party. Here, it seems, they err in preaching salvation by faith only, and denouncing as a fatal error the idea that our works can, even in part, contribute to the procuring of our salvation. pp. 438, 439. St. Paul affirms indeed, that "We are justified by faith, without the works of the law;" but, as the Reviewer says, this and every similar text have a *direct and visible* reference to circumcision (the Italics are not ours) solely; and to preach against seeking salvation by works *now*, in the way that St. Paul did then, is among the greatest absurdities that ever entered the human brain! Now we did think that all Christians knew that the law, included *moral* as well as ceremonial observances: for St. Paul himself declares immediately after, Rom. vii. 7. "For I had not known lust, except the law had said, thou shalt not covet:" nay his argument being (Rom. xi. 6), "If the election be of grace, it is no more of works; but if of works, then no more of grace,"—we cannot see how the substitution of ceremonial for moral works, can change its nature in the least: for when the change is made, the difficulty remains where it was.

\* The *dilemma* is this: If they feel the sensible influence of the Spirit, why do they not specifically treat of it? If they do not feel such influence, why do they give utterance to crude fancies?

Others are in the like predicament ; for in the **BOOK OF HOMILIES**, Book I, Homily 3rd, we read, after declaring that we are justified by faith without good works, " These and other like sentences, that we be justified by faith only, freely and without works, we do read oft times in the best and most ancient writers ; as, besides Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Œcumenius, Proclus, Bernard, Anselm, and many other authors, Greek and Latin." The **CONFESSION OF FAITH** also asserts, " Faith to be the *alone* instrument of justification." chap. xi. 2. Nevertheless the Evangelical clergy, in preaching that men should not depend in the least on their works for justification, are guilty of the greatest absurdity that ever entered the human brain !

Again, Evangelical writers define faith to be " certain mystical and undefined feelings in regard to the atonement only (notions, by the way, for which Scripture does not afford the shadow of a warrant), instead of a general persuasion of the reality of Christ's authority, and consequent reception of his instructions, and submission to his commands." p. 448. There is another definition, p. 439, where it is said " the only points of belief comprehended in faith, are, that we are saved wholly and entirely by Christ's sacrifice, and not in the smallest degree by any thing we do, or can do, ourselves." From which the logical inference is, that, by performing good works, we prove that we do not trust wholly and entirely in Christ, p. 439 ; nay, it is broadly insinuated, p. 448, that " the cultivation of moral virtue is, on the whole, considered by them, as not advisable." Now what shall we say of a writer, who gravely advances such absurd calumnies ? Where, or by whom is it maintained, that to believe one part of Scripture, and *not* the whole, is faith, or that good works are not advisable ? Again, can any thing evince greater ignorance of Scripture than the assertion, that it does not afford the shadow of a warrant for believing that salvation cometh only of Christ ? There would be something amusing, if it were not too melancholy for amusement, in the indignant surprise which the Reviewer evinces, when he listens to a preacher calling upon his hearers to believe on the Lord Jesus Christ. What, says he, are they heathens ? Do they not believe already ? p. 447. Aye, they believe, and so do the devils,—but is *this* the faith by which men are justified ? This brings us to the last point on which we shall animadvert, and which, we believe, will not leave a doubt with our readers in regard to the qualifications of the Reviewer, as a guide in theology.

" If good works," says he, " do not contribute to our salvation, what motive is there (founded on a regard to salvation) for the performance of them." If tempted to evil, why should a man constrain his inclinations ? It is answered, saving faith necessarily produces good works ; and therefore they are *proofs* of faith. Now, he continues, " we not merely deny that faith, in the evangelical sense, will produce good works, but assert the very contrary." Again, " To say to a man you are saved by faith without works, but you must give the works too, or else you cannot be reckoned to have the faith—what is this but a *pitiful sophism* ? Does God Almighty thus *trifle* with the understanding of his creatures ?" p. 440. In answer to this passage, which is not more nonsensical than blasphemous, for every Christian preacher holds with St. James, that there is a living faith, as well as a dead faith, and that a true faith in religion, even as a true faith in any other truth, *necessarily* leads men to act on it,—we ask, Can any man believe that Christ died to save him—to save him from hell, to lift him up to heaven—and yet feel neither gratitude nor love ? And, if he love Christ will he not remember Christ's own words—" If ye love me, keep my commandments ?" The true believer cultivates every good word

and work\*, not from any vain or selfish dependence on them, for he reads, "cursed is he, that make the flesh his arm;" but because they show his love to Christ, help forward the Gospel by showing what glorious effects it produces, when bodied forth in action, Matt. v. 16, and, being in accordance with the will of God, and his own better nature, produce within his soul a pure and calm delight. The very consequence which this flippant writer asserts, St. Paul denies with horror and indignation, "Shall we go on to sin then, because we are not under the law, but under grace? God forbid." The reasoning of James on this subject is to the following effect: The saying, that we are saved by faith only, has been abused; for there is a *dead* faith, as well as a *living* faith: and faith without works is dead; if then ye have faith, show it by your works; for a dead faith will not save you. Therefore when Paul says, Ye are justified by faith only, and James adds, You must give works too, the result is a *pitiful sophism*, by which the God, who inspired them, is *trifling with the understandings* of his creatures! We have already said that ignorance is the only palliation for such conclusions as these, and we believe that this ignorance—ignorance of the Bible, of the Evangelical system, of the doctrines of the British Churches,—is now made perfectly apparent.

We shall now show, that his ignorance of the HISTORY OF EVANGELICAL DOCTRINES is equally great, and, of course, more extraordinary. He asserts in a long rambling sentence, p. 429, that these views are the *fashion* of the times;—of sudden and violent growth;—re-appearing in the revolution of a cycle,—deriving their birth, when there was little light from scriptural criticism, natural theology, and ethics; all but exploded during a long space, distinguished by some of the most illustrious names in divinity ever known in the world,—at present, spreading, not downwards from the enlightened and reflecting, but upwards from the rash and ignorant, by pertinacity and conceit, operating on timidity or love of popularity;—and that all this gives presumption of unsoundness and delusion, p. 429. We shall not stop to analyse a thing so confused and contradictory; but shall simply state the facts.

The doctrines, which are truly as well as nominally evangelical, are, as has been shown, found in the Bible, and were held by the universal orthodox church, until the beginning of the 5th century, when Pelagius and Cœlestius first advocated opinions, in some respects similar to those of the Reviewer, viz. that man is not corrupt by nature, but, is capable, with the aids of external grace, of regenerating and sanctifying himself: that the influences of the Spirit are not needed; and that good works are meritorious. These errors were confuted by the famous Augustine, Bishop of Hippo, condemned in a council held at Carthage A. D. 412, condemned in Rome, condemned in France, condemned in Britain, and for "a long space" effectually suppressed. Towards the end of the century, John Cassian introduced the semi-Pelagian system, which was condemned A. D. 529 by the councils of Orange and Valence, and their decision was confirmed by the Bishops of Rome. The Evangelical doctrines were upheld by Isidore of Seville, and our own Bede and Alcuin, the most illustrious names of the 6th, 7th, and 8th centuries, and were again avowed as the Catholic faith in the councils of Valence, (A. D. 855,) and Langres, (A. D. 859.)

\* In a foot note, p. 450, we have the following example of an "ethical theory." "Morality comprehends *duty* in general,—to God, as well as to man. It is really more correct to say, that religion is a part of morality, than morality of religion." But the knowledge of salvation through Christ,—the sure hope of the resurrection unto life,—peace with God—the influences of His Holy Spirit, and all divine aid,—can these be called *duties*? Are the motives which lead to morality, the sanctions by which it is enforced, parts of itself? Yet nothing is more common than to hear such absurdities urged.

Things remained in the same state during the tenth and eleventh centuries, in which the only name of note is that of the great Anselm, who was a follower of Augustine. In the next century, the illustrious Bernard of Clairvaux, and Peter the Lombard supported the Evangelical doctrines against Abelard and others. With Anselm begins the Scholastic age, when the controversy was renewed with increased vigour, though on grounds somewhat different. In the thirteenth century, Albert the Great, Bishop of Ratisbon, and Aquinas, one of the ablest men that ever lived, threw a lustre on the orthodox cause: in the 14th, Duns Scotus opposed it; and since that time, the controversy has been carried on, within the Roman Catholic Church, by the Thomists against the Scotists, by the Dominicans and Augustinians against the Franciscans, and by the Jansenists against the Jesuits. In the Reformed Church, the names of Wicliffe, Huss, Luther, Calvin, and Edwards, the standards of the English and Scotch Churches, almost the whole body of Congregationalists and Baptists, and the works, which have been published, and are publishing every day, may be allowed some weight in determining, whether, among Protestants, these doctrines have ever been forgotten, or exploded.

These are facts which any Ecclesiastical History will verify: and they prove, on the part of the Reviewer, a "Cimmerian darkness" almost without parallel in the history of literature. What can be more absurd, than the lofty and contumelious scorn, the condescending mockery, with which he handles the opinions of Augustine, Aquinas, Calvin, and Edwards, being all the while in the most blissful ignorance, that he is dealing with any other than a few rash, ignorant, pertinacious, and conceited Evangelicals! It is but common justice to the party, with whom he wishes to identify himself, to say, that they are not in the least responsible for his misrepresentations: for there is no great party in the Church of England, nor any party at all in the Church of Scotland, who hold such doctrines as he has advanced.

But, though utterly unqualified to criticise the *doctrines* of the Evangelical School, he is a shrewd observer of their manners and peculiarities; and in another paper, we shall consider what success he has had in discovering those points in which they err: for while we will not give up, nor even defend against such a writer, one jot, or one tittle of the truth of God, we are quite willing to surrender the faults of men, when they can be established, to the most unsparing reprobation. M.

(To be continued.)

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#### V.—Church Mission at Bardwán.

Although the disinterestedness of Missionary exertion, in their attempts to evangelize the benighted heathen have been generally assented to, yet there are some who frequently question the extent of success, and even consider the labour as almost in vain. They ask, What can a handful of Christian Missionaries do among thousands and millions of headstrong, bigoted idolators? The error of this notion will clearly appear when we bear in mind, that it is not within the province of man to overturn idolatry and superstition; to release the captive soul bound in the fetters of ignorance; to open the bigoted mind to a conviction of deviation

from the strait and narrow path that leadeth to life or to change the heart. I say these are beyond the feeble efforts of a priest or a preacher. They may sow, but have no control over the crop; they are mere tools in the hand of the Great Worker of all things. The Lord alone is able to regenerate the soul,—loose it from the manacles with which Satan has shackled it, and to awaken the spell-bound sinner to a sense of the impending danger. This He achieves by the preaching of his word and making overtures of peace to guilty sinners in the glorious Gospel of the Saviour. The good seed sown by his ministers is watered by the Holy Spirit, and until this is done, the seed is sown but soon to die away among the cares of the world, the deceitfulness of riches, and the thousand other wily arts of the devil to allure the apostate sons of Adam to their own destruction and misery. Nor is the hand of the Lord shortened now from what it was in old times, for as Elija was able singly to combat and overcome the numerous hosts of Baal's prophets, so even in our days can the Lord by means of a child reclaim to himself a whole nation. This is indeed a powerful encouragement to all those that have embarked and are toiling in the good work. They have nought to fear—it is the Lord's cause—and when he is for them what can Satan do against them? Besides the success already vouchsafed, loudly calls upon them to persevere—to proclaim aloud the glad tidings of great joy to all nations—Peace on earth and good-will towards men. And who can say that the time may not be far distant when Satan's kingdom will be seen falling like lightning to the ground. Even so Lord, “thy kingdom come!”

As an example of the success which Missionaries have already met with, the following short and very imperfect account of the Church Mission at Bardwán is offered.

Bardwán is a civil station and a beautiful one; its soil is as rich and fertile as that of any part of Bengál, and the air remarkably salubrious. It stands at a distance of about 60 miles N. N. W. of Calcutta, and the inhabitants of the zillah are computed at about sixty thousand souls, mostly Hindus. Among this formidable number of rational creatures (in a melancholy state of ignorance) there is only *one* steward of the Lord's vineyard. But even the results of his individual efforts have been such through the mercy of the Almighty, that they are alone a sufficient answer to all sceptics as it regards the utility and necessity of religious exertion.

*Native Christians.*—Of this class there are about sixteen families, who compose a little village in the Mission compound, living in such a state of harmony and contentment that on their felicity and peace broils, bickerings and vain regrets seldom encroach. Their religion is not in meats and drinks as

is too often the case; for they are not supported by the society or any public contributions, but earn their own daily bread. Some are engaged as Bengálí preachers, and others as teachers in the Bengálí schools, &c. And while the husbands are pursuing their respective callings, it is a pleasure to see with what alacrity the wives busy themselves in the preparation of food, the care of their little ones, or in other ways relating to the concerns of an industrious house-wife. There is beside a male and female school, an infant school. The boys are taught English and Bengálí, besides being brought up to handle the chisel, use the needle, or work at the loom, all of which will be of more utility to them through life than hammering at a mathematical proposition, and expounding Virgil and Homer. If East Indians and others placed in the humbler walks of life would rear their offspring in a similar way, it would not only be of more advantage to themselves but of greater service to the country.

The girls—almost all orphans—are instructed in common and ornamental needle-work, carpetting, knitting, &c.; and to read their Bengálí Bibles. These are under the immediate control of an English young lady whose zeal for her charge reflects the highest credit on her devotedness. The infant school is also conducted by her, and no doubt is as useful as it is interesting. The Missionary is respected and beloved by the Christians, who regard him not only as their spiritual teacher but as their common parent; his word with them is almost law, and nothing seems to afford them more pleasure than to do his bidding. On Sundays you may behold them with one accord, in clean apparel and with cheerful countenances, filling their several places in the native chapel, where they conduct themselves with a decency, seemliness and solemnity, that sufficiently evinces the sincerity of their devotions and the piety of their hearts. At such a sight as this what generous heart can but be gladdened, and what Christian will not be filled with emotions of the purest joy?

*Bengálí Schools.*—These are five in all; one at Kánchannagar, one at Belná, one at Bárri, one at Lákkuddí, and one in the Barrá bazár. In each of these schools the number of boys in daily attendance, varies from 70 to 100, and they are instructed in reading Arithmetic and translation. The teachers are some of them native Christians, and others Hindu pandits. They are visited by the Missionary himself, or the Catechist twice or thrice a week, when the children are examined. It is worthy of remark, that the children of the lower orders in this place show a great inclination to receive instruction of *every kind*, even biblical. This is not the case in many districts, where

instruction is rejected simply because it is Christian. Here, however, this objection is less prevalent, and even when the parents are somewhat averse to it, the children are quite uninfluenced by their superstitious prejudices.

*English School.*—This school-room, which is situated in the Barrá bazár street, about two miles from the Mission House, was erected in 1834, at the expense of the Rájá and other benevolent gentlemen. It has been conducted by an English master. The course of education comprises the rudiments of the native language, the elements of Geometry and Natural Philosophy, the outlines of Geography and History, &c. The number of boys on the list is generally from 50 to 70, but during the last month the school has been nearly deserted in consequence of the conversion of one of the scholars to Christianity. This youth, who is about the age of 16 or 17, has been for some time deeply impressed with the errors of his own faith and the excellence of Christianity. These sentiments he could no longer conceal from his connections, this done they commenced a system of the vilest persecution to compel him to renounce his new faith. Their conduct, however, had not the least effect on the youth, who bore all with firmness for sometime, till at length, wearied by their violence and importunity, he embraced a favourable opportunity and fled from the parental roof for refuge to his tutor, from whom he had imbibed the principles of eternal truth. His next step was, to offer himself a candidate for baptism; and the Missionary deeming him worthy, took him into the visible Church. These circumstances spread a general panic among the native gentlemen, who removed their sons from the school lest they also should embrace these *strange doctrines*, and their minds become influenced by a knowledge so irresistible and so fatal to their boasted caste. It is hoped, however, that this ferment will soon subside, and the school resume its flourishing aspect and continue to enlighten the minds of the rising Hindu generation not merely with worldly knowledge, but that knowledge which can render them wise unto salvation.

*Preaching.*—In addition to the above measures for the propagation of the Gospel in this place, native Christian teachers (besides the Missionary himself and an East Indian Catechist), are daily going about in the surrounding villages, pointing out that darkness in which they themselves once sat, and shewing the glory of the marvellous light to which God in his mercy has been pleased to bring them. It is true they are very frequently opposed by the self-conceited and crafty Bráhmán, nay even hooted at and otherwise insulted by the mob; yet generally they get attentive hearers, some of whose hearts are no doubt often touched with a conviction of the truth. There are no particu-

lar cases of conversion at present, nor can much in this way be expected considering the state of the native mind; nevertheless it has been ascertained that, in many instances, a hearing of the Word has led to serious inquiry.

See then the "lights and shadows" of the Missionary life while there is something to depress there is much also to encourage in this narrative. Let every Christian Missionary persevere in the good work with fresh zeal and renewed ardour, since the result is with Jehovah, whose word will not return to him void, but will accomplish all that whereunto he hath sent it.

N. A. C.

## VI.—*Journal of the operations of the Rev. Joseph Wolff in Abyssinia and Yemen.*

(Extracted from Oriental Christian Spectator.)

"The business of a Missionary is with *Man*."—DR. CHALMERS.

April 24, 1836. I preached on board the *Hugh Lindsay*, whilst she was still in the harbour of Suez. I preached on the words of our Lord in Luke xvii. 26, 27, 28, shewing that in the latter times the majority shall hear with the same indifference the preacher's voice: "Repent, for the day of the Lord is at hand!"

May 6. We sailed from Suez. Passengers were Captain Leslie, Majors Hibbert and Montgomery, Messieurs Lindsay, Edmund, and Constable, and beside them a young Parsee, Noordenjee by name, who was two years in England; learned to speak and to read well English, and to converse about politics like an *English gentleman*: but, alas! he seemed to know nothing about Christ and his Gospel. On our arrival at Cosseir, I preached on board the Honorable E. I. C. Sloop-of-war, *Clive*, on Revelation xxi. 5, 6; and spoke about the renovation of the earth which was ruined by the fall with the whole creation, and is now like the ruins of Palmyra, but will again be renewed and delivered from the tyranny of rebel man, and governed by the second Adam, the Lord from heaven!

May 11. We arrived at Jiddah. The troops of Muhammed Ali, commanded by Kheorsheed Pasha, were just marching against the Bedooeens around Judeydah and Medinah. It is the opinion of men of circumspection that the war with the Arabs will prove to be the death of Muhammed Ali; beside this, there are emissaries of the Sultan all over Arabia, who go even as far as Sanaa to excite the Arabs against *Muhammed Ali*. Muhammed Ali exiled the *Shreef of Mecca*, and got him transported to Cairo, for it was discovered that he was in secret understanding with the Arabs, and mislaid the Pasha's army through waterless deserts! Ahmed Pasha is now Governor of Mecca, and tries to soothe the inhabitants thereof by giving large alms to the dervishes in the *Kaaba*.

May 16. Two English travellers from India arrived at Jiddah, Messrs. Bayley and Ormsby. Mr. Ormsby tells me that a missionary may easily establish himself among the inhabitants of Socodra.

### *Preparations for my Journey to Abyssinia.*

The *Hugh Lindsay*, with my kind fellow travellers, had left Jiddah, for Bombay, and I prepared myself for going to Abyssinia. A German and Abyssinian servant of Mr. Gobat was just at Jiddah to draw money for Messieurs Gobat and Isenberg. The history of the German servant

of Mr. Gobat is too remarkable to suffer it to be passed over with silence. *Andreas Mueller*, this is the name of that now *excellent* Christian, was born near Schaffhausen in Switzerland: he lost his poor father when three months of age, and also his mother he lost in his early years. Poor Andreas Mueller fell into the hands of a chieftain of highway robbers and became initiated into his trade. He assisted in robbing the pilgrims to the convent of Maria à Einsiedlen; but the whole gang was at last taken. Andreas Mueller confessed at once *the truth*, and nothing but the truth. The chief of the robbers was hung, but Andreas Mueller, after having been for a while in jail, set at liberty. He read the Bible and was converted, and proved himself, now more than twelve years, the most faithful, the most sincere, and most upright Christian that one may imagine, with a talent beyond his station in life, and a Missionary zeal which may serve as example to Missionaries by profession. I determined upon going with him and the Abyssinian servant of Gobat, Hadarah by name, who has learnt German at the following occasion. He was at Cairo in the service of Mr. Isenberg, who was appointed to be Missionary under Mr. Gobat after the return of Mr. Gobat from Europe, as Mr. Isenberg wished to have some person who might be able to speak with his intended wife, who was a German. He sent Hadarah to the kitchen of Mrs. Krune, where he learnt the German mode of cooking and the German language at once.

May 17. Myself, Andreas Mueller, Hadarah, Bethlehem, and my Armenian servant, left Jiddah for Mosawab. On board the vessel we embarked the sailors were mostly from Suakim, where they have a language of their own called Hadaareb. I give herewith a specimen of a few words of that tongue.

*Language at Suakim called Hadaareb.*

<i>Hadaareb.</i>	<i>English.</i>	<i>Hadaareb.</i>	<i>English.</i>
Hadeeb.....	Bread	Tona.....	Sheep
Aad.....	Milk	Osha.....	Cow
Aeyam.....	Water	Waro.....	Ship
Odag.....	Man	Tebre.....	Sky, heaven
Dosha.....	Meat	Dedaya.....	Earth
Aukonayan.....	God	Dedagad.....	Woman
Domaara.....	Gold	Huaddah.....	Judge
Daashte.....	Silver	Gonba.....	Gonba
Seraam.....	Flower	Hende.....	Wood
Omek.....	Ass	Toane.....	Fire
Echeedab.....	Tongue	Todrek.....	Moon
Deleele.....	Eye	Heyook.....	Stars
Jaseer.....	Island	Toyen.....	Sun
Wooangol.....	Ear	Oogena.....	Heart
Endooa.....	Country	Eshok.....	Spirit
Tegoor.....	Teeth	Taala.....	Neck
Ognof.....	Nose	Ofa-e.....	Belly
Ragad.....	Feet	Oo-ash.....	Fishes
Dedella.....	Tent		

There were also some people from Zanzibar there. As I think that philologians may take an interest in knowing some of the words of the inhabitants of those islands, I add here a few of the words used in the language of Zanzibar.

<i>Zanzibar.</i>	<i>English.</i>	<i>Zanzibar.</i>	<i>English.</i>
Enyame.....	Meat	Mokono.....	Hand
Mokade.....	Bread	Ongooro.....	Feet
Ubane.....	Sea	Matombo.....	Belly
Moto.....	Fire	Shombe.....	Salt
Umboo-a.....	Dog	Muntu.....	Man
Eteate.....	Dates	Watolo.....	Child

May 20. Our vessel anchored before Lyt, a town belonging to Muhammed Ali. The town is a half an hour distant from the sea, and therefore I had no time to go there, but there is the sepulchre of a Muhammedan saint near the sea, to which the inhabitants of Lyt and other places perform their devotion. I entered the burial house, and put an Arabic Bible upon the grave-stone of that saint, by which means the Bible will come into the hands of the people of Lyt.

May 29. We arrived at Noora, an island inhabited by a few Arab fishermen, seemingly good-natured. There were also Muhammedans from Mosawah there. I preached to them the Gospel, to which they listened with apparent attention. The Arabic of those inhabitants and of Mosawah is already adulterated with the ancient Ethiopic and the Tigre tongues.

*Arrival at Mosawah.*

May 30. We arrived in the Island Mosawah at the coast of Abyssinia. This place is beside Arkiko (which latter place belongs properly to Shiho inhabitants at the foot of the mountains of Abyssinia) to Muhammed Ali. The air of Mosawah is *horrid*, and the water very bad. I took up my abode in a cottage of straw near the sea, where I had cool air.

A poor black from Argoha, who wished to accompany me through Abyssinia, went bathing in the sea and was drowned. It is very dangerous for a black boy at Mosawah to go alone through the street, as they are instantly stolen and sold; I was therefore apprehensive that the boy may have been stolen, until we found his body in the sea.

It is remarkable that the small-pox never exists at Mosawah, and if somebody brings it from Mecca, he is not allowed to enter the town, but must sleep outside. The Mosawah people go therefore seldom to Mecca.

Hassan Effendi, the Governor of the place, was not there at the time, but came the next day. I knew him already, as I was three years before at Mosawah. His Secretary, Sheikh Abd-Arrahman, received me in the kindest manner. Several of the inhabitants recollected me, and my conversation with one of their Sheikhs.

May 31. The Governor arrived from Kraal near Mosawah. This Governor is an amiable, but very devoted and superstitious Musalman. He came from the monument of the saint Sayd Abd-Alkader Algilane, buried at Bagdad, and worshipped particularly near Mosawah. Hassan Effendi, the said Governor, tells me that as there are four quarters of the world, thus there are four Sheikhs celebrated. 1, Sayd Ahmed Albadawee; 2, Sayd Abd-Alkader Algilane; 3, Sayd Ibraheem Aldasukee; 4, Sayd Ahmed Alrekey. Every Sheikh has forty bodies: with thirty-nine he may do every thing bad, but goes for nothing: with the fortieth body he serves God.

I gave away a good many Bibles and tracts in Turkish and Arabic at Mosawah. They speak at Mosawah, beside the Arabic also the Tigre, with a great deal of pure Ethiopic. At Arkeko near Mosawah, the Chief of the Shiho resides, who has the title of Nayeb, which means vicegerent, for he was from time immemorial the vicegerent of the Sultan of Constantinople; for the inhabitants of the valley called Shiho on the road to Halay and Hamazien, provinces of Abyssinia. But at this present time he is no longer Nayeb of the Sultan, but the humble servant of Muhammed Ali, the Viceroy of Egypt, who instals him in his offices or deposes him, just as he pleases. No traveller is able to go to Abyssinia without being escorted by a Shiho recommended by the Nayeb, for the Shiho people are a very murderous and rapacious tribe. In the time of Mr. Salt, the above-mentioned Nayeb took a very large sum from every traveller for giving him such a Shiho as a companion; but he took nothing from me, as I came with a firman from Muhammed Ali, but he advised me to enter Abyssinia

by the way of Hamazien, and not by the way of Halay, for the latter place suffered much the year before by famine. The Nayeb provided me with a guide and camels and mules, and I started for Abyssinia on the 2nd of June 1836, with the servants of Mr. Gobat, and my Armenian, Bethlehem by name, and we went to Gral, north-north-west from Mosawah. At 6 o'clock in the evening, we left Gral, and arrived at Zaga, a place inhabited by the Shiho. The Shiho have quite a language of their own; I have written down a few words, which I have learnt from a Shiho.

Water.....	Habesa	Month.....	Alsa
Milk.....	Han	Day.....	Sile
God.....	Yallah	Night.....	Bar
Flesh.....	Haszo	Evening.....	Yemrte
Great.....	Agoora	Son.....	Bara (Chald)
Little.....	Andooka	Daughter.....	Saada
Year.....	Egidda	Brother.....	Saal

The greatest and most cruel robbers among them are those of the tribe of Taltal. They strike fire by rubbing together two pieces of wood of a particular kind, but they are entirely unpractised of fire-arms.

At 2 o'clock P. M. of the 3rd of June, we set off from Zaga, and at 5 o'clock we arrived at a river called Tatal; and at half-past five, going west-north-west, we arrived at Marat Hamat, where the Bedooeens speak the Tigre language mixed with a great deal of Ethiopic.

June 4. We left Sahate at 2 o'clock in the afternoon, and travelled till 6 o'clock over stony hills westward, when we arrived at Eylet, a little village in the plain, inhabited by Musalmans of Mosawah, belonging to the Nayeb. At the distance of six miles from Eylet south-west, there is a hot spring, called by the inhabitants May-Way, which water the people make cold and drink of it. The heat was excessively great the whole day. I felt myself very unwell indeed, and even our guide got an attack of the cholera, so that he even vomited blood, of which he cured himself by eating a great quantity of black pepper.

June 5. We stopped in the morning at Eylet. One Abyssinian Christian from Hamazien arrived there. As he only spoke the Tigre language, Hadarah, the Abyssinian servant of Mr. Gobat, of whom I already mentioned that he had learned the German language and cookery from Mr. Isenberg, served me as interpreter with the said Abyssinian. The Abyssinian Christian said to me, "We shall have to fight together as you have brought books." He observed, that at Gondar I shall find many to speak to me, for there are very learned men there. That Abyssinian was evidently disgusted at seeing me smoke a pipe, for no priest in Abyssinia is allowed to smoke, and an anathema is pronounced against every priest who smokes; this the Abyssinian Christians have common with the Wahabites in Arabia and the Musalmans of Bokhara, for among both smoking is not approved of. The same Abyssinian advised me that, on my arrival at Gondar, I should assemble all the learned men in the house of the Nævus, i. e., king of Abyssinia. I replied to him, that our Lord Jesus Christ assembled the people in the presence of the poor woman of Samaria, and the Gospel, preached in the presence of a poor woman, is as powerful and effectual as preached in the presence of kings.

We suffered a great deal of the hot wind blowing at times at Eylet, which is like that I felt some years ago at Lahore. The report reached also this place, that the cholera was raging at Adwah.

June 6. In the morning, at 2 o'clock, we left Eylet, and arrived at 6 o'clock at a place called Sabr Gooma. There we found about two hundred cows, which belong to the Shiho, who live under trees and bushes. In the night-time, tigers, lions, and elephants, and wild bears, are wander-

ing about, so that one is obliged to keep the whole night a large fire burning, in order to keep off those wild beasts from devouring the cows and men. They seldom, however, attack man when they are left at peace by the latter. The Abyssinians frequently kill the hyenas in the following manner:—They either kill an ox and fill it with poison, or bind a little goat in an iron trap, and, when the hyena comes to take it, she herself is entangled in the chain, and then the Shiho, who is all the time concealed, comes forth and cuts off her head. The elephant is caught in the following manner:—They allure him to the water, and the moment he begins to drink they cut off his rostrum, and sell his teeth; but they do not know in Abyssinia, as they do in Hindustan, to make tame an elephant.

This night, at 12 o'clock, a wolf came about ten yards distant from us, but, without making an attempt to attack us, ran off.

June 7. Our bearers made a noise for not getting to eat before the time, and threatened to leave us; but Bethlehem behaved very firmly, and after a few minutes they all came back and were quiet. In the afternoon I loaded my Abyssinian Scripture upon ten buffaloes, for camels cannot go up the mountain, and thus went west-south-west, and arrived in the evening at Ginda, where Abyssinian Christians are making their wheat in order. Those Christians on seeing me, they all stopped with astonishment, and young and old exclaimed, "Kupte! Kupte!" which means "O Copt! O Copt!"—for all the white people in general are believed to be Copts, for the knowledge of geography is very limited in Abyssinia, and it extends only from Tigre to Mosawah, Egypt, and Jerusalem; and the only great monarch whom they know is Muhammed Ali. Some of the distinguished chiefs, however, are acquainted, since the time of Mr. Salt, with the name of England. The Muhammedans of Abyssinia, however, are more acquainted with geography.

June 8. We went west-south-west over hilly road, and arrived at Ser-Aroot. Musalman and Christian merchants accompanied us. The Abyssinian Christians are immediately distinguished from the Abyssinian Musalmans, by the former wearing a silk string around their neck.

June 9. We set off at 6 o'clock in the morning, and went over mountains, and reaching the top of the mountain we were in the province of Hamazien, in a village called Asmarah, and, though it belongs already to the chief of Hamazien, the poor inhabitants of the place are nevertheless obliged to give fruit and cows and sheep to the Nayeb of Arkeko, a Musalman who, not only contents himself to take what is granted to him from the Chief of Hamazien, but takes opportunity at the same time also to send his Musalman servants there, and other parts of Abyssinia, to steal the children of the Christians, and then sell them at Mosawah to the Governor, Hassan Effendi, and to Muallem Youssuf Yakoob, British Agent at Jiddah. Whether the British Government of Bombay is able to forbid their native agent at Jiddah to carry on such a trade or not, is not for me to decide; but that Agent, an Armenian Christian himself, has lost a great deal in my estimation, for, when I was at Jiddah the first and second time, in seeing that gentleman perform his prayers with all apparent devotion, I believed him to be a real Christian; but how can real piety exist in the heart of a Christian who sells Christian children to the Muhammedans of Mecca and other places, and the females frequently to the profligate Frenchmen who are in the service of Muhammed Ali? Beside this, it is deplorable to know that frequently such Christian children are stolen from their relations and sold to Muhammedans.

Asmarah, the above mentioned village, contains about one hundred and fifty houses of Christians, or Kustaan, as they call themselves, and they have there one church built of stone, with an outer court. In the midst

of the church they have built a kind of ark called *Tabut*, in which the Gospel in the Ethiopic tongue and the Psalms of David are kept; they have also in the church some ugly pictures of the Virgin Mary, either painted in Abyssinia itself, or brought there by some pilgrim from Jerusalem. I saw some Abyssinian Christians approaching the church, kissing the ground and the door posts; but, in spite of their veneration for the building of the church, they leave the churches very dirty, and only cleanse them on solemn feast days. I saw at Asmarah the first Abyssinian priests; they are all dressed in white clothes, and wear a white turban on their head, for black colour, I understand, is abominated in Abyssinia. These priests asked me in the Amharit tongue, which I already spoke a little, whether I was a Christian. On the affirmative, they asked me whether I knew the Lord's Prayer, the Angelic Salutation, and their late Aboona Kyrillos? id est, the late Bishop they had received from the patriarch of the Copts in Egypt, of whom I shall make mention in the course of my journal.

One of the Abyssinian Christians gave us a room in his house, for the Abyssinian houses in general contain one room. We were put in such a room. Men, women, children, cows, all in the same place! The landlord brought me Abyssinian beer to drink, which is made of bread and corn. Bethlehem went on to Zuasega to give notice to the chief of Hamazien, Hyloo by name, that I had arrived. He immediately despatched a man with a mule to fetch me from Asmarah to his place of residence. I set off accordingly, and took with me about twenty copies of Abyssinian Scriptures, for the purpose of making to him and the priests of Zuasega a present of them\*.

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### VII.—Practical Remarks.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

Should the following extracts from a very able commentator, whose practical remarks are always sententious but most pithy and pointed, meet the plan of your excellent periodical, I hope you will give them insertion. They are short, and may meet the eye and reach the heart of many a reader needing either the comfort or the warning they embody.

I am yours, &c.

CINSURENSIS.

NOTE ON JOHN i. 38. *What seek ye?*] "Such questions we may conceive the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye?*"

\* Mr. Wolff sailed on the 15th of last month for America (from which he may proceed to Liberia in Africa) before he could get more of his journal transcribed for our Magazine. The continuation of it we expect to receive from St. Helena.—*Edit. O. C. Spectator.*

In *this* place? In the *company* you frequent? In the *conversation* you engage in? In the *affairs* with which you are occupied? In the *works* which you perform? Do you seek the humiliation, illumination, justification, edification or sanctification of your own soul? The edification of your neighbours? The good of the Church of Christ? or, the glory of God? Questions of this nature often put to our hearts in the fear of God, would induce us to do many things which we now leave undone; and to leave undone many things which we now perform."

Verse 39. *Come and see.*] "If those who know not the salvation of God would *come* at the command of Christ, they should soon *see* that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring *where* Christ dwelleth, take the following for answer: He dwells not in the *tumult of worldly affairs*, nor in *profane assemblies*, nor in *worldly pleasures*, nor in the *place* where *drunkards* proclaim their shame, nor in *carelessness and indolence*. But He is found in his *temple*, wherever *two or three are gathered together in his name*, in *secret prayer*, in *self-denial*, in *self-examination*. He also *dwells* in the *humble, contrite spirit*, in the *spirit of faith*, of *love*, of *forgiveness*, of *universal obedience*; in a word, He dwells in the *heaven of heavens*, whither he graciously purposes to bring *thee*, if thou wilt *come* and *learn* of him, and *receive* the salvation which he has bought for thee by his own blood."

Chap. ii. 24. *He knew all men.*] "Because he alone 'searcheth the heart and trieth the reins.' He knows who are sincere and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust himself nor his gifts. Reader, he also knows *thee*: thy cares, fears, perplexities, temptations, afflictions, desires, and hopes; thy helps and hindrances; the progress thou hast made in the divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence: if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency, and delight. Take courage—thou canst (then) say, 'Lord, thou knowest all things, thou knowest that I love thee,' and mourn because I love and serve thee so little: then expect him 'to come in unto thee, and make his abode with thee.' While thy eye and heart are 'simple,' he will love thee, and thy whole soul 'shall be full of light.' To him be glory and dominion for ever!"

ADAM CLARKE'S COMMENTARY ON THE HOLY SCRIPTURES.

VIII.—*Outline of an Address delivered at the interment of Mrs. C. Fraser, Allahabad, March 28th, 1837.*

*By the Rev. J. McEwen.*

MY DEAR FRIENDS,

We are assembled this morning to witness another of the seeming triumphs of that great enemy of our race, which has been pursuing his victorious and uninterrupted course for nearly six thousand years; and although the frequency of such scenes tends to render our minds familiar with them, and consequently less susceptible of serious impression, yet the event is one of deep and solemn interest: it speaks to all of us in loud and impressive language, and every one who is possessed of true wisdom will attend to the heavenly admonition.

And what my friends is this language? What is the voice which comes from that grave which has just been opened to receive the mortal remains of one, who but a short time ago was animated with life and vigour? The voice is addressed to all, and it is this,—“It is appointed for all men once to die.” Death is the wages of sin, and as all have sinned, so all must thus far bear the penalty. But it addresses each one of us in particular, and its language to us is, “Remember, sinner, thou too must die; prepare to meet thy God.”

Scenes of this kind are very frequently styled, “the last scene,” with regard to those that are departed, and so far as it regards their connection with this world it certainly is the last scene. When once the grave shall have closed upon our mortal bodies, we have for ever done with things below. Then the place which now knows us shall know us no more.

But here a question of deep importance presents itself to every reflecting mind, and it is: Is this indeed the last scene? When once our bodies are committed to their kindred dust, is there then a complete and final end of our existence? There is something in every bosom that shrinks from the thought. There is a principle in every intelligent mind, which instinctively shudders at the very idea of annihilation. From this we must conclude that he who is “the Father of our spirits” as well as “the former of our bodies,” he who implanted in our souls this desire of immortality designed that we should live for ever.

But here again the question returns with redoubled force. If the soul must live after it leaves the body, where or in what condition will it exist? To this awfully important question human wisdom can give no reply. A dark and mysterious cloud hangs over the grave, concealing from our view all that lies beyond its dark confines, nor has human science with all its powers

of research ever been able to penetrate that cloud. Shall we ask paganism, whether it can answer, and satisfy the inquiring mind? Ah! no—its vanities only tend to bewilder the imagination, and render the gloom still more terrible.

Shall we turn to hardened and cold-hearted infidelity, and ask, Whether, with all its boasted freedom of thought, it can remove the cloud, and lay the unseen world open to our view? Here also is silence. Infidelity, my friends, may do to amuse and deceive you in the time of health and prosperity, but when you draw near the confines of the grave, it will then utterly fail. At the view of the King of Terrors it shrinks back with amazement, and leaves its deluded votaries to encounter the fell monster in their own strength.

But must this important question remain for ever unanswered? Must we remain for ever ignorant of all that lives beyond the grave until we ourselves enter that world whence no traveller has returned? No, blessed be God! Jesus Christ has himself entered the grave; he has passed through the dark valley; he has drawn aside the veil, and has brought life and immortality to light. In the glorious Gospel we are informed of that state of blessed rest and eternal peace which await all those who believe and follow the Saviour; and there we are also warned of that state of righteous retribution which awaits the finally impenitent. But let me remind you, that the Gospel which is indeed good tidings of great joy, has no message of peace except for those who believe it with all their hearts, and cordially embrace that Saviour which it reveals.

Are any of you disposed to ask, What will the Gospel do for us if we embrace it? Let me draw your attention to the scene before us. Our sister whose mortal remains we are now about to commit to the cold and silent grave, was one who believed the Gospel, and loved and served that Saviour which it reveals, and she found that it was able to support her in the hour of her trial, and to cause her to rejoice even in the view of dissolution.

“ She came to the Cross, while her young cheek was blooming,  
And raised to the Lord the bright glance of her eye;  
And while o'er her beauty Death's darkness was glooming,  
The Cross did uphold her, the Saviour was nigh.”

And is that religion not worth embracing which can support in trouble and banish every fear, and enable even a weak and timid female to triumph over the last enemy, and rejoice in the prospect of death in the full hope of a glorious immortality? Is that religion which can support the minds of bereaved friends and enable them to commit their loved one, to the dust without

a murmur, in hope of that time when death-divided friends shall meet to part no more, not worth embracing? My dear friends, if you would enjoy true happiness even in this world, you must seek it where alone it is to be found. You must embrace that Saviour who alone can bestow it. If you would enjoy that support in trouble, and calm peace in the prospect of death which our departed friend enjoyed, you must endeavour to follow her as she followed Christ. If you would partake of those blessings, which those now partake who are inheriting the promises, you must imitate them in their works of faith and labors of love; and remember that they who sow to the flesh, shall of the flesh reap corruption, but those who sow to the Spirit, shall of the Spirit reap life everlasting.

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## Poetry.

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### THE MISSIONARIES' DEPARTURE FOR INDIA,

NOVEMBER 16TH, 1835.

THEY go—for sincere is the glad consecration  
 That sends them far hence with the Gentiles to dwell;  
 And build up His kingdom whose precious salvation  
 Spoils death of its sting, of its victory, hell:  
 Beyond the wild storm and the dark-heaving ocean  
 They go to the beautiful land of the sun;  
 In whose groves and sweet valleys reigns passion's commotion;—  
 Whose plants must be gathered, whose dwellers be won.

There dead to the world, its allurements and glory,  
 The toil of the teacher they'll meekly assume;  
 And patiently tell to the pagan the story  
 Of the manger, the garden, the cross, and the tomb.  
 And far, far away from the home of their childhood,  
 They'll watch and they'll wander, as duty shall call,  
 On wastes and on waters, by jungle and wild wood,  
 Unfriended, unshielded, yet strengthened in all.

In Idolatry's temples they'll tell of His merits;  
 In Zayats shall mention be made of His love;  
 'Till in labours they sink, and their sin-wearied spirits  
 Leave earth for the holiness centred above.  
 Do they falter? Oh no! for in Him all victorious  
 O'er sickness, and sorrow, and death they will be;  
 In tears and in trembling they plant, but how glorious  
 The harvest of souls that already they see!

They go—though to them, while as aliens forsaking  
 Their country and kindred, the future is dim—  
 They know, when on beams of eternity waking,  
 They'll find more than country and kindred in Him.  
 They climb the tall vessel—and why doth emotion  
 That swells in each heart, of regrettings yet tell?—  
 Because they have not, for one life of devotion,  
 Ten thousand for Him who has loved them so well.

They leave us for time, and we them now committing  
 'To Him who in pow'r trod the billows of old,  
 Entreat tho' we're severed—His will so permitting,—  
 In life, may be finally one in His fold.  
 O Jesus! who wept in the days of thy sorrow  
 With those that were weepers, thou chidest not now ;  
 Though in tears to-day parting, there's hope for the morrow ;  
 That hope and the joy and fruition art THOU !

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*“ Alleluia to the Lamb who has purchased our pardon,—  
 We'll praise him again when we've passed over Jordan !”*

W. B. TAPPAN.

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#### MISSIONARIES' WELCOME TO INDIA.

*(Written after reading the above.)*

WELCOME to our Eastern land,  
 Wand'ers, welcome to your home ;  
 Welcome, small but faithful band,—  
 Hence you never more may roam !  
 Welcome, welcome, to your toil ;  
 Welcome each who peril braves,  
 Welcome, welcome to the soil,  
 Where you seek your early graves.

“ Welcome ?”—word of love and bliss  
 When friendly hearts their feelings tell,  
 But on such a spot as this  
 Sounding like a sad farewell !  
 Here nor fame, nor honor's won ;  
 Here nor joy, nor peace is found ;  
 Here are pains and cares begun,  
 Never ceasing in their round.—

But you bear of truth the light ;  
 And it sheds its holy ray  
 O'er this gloomy land of night—  
 Yet to shine in heavenly day.  
 Like the scatter'd stars of heaven,  
 Wand'ers, spread amid the gloom,  
 Till, unto your number given,  
 Star-light all the scene illumine.

What though stars appear to set ?  
 What though each in darkness gleam ?  
 Shall their rising we regret ?  
 Shall we mourn the kindling beam ?  
 These are heralds of the dawn,  
 Pointing out the flight of Time ;  
 Signs that day is coming on  
 Bright'ning o'er this gloomy clime.

Welcome, welcome, brethren then,  
 Be ye all by Heaven blest :—  
 Lead, oh ! lead your fellow men,  
 To the Saviour's promised rest.—  
 Work of glory ! work of God !—  
 Servants of the dread Most High,  
 With the Gospel's sandals shod,  
 Through each thorny desert fly.

Bear the glorious tidings far ;  
 Faint not, in the weary way ;—  
 Sink not, in the coming war ;  
 Boldly meet the whelming fray :—  
 Rest not, for you fight for peace ;  
 Fear not, angels are your guard ;—  
 Fight, till you obtain release  
 Hence to gain your high reward.

Thus the soldiers of the cross,  
 Few, but in their armour strong,  
 Counting all, but duty, loss,  
 Rush amid th' opposing throng ;  
 And the vict'ry they shall win ;  
 They shall captive lead the land,  
 Conqu'ring all the powers of sin ;—  
 Welcome, welcome, glorious band.

Soon the idol gods shall rot ;  
 Soon their cars shall fail with rust ;  
 All their myst'ries be forgot ;  
 All their temples sink to dust.  
 Welcome, welcome, then we cry,  
 Welcome, welcome ! angels sing  
 Welcome, welcome ! sounds on high  
 WELCOME, HERALDS OF OUR KING !

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## REVIEW.

*ORIENTAL FRAGMENTS, by the Author of the HINDU PANTHEON. London, 1834.*

Ed. Moor, the author of the Hindu Pantheon, is well known to all our readers, for his abilities and literary attainments, particularly in Indian pantheistic lore, which have earned for him a high position among those who within the past fifty years have contributed to extend our acquaintance with brahminical cosmogony, theogony, and archæology. His great work, the Hindu Pantheon, exhibits a very extensive search into the arcana of eastern idolatry; and while abounding in fancy and extravagance of interpretation, and in deductions of most questionable solidity, in numerous instances, from a comparison of the Eastern and Egypto-Greek pantheons, has yet in its numerous and valuable plates, comprising faithful delineations of almost every variety of subject in statuary, sculpture, and painting, &c. connected with its curious details, brought together in an imperishable form, much of the ground-work of every future investigation.

The Oriental Fragments, are justly so entitled. They are portions of the lively and active author's extensive common-places, and, as he has himself indeed allowed, so little reduced to any thing like order or arrangement as to render a review of them a business of some difficulty. Though somewhat late in the day, the work having been published in 1834, we have yet been induced to bring a notice of it before our readers, from the importance of extending correct notions, as we think, upon the subjects of which it treats, and encouraged both by the general inclination to investigate such matters which is probably extending rather than diminishing, and by the belief that few comparatively, in India, have yet become acquainted with the Oriental Fragments.

The Fragments are three in number.

The 1st is "on Eastern correspondence—seals—stones—oriental MSS., &c." These subjects are illustrated by several well-executed engravings, but contain information of far more importance to the student in Europe than in India. We find little that requires to be noticed in our pages. Incidentally, however, we are furnished with what may serve as an illustration perhaps of the frequently recurring phrase in the Scripture "the beloved" and "beloved son" as applied to our blessed Lord Jesus Christ. It is found among the accumulated *titles* of dignity and royal favour in the translation of Sindeah's great seal, p. 15. "The pillar of nobles,—*the beloved son* of eminent station—Maháráj Doulut Rau Sindeah Bahádur. Shrí Náth, the victorious of the

age, the minister with absolute power, supreme deputy of the Lord of lords, the *most particularly beloved son*, Pandit Purdhan Mahárájá-dhiráj Sevai Madhu, Ram Narain Bahádur, &c." In like manner it was pronounced of David *primarily*, in the 2nd Psalm, in which the opposition of the neighbouring kings is shewn to be in vain, that the Almighty had declared, "I have set my king upon my holy hill of Zion;" in confirmation of which this divinely constituted sovereign says "I will declare the decree—The Lord hath said unto me, thou art *my son*, this day have I begotten thee." So too the Israelitish people are shewn to be the favored and protected of the Almighty, by the application to them collectively of the epithet of "*Son*." "I have called my *Son* out of Egypt." And in the new Testament, with more peculiar propriety and force, "*Son*," "*Son of God*," "*Beloved*," "*Beloved Son*," "*only begotten Son*," &c. are phrases declaratory of Christ's divine exaltation, supreme dignity and superiority, and special favour with the God of heaven and earth. Whatever other theological applications such phrases have, or are thought to have, the coincidence of *similar titles* bestowed on royal favourites and individuals of high dignity and authority, is striking, and we think very illustrative of the above Scripture Phraseology in a verbal and historical point of view.

Fragment the 2nd is entitled "Paganism, Papacy, Hinduism, Nuns, Coronation, &c."

A large portion of this Fragment or rather collection of fragments, consists of many very desultory observations upon the analogies of Hinduism and Popery, in which are *some* striking things, and well deserving attention. What the author calls "the inventive faculty of papal mendacity" is painfully illustrated. "Several writers have noticed the striking resemblance, amounting indeed to identity, between the superstitions of the polytheists of ancient times, and those of the more modern Romans. There can be no doubt but many of the fables and legends of the poetical mythologies of *Greece* and *Rome* have been vamped and altered—not for the better—by Papists." Many clear instances are given which will amply satisfy any who may have doubts upon the subject; and perhaps some may be induced to take them from a layman not over-zealous for any form of Christianity, but fully alive as well to the absurdities of *lying legends* as to the abominations of corrupt practice. Statues, idols, rosaries, crosses, pilgrimages, holy places, unctions, saints, mediators, queens of heaven, mothers of God, austerities, prostrations, monkery, forced celibacy, nunneries and monasteries, painful self-inflictions, abandonment of society for an impossible purity and abstraction, religious *merit*, superhuman powers thence acquired, boons asked and granted, heavenly apparitions, miracles without end and without

aim, holy stones, rings, charms, amulets, candles, marriages of devout saints to the mother of God, and of holy virgins (?) to divine beings! lying inventions, monstrous legends, relics and apothecoses, miraculous cures in sacred springs, images sent down from heaven, and buildings, sacred chapels, translated through the air; devout trances, that cause insensibility to the flight of time; mysteries, mummerly, vain repetitions, stones worn by the knees of untiring devotees; pillar-saints, priestly cunning and dominion, earthly *goods*, penances, confessions, initiations, flagellations; puerility, indecency and debasement of understanding, unblushing effrontery of assertion of things most monstrous and impossible—these and a host of other similar things, alike not only in general analogy but in the minutest peculiarities, are characteristic equally of Hinduism and Popery, of false religion and corruption of the true in all places of the earth; and ample illustrations of them are given in the ‘Oriental Fragments.’

We cannot pass over this branch of the subject however, without adverting to what we deem the author’s very indefinite notions of what *is* religion, and what is *real* Christianity in particular. And we the more anxiously do so because it is to be feared that many Europeans who came out very young to this country, and who usually spend many years surrounded by Hindus and Mussulmans, to whose gross superstitions, absurd notions and revolting practices familiarity too often renders the understanding and the feelings, to a lamentable extent, alike callous. Removed from all the sanctities of home and from the ten thousand associations which foster the early feelings of piety and virtue, it may be, excited by a mother’s fond instructions and example—cut off from any large intercourse with their fellows in India—encompassed with a thousand seductions—rendered listless by the climate—luxurious by the habits of India—subjected to little necessity, especially if among the military, of serious occupation; or if civil or other duties require it should be otherwise, yet furnished with few means of rational and domestic enjoyment, unless happily themselves men of families, there is considerable danger of losing the salutary impressions of earlier life and of taking up with the loose and unrestrained opinions that in these days of scepticism and unrestraint float about every where asking for an idle admission, an admission which is too readily accorded, because they flatter the pride while they lull the conscience, and stimulate the active passions of fallen man. But to return to the Fragment:—

“We read sometimes the relation of a traveller in barbarous countries ‘that the natives have no notions or feelings whatever of religion’—and presently perhaps ‘that they have abominable ceremonies of funerals, worship the devil, &c.’ what is this or either of these, but religion? Even the fear of lonely midnight,

or of passing a gibbet, or a murderer's grave, is religion—as far as it goes. It has reference to something supernatural, something psychological—and that alone is religion. Certain orthodox or ultra-orthodox individuals are sometimes apt to think that none others can be religious or devout who are not so exactly in the same way as themselves. A religious deist, or a devout pagan, they can form no conception of. But surely such persons, however erroneous their faith, may and do exist." Again—"The doctrine, to me so repelling, of faith over or without works, I cannot help thinking very dangerous. With too many of us faith seems to be all in all; the hope which arises out of charity, humility, and all their works, is nothing—worse than nothing, even damnable! Faith, mere faith, wears indeed too much resemblance to those easy cushions on which mental laziness loves to repose. No doubt but a great majority of mankind, if they think at all, think by proxy, and it is fit they should."

There is in these quotations strong indication of the author's very slight acquaintance with the doctrines of the new Testament, and with the principles of faith, the temper, and the behaviour of really devout Christians. He, like too many others, exemplifies, it is to be feared, that "thinking by proxy" on religious matters, which he thinks "befits the majority of mankind," and instead of attentively examining *the Bible* for the doctrine of faith and works, he saves all 'thinking' on the subject, by simply setting aside a figment of his own imagination which he persuades himself, or others have told him—for such loose charges usually pass *unexamined* from mouth to mouth—is the doctrine of faith; though if it be indeed "the faith of devils" only; and so is content to reject a very different doctrine, that of "the faith of God's elect," which he confounds with it, and is therefore "repelled by!" But is this a reasonable procedure? Where are the accredited, acknowledged and approved expounders of Christian *faith*, who inculcate it "over or without works—and who deem charity, humility, and good works nothing, worse than nothing, nay even damnable?" But although a visionary here and there indeed may detail his own ravings for the words of the Spirit, is the exception lamented by all to be taken as the rule, and the *abuse*—an abuse inseparable from the right of private judgment and human infirmity—to discredit the *use* of the actually divine authenticated doctrines of the inspired volume? Nothing is, alas! more common or more an occasion of daily regret to Christian teachers, and of injury to uninquiring laymen, than the confounding of the separate notions of *faith as a groundwork of justification*, i. e. as a *claim* to the divine favor, and of the same faith as a necessarily *operative principle* of humility, hope, love, and moral obedience, those 'good works' of which the author of the Frag-

ments speaks, and to which he assuredly cannot attach a higher value and importance than do all the whole body of the genuine Christian world. Can we be *justified*—that is, as frail and sinful men, full of infirmity and guilty of many errors in practice and deficiency of right affection—can we look for *pardon* and acquittal at the tribunal of the holy, just, and righteous God by a few and most imperfect *good works*? In other words can the man who has committed the breach of one law—human or divine—plead it as a sufficient ground for acquittal on that charge, that he is not equally guilty upon others? would or could the *human* lawgiver and judge admit such a plea? will then the God of all the earth, the Lord of lords, supreme legislator and judge of all, proceed upon a principle which, by *His* impressing power, our own instinctive persuasives teach *us* to reject? But on the other hand, will a *belief* of *any* system of truths, no matter how excellent or rational, avail, where that belief has no *moral* influence to improve the affections and amend the life? We need not wait for the answer—it is prompt and final. Now, Holy Scripture, seeing that “all the world is become guilty before God, does set forth only the name of Jesus Christ whereby we may be saved;” it “sets *him* forth to be a propitiation for our sins, through *faith* in his blood;” it declares that now “God justifieth the ungodly by the *faith* of Christ:” that “all that believe are justified from all offences,” and that “*without such faith* it is impossible to please God.” But what does such language mean? surely nothing more than that, having no claim by our good works (even supposing a man to possess the largest stock of virtuous accumulations) to set aside the positive verdict of “the soul that sinneth it shall die;” God “so loved the world that he gave his only begotten son that whosoever *believeth* in him should not perish, but have eternal life—delivered him up for us all, poured out his soul (or life) an offering for sin—gave him to be (a) sin (offering) for us, that we might be made the righteousness (righteous servants) of God in (by) him.” The doctrine of “faith without works” then, is that those who *have* no good works to plead, (and alas how small the sum of good any man who knows himself in the *light of the God of perfect purity*, would venture to assert he possesses!) may, by God’s benignity and mercy, secure favor and a free pardon at his hands, through a simple, humble, trustful belief in, and faith or reliance upon, his dearly beloved son Jesus Christ, *as the propitiation for the sins* of all—that there is “no respect of persons with God.”—that the vilest of the vile are not cut off from all hope and possibility of salvation; but, on the one condition of faith only—without the necessity of a *previous* acquisition of a stock of holy merit—may at once obtain a gracious acquittal and acceptance. Is not this most merciful and engaging? Does it

not indeed “commend the love of God towards us?” and is it not exactly such a Gospel as is adapted to the fallen, lapsed, sinning condition of our race? But is it less pure than it is forgiving? No—read the same scriptures that announce it traced in characters so large and plain that “he who runs may read”—“Without holiness *no man shall see the Lord;*” “*faith without works is dead, being ALONE.*” “There is now no condemnation to them which are in Christ, who walk *not after the flesh* but after the *Spirit;*” “Purify yourselves from *all* defilement both of flesh and spirit (heart) and perfect holiness in the fear of God.” But it would be to transcribe a large portion of the N. Testament to copy one-half of the positive declarations enforcing the real character of true faith in a Christian, and which shew its efficacy on the *past* to be justifying—on the *future* to be sanctifying. And this is the faith of Protestantism and the Reformation, “The faith once delivered to the saints,” and happily still kept and loved, and felt and taught by the whole church of the Redeemer, in every division and section of its universal extension. Say where is it either irrational, justly *repelling*, or *unsafe*, and tending to loosen the bonds of holiness, charity, unity and good works? Evidently, the misconception is that of ignorance that *does not*, or of a secret, perhaps unacknowledged reluctance to submit to its *holy* influence, that *will not* learn.

We think the author of the Fragments not more, in some respects, unacquainted with the genius and truth of real Scriptural Christianity, than he is with the spirit of Hinduism, though not universally. He sees and acknowledges the monstrousness of its fables, the impurity of its details, the unpractical nature of its most refined speculations; and in the contrast with Popery he has shewn its actual tendency to delusion and immorality of the grossest kind and widest extent. Yet is he not a little enamoured of its recondite mysticisms and beautiful though wild sculpture and all-embracing fable. But a danger to which all speculative and lively minds are exposed, is that of losing sight of the abomination *morally* of a system which is so fruitful in subjects for curious inquiry, and for the ardent range of fancy and speculation; so diminishing the salutary horror that should form a check upon the growth of an actual fondness for its images and its delusions. Not a few of our *old* Indians have been far seduced, if not into actual idolatry—though of this even there are not wanting some few striking instances—at least into a *practical* abandonment of the sober, solid, manly, holy truths and practices of an intelligent and devout Christianity. Coupled with the flattery of the senses and the allurements to the passions which abound in this country, great *has* been the havoc, numerous the “shipwrecks of faith and of a good conscience;” though, thank God, a happier state

of things is rapidly progressing, and the instances are daily rarer. Enough of danger, however, to call for a warning voice to the young and the inexperienced, the idle and the *curious* alike—and let even “him that thinketh he standeth, take heed lest he fall!”

Mr. Moor has occasionally shewn, and very beautifully too, the superiority of Christian precept over Hindu and Papist allegory or fable. Thus, after detailing (from the *Rámáyana*) the indecent story of the Muni Vishwámitra, whose thousands of years of abstract devotion were broken and rendered fruitless in an instant by the seductions of Menaká the Apsará or courtesan of Indra's sensual Paradise, and which he compares, fittingly enough, alas! with the Papist relations of St. Francis, St. Anthony, and other Munis or saints of *their* calendar, who were similarly assailed by female seductions, he concludes—“In relations such as these the Hindus, it is supposed, intended to inculcate good,” by showing how sages even of great virtue and renown have not been proof against female blandishment: hence, warning all less safe individuals from trusting too much to their own firmness; and that after all, the greatest security for frail mortals is in the absence of temptation. But admitting that the object was the inculcation of morality, the vehicle is of doubtful tendency. How vastly inferior to “When ye stand, take heed lest ye fall.” This is very just, and the more so when it is considered that no *indications* of a moral purpose ever accompany such relations. The writers seem merely to indulge a prurient fancy, and to revel in the delights of sensual detail. Nor are even the *virtues* of those holy devotees any thing of a *moral* nature whatever, except so far as mere *carnal abstinence* may be deemed such, which all the history of mankind, and all moral reasoning, as well as the Holy Scriptures, clearly teach it is not, but tends to the stronger outbreak of the very evil it professes to curb; and unless when exercised on prudential and moral grounds and for purposes of paramount utility and on the call of higher duty, is a positive mischief if not a sin;—as sin it certainly is against the arrangements of the Great Creator and Ruler of mankind, and *has* been the fruitful source of incalculable abominations. But the *professed* object of all such self-restraint in Hindu saints, is ever some self-aggrandisement or acquisition of ulterior power, or successful revenge (as was this of Vishwámitra's), and is *never* shewn to lead to the improvement of the mind or character—nay is even represented as consistent with the most unextinguishable anger, enmity, pride, self-will, love of rule, hatred of rivals; and when the end is obtained, followed by the most unrestrained indulgence (whether on earth or in paradise) of shameless lust, cupidity and cruelty,—nay *rewarded* by the express permission to indulge therein! Such is Hinduism! Who

would not contribute to its subversion, and to the substitution of the pure, benign, and rational system of Jesus Christ ?

It cannot be doubted that *some* light has reached many of the Brahmins, and will ultimately have effect ; though meanwhile, as “ by this craft they have their living,” like the silver-shrine-makers at Ephesus, they “ hold the truth in unrighteousness,” and having “ the key of knowledge, neither go in themselves nor allow those who would to enter,” as did the Jewish doctors in our Lord’s time. Our author well says—“ The Romish Priests too *must*, very many of them, know better. How is it possible that in Rome, the general mart of intelligence and philosophy, her Popes, Cardinals, Bishops, Priests, Gentry and others, *can* believe in the mendacious stuff preached and practised ? May I be forgiven if I wrong them,—but must not their lives—some of them—be ‘ one vast hypocrisy ? ’ ” The details of Blanco White on the Spanish Priesthood are a strong affirmative comment on this most serious question—may none blessed with a protestant education learn, in the exercise of a mawkish and faithless liberality to think lightly of those who ‘ corrupt the faith’ and the practice of the gospel !

One more extract and we must close the notice of this Fragment. “ The Hindus like, perhaps, all others, are superstitious in the ratio of their ignorance. Those who know the least of the principles of religion are the most earnest and fervent in the practice of its exterior rites and ceremonies, sacred symbols and things. The ignorant, connecting them with some inherent virtues, worship and adore. The simple and pure devotion of the heart (in such) may be humbly hoped to be acceptable to the Deity ; but it is unprofitable to *priests*.” We have gladly embraced this occasion to remark upon a fact that has often been quoted, and by many deemed inexplicable and a scandal,—it is, that *false* religionists—Mahomedans and Pagans of all countries—corrupters of *true* religion,—Papists, and others,—are very often seen to be far more attentive to their religious duties than enlightened Christians of even protestant communions.—How is this ? Why plainly it is the fact, that the former classes are taught to believe, and do believe, that certain outward observances, genuflexions, prayers, fasts, vigils, penances, &c. are *meritorious* and efficacious to their salvation—and at so easy a purchase who would not secure so vast an attainment ? But the enlightened person who professes some moderate degree of regard to a pure Christianity, fully aware that any merely outward observances, prayers, sacraments or aught else, unaccompanied by devout affection, the mortification of appetite, the subjugation of passion, the curbing of revenge and love of the world—unfollowed, in short, by a holy life of unreserved obedience, are absolutely *worthless* as to effect, and of no avail whatever to render him accepted with God ; and therefore,

he has no inducement to practise them, when he is not willing to be *all* for God; he consequently neglects all appearance and profession of piety, contenting himself with a moderate correctness, decency of external behaviour, suitable to the decencies of an improved state of society, and promotive of worldly repute. And so it is, in precisely the same manner and on the same grounds, that when a Hindu, a Papist, &c. is enlightened enough to despise his former superstition, seeing through its craft and worthlessness—if he be not at the same time brought under a *moral* influence, he becomes at once either an open or a secret unbeliever, deist, or whatever you please to call him. And of such there are vast numbers to be met with every where; such are numberless Jewish Rabbis, Popish Priests, and enlightened laymen of both communions; such are the educated Hindus of Calcutta and elsewhere, whom knowledge *without grace* has made discerning without rendering them religious; opened their eyes to a gross and base imposition, but given them no better sources of spiritual comfort and guidance and holy influence in exchange. As to the *possibility* of a poor blind Hindu bringing his *heart* into his absurd and impure ceremonial, we need say but this—look at the *probability* of it, whether you regard his education, his moral character, or the nature of the worship—his judgment let us leave with his God, “the Judge of all the earth;” but let us be careful how we relax, for a shew of charity, the eternal bonds of goodness, and confound the distinctions of good and evil!

We must not omit to observe that the genius and human artifice of Mahomedanism are judiciously treated in many respects, by Mr. Moor, though with a *gentle* hand in tracing its *moral* influence.

Not a little very important matter on Church creeds, &c. occurs which we are reluctantly obliged to pass unnoticed—we hope many of our readers will, however, give it an attentive reading, as we have done, and as it well deserves. Equally important are the remarks on Church reform. “Standing still is not standing fast,” &c.

On the vain distinction made by Papists between the *worship*, λατρεία, of God, and the *adoration* δουλεία, of saints and mediators, &c. it is justly asked,—“If this be admitted, what signifies it? Is religion only for logicians and sophists—for those who try to confound black with white?—and not for those who humbly endeavour to distinguish one from the other? It is the art of sophistry to confound the distinction between right and wrong—the knave disregards them.” Be it observed too this distinction is verbally the same that all idolators, Hindus, and others, allege in excuse of *their* image and saint worship, that

through the image or the mediator they adore only the one God. —Now had this been allowable, would not the second commandment have drawn the distinction between images of the true God and the false? But no, it prohibits *all* images—“Thou shalt not make to thyself *any* graven image, nor bow down to it, nor worship it” with either a higher or a lower worship.

CINSURENSIS.

(To be continued.)

BIBLE SOCIETY.—*From a Correspondent.*

We are happy to be able to announce the publication, by the Calcutta Auxiliary Bible Society, of Mr. Bowley's translation of the Gospel of St. John in the Hindustání language and Roman character. Of the 3,000 copies printed, 1,000 are both in English and Hindustání, in parallel columns, with each English verse opposite to the corresponding Hindustání verse. The Hindustání translation of St. Luke, by the Banáras Translation Committee, is now in the press, and will shortly be published, printed exactly in the same manner as the above. Mr. Bowley's Hindí translation of the Psalms, in the Nágari character, is also in the press, and as Mr. Yates has kindly undertaken to correct the press of that portion of it which was left unfinished by Mr. Hæberlin, this edition may be expected to be very accurate\*. It is also hoped that a much improved translation of the Psalms in Bengáli by Mr. Yates, will shortly be printed on account of the Society.

*A Translation into Hindustání of Dr. Doddridge's Hymn, beginning with the words—*

“Arise, my tenderest thoughts arise.”

Utho, narm k̄hiyálen ūtho,  
 Ankh se sote áb kholo ;  
 Badi barhí, bandhan torá,  
 Aur zamín par bahchalá ;  
 A, dardmandí, dil men, á.

Dekh, insán kí sári khúshí,  
 Maut pahunchte, miṭ jātí,  
 Ag men girte, jo na bujhe,  
 Garchi royá nit karen ;  
 A, dardmandí, dil men, á.

Zát insán kí bilkul bigrí,  
 Sharm ke daryá men d̄ubí,  
 Báp mubáarak zakhmí hūá  
 Betá nám haqír jánná ;  
 A, dardmandí, dil men, á.

Ai K̄hudá, is hál ko dekhke,  
 Dil afsos se haiñ chhede,  
 Kásh, kí unki madad karen  
 Ag o bad se bacháen ;  
 A, dardmandí, dil men, á.

Par, dil ká rahm nátáqat hai,  
 Dekhke, ham faqat rote haiñ,  
 Tú apnehí háth ko ab barhá,  
 Aur dukh se khúshí ko baná ;  
 K̄hudáyá, duniyá ko bachá.

R. C. M.

\* We have been informed that Messrs. Hæberlin and Yates's labours in this work are confined entirely to seeing that it is printed according to the copy.—ED.

## Missionary and Religious Intelligence.

### BENGAL.

#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have received letters since our last from our esteemed friend Rev. G. Gogerly. His health has been fully restored by his visit to Britain and he may be expected back to the sphere of his former labours in a few months. The Scotch Church, at this Presidency, has received a valuable and important accession, in the arrival of the Rev. W. H. Meiklejohn, as junior Chaplain. He is, we rejoice to hear, a faithful and eloquent preacher of the doctrines of the Gospel; and we hope he may become a powerful co-operator with his able and respected colleague, in all schemes for furthering the work of the Lord among his countrymen and others. Mr. M. was appointed junior Chaplain, on the resignation of his Brother-in-law Dr. Bryce, late senior Chaplain.

According to communications lately received from Britain, the Rev. J. MacDonald, who is about to join the Scotch Mission here, intended to sail for India in course of the ensuing month. It is feared that Dr. Duff's health will not permit him to leave Europe this season.

The Rev. H. Malcom is in the Straits prosecuting his inquiries. We believe two Missionaries will sail from England in the course of this month to strengthen the London Missionary Society's Mission in this city. The Great Head of the Church appears therefore to be lifting up the light of his countenance upon us once more.

#### 2.—ORDINATION.

The Lord Bishop held a private ordination at Bishop's College, June 24th. The Rev. J. Hughes, formerly of the London Missionary Society, was ordained priest; and the Rev. J. Goldstein and Bábu Krishna Mohan Bánurjya were ordained Deacons. This young native is, we believe, the first Christian convert who has received holy orders in Bengal. Our readers may remember that he received Christian baptism from Dr. Duff of the Scotch Mission, nearly five years ago. Our best wishes are with him. May he become a successful instructor of his countrymen.

#### 3.—SAILOR'S HOME.

This important institution was publicly opened on the fourth of July. In the morning the Rev. J. Charles, senior Chaplain of the Scotch Kirk, preached an appropriate and impressive Sermon from Matt. xvi. 26, before the managers of the Society, the merchants, captains and many of the seamen then in port.

In the afternoon upwards of 200 seamen, officers and captains sat down to a plain dinner at the Town Hall. Capt. Johnstone in the chair. Several of the mercantile gentlemen and others were present. The Rev. T. Boaz explained the objects of the institution in a plain and nautical manner. The whole passed off with the greatest sobriety, and good feeling. After the dinner the men proceeded to the Home at Police Ghaut where Mr. B. explained the whole still further, and the whole of the men knelt down in the Library while a blessing was invoked on the infant Home. The men then retired to their ships, under the superintendance of their officers. We have seldom seen a more cheering sight or listened to more hearty amens, to prayers offered for the success of any good work, than those which issued from the hearts of these rough, but feeling

sons of the sea ; nor were we less affected by seeing many a tar wipe away the tear that rolled down his cheek when allusion was made to those far away—the mother, the wife, the child, and those that are to be the dearest friends of Jack's future life ;—but what cheered us most was the hearty bursts of indignation which ever and anon escaped them in reference to the crimps. Such feelings surely may be improved, and the current of this feeling be turned to God.

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#### 4.—HINDU PREACHING.

We understand some of the orthodox intend to establish preaching bungalows to support the tottering fabric. We fear the news is too good to be true. We will promise to attend and be good hearers, should such an event occur.

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#### 5.—CHRISTIAN PREACHING.

Several of the Missionaries in Calcutta have combined for the purpose of holding more public Sermons and discussions in the populous parts of the native city. They intend, we believe, to make known the subjects to be treated of, by advertizing in the native papers, and to invite friendly discussion. Two or three are to preach short discourses, and others to answer and carry on the conversation. The first meeting of this kind was held at Simlah on Tuesday evening the 11th instant. Mr. Pearce preached a Sermon on the necessity of regeneration, and a very interesting discussion followed, conducted by Messrs. Lacroix and Piffard.

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#### 6.—SEAMEN'S FRIEND SOCIETY.

We announce with considerable pleasure the liberality of the American Seamen's Friend Society towards the Sailors visiting this port. On a representation sent there about nine months ago, they have most generously placed at the disposal of the Calcutta Society, the sum of 500 dollars, or about 1,000 Co.'s Rs. annually, towards the support of a permanent Chaplain for seamen. This will we believe enable the committee to prosecute their labours with increased elasticity.

The London Tract Society have generously voted one of their Libraries for the use of the Seamen's Friend Society, and another for the Sailor's Home.

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#### 7.—THE POOR AND DESTITUTE.

To the poor the gospel is preached, and to the poor he that used the language preached the message of mercy. Our good friend Mr. Lindeman has for many years been employed in imitating the bright example of the Lord, and he has forwarded a copy of his first report. It appears that he has in the space of 2½ years raised 1761 Co.'s Rs. and expended nearly an equal sum,—we will allow him to tell his own tale, and can only say that he deserves more support than he obtains. We wish him both larger

measures of support from the good, and more extensive success from the Giver of every good and perfect gift, for he needs both in a work which ordinary piety would long since have given up in disgust. It is only Christian principle of a high order that can induce a man to minister to the halt, maimed, and blind of a heathen city. We could have wished some of the report omitted, but we give our extract with but one more remark, all the agents render their aid perfectly *free of cost*.

"In the course of the last two years and six months, the above sums have been collected and expended in Rice and Kauris, to feed a multitude of poor and many afflicted Natives, Portuguese and other, who assemble from 500 to 1,000 every Sabbath morning at 7 o'Clock on the Plain, near the Tauk between the Government House and the Dharrantallah Bazar. These poor people, (many aged, blind, and otherwise afflicted,) would probably never here the Word of God, but by these means, although many, or most of them, perhaps, come for the morsel of meat; yet we know that many have gone to hear the word of God with worse motives, and have been arrested by that irresistible and all-powerful word which has made them new creatures in Christ Jesus; and be it remembered that our Lord himself, when on the earth, had compassion on the multitude, and would not send them away fasting, but even wrought a miracle to feed them, although he knew and told them that they sought him not, but for the loaves and fishes. After hearing the word of God both in Hindustan and Bengálí, each person receives a small cup of Rice mixed with a few Kauris, but were it only to give them of the meat that perisheth, it would have been given up long ago, yet we cannot say that any thing further has been done, and had they heard and been taught by the most learned and eloquent of men, yet the same record probably must have been made, because 'it is not by might, nor by power, but by my Spirit, saith the Lord,' we have reason therefore to mourn and to pray—'Lord, thy Kingdom come,' yet we cannot say that nothing has been done, because it is written, My word shall not return unto me void,' therefore that which has been sown in weakness, God is able to raise up in power, for the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

## II.—BOMBAY.

### BAPTISM OF NATIVES IN CONNEXION WITH THE CHURCH OF SCOTLAND'S MISSION.

On Sabbath the 14th of last month, two adult natives, and one native child, were baptized in Bombay by the Rev. Dr. Wilson, before a large congregation of their countrymen and Europeans. Of the adults, one is of respectable character and information. About eight months ago, he became convinced of the falsehood of the faith of his fathers, and the truth of Christianity, by the perusal of Dr. Wilson's Exposure of Hindúism and a portion of the Scriptures, both of which, it is remarkable, he received in loan from a Gosávi; and since that time he has been regularly instructed, and made gratifying advances in knowledge and feeling. He has been admitted as a scholar into the General Assembly's Institution, with a view to his preparation for future usefulness among his countrymen. The other individual is a young woman educated in the Ladies' School for Destitute and Poor Native Girls, who is well acquainted with the principles of Christianity, and whose conduct, it is hoped, is habitually under their influence.

On the occasion referred to, Dr. Wilson preached in Maráthi on the conversion and baptism of the Philippian jailer. At the conclusion of the services, the son of one of former converts was admitted into the church as a communicant; and nine natives publicly renounced idolatry, and were acknowledged as catechumens. Four of them have been educated in, or are in attendance on, the vernacular schools of the Mission; and the others are indebted to the simple preaching of the gospel, which is divinely adapted to men of every degree of capacity and attainment, for their knowledge and convictions. The prayers of our readers are requested on their behalf, that they may be enlightened and purified by the Holy Spirit, and in due time admitted to the enjoyment of the privileges which they seek to obtain.—*O, Chris. Spec.* June, 1837.

*Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of June, 1837.*

Day of Month.	Minimum Temperature observed at Sun rise.				Maximum Pressure, observed at 9h. 50m.				Observations made at Apparent Noon.				Maximum temperature observed at 2h. 40m.				Minimum Pressure, observed at 4h. 0m.				Observations made at Sun set.				Rain Gauge.					
	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.						
		Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.			Of the Mer-cury.	Of the Air.	Of the Mer-cury.	Of the Air.	
1	29.520	87.7	87.7	83.3	s.	.568	91.9	100.0	91.5	w.	.556	94.5	109.0	97.3	w.	.488	98.3	113.0	100.5	cm.	.484	100.0	107.0	96.9	cm.	.460	96.8	94.0	87.5	s.
2	.520	85.8	81.2	79.9	cm.	.600	99.0	104.0	90.5	N. W.	.600	102.0	108.0	91.8	N. N. W.	.532	104.5	109.8	95.0	N. N. W.	.502	104.5	108.0	93.5	N. N. W.	.504	95.8	97.8	92.0	N. N. W.
3	.606	84.8	81.5	79.0	N.	.678	97.9	103.8	86.5	N.	.662	101.5	106.3	91.0	N. E.	.610	101.5	106.3	93.0	w.	.586	100.5	105.8	92.5	N. W.	.590	96.0	92.2	91.7	N. W.
4	.640	86.5	76.0	73.8	s. w.	.702	90.5	100.8	89.5	w.	.666	91.9	109.0	91.5	w.	.648	94.8	110.0	94.6	w.	.608	93.4	105.0	93.0	w.	.612	92.6	98.0	89.3	s. w.
5	.700	87.5	75.3	74.0	s. w.	.742	93.0	98.0	89.9	s.	.740	95.5	102.8	91.5	s.	.700	97.8	103.2	93.5	s.	.700	96.8	101.0	92.0	s.	.708	95.0	92.5	88.5	s.
6	.722	86.5	82.3	81.5	s.	.754	89.2	92.2	87.2	s. H.	.740	91.2	95.0	86.5	s. H.	.702	92.6	97.0	90.0	s. H.	.666	92.5	94.3	89.0	s. H.	.662	89.5	88.2	86.0	s. H.
7	.690	86.5	82.9	81.5	s.	.720	90.5	94.3	87.5	s. H.	.710	91.8	95.0	90.0	s. H.	.692	93.4	97.0	91.2	s. H.	.662	93.4	95.0	90.2	s. H.	.678	90.0	89.0	86.0	s. H.
8	.752	86.5	84.0	82.5	s.	.788	90.8	94.5	87.0	s. H.	.776	92.8	96.8	90.2	s. H.	.734	93.2	95.5	90.9	s. H.	.700	92.5	94.2	89.5	s.	.752	88.3	80.0	80.5	w.
9	.800	85.5	79.6	77.8	cm.	.808	85.0	85.0	82.2	s.	.822	87.4	90.0	84.0	s.	.770	89.0	91.2	86.5	s.	.720	89.5	91.5	87.5	s.	.710	87.5	87.2	84.5	s.
10	.738	86.0	82.4	79.0	cm.	.764	88.4	90.6	85.5	s.	.758	90.0	93.8	84.0	s.	.716	92.4	96.5	90.5	s.	.692	92.3	95.0	89.5	s.	.698	90.5	92.2	86.8	s.
11	.694	85.0	81.0	81.2	s.	.738	88.8	94.0	88.5	s.	.720	90.5	98.5	90.0	s.	.666	92.3	99.8	92.5	s.	.642	91.5	95.5	88.8	s.	.656	84.5	89.5	84.5	s.
12	.688	86.3	81.6	81.8	s.	.718	90.0	95.0		s. w.	.702	93.0	100.8		s.	.650	95.0	102.8		s.	.640	96.0	101.8		E.	.624	90.5	91.0		s.
13	.706	86.3	82.2		s.	.736	90.6	96.3		s.	.704	94.5	102.2		s.	.656	97.2	103.0		s.	.620	96.3	100.0		s.	.646	90.2	88.0		s.
14	.634	86.5	83.2		s.	.666	92.4	96.3		s.	.652	94.9	101.0		s.	.604	97.5	102.8		s.	.590	91.3	87.5		s.	.598	89.5	86.4		cm.
15	.594	86.0	83.5		s.	.626	91.5	96.6		s.	.620	94.0	107.0		w. cm.	.556	96.6	108.0	96.3	s.	.530	92.0	93.0	87.8	s.	.542	90.0	88.9	84.2	s. E.
16	.566	86.3	83.0	82.7	s.	.590	89.6	99.6	89.0	s.	.580	94.5	105.0	91.0	s.	.512	97.0	109.8	97.5	s.	.436	97.5	108.5	97.2	s.	.480	93.5	86.0	90.0	s.
17	.522	88.8	84.4	84.0	cm.	.544	92.8	104.0	92.5	w.	.544	100.0	111.0	98.0	w.	.480	101.7	111.0	98.3	w.	.450	99.0	109.0	96.8	w.	.444	94.3	93.0	89.0	N. W. C.
18	.528	86.0	81.5	83.5	w.	.556	90.0	102.2	91.7	w.	.540	96.8	108.5	97.0	w.	.464	98.8	110.0	95.7	w.	.438	95.4	97.0	92.0	s. E.	.435	94.0	90.0	87.0	s.
19	.596	86.5	79.0	79.0	s. w.	.630	88.0	89.0	82.2	cm.	.620	91.5	95.0	86.3	cm.	.614	91.2	93.8	88.2	E. S. E.	.588	91.0	92.5	88.2	cm.	.590	90.9	89.0	87.6	s.
20	.690	84.0	78.7	78.6	N. E.	.730	83.8	81.5	81.8	s. E.	.720	80.8	78.0	78.0	S. S. E.	.694	82.6	84.0	80.0	E.	.678	84.5	82.0	80.5	L.	.684	84.7	80.2	79.5	E.
21	.760	83.0	78.8	78.0	E. by S.	.812	85.2	85.0	81.2	S. E. E.	.810	86.4	87.8	83.0	S.	.800	87.8	89.0	84.0	S. S. E.	.786	87.2	88.8	84.7	S. S. E.	.812	84.5	83.0	81.0	S. S. E.
22	.818	83.8	80.0	79.7	s.	.852	82.5	81.0	79.9	cm.	.844	85.5	86.5	83.7	s.	.810	86.5	87.8	84.5	S.	.792	86.5	87.2	84.0	s.	.790	85.0	83.5	80.5	s.
23	.774	82.5	80.5	79.7	s. w.	.796	87.2	90.0	83.0	s.	.786	89.8	93.0	88.8	s.	.732	91.3	95.0	87.8	S. S. W.	.712	90.0	91.0	87.8	s.	.728	87.7	87.9	85.0	w.
24	.700	82.0	80.0	79.5	s.	.738	86.5	89.0	85.0	s. w.	.720	90.5	94.2	86.8	S. W.	.654	92.0	97.5	88.8	S. W.	.620	90.0	90.8	87.6	s.	.616	86.0	88.0	84.8	w.
25	.684	82.0	79.7	78.9	s. w.	.710	87.3	87.3	80.0	s. w.	.690	87.3	89.0	86.0	S. H.	.650	87.5	89.0	86.2	s.	.644	87.4	89.0	86.0	s.	.644	82.8	76.0	74.8	w.
26	.652	83.6	83.0	81.2	s.	.674	87.0	89.0	85.0	s.	.666	87.8	89.3	86.4	s.	.654	88.0	89.8	86.8	S. H.	.646	82.2	74.0	75.3	s.	.646	77.2	76.0	76.0	s. w.
27	.660	80.0	75.2	75.5	s.	.684	85.5	86.3	83.0	s.	.672	88.5	91.0	85.7	S. W.	.630	88.5	90.5	86.5	S. W.	.600	85.5	85.8	82.5	s.	.600	81.8	79.9	79.0	s.
28	.628	81.0	77.2	77.0	s.	.650	83.8	85.0	81.0	s.	.652	86.5	89.5	83.3	s.	.642	86.5	88.0	83.0	w.	.610	84.0	79.0	78.0	N. W.	.620	83.0	80.3	79.0	cm.
29	.638	81.3	78.0	75.8	s.	.672	84.9	87.0	82.0	s.	.656	86.9	89.0	83.9	S. W.	.600	87.4	91.0	86.8	w.	.590	87.2	91.0	87.0	cm.	.590	85.5	88.0	85.5	cm.
30	.592	82.8	81.0	80.0	s.	.630	86.3	92.0	85.8	w.	.602	86.5	90.9	85.0	cm.	.580	84.0	84.0	83.0	E. N. E.	.574	82.2	82.8	81.0	N. E.	.554	83.0	81.0	80.0	cm.