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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 75.—August, 1838.

* * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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EDITORIAL NOTICES.

Favors have been received since our last from "Cinsurensis"—"A. F. L."—"φίλος"—"Theta"—"J. Lacey"—"A Baptist"—"J. Finke"—"P." The reports of several Societies have been also received. "Unitas Fratrum" shall have early insertion. The letter from China on the Comparison of Languages is in type, and shall have insertion next month. Short notices of New Works, and the Note on Idolatry from the *Oriental Christian Spectator*, unavoidably postponed.

HINTS TO CORRESPONDENTS.

Communications on the following subjects will be very acceptable. They should be addressed to the Editor, and transmitted "Post Paid."

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Purānas, and Shāstras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

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The subject of which these sermons treat is admitted to be a highly interesting and important one, not only in itself but specially in its bearing on the progress of evangelization by the labours of Christian Missionaries.

Mr. Mundy, an active and zealous member of the Indian missionary body, has taken it up in a calm and Christian manner ; he speaks the honest convictions of his mind and adduces his arguments from scripture without heat or party spirit, (as we are persuaded the serious reader will be entirely satisfied ;) whilst yet it is equally manifest that he is *in earnest*, in pressing what he believes to be the truth of God in the matter. He is no trimmer, nor yet a bigot ; as those well know who have observed his course and conduct for many years. Before we proceed to analyse his work, it may be well to define what the Millenarianism is, which he opposes ; for the term is employed to designate notions very various and distinct in themselves, having no necessary or even natural connection ; some of which are, we doubt not, entertained by Mr. Mundy himself ; but others of which he combats with earnestness, as deeming them both theoretically unfounded and practically injurious. It is from this latter tendency that he derives his own justification, as he drew his motive, for coming forward both from the pulpit and the press against them.

I. Millenarianism expresses the belief of a large proportion of the Protestant Christians of Europe and America, a belief drawn professedly from the language of many parts of both the Old and New Testament Scriptures, of what is usually termed the “latter day glory ;” by which is meant that a period shall come, probably the seventh millenary of the world or seventh

thousand years from the era of the Mosaic creation, in which idolatry shall universally cease, Christianity with the knowledge and worship of the one true God prevail over the whole earth, and righteousness, charity and piety characterise the entire family of man, or the vast majority of our race at least ; when, in short, the evils both physical and moral of every kind that now desolate the world shall have, in a great measure if not entirely, ceased, and a second golden age commence its happy course. This, which may be called the orthodox notion of the Millennium is conceived, by those who entertain it, to be supported by many direct prophetic intimations of scripture ; such as that “ the earth shall be filled, i. e. overspread, with the knowledge of the Lord as the waters cover the sea,” Habak. ii. 14 ; that “ all shall know Him, from the least even to the greatest,” Jer. xxxi. 34 ; “ And it shall come to pass, in the last days, that the mountain of the Lord’s house shall be established in the tops of the mountains, &c. and all nations shall flow unto it ; and He shall judge among the nations ; nation shall not lift up sword against nation, neither shall they learn war any more ; and the idols He shall utterly abolish ;” Isai. ii. 2, 3, 4, 18 : that Christ shall, according to the promise of God, have “ the heathen for his inheritance and the uttermost parts of the earth for his possession,” Ps. ii. 8, &c. &c. Whatever may be the *precise* interpretation of these and similar passages, the *whole* tenor of scripture is decidedly and largely confirmatory of the belief that a state of intelligence, purity, and happiness such as the world has never yet seen is reserved for it, in the vast and benignant designs of Providence. This persuasion is confirmed by the superior, intellectual and moral, character of the Christian system ; its specific and benevolent tendency ; the progress it has made and is making ; the natural perfectibility of man ; the gradual opening of the designs of God for the recovery of the race of Adam from their lapsed condition ; the necessary impulse to improvement implanted in our very constitution, and the stupendousness of the sacrifice of Christ for our redemption : by all our own moral conclusions from the character of our Creator, Preserver and moral Ruler ; by the inherent strength of truth, goodness and piety, and the equally inherent weakness of error and superstition ; by the accelerating progress of society, and by many other considerations of the most conclusive character. Without therefore supporting this or that particular notion of the details of this grand period and of the events that shall precede or follow it, we, with nearly all who have investigated the subject in every period of the church, hold it incontestible that a vast improvement shall assuredly take place in the mental, moral, and civil and to a large extent, by necessary consequence, even

in the physical condition of our race. Whether, as some have conjectured, it shall distinguish "the seventh chiliad or 1000 years from the creation of the world, as a kind of millenary sabbath," (see Doddridge,) or whether the *thousand* years be, in prophetic language, only a definite for a large and indefinite period, is what we do not undertake to investigate at present.

II. To this general and sober, scriptural and rationally inferrible, notion of the millennium, have been added, of late years especially, a singular mass of crude, ill supported, heterogeneous, and, as we deem them, visionary notions; such as that Christ shall descend from Heaven and reign *personally* and visibly at Jerusalem as the capital of his earthly kingdom; that the deceased saints, martyrs especially, shall rise to a second *earthly* life, and so continue without dying through the whole of these 1000 years; that the conversion of the world shall be effected by a general outpouring of miraculous influence on actual believers as at the first promulgation of Christianity; that these influences, technically termed "the power," are *necessary* to give effect to the preaching of the gospel; consequently that till they be possessed all missionary effort is not only useless but condemnable; that they ceased in the primitive Church only in consequence of its declension in faith, love and zeal, and are still withheld because of the sins and lukewarm state of Christians in the present day; that any true believer may possess them at any time, if he only have zeal and faith sufficient to desire, pray for, and *resolve* to exercise them. These and similar have, from a late celebrated propagator of many of them, Mr. Irving, been technically called Irvingism, which is in truth a more fitting designation than Millenarianism; because this last, as we have seen, is employed to convey notions of a very different nature indeed, entertained by even the most sober interpreters of scripture.

The views Mr. Mundy combats are those of the Irvingites, which a few individuals well known have laboured, with great zeal and perseverance, to propagate in this country. In no part of the world could they prove more injurious, if extensively prevalent, than in India, where so many other obstacles to the success of missionary effort already exist and operate so largely; and consequently, to bring them to the touch-stone of sound argument and the test of scripture can be no unnecessary, no uncommendable service done to truth and to the missionary cause.

We shall now present our readers with an analysis of Mr. Mundy's tract, together with such extracts as may put them in possession of the vital points of the whole argument, as far as he treats it.

Mr. Mundy proposes to notice,

I. "The peculiar sentiments entertained by Millenarians respecting the Millennial reign of Christ.

II. "The unscriptural character of these sentiments, and the erroneous views of divine truth from which they proceed.

III. "The injurious influence which they exert upon the general interests of the Christian Church."

On the first head he remarks,

"It must not be supposed that I am about to discuss *all* the points involved in the Millenarian controversy—it would be foreign to my purpose to attempt this, and by so doing I should levy too heavy a tax upon your patience. I only purpose to glance at its main features. In attempting this I expect to meet with some difficulty, chiefly because Millenarian sentiments are in some instances so extremely vague that they are hardly tangible, whilst their advocates are divided amongst themselves on several of the minor details of their theory."

Under this *first* head we refer our readers to his notice in page 12, of the sentiments held by Millenarians respecting the *personal* reign of our blessed Redeemer; which, he shows, *cannot* be taken literally, 1st from the physical impossibility that all his saints should find room in the city of Jerusalem however extended:

2. From the fact that other terms equally specific are evidently *not* literally intended, as when the nations are spoken of as "going up to keep the feast of tabernacles," A *Jewish* not a Christian festival; and by other cogent arguments.

Under the *second* head he shows,

1. "That the error of Millenarians is founded upon mistaken views of the character of Christ's kingdom, and the doctrines of scripture respecting it."

"It is lamentable that many of these good men should be extensively acquainted, as they are, with the *letter* of Scripture, and yet so palpably mistake its spirit on this important theme. The purely spiritual character of our Lord's kingdom is a subject which they apparently cannot comprehend. They seem to have a vague indefinite idea of some *exterior* splendour, and pomp which is to be associated with it, which renders his *personal* reign necessary, and by which its glory in their judgment will be augmented.

"But such ideas as these are surely erroneous, and founded upon mistaken views of the nature of the Gospel kingdom. The Christian dispensation is extremely diverse from the Mosaic. The former was of a mixed character, embraced civil as well as sacred matters, and had therefore a (considerable) degree of external grandeur, with various imposing ceremonies associated with it; it was chiefly a typical dispensation; the Apostle calls its institutes, '*carnal* ordinances;' and it appears to us that the views of our Millenarian friends respecting the kingdom of Christ are of the same order; they are *carnal* views. The Christian dispensation, however, instead of being of the same mixed character as the Mosaic, is purely spiritual, and requires no imposing exterior to elevate or beautify it."

"The Millenarians seem to be led away by an error not very dissimilar to that of the Jews. The Gospel kingdom being, as it is, exclusively

spiritual, does not appear to them sufficiently dignified ; wishing, therefore, to invest it with something externally adventitious, they picture to their imagination our Lord as reigning in person with power and glory at Jerusalem."

2 " That the error of the Millenarians arises from adopting a false principle of interpreting the sacred Scriptures."

" Some of the books of Scripture are historical, as for instance the books of Kings and Chronicles ; others are preceptive, as Proverbs, and Ecclesiastes ; some are symbolical, as Canticles and Revelations ; and others of a mixed character : now it acquires very little discernment to perceive, that it would be quite incorrect to apply one common principle of interpretation to all these different kinds of writings. We should deem it a great mistake and highly improper to interpret an historical or preceptive book on the principles of symbol and metaphor, and it would be quite as improper to interpret a symbolical or figurative book on the principles of simple history ; what is historical and preceptive ought of course to be interpreted literally, but what is figurative and parabolic on the principles of symbolical interpretation. The Millenarians do not, we conceive, sufficiently regard this distinction ; they blend the figurative and literal parts of Scripture, and are led into error by following the latter principle of interpretation where they ought only to apply the former. The Revelation of St. John is the book from whence many of their chief arguments are drawn. Now this book is prophetic and constructed almost entirely on the principles of figure and symbol ; but instead of interpreting it as they ought to do on these principles, they wrest certain passages which are evidently figurative, and interpret them just as they would the book of Proverbs or Kings, or any of those parts of Scripture in which the language is plain and free from metaphor*. The argument that *their* interpretation *must* be right because it accords with the plain and literal sense of the text, we cannot admit ; we rather view it, when applied to *this* book, as an evidence that they are *wrong* ; because it is constructed on principles which will not admit in general of this mode of interpretation, and the application of it would in many instances lead to consequences which our friends themselves are not prepared to admit."

* " I do not mean that the Millenarians *invariably* follow this mode of interpretation ; it is only adopted by them so far as it harmonises with their system ; and as the literal mode of interpretation is in general more favourable to it than the symbolical, they chiefly follow that. Some of them, however, when the system requires it, go quite to the other extreme ; they tell us that, ' literal and symbolical language are frequently interwoven in the same paragraph, and the judicious expositor will easily perceive what expressions are to be understood in the former sense, and what in the latter.' It appears to me, that when the sacred writers commence a subject in symbolical language, this mode of writing is pursued (by them) throughout, until they come to the application of the subject, when they sometimes drop the metaphor and employ (as Nathan in his parable to David) the plain and literal mode of address ; but the two are never *alternately* interwoven in those parts which are descriptive, until the description is ended and the application introduced. This mode of interpretation, however, suits the purpose (of Millenarians) admirably ; by this means they can make the Scriptures speak any language they please. If one verse taken in the literal sense seems to suit their theory best, that we are told is to be so understood ; if the figurative suits the following verse better, then that is to be figuratively understood ; then we have literal again and then figurative, and thus they go on from verse to verse, bending and twisting the whole to make it tally with that system which many of them have determined at all hazards to maintain."

“The uniform application of the former principle of interpretation, however, to the book of Revelations, would lead, as I have just stated, to results which the Millenarians themselves are not prepared to accede to. Take for instance the first three verses of the 20th chapter of the Revelations. I have before referred to this chapter, and observed that our friends ask, what right we have to depart from the literal meaning of the words in this passage and interpret them symbolically? To this I reply, if the vision there described is to be taken in the literal sense of the words, we must then suppose an angel actually coming down from heaven with a great chain in his hand, laying hold on a great dragon, binding him, shutting him up in prison, and setting a seal upon him; but who does not see that this is figurative language, and that it would be irrational to take it literally? The inspired penman, when he states that the great Dragon is the devil, does in fact himself convey the idea that the whole vision is symbolic, the Dragon being a symbolic representation of the devil; and this is our chief reason for taking the passage metaphorically. I may therefore ask the Millenarians in reply, what right *they* have to make a sudden and abrupt transition from the metaphorical to the literal mode of interpretation, which they do when explaining the 4th, 5th, and 6th verses of this chapter (on which they principally build their theory), and which form a part of the same vision which is described in the verses with which the chapter commences. In the 22nd chap. of this book, we read of “a tree of life, the leaves of which are for the healing of the nations;” but are we to suppose that this means a tree literally, or are we to explain it on the principles of symbol? The former cannot for a moment be supposed, and yet the Millenarians *ought* thus to explain it to be consistent with themselves*. So likewise, in another part of the same book, we read of a great apostacy which is to break out at *Babylon*, an apostacy which the Babylonian Church, imbued with the spirit of persecution, is to head until she is “drunk with the blood of the saints and martyrs of Jesus.” Our friends tell us that the Church is now in that state of apostacy and declension which the Scriptures describe, and that it is so rife that the coming of the Lord may be daily expected; but if we are to interpret this passage literally, (and whatever others may do, Millenarians ought thus to interpret it,) we must then conclude that this apostacy has *not* yet commenced. How can it? *Babylon* is yet in ruins; it must be rebuilt, and re-inhabited, and the heresy spring up and be propagated from thence, if these predictions are to be thus interpreted. This principle of interpretation, however, if adopted and applied throughout, would overthrow the Millenarian theory altogether. We can produce very high authority to bear us out in adopting the symbolical mode of interpreting the prophetic parts of Scripture; and such as we believe the Millenarians themselves will not venture to dispute—the authority of our Lord himself. In Malachi iv. 5, we have the following announcement made to the Church—“Behold I will send you *Elijah* the prophet before the coming of the great and terrible day of the Lord.” Now this language appears very plain, and the Jews might well be excused for interpreting it literally, as we know that they did. But in so doing they were mistaken. Our Lord in Mark ix. 13, tells them that it was symbolical, and that the prediction was fulfilled, not by the return

* “I recollect to have heard of a person who, in the early ages of the Church, insisted that our Lord’s words to preach the Gospel to *every creature*, ought to be taken literally; and acting on his own principle, he went out into the fields preaching to birds and beasts; he ought to have descended into the ocean and given a word to the fish also.”

of Elijah to the earth as they expected, but by the appearance of John the Baptist 'in the power and spirit of Elijah.' Our Millenarian friends cannot surely doubt the propriety of following the example of Christ and trusting *him* as an expositor of Scripture."

3. "That the views of Millenarians are directly opposed to several of the plain statements of scripture relative to the resurrection and the Saviour's second advent."

We must give one extract in proof of this portion.

"It is almost unnecessary to observe, that there can be no discrepancy in the word of God; all the parts of it must harmonize; all must speak the same language. Suppose, for instance, a person reading his Bible, meets with a passage which appears ambiguous and difficult to be understood; he examines it, and after some time forms a distinct idea of what he conceives to be its true meaning. Shortly after he meets with another passage in which the language is plain, free from symbol, and the meaning easily ascertained. If the latter passage express an idea, or hold forth a doctrine, which is opposed to what he took to be the meaning of the former, he may at once conclude that he was wrong in the inference which he had deduced from it, and that he has not as yet understood its import. To apply this illustration to the subject of our investigation; suppose I read Rev. xx. 4-6, and, taking the language in the literal sense, adopt the Millenarian idea of a two-fold resurrection, the idea that the resurrection of the righteous is to precede that of the wicked by a thousand years. I shortly after meet with John v. 28, 29, in which it is stated, that 'the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' I at once conclude that I was wrong in entertaining the idea of a two-fold resurrection, and that I mistook the sense of the former passage; because this text has no ambiguity about it; it is plain and free from figure, and yet it speaks of a definite period called 'an hour' when the resurrection of both parties ('they that have done good and they that have done evil'), shall take place simultaneously. This therefore is one of the plain passages of Scripture which appears to me to hold forth a doctrine in direct opposition to that which is commonly entertained by Millenarians."

"Our blessed Lord is represented as coming in glory from heaven with all the holy angels; as descending from heaven with the voice of the archangel and with the trump of God; (1 Thess. iv. 16,) and that he comes for the purpose of conducting the solemnities of the last judgement, is clear from the connection in which these passages stand; hence he is represented as gathering all nations before him, arranging them, discriminating their characters, and passing the final sentence. Now the final judgement and its attendant solemnities, as here described, cannot possibly take place until after the Millennium; but how can Christ *then* come from heaven? descend from *heaven*, be revealed from *heaven*, if the theory of our friends be true? for, according to their system, he will descend from heaven one thousand years previous to that event, and be already on the earth waiting to conduct the final audit, and to put the seal of eternity upon the destinies of men!"

"Never then, my brethren, take a passage of Scripture, if you wish to know its true import, in an abstract sense; always look at it in its connection, examine what is the subject on which the writer in the context is expatiating, and what is the general scope of his argument; guard against

an undue bias, a leaning to any favourite theory; determine to embrace truth when you discover it, however opposed it may be to your own pre-conceived opinions; and if you thus read the bible, and read it in the spirit of prayer, with a desire to do *His* will, you 'shall know of this doctrine whether it be of God,' John vii. 17, and experience the truth of that blessed promise which assures you, that 'the path of the just is as the shining light, which shineth more and more unto the perfect day.'

Under the *third* head "The injurious influence which the sentiments of Millenarians exert upon the general interests of the Christian Church," are specified—

1st. "The spirit of pride and self-importance to which the Millenarian doctrines commonly give birth.

2nd. "The extent to which they extinguish the spirit of Christian charity in the bosoms of the persons who embrace them.

3rd. "The principles of separation and division with which they are in general interwoven.

4th. "The paralyzing influence which they exert upon the labours in which the Christian Church ought ever to be engaged for the salvation of the souls of men."

The following passages illustrate these charges.

"The deficiency of Millenarians in this lovely Christian grace (of charity) frequently leads them to attack public characters, Ministers, Missionaries, and others who hold office in the Church; but Missionaries seem particularly to be the objects of their censure. Sometimes they traduce their motives, and at others misrepresent their labours; as to the former they are charged with being mercenary and labouring for a pecuniary reward, and not with a single eye to the glory of God."

"I think, however, that our Millenarian friends, if they candidly look at the question, will find that Missionaries do *virtually* act upon the principle laid down by our Lord, when he sent forth the first heralds of his mercy into the world. The various avenues to worldly aggrandisement which are open to other men, are all shut against *them*. They, in point of fact, do give up all secular prospects for Christ, and adopt as their own the sentiment of the apostle, 'having food and raiment let us therewith be content.' But the principle of self-denial which these labours involve, has been carried by some to a much greater extent than that which I have now specified. I have, during the period of my sojourn in India, been personally acquainted with *three* individuals connected with the London Missionary Society, who came out to this country *entirely at their own expense*. They were men of independent fortune, and laboured some years in preaching the gospel to the heathen without receiving the slightest remuneration; one of the three quitted India several years ago, and has since been very useful in England; another left in January last; (both on account of health,) and the third is still usefully and honourably labouring for the conversion of the heathen in the neighbourhood of Calcutta.

"But Missionaries do not escape merely with an attack upon their motives; their labours are also the subject of Millenarian animadversion; where are your converts, it is sometimes asked, what your success? you have made few or no proselytes; 'Where is the power?' 'There is no power about your ministrations. Your commission is not attested by the broad seal of heaven: you are not sent of God, and therefore you had better retire from your work.'" But—

Mr. M. justly produces the cases of Nehemiah, Isaiah, and Jeremiah to show the absolute inconclusiveness of the Millenarian argument from the *non-success*, or long *delay* of success, in modern missionary efforts.

“No evidence can be adduced from the slow progress of Christian Missions to prove that the work is not of God. Never did any work proceed so slowly, or meet with such a perpetual succession of difficulties, as the attempt of the Jews on their return from captivity to build the second temple and restore the walls of Jerusalem.

“We beg to tell our Millenarian friends, that with such a fact of sacred history before him, no Missionary, we think, ever need to sit down in despair, or retire from the field of labour, saying, the Lord’s time is not come, because of the difficulties he is called to encounter, or because the work of conversion amongst the heathen makes little or no apparent progress. We have much more to encourage us to persevere in our labours than these Jewish builders had to encourage them in theirs; and our efforts in the cause of Christian Missions are much more successful in every part of the world, than were their first efforts to raise from its state of ruin and desolation the city of their father’s sepulchres.”

“I do not know what such objectors as these would have said to the prophets Isaiah and Jeremiah; the former complains, ‘I have laboured in vain, and spent my strength for nought and in vain.’ ‘Who (he asks) hath believed our report, and to whom hath the arm of the Lord been revealed? We have been in pain, we have brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen!’ And the latter, after twenty-five years of incessant labour, says, ‘I have spoken unto you rising early and speaking, but ye have not hearkened; and the Lord hath sent you all his servants the prophets, yet ye have not hearkened nor inclined your ear.’ ‘No man repenteth himself of his wickedness saying, what have I done?’ The Millenarians, had they lived in the days of these prophets, would of course, on hearing such language as this, have told *them* that *they* were not sent of God. But how triumphantly might they have refuted the charge, and especially the last mentioned prophet, by directing the attention of his calumniators to the very explicit language in which his call is recorded in the first chapter of his prophecy. ‘Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet to the nations. See, I have set thee this day over the nations and over the kingdoms to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.’ No man’s call to the sacred office, as you may perceive, my brethren, was ever more explicit than that of this good man, and yet no man’s labours were ever more unsuccessful: he literally laboured in vain and spent his strength for nought and in vain. Let no Millenarian, therefore, with these facts before him, say of any Missionary, because his ministry is not followed by the conversion of the heathen, that he is not sent of God. The charge is unjust, and the experience of these two prophets may at all times be successfully opposed to it. Labour is ours, success is God’s; it is *His* prerogative to command the blessing, even life for evermore; but for this *we* are not responsible. If we are diligent in our work, and faithful to the souls amongst whom we labour, we may, however unsuccessful, still say with the aforementioned servant of God, when placed in similar circumstances, ‘Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.’”

· He adds too, of the Evangelists of the New Testament—

“It is not to be supposed that each of the apostles met with the same success as Paul; perhaps some of them met with scarcely any compared with his: even our Lord himself, though he spake as never man spake, witnessed but few conversions as the result of his superabundant labours. Several individuals who laboured in *this* country with little or no success, have, on retiring to other fields, been abundantly honoured of God; and from this I think it may fairly be inferred, that the want of success in India is not to be attributed to the instruments, but to the peculiar sterility of the soil which they are endeavouring to cultivate. What a multitude of ministers are preaching the Gospel in England from Sabbath to Sabbath, amidst a comparatively small population, with all the advantages of home, language, and climate in their favour, and yet how limited are the results arising from this vast amount of labour! If India be compared with England, as to its redundant population on the one hand, and its paucity of labourers on the other; and if all other circumstances be taken into consideration, the result, I am persuaded, will not be so much in favour of the former as is generally imagined.”

In illustration of his other position, Mr. M. proceeds—

“I call your attention, my beloved brethren,

“To the principles of separation and division, with which the Millenarian theory is interwoven, and to the manner in which its advocates are endeavouring to propagate these principles.

“The reasons which they commonly assign for not attending public worship are, the corrupt and divided state of the church, and, as they are pleased to call it, the semi-kind of gospel which is usually delivered from the pulpit. But is it possible that they can think themselves justified in staying from the sanctuary of God on such grounds as these? Surely no Millenarian, however defective his Christian charity may be, will venture to say, that the Christian Church and its ministers in the present day, are *as corrupt* as the Jewish Church and its teachers were, in the days of our Lord? Then pride, hypocrisy, and wickedness, on the part of both the priests and the people, generally prevailed; the religious services of the former, their prayers, and other devotional exercises, were but a mask for their hypocrisy, a class of means which they employed to enable them the better to make merchandise of the souls of men. I assume it, therefore, as a fact, that no Millenarian will avow, that the Church of Christ is degraded and debased to such an extent as this; and if our brethren cannot assert this, nay, if they cannot even show that the Christian Church is *worse* now than the Jewish Church was in the days of our Lord, then the reasons which they assign for absenting themselves from its services, will not bear them out, and they cannot on this ground, justify themselves in pursuing such a line of conduct. It is said of our Lord, that he hath ‘left us an example, that we should follow his steps;’ and of course, it is our duty to follow him in this respect as well as in every other; and what is the example, we ask, which he has given us? Corrupt as the Jewish Church was, did he not *always* attend both the synagogue and temple services? and in addition to his own example, did he not also expressly enjoin his disciples to pay due respect to these services—‘the scribes and pharisees sit in Moses’ seat; all therefore, whatsoever they bid you observe, that observe, but do not ye after their works.’”

“Another class of Millenarians absent themselves from the sanctuary on *other* grounds. It is their opinion that Christians ought only to assemble amongst themselves, for the purposes of mutual edification, and that ministers are neither required nor intended to preach the gospel to *them*. The ministry, they inform us, is only for the heathen and for unconverted

persons, and not for believers. It is strange, that a body of men with the New Testament in their hands, and professing to take it as their guide, should advocate such sentiments as these. Paul expressly speaks 1 Cor. ix. 14, of a class of men ordained by the Lord to preach the gospel. He also tells the Hebrew church to 'remember them that had the rule over them, and who spoke unto them the word of God;' evidently referring to certain persons who laboured amongst *them* as *their* ministers—to a class of men who were appointed to watch over *them* and *their* interests, and whose ministry had a special reference to *them*, and not to the *heathen*. Titus, we are also told, was sent 'to ordain elders in every city;' that is, in every city, wherever there were a sufficient number of believers to form a Christian church; there to appoint over them a minister to maintain Christian discipline and to preach to them the word of life. When Paul came to Miletus, he sent to Ephesus desiring to see the elders, or in other words, the Ministers of that church, and he affectionately addresses them on the subject of their ministry, and their duty to '*the flock* over which the Holy Ghost had made them overseers.' In Acts xiv. 23, the Apostles are said to have ordained elders 'in every Church;' which must refer to stated resident pastors of those churches."

"Division appears to be an avowed part of their system. They openly state that it is the duty of all who expect the coming of the Lord to separate themselves, not only from the ungodly, but also from the religious world, or in other words from all classes of Christians who do not agree with them in their peculiar views respecting the Saviour's second advent! It ill becomes *them*, therefore, to calumniate the church on account of the want of union amongst its members, so long as they, instead of pursuing healing measures, are straining every effort to extend the differences which already exist, and are also very far from being agreed amongst themselves on some of the chief points of their own favourite theory. Influenced by these unhappy views, they frequently absent themselves from the sanctuary of God, although they acknowledge the authority of the passage which says, 'Forsake not the assembling of yourselves together as the manner of some is.'"

"We seriously recommend these good men to reconsider their views on this point, to lay aside their prejudices, and to cultivate a better state of feeling towards their Christian brethren. If they expect to find perfection on earth, they will surely be disappointed; so long as we are in this world, there will always be something to show us how necessary it is that we should learn to 'bear, forbear, and forgive.' The censorious spirit which they display, and the dividing policy on which they act, assuredly will not bear the test of God's holy word. They have not, it is to be hoped, overlooked the passage in which it is written, 'If any man have not the *Spirit* of Christ, he is none of his:' and if they look into their own hearts, we think they will find that instead of such a spirit as this, they display in too many instances, a spirit quite the antipodes of it. The manner in which they stand aloof from their Christian brethren, and advocate the principles of separation, is not good. We beg them to bear in mind, that there were such persons as themselves in the Church, in the days of the Apostle Paul: men who refused to attend the ordinances of the Christian sanctuary, and who were carried about with 'divers and strange doctrines.' They were not, however, the objects of the Apostle's commendation, but of his censure; and he desires the Hebrew Christians 'to mark them, and avoid' imitating their spirit and example; and we affectionately intreat our Millenarian brethren to bear this exhortation in mind; it would assuredly be well for them to do so, as it would, we think, tend materially to promote both their happiness and their usefulness.

By attending to this admonition, they may, perhaps, through the divine blessing, resting upon the word preached, become less confident of the scriptural character of their own peculiar sentiments, and divesting their minds of those unhappy prejudices by which they are now shackled, learn to walk towards their Christian brethren even 'as He walked, who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God*.'"

On the 3rd head we give the following extract.

"Millenarians in general seem to be particularly hostile to the cause of Christian Missions, chiefly, as they tell us, on account of the spirit and manner in which they are conducted. It seems to be the opinion of some of them that Christians ought neither to contribute of their substance to the cause, nor to labour personally in it, because the Lord is at hand; and it is useless, they tell us to sow the seed, when the harvest is just about to be gathered in*; others say, that no fruit appears as the result of Missionary labour, because the means employed are all of an un sanctified nature, and therefore it is not right to support them†; by some we are told, that no suitable agents are at present to be found, and for these we must wait before we put our hand to the work; it is in vain to run before we are sent!

"Some of our Christian brethren who have embraced these sentiments, advocate Missions to the heathen on a limited scale. They suggest the idea of occupying a field of labour for a given period, say five years, and if at the expiration of this period it does not bring forth the desired fruit, it is their opinion that it ought then to be abandoned, because it may, they imagine, be fairly concluded that God has no mercy in reserve for a people who can so long reject the rich offers of his grace. If this principle, however, had universally been acted upon in the past efforts of the missionary body, how many fields of promise, which are now opening upon us, and from which much fruit has already been gathered in, would have been abandoned years ago to all the misery and wretchedness of perpetual

* "I was once requested by the parents of a young man in England, who held these sentiments, to speak with him on the subject. I did so, but he was alike deaf to reason and argument. He opened the Bible and began to read from Matt. xxiii. 29. 'Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,' &c. When he arrived at the 33rd verse, he read it with peculiar emphasis and almost foaming with rage, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' He then closed the Bible and said, 'there, Sir, here is your character described and your doom foretold, and the character and doom of all your party likewise!'"

† "A gentleman, holding Millenarian sentiments, who was once warmly attached to the Church Missionary Society, was lately reminded by a friend in Calcutta, of the extensive labours of that Society; and he was asked if he would, with his present views, consider himself as acting improperly, were he to contribute to its funds; to which he replied, 'I should consider myself as acting very improperly indeed, and I would rather take my money, and throw it into the river, than contribute to any such institutions; the means they employ for the spread of the gospel, are all "unsanctified means," and no blessing can be expected to result from them.' Some years ago this gentleman accompanied the Rev. H. Townley and myself, on a preaching excursion amongst the villages in the vicinity of Chinsurah, and he then appeared extremely delighted in witnessing the manner in which the heathen listened to the gospel; the revolution which has since taken place in his sentiments, is not to be admired but deplored. He now extremely regrets that Missionaries, at least such as are now sent out, should visit India, as 'they are not the men!'"

idolatry! In how many instances did our beloved Moravian brethren labour much beyond this period, without witnessing a single convert! but in most cases they still persevered, and in the end the God of Missions crowned their faithful labours with a rich reward."

As a corrective to a common delusion we give the following sensible observation.

"It is to be feared, that some good people are occasionally 'shaken in mind' on the Millenarian question, by what appears to them the devoted piety of its advocates. They think that the people, 'whose lives are mostly so much in the right,' must also be right in their views of divine truth. I admit, that there is, in some Millenarians, much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think, it may, in many instances, be doubted whether their *lives* are 'so much in the right.' I have already shown that their *spirit* is decidedly wrong; that it is bitter, hostile, and uncharitable; and as far as their conduct is concerned, I cannot see that they 'in any sense live to the glory of God.' Neither do they seek, as they ought, the welfare of their fellow-creatures. How then can 'their lives be in the right?' Christians, it is said, are 'created anew in Christ Jesus unto good works, that they should *WALK* in them;' by which I understand, that they ought to be active as well as holy, laborious as well as devotional; but where is the activity of Millenarians? *do they walk* in the practice of such works as those of which the apostle speaks? and do they act with persevering diligence upon the principle laid down in the admonition of our Lord, 'herein is my Father glorified that ye bring forth much fruit?' It appears to me, that instead of bringing forth much fruit they bring forth *no fruit at all*, and that the barren fig tree is in many instances their proper emblem. Their spirit, the line of argument by which they defend some of their views, and the absence of effort for the salvation of others, is *precisely* similar to what I have witnessed in Antinomians. Their goodness, so far as it goes, is entirely of a negative character; the alpha and omega of it, is to sit still and wait for the coming of the Lord. I would seriously counsel them to examine their own hearts, lest they incur the guilt of the '*unprofitable servant*,' of whom it is said, that 'he shall have his portion with the unbeliever in outer darkness.'"

On the subject of miraculous powers, Mr. M. observes:

1st. "In Mark xvi. 17, 18, we find our Lord thus addressing his disciples on the eve of his ascension—'These signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.' Our Millenarian brethren frequently direct our attention to this passage, and ask, 'Are not miraculous powers and the continuance of those powers here promised by our Lord in the most explicit terms?' That such powers *are* here promised, we freely admit; but the period of their duration is another question. It is our opinion, that the promise was intended to apply only to the persons of that age; if the Millenarians deny this, and assert that it was intended to apply to all ages, and that the power has only been withdrawn on account of the sin of the Church, we then beg them to bear in mind, that if such *be* its meaning, it militates quite as much against *them*, as it does against *us*. If they look at the passage carefully, they will find that the promise of miraculous powers is not restricted to Missionaries and Ministers, it embraces *believers* universally. 'These signs shall follow *them that believe*;' and if believers, in all ages

of the Church are intended, the passage is then quite as much opposed to their *Christian* character, as it is to our *Ministerial* character.—If their interpretation of it be correct, and these miraculous powers were not intended to be limited to any specific period, it then follows, that they, notwithstanding the high opinion which they entertain of themselves, are all unbelievers: no real Christians, according to their principle, are to be found even amongst their *own* party, (to say nothing of others) for where are the signs? who amongst *them* can take up serpents? can drink any deadly thing without being hurt? can cast out devils? or lay hands on the sick, and cause them to recover? And if we go further and follow this inference to its legitimate extent, we must then conclude that real Christianity is now extinct, and that a true believer is not in the present day to be found in any of the four quarters of the globe, because these signs have all disappeared. In no country of the world, and in no section of the Church, are they now to be found. What our Millenarian brethren will say to this conclusion, I am at loss to conceive. I can hardly believe that they are prepared to go so far as this, because by so doing they will condemn themselves. The inference, however, is quite natural, I have not pushed it to any undue extreme, and I do not see how they can escape from it according to their own mode of reasoning on the passage.

“2nd. The history of the Church in ages subsequent to the apostles, furnishes sufficient evidence that Christianity *may* be propagated without the aid of miracles. In all those countries where it now flourishes in its greatest purity, its splendid victories over ignorance and idolatry were achieved by the simple preaching of Christ crucified, and by the same means it has been perpetuated, and maintains its influence to the present time. In no country in the world, perhaps, does Christianity flourish more than it does in America; and yet by what miraculous powers has its authority been attested in that land of the pilgrim Fathers? by none whatever. The age of miracles had long passed away, before this land, in which so many Christian Churches now flourish, was discovered. Again, we may ask, did no real conversions to God take place under the ministry of Wesley, Whitfield, or Rowland Hill? Yes, blessed be God, thousands were brought to repentance through the labours of these self-denying men, and yet they wrought no miracles; the gospel, in its simple purity, was in their hands ‘the power of God unto salvation’ to the multitudes who heard and believed it. I may ask again, what idea do the Millenarians entertain of their *own* Christian character? Do they look upon *themselves* as converted persons? Men, on whose hearts a divine change has been wrought? If so, it is only fair to inquire, by what means this change was effected? Were any miracles wrought to accomplish it? If they reply, ‘none at all, it was accomplished by a simple exhibition of the word of truth:’ we then ask, are the hearts of other men naturally more obdurate and depraved than theirs, that they imagine an order of means to be necessary for the conversion of others, beyond what was required in their own case?”

“The idea that a higher order of means is requisite to convert their fellow-sinners, than was required to produce the same change in them, can only be founded upon the supposition that they are by nature less depraved than others, and not labouring under the moral maladies of our fallen nature to such an extent as is common with the rest of mankind.”

A very apropos illustration of the inefficacy of miracles to convert or even to convince, and of the easy mode in which they might be evaded by an unawakened conscience and a depraved heart, is given in the following.

“Millenarians in general attach too much importance to miracles as a means of propagating the gospel, an importance which the New Testament writers do not attach to them. Suppose the Missionaries labouring in ‘the kingdom and patience of Jesus Christ’ in India, had the power of working miracles, what, may we reasonably suppose would be their effect upon the people? Their astonishment might be excited, but I much doubt whether they would believe*. They might, so far as the judgment goes, be convinced; but conversion is the work of the Spirit of God on the heart: and to effect this, the Spirit’s *renewing*, and not his *miraculous*, agency must be sought. Our friends, we think, do not sufficiently mark the distinction which exists between *conviction* and *conversion*; at least they frequently appear to us, when speaking on these subjects to *confound* the two, and this, we apprehend, is one chief cause of their erroneous impressions; the *former* we acknowledge might be produced by the aid of miracles, but an influence totally distinct and independant of all miraculous powers would still be required to accomplish the *latter*.”

“The crowning miracle of our Lord, the resurrection of Lazarus from the dead, only increased the ire of the people, and caused them to take counsel against him to put him to death!”

Lastly, Mr. M. shows that,

“3rd. Miraculous powers appear to have been given for the special purpose of attesting the divine commission of the apostles. I have before

* “The following conversation once took place between a Missionary in India, and his Pundit, on the subject of miracles:—

Missionary.—If I wrought a miracle for the express purpose of convincing you that the gospel message which I bear, is from God, and if you saw the miracle with your own eyes, would you then believe?

Pundit.—I cannot tell, it depends very much upon what you call a miracle; what you call a miracle, I might not.

Missionary.—Well, suppose a person had been labouring for many years under some dreadful bodily malady, and I by a single word restored him to perfect health, would you call that a miracle?

Pundit.—Not exactly so; you might have given him medicine beforehand, and it might have taken effect *just at the moment* you spoke; I should hardly be inclined to call that a miracle.

Missionary.—Well, suppose you saw a dreadful tempest, all the elements in a state of the most alarming commotion; and I hushed all to silence, and produced a perfect calm by a word, what then? you would surely call this a miracle?

Pundit.—No, I do not know that I should; *it might so happen* that the storm ceased of its own accord, just at the moment you spoke, and it would have stopped just in the same way if you had not spoken; this would not carry conviction to my mind.

Missionary.—But suppose you saw me walk three or four times across this river, (the Ganges, on the bank of which they were conversing,) what would you then say? you would surely call that a miracle?

Pundit.—I scarcely think I should, you English are so clever; there is no saying what you cannot do.

Missionary.—Well, suppose I raised a dead man to life, a man who had been four days in his grave.

Pundit.—Oh! you could not do *that*.

Missionary.—That is not the question; what I *could*, or could *not* do, is not the point. I am only supposing the matter. You admit, I perceive, that this would be a miracle. Well then, suppose I wrought such a miracle as this; suppose it was wrought in your presence, and wrought for the express purpose of convincing you that the gospel is a revelation from God, *would you then believe?*

Pundit.—I do not know that I should; I should take time to consider about it.”

stated that, with the exception of what took place on the day of Pentecost, and on the conversion of Cornelius, no person could or did possess these powers without the laying on of the apostles' hands. They were in no instances the common property of the Church. This was the usual mode of their communication, and such persons as had not enjoyed this privilege were destitute of them."

"It is *their* opinion that miracles were continued in the Church to a much later period; but there is no evidence of this beyond the testimony of a few of the ancient fathers; and they were in general so strongly imbued with superstitious feeling, that their testimony ought to be received with considerable caution. Dr. Jortin, who examined very minutely into this subject, says, 'I would not engage for the truth of any miracle after the year 107; and I think that the majority of such as are said to have been performed after the year 70 are doubtful.'"

To meet the question with which we are assailed in reply to the preceding reasoning, Mr. M. observes:

"Should it be asked, 'How is it, if the present evidence of its divine authority be sufficient, that the people do not receive it?' It is, we reply, because they will not take the trouble to examine the record, and the evidences of its authenticity; could we but once persuade them to do this with seriousness, and in the spirit of prayer, we are fully convinced that we should soon see them brought in the spirit of penitence and faith to the foot of the cross."

"They therefore remain listless, apathetic, and indifferent to the claims of the gospel. 'Their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and be converted and healed;' and if miracles were wrought amongst them, however splendid those miracles might be, yet if *they* were treated with the same indifferences; if idolaters were still determined to close both their eyes and their ears, and neither to see with the one, nor to hear with the other, no effect could be expected to result from them. We beg to tell our Millenarian brethren, that it is not *additional evidence* that is required, but *attention* to that evidence which already exists, and which lies open to their view; miracles would require attention also; it would be necessary that the heathen should consider and reflect upon *them*; and let them only give the same degree of attention to the evidence which is now before them which miracles would require, and the speedy and universal triumph of the gospel, may, under God's blessing, rationally be expected: but if, on the other hand, miracles were daily wrought amongst them, yet if those miracles were treated with the same apathy and indifference with which the existing evidence is treated, they would prove equally powerless as a means of conversion, and the people would remain, through all succeeding ages, as hostile to the gospel and as much in love with their idols, as they are at present. Our Lord himself has borne ample testimony to the fact, that the volume of inspiration is 'its own witness.' He has taught us to believe that the evidence derived from its internal purity is sufficient; and he has, in language equally explicit, avowed the *insufficiency of all other*, wherever the evidence derived from *this* source is rejected. 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'"

Of the "Corinthian Church," Mr. Mundy remarks—

"This Church seems to have been inferior to all the other Churches of the New Testament in the real piety of its members, and to have tolerated

sin and disorderly conduct, to an extent which no other Church did. It was behind every other Church in the graces of the Christian character, and yet far superior to them all in the abundance of its miraculous powers. What our Millenarian brethren will say to this, we do not know; but in our judgment it tends to shew that these powers are by no means so valuable and important, as they seem generally to imagine."

To obviate an equally ungenerous and unfounded retort, it is observed—

"In bringing these discourses to a conclusion, I would request our friends not to calumniate us, as they are in the habit of doing, by asserting that we either depise or treat with indifference the agency of the Holy Spirit. It is an unjust and a false accusation; we should not thus slight the miraculous agency of the Spirit, if we thought we had any warrant to expect it; neither do we so slight it now; although we have no idea that such an agency will be afforded, because the word of God, we conceive, gives us no authority to entertain such an expectation. We do, however, expect the illuminating, sanctifying, and soul-quickening influences of this divine agent; these we are warranted to expect, and if we know our own hearts, there is nothing on earth we so much desire as the speedy, universal, and full communication of these influences. Without the agency of the Spirit we are convinced that no sinner will ever be converted to God; and day by day our prayer ascends to the footstool of mercy, that this boon may no longer be withheld: under these circumstances, how can we be indifferent to a blessing of such unspeakable importance?"

It is not a little singular, as observed in a note in page 97—

"That the Papists use precisely the same argument as the Millenarians on the subject of miracles. We have a Jesuit Priest at Chinsurah who harangues the soldiers twice a week, and whose chief aim seems to be, to fire their spirits, sour their tempers, and fill their heads with all sorts of legendary nonsense. This man, when declaiming the other evening (as he frequently does) against EVERY SECTION of the Protestant Church, asked, 'by what authority are their Ministers sustained? who sent them forth? they have no power, they cannot work miracles, and therefore they are not sent of God.' I wish some of Christ's Ministers in Calcutta would take up this subject; these wily Jesuits are very busy sapping and mining. We have held our peace long enough; and it is, I think, now high time that some one came forward to oppose them."

From the whole, Mr. M. gathers that,

"1. The doctrine of Millenarians has no direct scripture authority to support it, and therefore the truth of their theory may reasonably be suspected."

"2. The truth of Millenarianism may reasonably be suspected from the inability of its advocates to defend their theory by any rational argument."

An anecdote in point occurs under this division.

"I have already stated, that they can produce no direct scripture authority to support their position; and I think every inquirer who looks with candour into the subject, will find that they are as much at a loss for rational argument, as they are for scripture proof; but they have another means of defending their position, when argument fails; they then generally resort to evasion, and meet their opponents, as I have before stated, by crying 'human, human,' 'how sad and dark!' I recollect a bigotted Roman Catholic Lady, in England, who would zealously defend the tenets of her

Church against all who opposed them; but when she was foiled in argument, which was frequently the case, she then exclaimed, 'Now I am silent, I can answer you no longer, the devil is now speaking in you; we know assuredly that we have truth on our side, but by his assistance you are now able to make the worse appear the better cause!' And the conduct of some of our Millenarian friends, in their efforts to defend their own favourite theory, is pretty much of the same order; instead of meeting argument by argument, and scripture with scripture, they summarily put us down by saying, 'It is all human reasoning, and carries no weight with it!' What is this, however, but indirectly asserting their own infallibility, setting up themselves as judges, and making their own pre-conceived opinions the standard of truth?"

It is a remarkable and appalling feature in the Millenarian schism, that in the eagerness to support the carnal notions of the personal reign, miracles, &c. the essential and holy truths of the blessed gospel are spoken of not only lightly and unguardedly, but profanely and shockingly, to every reverent and pious mind. Thus,

"We are moreover told by them to take care of resting in such doctrines as the 'atonement,' 'the corruption of human nature,' 'necessity of faith,' 'influence of the Spirit,' &c. lest they should become death to us! Such doctrines, it is said, make us Proud, Worldly, Selfish, Slothful, Pharisaical; they may raise us from our beastly nature, and humanise us a little, but this is all they can do, &c. The meaning of all this is, that there can be no real Christianity apart from Millenarianism. It is truly distressing to see these people, too, ridicule the idea of a man seeking his 'own particular salvation;' at this rate of going on, we think they bid fair to do very serious injury to the cause of Christ in the world. See a tract called 'Enoch's Prophecy,' page 17."

Some good remarks occur on the utility of prophecy.

"It is scarcely necessary to observe, that the utility of prophecy does not consist in communicating to men the knowledge of events antecedent to their occurrence, as Millenarians seem generally to imagine. Its chief design is to confirm our faith in the wisdom, power and omnipresence of God when (after) the events thus announced have taken place. 'I have told you before it come to pass (remarks our divine Lord to his disciples) that *when it is come to pass ye may believe.*'"

The inconsistency of one of their peculiar dogmas with their own practice is thus remarked upon.

"Actuated by this spirit, Millenarians not unfrequently advise their friends to burn all their books except the bible; they hold it improper and unnecessary to read commentaries, and books of human composition."

"Our friends however act very inconsistently on this point, because they publish and circulate tracts, advocating their own views; they are now industriously circulating the *Morning Watch*, which they have lately received from England, and are talking of having it reprinted in Calcutta; and who does not know that several books were written and sent forth to enlighten the world by the late apostle of these strange theories in London?"

Among Mr. M.'s practical advice to his congregation, we quote from pages 47 and 48—

"1. Let me intreat you, my Christian brethren, to be upon your guard against the plausibility by which the Millenarian theories are supported."

“The reasoning of Millenarians appears in many instances to be very specious, and persons who have not thoroughly investigated the subject, are in some danger of being beguiled by it. They generally plead that the Bible is their only guide, and assert that all their sentiments are supported by its authority. But is this true? I apprehend not. If I enter into an argument with a Christian brother of this creed, he will generally reason with me as long as he is able; but when he can no longer keep his ground, or defend his position, he then not unfrequently exclaims, ‘human, human,’ it is all human reasoning, and thus he puts an end to further enquiry.” Now

“Why may not I put him down in the same unceremonious way, and also cry ‘human, human?’ but there is neither sense nor reason in this. I assert that I draw all my arguments from the Bible, and he does the same; who is to judge between us? The Millenarian dwells much upon the letter of Scripture, but he overlooks the sense, connection and application; and thus he frequently succeeds in giving his opinions the semblance and the air of truth. But the mere letter of Scripture, let it be remembered, may be abused to the worst of purposes; even Satan himself, when he assaulted our Lord, clothed his temptation in a Scripture garb—‘If thou be the Son of God, cast thyself down, for it is written he shall give his angels charge concerning thee, and in their hands they shall bear thee up lest thou dash thy foot against a stone.’ The apostle likewise assures us that one of the most insidious ways by which he endeavours to propagate error, is to come ‘clothed as an angel of light;’ and error is never so pernicious and likely to do so much injury as when it comes garbed in Scripture language; I of course mean Scripture wrested from its connection, mistaken and misapplied; because Scripture, when taken in its true application and connection, can never support or countenance error. But it is possible for men thus to wrest it, and to wrest it, an inspired apostle assures us, to ‘their own destruction;’ not that I wish to convey the idea that our friends whose sentiments have called forth these observations, are doing this; far from it, but mistaking its sense and import, they so apply it, as ‘to deceive and beguile unstable souls.’

“We frequently see in Millenarian tracts ten, twenty, or more (unconnected) passages of Scripture strung together, and some persons, whose penetration is not very deep are beguiled thereby, and think that their sentiments must be correct, as so much of the word of God can be brought forward to support them. Whereas this is one of the most *artful* and *specious* ways imaginable of propagating error and perverting the oracles of revealed truth. The proper way to read the Scripture is to take a whole book, paragraph, or chapter in connection; but to take two verses from one part, three from another, and four from a third part, and string all these together and detach them from their connection, as Millenarians do, entirely annihilates the true sense of Scripture. The honest inquirer after truth ought to beware, therefore, of their procedure in this respect, lest he should be led away by the letter of truth thus perverted and applied to subjects with which it has no connection.”

“2. Endeavour to neutralize by your holy walk, and heavenly spirit the arguments of Millenarians, that *their* sentiments must be more Scriptural than *yours*, because they tend to produce a higher degree of holiness and devotedness to God.”

“3. Let your prayers continually ascend to the God of all grace on behalf of our brethren, that the Holy Spirit may speedily be given unto them, to correct their judgment, and give them a better understanding of the scriptures.”

“4. Let us not, my brethren, be induced by any discouragements

which Millenarians may throw in our way, to relax in our efforts for the salvation of the heathen."

"5. Let your anxiety for the welfare of others, be accompanied by unceasing efforts to attain to higher degrees of holiness yourselves."

"If you wish, my brethren, to do good to your fellow-men, then constantly labour, and frequently pray, for greater conformity to the image of Christ. The moral power of a truly devoted Christian is invincible; he carries about with him an influence which the world may dislike, but cannot possibly resist."

In conclusion: we have extracted largely from this work because the subject is in the highest degree interesting and important, not only in relation to the temper and spirit of private christians, but in its aspect on the extension of our divine faith. We think Mr. Mundy deserves the thanks of christians generally for his contribution to the common cause. We are sure that his motives were the purest and the best, and we pray that the divine blessing may largely accompany this and every effort to "contend earnestly" and promptly "for the faith once committed to the saints."

Many of our readers, it is probable, may not have met with the works of James Douglas, a living writer of great merit, and, what is not of every day occurrence, an actual *thinker* as well as an author. In his "Errors regarding Religion" are some luminous observations on the subject of Irvingite Millenarianism, to which we cannot forbear giving circulation on the present occasion. As a layman he will obtain a more willing hearing from many who are strongly ready to suspect a *clergyman*, in his opposition even to the most unscriptural and mischievous innovations, of exercising rather a professional zeal than a sincere love for the truth as the universal church has ever received it. We present such persons with the following quotations.

"A state of the world, and of the minds of men, which supposes a new influence, changing and renovating all things, requires strong evidence before it can be believed. And this evidence we have in every part of the Bible; for wherever we open it, we find promises of a glory and blessedness upon earth, which are still future. Indeed, all the promises of Scripture have respect to this state of Millennial felicity; for, though they have had their partial accomplishments, they wait for their complete fulfilment till the time that the Messiah's empire be established, and the stone cut-out without hands become a great mountain, and fill the whole earth. Then the sceptre of Christ's universal kingdom shall be a sceptre of righteousness, and the words shall be fully accomplished, that are spoken of Him as the Messiah in the forty-fifth Psalm—'Thy throne, O God; is for ever and ever.' Then God shall have 'taken away all his wrath, and turned himself from the fierceness of his anger.' Then 'shall all nations whom he has made come and worship before him, and shall glorify his name.' 'Truth shall spring out of the earth, and righteousness shall look down from heaven.' Then shall 'the Spirit be poured out upon all flesh, and all shall know the Lord, from the least of them unto the greatest of them.' It is impossible for us to expect too highly concerning the Millennium.

We may see promises scattered throughout the sacred volume concerning it, in endless profusion, and conceived in the most emphatic language. Glorious things are, indeed, spoken of the latter days, and of the happiness that is awaiting the generations to come; and of the ages of knowledge, stability, and peace, that are to follow each other in long succession. 'Then the gates of the church shall be open continually; they shall not be shut day nor night, that men may bring unto it the forces of the Gentiles, and that their kings may be brought.' Then it shall be said unto Zion, 'the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. And thy people also shall be all righteous; they shall inherit the land for ever: the branch of my planting, the work of my hands, that I may be glorified.'

"Unscriptural views of Christ's kingdom are very natural to the mind of man, and have, therefore, in all ages, been very common. The empire of the Saviour is an anomaly in the world; it is supported 'not by might or power, but by the divine Spirit.' It is not even evident to the senses of the natural man; it must be 'spiritually discerned.' 'Except a man be born again, he cannot even see the kingdom of God.' The Jews had no other conception of the Messiah's kingdom than that of his reigning in great power and majesty visibly upon earth. The apostles were of the same mind before the Spirit was poured out upon them, and looked for the visible reign of the Saviour, residing and ruling upon the earth, and expected that they themselves should be exalted with him here below, and that the saints should enjoy pre-eminence, and exercise lordship over the nations. Many were the intimations they received that Christ's kingdom was *not* of this world. They understood them not till they were taught from above.

"The same earthliness of mind revived the same doctrines amongst the Millenarians, who dreamt of an earthly paradise during a thousand years, in which their reanimated bodies should enjoy, in innocence, all earthly satisfactions and delights, instead of the glories of heaven. But while these were dreaming of an empire still future, the papists seized on the present enjoyment of it, and reigned as kings and priests over the earth, not with the Saviour, but in direct opposition to his saints and his cause. Since the Reformation, the notion of the saints smiting the ungodly, and taking possession of the earth, has always had its advocates from the Anabaptists downwards; and, above all, in times of civil changes, as when Venner, with his small but determined band, proclaimed the fifth monarchy, filled the whole of London with alarm, and fought with a courage which has never been surpassed, and scarcely ever equalled except by some fanatic warriors among the early moslems.

"But our Saviour's kingdom is to be established by no other sword but the sword of the Spirit. It comes *not* with outward 'observation,' but with inward power. Christ's sceptre is a sceptre of righteousness, of truth, and persuasion; not a rod of force and coercion, except towards his enemies. His enemies must, indeed, perish; but they shall perish like the hosts of Midian, by each other's hands. As the time draws near when our Saviour is coming to destroy Babylon, we are forewarned that many will cry, Lo here, and lo there, expecting a bodily appearance and a local display of power. We know how the prediction of the coming of the Saviour to judge Jerusalem was accomplished; and therefore we know in what his coming will consist to judge Babylon. The same imagery is employed in describing both, and both will have a similar fulfilment.

"Many are the wild and incoherent dreams respecting events still future. This is to be attributed in part to the long and culpable neglect of the

prophetic writings. The blind, when their eyes are first opened, 'see men as it were trees walking.' This is partly owing to their betaking themselves to the Scriptures in the same spirit in which men had recourse of old to the sooth-sayers and astrologers, not to learn what the will of God is with respect to themselves, but to indulge a vain and irreligious curiosity concerning things to come.

"The personal reign of Christ upon earth rests upon no evidence. The mistake consists in understanding many portions literally, of a work that must be universally allowed to be figurative; and much more might have been said for the *personal* appearance of Christ at the destruction of Jerusalem, than at the destruction of Babylon. There are fewer texts in favour of the latter, than of the former; and the example of the former, proves that we are to understand these texts figuratively and typically of the great advent of our Saviour, when, having completed his work of mediation and intercession in the presence of the Father, and filled up the number of the elect, He shall come to pass sentence on the angels who kept not their first estate, and upon men who obeyed not the gospel.

"But the dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. 'The kingdom of Christ is *within* us,' not *without* us, and it is within us that He reigns, visible to the eye of faith, and not of sense. He begins to reign within us when we submit to Him, and He reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine Spirit. But the divine Spirit is given so abundantly, *because* Christ is 'exalted at the right hand of God to give gifts to men,' and, above all, the gift of his Spirit purchased by his blood. The right hand of God is, therefore, the place where the Saviour remains during the Millennium, 'pouring out his Spirit upon all flesh,' and realizing to the utmost the predictions of the latter days. The right hand of God is the place from which Christ, as the prophet and teacher of his people, sends forth his Spirit to teach them, and to make his word effectual to their souls. At the right hand of God, Christ, as priest in the heavenly temple, presents 'for ever' his sacrifice, and 'for ever' intercedes for his people. At the right hand of God, Christ sits as a king, not of this earth alone, but of all worlds, and from the seat of universal sovereignty over the creation, administers and orders the affairs of the infinite inheritance he has obtained. Therefore 'he *must* sit at the right hand of God till his enemies are made his footstool.' Now, 'the last enemy that is to be subdued is death,' and death shall be swallowed up in victory only then, when, at the appearing of Christ to judge the world, both it, and Hades 'shall be cast into the lake of fire.'

'One great origin of heresies is the pretension to novelty. Now, it is impossible that there can be any thing new in the *essentials* of religion. Whosoever is saved, is saved by believing the same fundamental truths, from the days of the apostles to the end of the world. The only place where novelty can be admitted is in the illustration or application of these truths, for as these truths are facts relating to the divine government, they are as boundless and endless in their influence as space and eternity; they are possessed of infinite variety, and allow of endless discovery.

'Since the truths by which each believer is saved are for ever the same, this identity of religious views dissuades us from cherishing any peculiar notions of our own, and urges us to maintain the same leading doctrines, and to 'hold fast the form of sound words' which are common to all good

men, whether alive or dead, whether intimately connected with us, or removed far from us in all other views and sentiments, except those which relate to eternal life.

“ Our belief is, indeed, not to *rest* upon the opinions of fallible men, but upon the sure word of God. Yet, in casting off human authority, a great and absurd mistake is too frequently made. An independent seeker after truth judges rightly that all men are fallible. Unfortunately, without perceiving it, he makes an exception in favour of himself! He thinks *his* opinions must be right, because he took them wholly from the Bible; and because he despises all human authority, he forgets that there is the same cause for *his* seeing the truths of the Bible through a discoloured medium, as for other men; his understanding is naturally as dark, and his heart as corrupt, as that of the divines and commentators whose interpretation he rejects. One great use of consulting commentators is this, that all minds are liable to error, but not equally to the same errors. Thus, the ray of truth is refracted as it enters through the dusky medium of the mind of man; but different minds having different refractive powers, we can so adjust them as to countervail the defects of *our own* peculiar vision, and behold correctly the distant objects which Revelation discovers, and form a correct outline of the remote, though rapidly approaching, realities of eternity.

But to unite with all good men, we must join with them in heart as well as understanding; and for this we need the Spirit of life and love to be poured out abundantly upon us. None are so richly furnished with Christian gifts and graces as to be able to stand alone, and unconnected with others, without much loss both to their usefulness and to their advancement in the spiritual life. The Holy Spirit does not merely impart his gifts to the children of men, he divides them ‘severally to whom he will;’ and it is only by the *united* exercise of these *divided* gifts that all the mighty advantages to be derived from them can be reaped. It is a harvest which must be collected for the public benefit, before it can be individually appropriated. Without the teaching of the Spirit, not only will Christian gifts languish, because cultivated in the case of each individual only by himself and for himself, but the clearest understanding, even when put in possession of the truth will retain but a cold and moonlight view of it. Distinct it may be in its dark outlines, but not represented in all its diversity and life, unless the divine Teacher, who first discovered it to the mind, keep up its fading impression on the soul, by continually renewing it; and brooding over the ruins of our nature, as over the chaos of a former world, bring back all into order, and separate the light of truth from that darkness, which, in the mind of man, is so continually mingling with it.

Of the above, the *first* extract exhibits the orthodox, sober, and scriptural view of the Millennium, to which the faith of the church is earnestly and humbly, but confidently, looking forward. The subsequent extracts will serve, we trust, powerfully to enforce the remarks of Mr. Mundy, which we humbly believe to exhibit the mind of the Spirit of God as conveyed in the word of his inspiration, interpreted with understanding and corroborated by the history of the church from the beginning. May the Lord the Spirit diffuse his holy light more and more widely, “that his way may be known upon earth, his saving health among all nations!”

CINSURENSIN.

II.—Index to Bengálí Grammars, &c.

[Concluded from page 395*.]

The preceding include all the works, to our knowledge, hitherto published, intended to enable *Europeans* either to acquire a grammatical acquaintance with *Bengálí* themselves or to communicate it to the native pupils in their schools, who commonly have no knowledge whatever of even the common accidence of their mother tongue, and who therefore both speak and write it, for the most part, very incorrectly. The following comprize such as are designed to teach *English to natives*, through the medium of *Bengálí* rather than as has, from the absence of suitable elementary books in Anglo-Bengálí, in a more natural and direct way, i. e. in the use of the vernacular dialect, unavoidably been the prevailing practice. One work only, in our list, Pearson's *Bákyábalí* (No. 9 above) contemplates or subserves the double object of affording aid *both* to Natives and Europeans, though specially intended for the former. The works now to be noticed do not properly find a place in a notice of *Bengálí* grammars, being only grammars, *in Bengálí*, of the *English* language. We have included them however, *first*, because one of them at least, (No. 1.) was designed by the author to assist natives in the use of the *Bákyábalí* noticed in the previous Index, (No. 9;) and *secondly*, because they are the only ones of their kind, few in number, and will serve as a *text* for some observations bearing on the communication of a grammatical knowledge of the *English* language to our *Bengálí* pupils.

Taking them, for a reason which will presently appear, *out* of chronological order, we notice first,

1. A Grammar of the English Language for the use of the natives of Bengal, by J. D. Pearson; Calcutta, 1820.

In its general structure this work exhibits an outline of the *English* grammar on the plan of Lindley Murray's well known manual, of which it may be considered little else than a version in *Bengálí*, preceded however by a short primer or an introduction to spelling and pronunciation. The alphabet is given with the supposed equivalents in *Bengálí*; thus জ for G, কিস for Q, ফ for F, &c. Then follow 24 pages of spelling and reading lessons; each consisting of columns of *words* spelled and pronounced alike, succeeded by easy sentences with their *Bengálí* renderings. Thus, under বার, we find bar, far, tar; under লো, no, lo, go, &c.; then the *sentences* go up, ওপরে য়াও; go on, চল; how do you do? তুমি কেমন আছ, &c. These lessons include lists of words with *silent* letters, as limb, wrap, calf, sign, &c.

The grammar proceeds regularly from the article to the rules of syntax, according to Murray's plan, as already observed; the explanation is in *Bengálí*, into which the examples are also rendered.

Now we remark 1st, that if no little ingenuity be necessary to express the sounds of the *Bengálí* characters correctly in *roman* letters, the difficulty is vastly increased when we attempt to convey the *English* al-

* We must beg the indulgent reader to excuse and correct a typographical error in the July No. p. 393, l. 27, where the word *third* should be *second*, as marking the stress in the word *Bákyábalí*.

phabetic sounds in Bengálí letters. The English letters have *already* acquired a variety of different sounds or vocal utterances; we are not only familiar with them, but their number is such as to include a large proportion of the sounds of most other languages. The Bengálí letters, on the contrary, have but *one* proper utterance, for the most part rigidly preserved. Among them, several of the alphabetic sounds of the English, as well as of other languages, are deficient; for ex: v, f, q, x, y, with many of our vowel sounds, as of a in *all, want, am*, of e in *men*, of i in *ice*, of o in *on, loss*, &c.

It may be a primary question, therefore, how far it is expedient to attempt giving the sounds of the English letters in Bengálí characters; if done, however, it should be done *accurately*, so as to convey the *true* sounds of the former, without endangering the vocal corruption of the latter; the native scholar must not be allowed either to acquire a habit of indistinct, clumsy, lazy, and confused *English* pronunciation, (already so largely prevalent among the Bengálís,) nor yet, in his haste to learn *English*, must he be permitted to violate the simplicity and propriety of his vernacular alphabet.

Now, in this point of view Mr. Pearson's grammar fails. 1. In the first place, he has given no *table* of *all* the English sounds, nor proposed any *system* of equivalent Bengálí notation. This defect not only increases the labour of the teacher so much as to render this portion of the work of little assistance to him, but operates directly to prevent the pupil's acquiring a just pronunciation, except by *viva voce* instruction from his master, and then *cui bono* the primer? Thus, the column including the words *all, call, saw*, &c. is headed by অন্ as an equivalent, the only true native pronunciation of which, however, is as if the English *ul*, with a slight vergence, in some districts, into *ol*. In reciting the alphabet, indeed, the short sound of অ, as thus given, is apt, from the absence of a following consonant, and under careless teachers, to be improperly lengthened into *aw*; but even this faulty enunciation is never committed when অ is followed by a consonant as in অন্. The difficulty, here, in conveying to a Bengálí, through his own characters, a sound foreign to his language, is precisely the same as that encountered in endeavouring to teach the sound of the French *u* in *vue* to an Englishman; it cannot be done, except by the *oral* instruction of a living teacher. Where too is the correctness of অন্ as the sound of *joy*, বন্ of *boy*, &c.? Give the Bengálí words their *proper* sound, and the boy learns to *mispronounce* his English, or give them the true *English* sound and he corrupts his *Bengálí*. So হন্ for *how*, কন্ for *cow*, are at best but an approximation to, in no respect an equivalent for, the true sounds of those words. We object also to retaining the absurd *names* of some of our letters in a grammar for natives. Thus Mr. P. gives এন্চ as the pronunciation of H; ডবলইন্ড for W; এন্টাই for Y, &c. Why not have given them the sounds of the equivalent Bengálí হ, ব, and য as names, with a long vowel if you please, for uniformity's sake; as হা, বা, যা, &c.?

Partly, it is probable, from the difficulty of a correct Bengálí notation, partly from the want of suitable primers, grammars, &c. (a want which the little work of Mr. Pearson has by no means supplied,) it is,

that in most or all of our schools for natives, English has been taught at once from English books. As long as the teachers themselves are English *also*, this mode is both the less difficult to *them*, and the less ineffective to their pupils; but there can be no doubt that to teach the grammar of any language, *in that language itself*, (as, till of late years, was the system on which the Latin language was, at the point of the birch and by dint of long perseverance, with no little torture both of mind and body to the scholar, infixed in his memory if not his understanding,) is yet unreasonable and preposterous in the extreme, at once circuitous and unjust. Who does not now see and admit the monstrous absurdity and cruelty of such a system, when spoken of in relation to Latin and Greek, German, French, &c. ? A system that, were it not for the exceeding ardour with which the study of English is pursued by the native youth of Bengal, would never have answered at all in this country. Meanwhile, all our efforts are cramped for want of proper initiatory books; the labours of the best teachers are manifestly exerted on a system of expedients alone: and we notice this subject, under the present head, in the hope that some intelligent friend of native education may be induced to take it into serious consideration, and be led to devise some effort for the supply of what is so much required.

2ndly. If Mr. Pearson's *Primer* be so defective, the *grammatical* portion of his work is, in our judgment, open to quite as serious objections.

First, because he retains the heterogeneous *latinizing* plan and nomenclature of Murray and his school, which originated in the exclusive study formerly of the Roman Language, to the neglect of our vernacular English. But to apply the rules of a *polysyllabic*, terminational, and transpositive language like the Latin, to one, like the English admitting but of a few slight variations for declension and conjugation; in which juxtaposition is the essential principle of syntactical construction; in which a few auxiliary verbs and prepositive adverbs, &c. perform all the purposes of an elaborate system of termination; and whose accidence and syntax are the simplest perhaps of any language on earth, the Persian alone excepted, was surely as great a solecism as was ever committed in this branch of literature. Yet were absurdity the only charge to be brought against so procrustean an expedient to make long and short fit one bed, we should only wonder and laugh at its authors and preceptors. But when its effect is to corrupt the simplicity and purity of our language, to confine all our notions by the introduction of a profusion of cases, modes, tenses, &c. which have no meaning but as a meaning may be *transferred* from a foreign grammar and forced upon our native idiom, fitting it about as well as the armour of Goliath might have sat upon the stripling David; when it confounds things the most diverse, and contradicts all natural perceptions, as when it tells the hapless learner that '*walk*' is a *neuter* verb, i. e. neither *active* (!) nor *passive*, while '*beat*' is *not*; or that '*have*' is *active* whilst '*howl*' is *neuter*; when it renders his grammar an object of horror to the poor urchin who must be flogged into a dim perception or mechanical recollection and recitation of innumerable contradictions;

then we cannot longer forbear to express our equal contempt for the absurdity and disesteem of the cruelty that would perpetuate its inculcation. And, once for all, would we most earnestly deprecate its introduction into the system of teaching by which the blessings of an enlightened education are to be conferred on our Bengálí youth.

Again, how is a Bengálí to perceive any reason for calling এক and সে articles, whilst দুই, তিন, &c. are adjectives, and ও, ই, যে, &c. pronouns? How is he to distinguish, as in this grammar, p. 65, between ভাল বাসিয়া, 'to have loved,' as an *infinitive* mood, and ভালবাসিয়া, 'having loved,' as a *participle*? unless it be intended to mark the 'distinction without a difference,' by the existence or absence of a *space* between the components, that being the only variety *our* eyes can distinguish. Evidently we want an *English* grammar for *Bengalies*, composed on true principles, those on which our language is *formed*, not on the wretched nonsense of pedants transferred from dead to living languages as diverse *inter se* as any of the tongues of Babel. And even such a grammar, fully to answer all the purposes for which it is required, must have special reference throughout to the grammar of the Bengálí also; so as to enable those whose vernacular speech is regulated by *this* to enter with translational accuracy and facility into the former; without either indistinctness in their general ideas or habitual difficulty in rendering their thoughts into one from the other, and back again, as may be required.

Mr. Pearson's radical error of *impurity*, i. e. of a mixed phraseology and foreign idiom, is glaring in this as in his other works. Some singular inadvertences too we have noticed, as e. g. in p. 34—

"Widower, বিবেদা, widow, বিবেদা-কী." Now বিবেদা is formed of বি *without*, and বেদ a *husband*, q. d. *husbandless*, and cannot certainly be applied to the *husband* himself as *wifeless*!

The syntax in this grammar, is very inadequate and ill expressed, and the examples are often most unidiomatically rendered.

The book was originally published at two rupees, but is now to be obtained from the School Book Society's Depository at *ten annas* a copy. The impression is nearly exhausted. If no better work appears meanwhile, we trust the agents of that Society will have the work thoroughly revised ere they reprint it.

No. 2. A SELF-GUIDE to the knowledge of the English Language, in English and Bengalee, containing words of one to seven syllables with their pronounciatiou and meaning; to which is added A SHORT ENGLISH GRAMMAR, &c. &c. chiefly intended for natives of all capacity, by J. D'Rozario, S. N. S. Calcutta, printed at the Bengalee Press.

This work, as its lengthy title indicates, is both a spelling-book, and a grammar, for *natives*, of the *English* language. Like Mr. Pearson's, it exhibits the radical defect of not proceeding on any systematic attempt to *fix* the equivalents, in Bengálí letters, of the *various* sounds of the English alphabet. Consequently, a *true* English pronounciation cannot by possibility be acquired, even by the most intelligent native, from the Bengálí exhibition of it given in this volume. To the inherent difficulty arising from the incommensurateeness of the

two alphabets, including both deficiency and redundancy, (for which no remedy being provided, Mr. Pearson's attempts also failed,) are to be added in the instance of the "Self-guide, a vicious employment of the native letters among themselves, including some of the most ignorant vulgarisms in Bengálí pronunciation that are current among uneducated natives; e. g. এ for আ, আই for ঐ, নিঙ for নু, আ for ণ, ষেক for এক, &c. Besides these, the distinctive sounds of স, শ and ষ are altogether unobserved, and many most glaring violations are committed of the clearest proprieties of Bengálí enunciation; as when ঞো (*ghno*) is given as the equivalent for স্নো *sno*; ওয়াই (*o-yai*, without the aspirate) for ট্হ, *whi*; থুই, *thu-i*, for থ্হী, *thwi*; ফ্যেটে, *fyet*, for ফাটে, *fat*; য়েক্টে, *yekt*, for আক্টে, *act*, &c. Long and short vowels mingle also in endless confusion; the *short* vowel ই for *ex*: supplying alike the sounds of *ea* long in *beat*, and of short *i* in *big*, thus represented—বিটে and বিসি! Then again the *slurred* sounds for *ex*: of *rn*, *rst*, &c. as in *burn*, *burst*, are expressed বরন, বরস্ট, i. e. *baran*, *burst*, where the easy expedient of *closing* the র would have given the true sounds; thus, বরন, বরনু; or else of closing the ন and টে in বন, বনু making বন, বনু which would perhaps be neater. But, whatever system be pursued, it is essential that it be distinctly laid down and rigidly adhered to, or none but an indistinct, course, clumsy, and incorrect pronunciation can be acquired. The simple and double consonants, simple vowel and diphthongal sounds, in all their variations, as produced from the five poor alphabetic characters we are compelled to employ for them, must be clearly exhibited, with *equivalent Bengálí sounds*, (as far as the vernacular pronunciation or inherent proprieties of the native alphabet can furnish such,) or with others arbitrarily fixed according to the purest analogies, and falling in with the easiest capabilities of the Bengálí letters. Till this is done, the slow and clumsy expedient of teaching a foreign language in that language itself, i. e. *ignotum per ignotius*, is both the safer and the easier course; in every way preferable to the most laborious and, after all, to a great extent vain effort to make the Bengálí letters, as they now stand, express all the minutely various sounds of the English language.

The first part of the SELF-GUIDE, is far fuller than the similar portion of Mr. Pearson's, and shews much care and labour on the part of the compiler. It occupies more than three fourths of the entire volume, and is divided into 12 chapters, regularly advancing from the alphabet, through *syllables* of two, three, four and more letters, to *words* of one, two, or more syllables (as far as seven), up to progressive *reading lessons*, followed by the numerals, months, &c. and ending with *punctuation*.

The spelling lessons are ranged in *three* columns; the English word, its Bengálí pronunciation, and its Bengálí meaning: as—"hope, হোপ, হরসা; Blemish, ব্লিমিশ, বদনাশি, &c." The last examples will serve in proof not only of several of the defects already noticed, as ব্লিমিশ for ব্লিমিশ, but also of another, the introduction, in an elementary work, of impure, i. e. foreign words, the Persian বদনাশি, e. g. being given instead of the Bengálí কলঙ্ক.

The *grammar* occupies only the last 33 pages of the volume. In this portion of his work, Mr. D'Rozario gives his explanations and rules both in English and Bengálí. The latter is evidently a *translation* of the former, as shewn by its idiom and construction, in which it is very defective and closely follows the former. It includes, besides, no *syntax* whatever, containing nothing beyond an exposition of the *Parts* of Speech, the *declension* of nouns and pronouns, and *conjugation* of a regular verb. The grammatical nomenclature is miserably defective and erroneous. In short the Self-guide can scarcely be of any assistance to a learner, in *this* portion of its contents.

We may observe that it has a preface of several pages in Bengálí verse ! The original cost was three rupees ; it is still to be had in the bazars at various prices.

No. 3. A GRAMMAR in English and Bengalee, and what is necessary to the knowledge of the English tongue, to which is added a translation of words from one to three syllables ; laid down in a plain and familiar way. By Gungakissore Bhutachargee. Calcutta, from the press of Ferris & Co. 1816, pp. 216.

This is a *diglot*, having the English on one page, and a Bengálí version throughout, on the opposite. It is also in the catechetical form in both. We will first dispose of the English, which is an original English grammar, (whose we are not able, without reference, to determine,) and which has been assumed, without acknowledgment, by the Bengálí Editor, and simply translated by him into his native tongue.

The English is a somewhat elaborate work, well written, but entirely on the model of the Greek and Latin Grammars, assigning, *for ex* : to the English verb six moods as well as six tenses ! It is needless to say how ill adapted this system is to enable a Bengálí to enter into the more than Hebraic simplicity of our Saxon tongue.

But, were the English portion of this work better adapted than it is to its purpose, the Bengálí version must utterly fail of enabling the native student, yet a tyro in the idiom of the foreign rulers of his country, to acquire a correct acquaintance with it. The translation is almost the worst that we have yet seen in any line of literature. It is evidently made by one who, besides failing to enter into the spirit of his original, was incompetent to express himself, we will not say with neatness and elegance, but even with correctness in his *native* tongue ; it is a version so literally *ad verbum*, as to be in many places, apart from the original English, unintelligible ; in *all* coarse, vulgar, and faulty : e. g.

পদ্যজ্ঞান হয় এমন পুকারে শব্দের বর্জন সকলের বিব্যাঙ্গ যেমন উৎপত্তি করে সেই বৃনি যে পদ্য হইতে গদ্যকে বিশেষ করে!!! Who could divine the meaning of this ? Yet is it *intended* as a rendering of the following : " Versification is the arrangement of the syllables of words in such a manner as to produce that melody which distinguishes verse from prose ! " Mis-spelling, mis-position and mis-translation are equally glaring. So, in the following ; এক জিয়া ভাষার এক খণ্ড যে সংকেত করে অপরিব্রন্দন পরিব্রন্দন আর পুাপন যেমন আঘি থাকি আঘি ভালবাসি আঘি হই ভাল বাসা.

This is intended to mean, gentle reader, that ' a verb is a part of speech that denotes being, doing, or suffering ; as I live, I love, I am loved !' Once more ; *অনুরাগ যত্ব করে মর্যাদা কেবল হোক*. " Glory strives, Fame revives ! " Yet in this way have many translations been made, taking sentence by sentence, member by member, and word by word, and rendering *verbatim et literatim* ; instead of taking the whole sense and spirit of a passage, and conveying it *as a whole* idiomatically, neatly, and forcibly, in the language of the translation.

A little more than one third of this volume is occupied with columns of English words, arranged in the order of the alphabet, rising severally from one to three or four syllables, with a Bengálí rendering. The whole number of words so given is about 2000, each accompanied by from two to four native synonyms. Many of these however are impure, i. e. Hindustani, &c. many are most inaccurate renderings indeed ; indistinct, inadequate, or erroneous. Errors in spelling swarm through the entire work.

Its original cost was eight rupees. It is now scarce and little deserves to be sought for or revived.

We have *not been able to learn any thing* of the author.

CINSURENSIS.

III.—Chapter of Correspondence.

I.—IMPORTANT FACTS IN CONNEXION WITH TRACT DISTRIBUTION.

This very sensible and important communication well deserves and will, we doubt not, obtain the most attentive consideration of the Calcutta Religious Tract Committee. Our correspondent has *our* hearty thanks for his valuable analysis.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately perused with much interest, Mr. Adam's last Report on the state of education in Bengal and Behar. As this valuable work has already been *reviewed* in several newspapers of the Presidency, it is not my object to give any *general* abstract of its contents, or to remark on the plans proposed by Mr. A. for the diffusion of learning and European knowledge throughout all classes of the native community. I would rather solicit the attention of the friends of Missions to a few statistical results (contained in, or easily deducible from Mr. A.'s Report), which have an important bearing on the grand work of circulating the knowledge of salvation among the inhabitants of Bengal.

2. It appears that education is, on the whole, *advancing* among the people, both Musalmans and Hindus ; the proportion of the *young under instruction* to the *educated adult population**, being rather more than two to one. From this it is manifest that the sphere of the Bible and Tract Societies's operations is yearly enlarging, and will probably continue to enlarge, even though nothing may be done by Government for the furtherance of vernacular education.

* Under the former designation are classed all below 14 years of age ; by the " educated adult population " is meant all above that age, from the maulavi and the pandit to those whose acquirements extend merely to reading and writing.

3. Another cheering fact is, that education is not only on the advance, but is *descending* even to the lowest classes of the Hindu community, formerly altogether excluded from the means of acquiring knowledge. And this extension of the benefits of education is not (as we might suppose,) solely or chiefly confined to schools instituted by Missionaries and other Europeans, but is equally to be met with in those wholly under native influence. In the district of Burdwan, e. g. "the number of scholars belonging to sixteen of the *lowest castes* amounts to 760, of whom only 86 are found in missionary schools, and the remaining number in native schools"—(Report, p. 30). "The encroachment of these castes on the outskirts of learning, Mr. A. considers to be a spontaneous movement in Native Society, the effect of a strong foreign rule, unshackled by native usages and prejudices, and protecting all in the enjoyment of equal rights." (pp. 21, 22.) However this may be, we cannot but rejoice in the fact, that not only to these poor outcasts from Society is the Gospel now preached, but that many of them are becoming capable of reading for themselves those "Holy Scriptures, which are able to make them wise unto salvation through faith in Christ Jesus."

4. There does not appear to be any reason for supposing that the state of instruction throughout Bengal differs materially from that found by Mr. A. to exist in the localities to which the educational survey was extended. Without, however, attempting to estimate the whole aggregate of individuals possessing the ability to read one or other of the vernaculars current in this part of India, the following may be considered as a probably close approximation to the relative numerical ratio which the different classes of readers throughout Bengal bear to each other.

a. It has already been stated that the proportion of the adult to the juvenile, educated or under instruction, is about 1 to 2.

b. The proportion of Musalman to Hindu youth under instruction is as 1 to about $10\frac{1}{2}$ (i. e. 2 to 21). Of the educated (i. e. *reading*) adult population, the proportion of Musalmans to Hindus is about 1 to $7\frac{1}{2}$ (i. e. 3 to 22). Taking the mean of these two data, we find that, in Bengal generally, there are to every educated Musalman about 9 educated Hindus*.

c. The proportion of readers of the Persian character to readers of the Bengálí is about 1 to $12\frac{1}{4}$, or $12\frac{1}{2}\dagger$, (i. e. 3 to 37 or 2 to 25†.)

d. The proportion of Musalman readers of Persian to Hindu readers of Bengálí is as 1 to 19, or $19\frac{1}{2}\dagger$ —(i. e. 3 to 57, or 3 to 59†.)

e. The proportion of Musalman readers of Bengálí to Hindu readers of Bengálí is as 1 to $23\frac{1}{2}$, or $24\dagger$ —(i. e. 2 to 47, or 2 to 48†.)

f. The proportion of Musalman readers of Persian to Hindu readers of Persian is about $1\frac{1}{2}$ to 1, (i. e. 5 to 3.)

g. The proportion of Musalman readers of Persian to Musalman readers of Bengálí is as $1\frac{1}{4}$ to 1, (i. e. 7 to 6.)

h. The proportion of Hindu readers of Persian to Hindu readers of Bengálí is as 1 to about $31\frac{1}{2}$, or $32\frac{1}{2}\dagger$, (i. e. 4 to 125, or 4 to 129†.)

* The Report does not afford data for estimating the entire proportion of these two great classes of the community to each other throughout Bengal. In page 105, Mr. A. gives the following table:

In the city of Moorshedabad there are 100 Hindus	to 48.4 Musalmans.
In tháná Daulat bázár (Moorshedabad Zillá)..	to 86.8 ditto.
In tháná Náuglíá (Beerbhoom Zillá).....	to 20.5 ditto.
In tháná Culiá (Burdwan Zillá).....	to 23.9 ditto.

"These proportions," however, he adds, "must be considered as strictly limited to the localities mentioned—because the proportions differ not only in different districts, but in different thánás of the same district."

† This latter estimate is on the supposition that the Hindu readers of Persian are also acquainted with Bengálí; which is very likely, as it is their own vernacular.

5. The above statement of relative proportions is the result of a close comparison of the various statistic tables contained in Mr. Adam's Report. To simplify it as much as possible, I have added the teachers and students of Sanskrit to the sum total of persons capable of reading Bengálí; for all Sanskrit works studied by Bengálí Pandits being (as is well known) written in the Bengálí character, a *Bengali Sanskrit* scholar is necessarily capable of reading any work composed in the bháshá or vernacular Bengálí. For a similar reason, I have considered the readers of Arabic as swelling the list of Persian readers, the difference between the Arabic and Persian alphabets being so slight, that a reader of the former can feel little (if any), difficulty in perusing works published in the latter character. It is also to be observed, that in the above calculations I have not taken any notice of that class of adults whom Mr. A. describes as being able merely to decipher writing or sign their names, as such could not make use of the works published by the Bible and Tract Societies; nor have I included students of English, this being equally foreign to my object; and lastly I have not referred to the readers of the Nágari character, as from the Report it appears these are so few, (except in the city of Moorshedabad,) that they could not be brought into comparison with the readers of Bengálí and Persian.

6. It has, I believe, been usual to consider the Hindus of this country, as the chief, if not the sole readers of Bengálí. Under this impression, probably, the tracts hitherto prepared and published in that character have been exclusively designed for Hindus; while, on the other hand, the tracts printed in the Urdu-Persian, have been written principally (if not entirely), with a view to Musalman readers. This latter arrangement, as far as it regards tracts intended for distribution in Bengal, seems a wise one; as it is probable that even those Hindus who read Persian would prefer perusing a tract written in their own vernacular tongue and character, to the same work in Urdu-Persian. It would therefore be supererogatory labour and expense to prepare Urdu-Persian tracts for the Hindus of Bengal. But while it seems right that tracts, &c. designed for the use of *Bengali Hindus*, should be written exclusively in the bháshá or vernacular tongue, it does not follow that tracts designed for the use of *Mahommedans in this country* should, as at present, be exclusively written in a different character and dialect. It will be seen from the above table, (viz. 4 g) that the proportion of Musalmans reading Bengálí to Musalmans reading Persian is as 6 to 7; i. e. nearly one-half of the whole Musalman reading population read the *Bengali* character alone! Yet for their special use (with one very recent exception*) not a single tract has been published!! Can we wonder then, at finding them so much more ignorant and bigotted than their Hindu neighbours, and that converts from Mahommedanism are comparatively so few? If we would place the Bengálí Musalman on a par with the Hindu, it is clear that tracts, &c. intended for his especial use should be prepared and published forthwith in the *Bengali* character; say translations of the best tracts on the Mahommedan controversy already existing in the Urdu-Persian, modified in such a manner as to meet the errors peculiar to the system in this part of India.

7. I would request attention to another important conclusion which may be drawn from a glance at the proportion of individuals both capable of reading, and who at the same time may alone be supposed likely to take any interest in reading the tracts now in existence. We have already Urdu-Persian tracts for Musalmans, and Bengálí ditto for Hindus; but by a reference to the above table of proportions (viz. 4 d) it will be seen that

* Viz. A translation into Bengálí of the Urdu tract "Reasons for not being a Musalman."

there is only one reader of the former to 19 or 19½ readers of the latter. Consequently, if the supply is to bear proportion to the probable demand it is clear that for every 100 Urdu Persian tracts forwarded to a mission station in Bengal, there ought to be sent 1,900 or 2,000 Bengálí tracts. All Missionaries (in the Mufassal, at least), feel the extreme difficulty of disposing of tracts, gospels, &c. in the *Persian* character; while they also feel the impossibility of satisfying the eager demand there exists, in most places visited by them, for *Bengálí* tracts or portions of scripture.

8. In conclusion I would observe, that the "Report" embraces the state of public instruction in Behar; but as that province has not also become a field of Missionary labor, it was foreign to my purpose to include the results of Mr. A.'s educational survey there.

Yours, &c.

June, 1838.

P.

2.—AN ACCOUNT OF WORKS IN SANSKRIT, ARABIC AND PERSIAN*.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

A difficulty must be to a certain extent experienced by the residents at each of the three Presidencies of Calcutta, Madras, and Bombay, in discovering what books in the several languages of the east have been prepared at the other two to aid in the diffusion of the Christian religion and of western science. It is perfectly true that a large proportion of the treatises composed and translations made at each of the Presidencies will be quite unserviceable in the others. There are, however, most important exceptions to this rule in the cases of the Sanskrit, Arabic, Persian, and Urdu languages, all of which are I believe, more or less understood in all parts of India. I will enumerate the works which occur to me as having been prepared in Bengal, adapted to the use of the natives of the other Presidencies.

I. SANSKRIT.

1. The Serampore version of the Scriptures.
2. Dr. Mill's *Christa Sangita*, or History of Christ, in Sanskrit verse: price 28 rupees.
3. Mr. Yates's *Padártha Vidyá Sára*, or Elements of Natural Philosophy and Natural History, in Sanskrit prose: price 12 annas.
4. Bp. Porteus's Evidences of Christianity in Sanskrit, is preparing, by the Cawnpore Christian Translation Society.

(The Rev. Mr. Yates's *Harmony of the Gospels*, in Sanskrit, does not appear to have been published; and *Goládhya* or geography and astronomy in Sanskrit, compiled at Serampore, seems only to have been printed in the Bengali character. The *Sháíríka Vidyá*, or translation of Hooper's Anatomist's *Vade Mecum*, into Sanskrit, unfortunately does not yet appear to have been printed.)

II. ARABIC.

What works, besides the translation of the Bible, may have been, in various parts of Europe or Asia, written in Arabic for the promotion of Christianity, I am not aware; but besides the psalms by Dr. Mill, and the English liturgy by Pococke, Tytler and Mill, a few very useful scientific works have been prepared in this language in Bengal; viz.:

1. *Anis ul Musarráhin*, or Hooper's Anatomist's *Vade Mecum*: price eight rupees.

* We shall feel obliged if any contributor will complete that which our excellent correspondent has begun.—Ed.

2. Euclid, in Arabic, on the Calcutta School-Book Society's list. I am not quite sure if Dr. Tytler's translation of Hutton's Mathematics, and Dr. Mill's Treatise on Algebra have been published.

III. PERSIAN.

In this language, besides the versions of the Bible by Martyn and Robinson, Euclid and a few other books prepared by the Calcutta School-Book Society, the following has been lately published by the Asiatic Society; viz:

1. Khezanut ul Ilm, or a course of European mathematical and geometrical instruction: price 16 rupees.

IV. URDU,

(Or Hindustání in the Persian character, and containing a large infusion of Persian and Arabic words.)

In this language, besides the translations of the Bible made or in progress, and the tracts published or in course of publication, by the Calcutta Christian Tract Society, and the treatises preparing by the Cawnpore Christian Translation Society, as well as the books now on the Calcutta School-Book Society's list, or about to appear, comprising works on geography (with atlas), astronomy with atlas, natural philosophy and natural history, and abridged translations from Sturm's Reflections, the following may be specified; viz:

1. Archdeacon Corrie's Ancient History, translated by Miss Bird: price two rupees.

2. Miss Bird's Syr Inglistán, or description of England: price 8 ans.

Tytler's Ancient History, translated by Mr. DaCosta, being prepared under the auspices of the Bombay Native Education Society, must be well known there as well as here: and may perhaps be known also at Madras. It is for sale in Calcutta in 3 vols. 4to, 12 rupees.

In return for the above information, perhaps some of your Madras or Bombay correspondents, if such there be, may give us a list of any books which would be useful here.

VIDYARTHIN.

P. S. It is to be hoped that the Persian book on the Evidences of Christianity by the Basle Missionary, the Rev. Mr. Pfander, entitled "The Bible and Korán compared," if really a good treatise, may soon be put into circulation in this presidency.

3.—ON THE EMPLOYMENT OF THE ROMAN CHARACTER.

To the Editors of the Calcutta Christian Observer.

A word for the introduction of the English Characters into India.

DEAR SIRS,

I have always been a great friend to the Romanizing scheme and have done the utmost in my power to promote it, because I think it fraught with the greatest blessings to this country. I have hitherto not written a single word in defence of it, because the objections brought against it by its adversaries have, in my opinion, been most triumphantly refuted. I wonder that there are still people who oppose it. I do, therefore not intend to open again the discussion, but simply state the reasons why I am still a warm supporter of that character.

1. Because there are in Hindustan a great many written characters, Persian, Dewanágari, Káyathí, Mahájani, English, &c. one of which must* become general before the natives can be enlightened. What character shall obtain this distinction? The Musalman despises the Dewanágari, the Hindu the Persian, and the Englishman both. Now as one character must*

* Quere the *must*? This is a novel and felicitous idea truly.—*Cinsurensis*.

become general, why should this distinction not be conferred upon the English*?

2. Because books in the Roman characters can be prepared for half the expense of what they cost when prepared in the native characters. This no conservative has ever denied, simply because the fact is undeniable, and an important fact it is†.

3. Because I am of opinion that India will never be enlightened if the English characters be not generally introduced. I do not think that there is any innate virtue in the character itself. I only wish that the rulers and the ruled should use the same character. I would not say, with some advocates of the system, that because all enlightened nations have adopted it, the Hindustáni people ought to adopt it. The Germans have not generally adopted the Roman characters, nor have the Russians, but why? simply because the illustrious Arminius destroyed the Roman invaders. It is evident that had the Romans got possession of Germany, they would have given a tone to all its institutions and its language, as was the case with all countries of Europe conquered by them. But the Germans and Russians remained unconquered and uncivilized, and would perhaps be at present in the same state if the Romans had not introduced the blessings of civilization into France, Spain, and Britain, from which they subsequently obtained their knowledge. The Romans would have never been able to introduce their institutions into conquered countries if they had not in the outset introduced their language and their character. The Musalmans adopted the same course, and how have they succeeded! If the English, therefore, wish to introduce the blessings of English liberty and civilization into India, they must first introduce their characters‡. But if they wish to rule for ever in a degrading manner over a conquered and degraded people, they must carefully exclude the English characters‡, oppose any amalgamation of the different nations and tribes, and their languages and customs; they must tell the Hindus that their religion, their languages, and characters are most admirable, must uphold temples, idols, dancing girls, castes, and make them perfect fools; they must assure the Musalmans that their religion is truly sublime in the eyes of Europeans, their languages and characters matchless; they must constrain their own countrymen to despise the natives, but pay honors to their images and idols: then there will be no fear, for hundreds of years to come, that the natives will get wise, ask for the blessings of English institutions or wrench them from their rulers; for if some castes of Hindus would get dissatisfied, the other castes will be ready to put them down; or if the Musalmans should become a little restless, the Hindus will calm them. Then no European will be able to write a single native book, because he will never sit cross-legged on the ground and use the native reed; the Musalmans will not know what the Hindus write, nor will the Hindus know what the Musalmans write, and the knowledge of Englishmen will be sealed to both, and the native youths who are learning English and are accustomed to paper, pen and ink, will never degrade themselves by sitting cross-legged on the floor with native materials of writing, but will, like their English masters, use tables and chairs, and pen and ink, and look down with supreme contempt upon the common herd. In this way knowledge will effectually be shut out. But introduce the characters of the rulers of the land, which

* Why not indeed? How amusingly naïf!—*Cinsurensis*.

† We deny it point blank. Roman typography has been under a long course of improvement; to it the utmost efforts of European skill have been applied. The Indian characters are almost as yet in all the rudeness of MS.—*Id.*

‡ Our friend means their *alphabetic* characters, not their moral and social habits.—*Id.*

happens to be the Roman, and light will follow. But how can this be done? In the same way in which the Romans, and Musalmans did it. The English characters have already been introduced to a great extent. More useful books are already published in them than either in Persian or Dewanágari. There are at present thousands of young natives in our English schools in Calcutta, Benares, and other large cities, who will all at least learn to read the English characters fluently—[with an English pronunciation too, not with a Bengali one.—*En.*] In a few (how few?) years there will be a body of people who can read the English character equal to those who can read any native character. The character is at present spreading by a great variety of useful books. Two hundred copies of the *Khair Kihwáh i Hind* are every month sent to all parts of the country. Scarcely any book in the native characters is bought, but hundreds of copies of Romanized works are easily disposed of*. *Now what absurdity is it to say that the Roman character, in which at present private individuals prepare, print and sell books, in which a native newspaper is printed and widely circulated, is dying if not dead already?* All we ask is to give to the English character the same privilege which the Persian enjoys. Allow all persons to write legal papers in what character they like. And sure I am that all natives will soon begin to write in that character which the judge likes and understands best, and which he is able to write himself. The conservatives, who for filthy lucre's sake, wish to conserve idolatry and shut out the light, are consistent in opposing this reform; but that liberal and intelligent men, like the *Friend of India* and *Cinsurensis*, should cry out against it, and still advocate the introduction of European civilization with all its blessings appears to me inconsistent. They say that the general introduction of the English characters is impossible and hopeless, and still they think the general conversion of the natives to christianity not impossible; still they believe that the natives will one day throw their idols away, restore their ladies to society, read English newspapers, discuss politics, science and religion and become a moral, wise, happy and mighty nation. Such views are certainly inconsistent†. But I hope that after reading this paper they will feel that they are argued down, confess their error and become zealous advocates and promoters of this great reform. I hope that no false sense of consistency will keep them back from adopting so honourable a course‡.

Your's truly,
J. A. S.

Benares, 11th June, 1838.

IV.—*Brief Notice of the late Mrs. Yates, being the conclusion of a funeral sermon from "Blessed are the dead that die in the Lord, &c." delivered in the Circular Road Chapel, on Lord's-day evening, July 1st, 1838. By J. Penney.*

Our esteemed friend the late Mrs. Yates, whose death we have attempted to improve, was the daughter of the Rev. W. Grant, a missionary of the Baptist Missionary Society. He came out to this country with Ward, Brunsdon and Dr. Marsh-

* i. e. forced into schools, but are they bonâ fide bought by natives for the purposes of study?—*Cinsurensis*.

† As how? We confess our obtuseness in not having been able to penetrate this inference.—*Id.*

‡ Alas for CINSURENSIS! Where is his *δοξ πωσ ω* after this? surely he must now "hide his diminished head!" Yet, somehow or other, we cannot help thinking he has not quite tottered under the heavy blows of the Benares mallet.—*Id.*

man, in the year 1799, and she was then about two years old. Her father died very unexpectedly, a fortnight after his arrival, in the bloom and vigour of life at the age of 25 years, and full of zeal for the conversion of the heathen. It appears that he was much esteemed by his brethren, and that his death threw a gloom over the affairs of the mission. Mr. Ward, in speaking of him, said—"he finished his course just as *they* were binding on their sandals, *he* obtained the victory and received a crown just as *they* were buckling on the armour, and preparing for action."

Her mother, of whom she had a vivid recollection and whose loss she seemed never to have forgotten, died suddenly on her way from Cutwa to Serampore*. When left by father and mother the Lord took her up. Her step-father Chamberlain died on his way to England, and was buried at sea not very far from the spot where she now lies. One of her sincere friends, to whom she was much attached also died at sea; so that Chamberlain, Mrs. Yates and Mrs. Murphy, all three endeared to this Church, found a grave in the watery deep. The voice that says "Blessed are the dead that die in the Lord:" hath also said that "the sea shall give up its dead."

It could never be ascertained at what age Mrs. Yates received her first religious impressions, though it is known to have been very early. From a child she was made acquainted with the Holy Scriptures, and that which was early implanted in her mind appears to have 'grown with her growth and strengthened with her strength.'

She was the first that was added to this Church by baptism; she was baptized in 1819, (by the Rev. Mr. Lawson, the faithful pastor of this Church) in company with Mr. Calder and two soldiers, one named Chamberlain and the other Grant.

In speaking of her character, it may be observed that she was naturally *lively and cheerful*; she was one who proved, that religion and cheerfulness are not unsuitable companions. Yet while religion supplied her with sources of cheerfulness, it always exercised its power in keeping that cheerfulness within due bounds.

She was one of those who looked at the bright side of things, and at the best side of characters. There was nothing desponding, complaining, or gloomy in her nature. Society was always made more cheerful by her presence, as well as enlightened by her information.

She was *affectionate*. It was not difficult to learn whether she was attached to her friends; she soon made them sensible of the warmth of her affection; her friends were sure to find in her

* See Memoirs of Chamberlain, page 236.

a most zealous advocate ; she preferred old friends to new ones. I never knew that she lost a friend by neglect or unkindness, nor did I ever know any who became tired of her friendship.

As a friend she was *faithful*. She was not afraid to speak to her friends if she saw any thing that she thought wrong in their conduct. Such was the sincerity of her motives that she enjoyed a sort of privilege to say more than others. Yet if she could give reproof, she could take reproof and feel thankful for it. The closest friendship that was ever formed in this church, was by Mrs. Yates and one who was nearly related to myself. It was known to all that they were inseparable friends ; they lived together, they walked together, sat next to each other in the house of God ; they dressed alike, and almost thought alike. If circumstances had permitted they would have been laid side by side in the same grave.

As a *wife*, and as a *minister's wife*, she was truly a help-meet. 'The heart of her husband safely confided on her ;' she was capable of affording advice in cases of difficulty, and always ready to administer comfort in the time of affliction. The latter duty she was frequently called to exercise.

As a *mother* she had few equals. She gave up her time and devoted her strength to the interests of her children ; she was not guilty of poisoning them by indulgence ; she was diligent and assiduous in giving them instruction. Her eldest son, although he left her at a tender age, was well instructed from, and acquainted with, the scriptures ; and I trust he will ever remember her pious concern for his welfare. If her loss is felt any where, it must be most keenly felt by her family.

As a *believer*, she was both confident and diffident ;—confident of the truth of scripture doctrines and the faithfulness of divine promises, but diffident in expressing her interest in those truths and promises. She was afraid of deceiving herself in a subject so awfully momentous, and this often led her to express herself diffidently where she might have done it confidently. She had however no doubt as to whom she had believed, or as to his ability 'to keep that which was committed to him.'

As a *member of this church*, she felt for its welfare, felt an interest in the labours of her husband. We can all say that she could not well be spared ; she will be missed by all, but by none more than by myself, unless we except her immediate relatives. In her death I have lost an invaluable friend !

She was *useful* in all our Societies : specially as a member of the Ladies' Society and as one of the Committee of the Female School Society. Some years ago she gave up the whole of her time to Native Female Schools, and took much delight in the work.

She was *zealous*. A friend in a letter, speaking of her says, "The recollection of her visit here has always been pleasant to me, and it ever will be, though now accompanied with mournful feelings. Several lessons did she teach me which I wish never to forget. Her constant cheerfulness, her charitable spirit, her equanimity of temper, are all deeply impressed on my mind. It was a pleasant visit, a time of much enjoyment; there was no reserve; we felt as sisters, and we loved and were beloved by my dear mother as daughters; but it is all past! She was worthy of my respect and love; she tried to win me to Christ by conversation, by letters, and by sending me 'Pike's Early Piety;' and the very first conversation we had, when she came here, was on religion. I can testify too, that she loved her Bible, the House of God, and prayer; many times in a day have I seen her with her Bible on her knee, calmly perusing the sacred pages; the voice of her prayer also has reached my ear in the silence of night."

Before she left home, she asked her partner, if he had any advice to give that might be useful to her on the voyage? He replied—"Yes, let patience have her perfect work." From her letters subsequently, and from the remarks made on her conduct by living witnesses, it appears that she applied her heart fully to this lesson, until she became "perfect and entire, wanting nothing."

As she lived in the affections of all, she died regretted by all. There appears something melancholy in the closing scene; that she, who was so much beloved by her friends, should be separated from them at a time when she so much needed their presence and sympathy. It was the particular desire of her heart to reach home, if it were only to die amongst us, that she might testify her attachment to Christ by her dying breath. When it was told her that it was not probable, she expressed her resignation to the will of God: as she lived to the Lord, she died to the Lord. Worn out with affliction and pain, the wheels of nature stood still, the pulse ceased to beat, and, without being observed, her happy spirit departed and was conducted to the realms of bliss and glory. Instead of reaching her earthly home, she gained her heavenly home, "her father's house, in which there are many mansions." Her life was useful and her end was peace. May we "die the death of the righteous, and may our last end be like hers!"

The following particulars of her last days have been furnished by the kind friends with whom she sailed.

May 18th, 1838, 2½ p. m. "I have just," writes the Captain, "been to see Mrs. Yates, who expressed a wish that some one should read and pray with her. She is, I fear, sinking fast,

though at times she revives a little. Upon my asking her the state of her mind, she said, 'I hope I feel resigned to the will of God. I have prayed; and he has raised me up from deeper affliction than this before.' I said, the remembrance of past deliverance should not lead us always to expect the same: it might be the will of the Lord now to deliver her by taking her to himself; she appeared resigned but was too exhausted to say any more, and fell into a dose. When asked in the evening, if she still felt resigned should it be the will of God to remove her, she replied, 'I hope I do; I should wish to live only for the sake of Mr. Yates and my children, otherwise I shall be a useless cumberer;' and again 'I have prayed to be resigned, but it would give me great pleasure to go home.' Observing Mrs. H. concerned about her, she said, 'Don't distress yourself about me; you have a little one to look after, and you will also have these two, (meaning her own children,) for *they* will look to you.' When asked if she found Christ precious, she said—'I must not *say* what I do not *feel*;' and then reflecting, she replied—'Yes, I *do* feel that he is precious to me.' At midnight she was observed praying with a great degree of excitement, but the only words heard were, 'Have mercy on us, O Lord.'"

May 19th. "In conversation this day she declared her belief in all the grand doctrines of the gospel, and her hope of salvation through that gospel; which gave us comfort. She said, 'Vanity was inscribed on all things here below, and that when we attain the summit of our wishes, there is still something wanting.' In reply to some remark that had been made, she replied quickly, 'I am going home.' Mrs. Holmes said, 'Yes Mrs. Yates, you are going home.' She replied again, 'I know I am, to the greater if not to the less.' I then asked her, if we should have worship—she said, 'Yes, if you please.' Mrs. Holmes having brought the Bible, I asked her if there was any particular portion of scripture she would wish me to read. She said, the 103rd Psalm: 'Bless the Lord, O my soul, &c.' In this exercise she engaged with much feeling. About mid-day; she asked me if there was any ship near with a doctor. I said, 'What can a doctor do for you now?' she replied, 'Only so far as God might bless his labours.' When asked if she had any message to send to Mr. Yates, she said 'Yes, I have a great deal to say to him, I should like to write to him a long letter.' I said, 'If you will tell me what to write, I will write for you.' Her lips trembled and she shrunk from the task. In the evening she was much perplexed with the idea that Mr. Yates was dead, and that we had received letters and would not make her acquainted with the truth; and all the assurances

we could give her appeared scarcely to satisfy her mind. While I was sitting with her sometime in the day, she remarked, ‘ I have been troubled to know when I first thought seriously, and I cannot fix on any particular period ; it seems to have grown up with me.’ Speaking of her illness, she said, ‘ sometimes I think I shall get better and at others I think I shall sink.’ I observed, ‘ Remember what Peter said when sinking “ Lord save or I perish.”’ She said ‘ Yes, we are all there on a common footing ; it is the blood of Jesus Christ alone that can save.’ After this, through the influence of medicine, her mind often wandered, and she spoke incoherently of her husband, her children, her sister, and her dearest friends. In the intervals, she was calm without the least expression of anxiety about her children or about any thing. The diarrhœa continued to reduce her strength till at length, on the 22nd of May, she expired in peace without a sigh or a groan.

So fades a summer cloud away,
So sinks the gale when storms are o’er,
So gently shuts the eye of day—
So dies a wave along the shore.

P. H.

Lines written by her Partner after receiving the account of her death.

O thou most fair, most lovely one !
Whither, Ah ! whither art thou gone ?
In the great deep thy *body* lies,
Thou art triumphant in the skies.

I would not murmur at the blow
Which has my fondest hopes laid low ;
But grateful think on pleasures past,
Which three and twenty years did last.

Through all these years endearments kind,
Our souls did to each other bind ;
To God our prayers were daily sent,
And frequent to his house we went.

These pleasing scenes no more return ;
For I am left alone to mourn,
Whilst thou hast joined the blest above,
Where prayer is turned to praise and love.

Nor would I have thee back to come,
To visit this thine earthly home ;
Though I had hoped thee here to meet,
In all the joys of friendship sweet.

While absent long, and sick at sea,
Thou oft didst sigh for home and me ;
Didst often long thy tears to blend,
With thy most sympathising friend.

When that indulgence was denied,
And they for thy last words applied,
Thy trembling lips essayed to speak,
But solemn silence could not break.

Thou couldst not tell thy friend afar,
What thou didst feel when death was near ;
What thou didst wish thou couldst not say,
But on thy couch didst sink away.

Could he then by thy side have been,
Thy wasted frame and weakness seen,
How had he tried each grief to share,
And ease the burdens thou didst bear !

But no such privilege was given,
To guide thy latest steps to heaven,
To hear and see that all was right,
When Canaan's land was full in sight.

Yet one was with thee in the vale,
Whose tender mercies never fail ;
He to thy soul did grace impart,
And cheered thy fainting sinking heart.

Friends too were nigh, and did afford
Assistance both by deed and word ;
And when they saw no hope befriend,
To God thy spirit did commend.

Thy dust they buried in the deep,
But not for ever there to sleep ;
For truth divine has plainly said,
' The sea too shall give up its dead.'

Now freed from sin and fear and pain,
From anxious thoughts and all that's vain,
Washed in the blood of Jesus white,
Thou art, as Angels, pure and bright.

Oh may I reach that blest abode,
Where thou art happy with thy God ;
Then shall we both for ever tell,
How He for us did all things well.

From every suffering here sustained,
Increased joy is there obtained ;
Thus contrast makes the landscape fine,
And gems when cut the brighter shine.

Let mourners then dry up their tears,
And banish all their gloomy fears ;
Since God will make their present pain
Productive of eternal gain.

V.—*The Hindu College, the Observer, and the Press.*To the Editors of the *Calcutta Christian Observer.*

GENTLEMEN,

When Martin Luther was told that his enemies were enraged at what he had written against them, he is said to have been well pleased with the information, as it proved he had hit them right. The Editor of the *Hurkaru*, I perceive has fallen foul of you, and it is easy to perceive, from the rage into which he has lashed himself, that you have touched him in a tender part.

An answer to the article in the *Hurkaru*, would neither promote the credit of the *Christian Observer*, nor tend to edify your readers. The animus of the thing speaks for itself. The controversy on the infidel tendency of the Hindu College, and of a portion of the Calcutta press has, however, elicited a few facts which ought not to be lost sight of. It appears that even the Editor of the *Hurkaru* can turn commentator when it suits his purpose. When missionaries are branded as hot-headed zealots and bigots, &c., they ought silently to submit, for “charity beareth all things!” When they see men who profess the Christian faith, acting in direct contradiction to its principles, and by their conduct disgracing their profession before the heathen, they ought not to call such actions by their proper names, because “charity thinketh no evil.” A commentary on the 13th chapter of the 1st Epistle to the Corinthians, illustrated with extracts from the *Hurkaru* and *Englishman*, by some of the learned gentlemen in Hare Street, would be a literary curiosity, and would doubtless throw new light upon a portion of scripture heretofore not deemed a *crux criticorum*. It will afford great satisfaction to your readers to hear that the Editor publicly professes himself a Christian, and declares that “no man has a more ardent desire for the conversion of the Hindus than himself.” Such a declaration from such a quarter is very gratifying; for whatever some may think of it, it proves that no public Journalist, who has any regard to his circulation, dares publicly and directly attack our holy religion. This is an important fact; for it was not always so in India. May we not hope that the time will come, when such writers will not only “have a high sense of the beauty and purity of the Christian religion,” but when they will cease to cast discredit upon that religion by attacking its teachers and most consistent professors! It is not my intention to plunge into the Hindu College controversy, but there is one point connected with it which has been too much overlooked. Allow me, Gentlemen, through your pages, to draw the attention of the advocates of the Hindu College

to that point; and this I shall attempt with all fairness and candour.

The advocates of the Hindu College allege, as a reason for carefully excluding the very mention of christianity, the engagement which the Government and supporters of the Institution have come under, not to interfere with the religion of the natives; and they strongly reprobate the conduct of those who would advise such an interference. Let us hear the *Hurkaru* on this subject. "The natives send their children to the Hindu College under the express stipulation that their religious opinions shall not be interfered with. Our opponent and those like him, who have infinitely more zeal than discretion, are for breaking that pledge. For our own part, we think such conduct would be equally impious and impolitic. We consider all falsehood and breach of trust as quite as much a sin against God as against man, and he must be looked upon as no real friend to his religion, who pretends that it sanctions unholy means even for a holy end*."

It is here distinctly stated that a stipulation, not to interfere with the religion of the natives, has been entered into. Whether Christians, or a Christian Government, can consistently enter into such a stipulation, we shall not at present stop to determine. But allowing with our opponents (for we wish to meet them on their own ground) that Christians may enter, and have entered into such a stipulation, it follows, that any breach of it on their part is dishonourable, and as the *Hurkaru* says, "as much a sin against God as against man." We reprobate, with him, every attempt to promote a good cause by unholy means; we detest as strongly as he can, all dishonesty, disingenuousness and jesuitism. Thus there is no difference of opinion between us and the advocates of the Hindu College regarding this matter. We quite agree with the Editor of the *Hurkaru*, in regarding the violation of such an agreement (on the part of those who hold that they acted as became Christians in entering into it), as "impious and impolitic." The conduct of any man or number of men, violating a voluntary agreement under such circumstances, cannot be too severely censured. The question then is, has this stipulation been violated or not? We say it has, and is being daily violated. By whom is this crime, so justly reprobated by the *Hurkaru*, committed? Not by the Missionaries surely, for they never entered into such a stipulation; and the great and *publicly acknowledged* purpose for which they are in this country, is to expose every false system by teaching "the truth as it is in Jesus." Who then is chargeable with this conduct equally "impious and impolitic," with this "falsehood and breach of trust,"

* Vide *Hurkaru*, July.

“as much a sin against God as against man?” We know none except the defenders and upholders of this system of education. Perhaps I shall be charged with want of charity; let it however be understood that I have nothing to do with men, but with their measures: nor do I apply any terms to this conduct, but such as the defenders of this system themselves apply to it. Wherever therefore the fault lies, the advocates of the Hindu College cannot accuse me of severity of language, for the epithets are *theirs* not *mine*. By interfering with the religious opinions of the natives, in the Hindu College and similar institutions, we understand teaching them doctrines contrary to their belief and destructive of Hinduism. Do not the literature and science of Europe inculcate principles contrary to the religious belief of the natives? Are not our science and philosophy founded upon demonstrable truths which directly contradict some of the most renowned Hindu shástras? The Hindus believe that there are five simple elements, namely, fire, air, earth, water and æther. Professor O’Shaughnessy will teach the children of these same Hindus to despise such a vulgar notion, and convince them that instead of five, there have been discovered 54 simple elements, (see his Chemistry, pp. 15, 16.) If the lads are taught history, they despise the religiously cherished notions of their fathers regarding the high antiquity of their race—the millions of years in the Satya, Dwápar, Tretá and Kali yugs, are regarded as a lie and a fable. Teach them our geography, they will be convinced that the much-talked of Panchadwip, and the enormous mount Sumeru, existed only in the brain of some ignorant Bráhman; in fact there is no science, moral or physical, taught in the Government schools, which is not in direct opposition to the religious opinions of the Hindus. Need I mention what none surely is ignorant of—that the science and philosophy of the Hindus are inseparably connected with their religion? But there is no necessity for my proving that the education imparted in the Government seminaries, is contrary to the religious sentiments of the natives, and tends to overturn the whole fabric of Hinduism. This point is confessed by the upholders of the system; they *know* and *confess*, that European science and literature will destroy Hinduism; and most of them go so far as to assert that they support this system, because it is powerfully adapted to destroy Hinduism and prepare the way for Christianity. Now, in the name of common sense, is this interfering with the religious opinions of the natives or is it not? If this be not an interference, we know not what may be so termed; yea, it is such an interference as, according to the oft-repeated declarations of our opponents, shall overthrow the religion of the natives! The advocates of the Hindu College, who reprobate every attempt to

interfere with the prejudices of the natives, are the persons who teach their children that science and philosophy, which will make them despise the superstition of their fathers! They *know* and *acknowledge* this fact, yet they tell the public that they are under an express stipulation not to interfere with the religious opinions of the natives! O tempora! O mores! Call you this honesty? Is this straight-forward dealing? The unwary Hindu brings his son to be educated by you, with the understanding (according to the *Hurkaru*) that you will not interfere with his religion; you agree to this condition, but the parent has no sooner turned his back, than you begin to teach his son those things which you *know* will make him ridicule and despise his father's faith. Whether this looks like honorable dealing, or like the conduct which the *Hurkaru* reprobates under the name of "falsehood and breach of trust," let every honest man judge. We respect consistency and ingenuousness in every man, however much we may dislike his sentiments; and we entirely deny the insinuation that Missionaries either act disingenuously or advise others so to act. We publicly tell our opponents that whether Missionaries teach in schools, preach in the streets, or publish and distribute books, their *real* and *acknowledged* design is to destroy superstition by the Gospel of Christ. Let the advocates of the Hindu College act with equal honesty, and we shall give them credit for consistency of character. Let them tell every Hindu parent that his son's religion will be destroyed in that seminary—and that he will be taught such things as are directly opposed to his religious opinions, and will make the lad despise his father's faith. Let them do all this publicly and privately, among *Natives* particularly, and not merely among *Europeans*, and then we shall give them credit for honesty. But let them not conceal their hatred and opposition to Christianity, under the pretence of a stipulation which they have so shamefully violated. If Christianity alone, and not the interference with the religious opinions of the natives, be not the object of their jealousy and opposition, how is it, that any thing or every thing may be taught within the walls of the College, except the religion of Jesus? How is it, that principles (according to their own showing) as destructive of Hinduism, as Christianity can be, are taught, when every allusion to *its* principles are so carefully avoided? How is it, that the works of Bolingbroke, Voltaire and Tom Paine, are received into the College Library, when a grant of books from the Religious Tract Society are refused almost with contempt? These things require explanation. If the advocates of the Hindu College would tell us plainly that they are opposed to Christianity and are afraid of its influence, then we should know how to

reconcile their conduct with their profession. But when they tell us that they are bound *not* to interfere with the religious opinions of the natives, while at the same time they know and acknowledge that they *do* interfere, by *teaching* those things which *will* destroy Hinduism, what opinion are we to form of their *honesty* and *consistency*? In conclusion, the advocates of the Hindu College allege, as a reason for their jealousy of Christianity, that they are under a stipulation not to interfere with the religious opinions of the natives; we have shown that they *do* interfere, and moreover they themselves acknowledge that they interfere most effectually, even to the destruction of Hinduism. How is their conduct to be reconciled with their professions? The public are entitled to have this matter fairly explained without any shifting or quibbling.

Yours, &c.

THETA.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta, accompanied by the Archdeacon embarked under the usual salute on the morning of the 11th July. His lordship proceeds in the *Hatgrass*, Capt. T. Clarke, on his second visitation to Singapore, Penang, Malacca, Arracan, and Chittagong. His lordship is, we believe, the first Indian protestant Bishop who has been permitted by Divine Providence to proceed on a second visitation. May his visit be attended by much spiritual advantage to the members of Christ's church scattered abroad in the remote and religiously destitute stations whither he has proceeded!—The Rev. Geo. Pearce embarked on the *Larkins*, 3rd of July.—The Basle Mission either have sent, or are about to send out, a number of devoted young men to this country; some of them we hear are destined for northern India.—Our Baptist brethren expect their Mission to be reinforced by the arrival of one or two new Missionaries.—The Rev. R. C. Mather has removed to the new station of the London Society at Mirzapore.—We regret to announce that the Rev. W. S. Mackay of the Scottish Mission is obliged to proceed to New South Wales for the restoration of his health. May he return in the possession of renewed strength!

2.—CONVERSION OF A YOUNG BRAHMIN.

A young Brahmin of good caste, educated under Mr. Penney in the Benevolent Institution, has recently thrown away his brahminical thread, and professed Christianity. His friends have been re-acting the scenes practised with Messrs. Hæberlin and Ewart under similar circumstances on former occasions. They have used threats and violence, and have broken in upon the privacy and sanctity of the Missionary for the purposes of rescue. The youth remains firm; no means have been employed, either to effect his conversion or to retain him, but those connected with legitimate reasoning, and acquiescent protection. May the Lord preserve him!

3.—THE SECOND VISITATION OF THE BISHOP OF CALCUTTA.

The second visitation of the Bishop of Calcutta was held at the Cathedral on Friday the 6th July. The Venerable the Archdeacon addressed the clergy from 1st Timothy, 3rd chapter, 15th verse. Apart from the controverted points, the discourse contained much that would find a response in the heart of every servant of Christ. It was simple and faithful, and calculated to be generally useful. After the sermon, the Bishop delivered his charge—a charge, remarkable for the clearness of its arrangement, the ease, purity and elegance of its style, and for its exhibition of the dignity and importance of the ministerial office; but we regret to say containing many things over which we must mourn when identified with so excellent and pious a man as Bishop Wilson. We refrain from further remark until the charge shall be made public.

4.—NATIVE SOCIETIES.

The last few months have been prolific in the production of debating and other Societies amongst native youth in Calcutta and its vicinity. We are truly glad to witness these indications of life, and hope under the Divine blessing they may issue in the advancement of truth, and in practical advantage to the Hindu community.

5.—IMPORTANT MOVEMENTS IN REFERENCE TO THE IDOLATRY QUESTION.

We have this month to chronicle two acts, than which nothing has given us more sincere pleasure since the commencement of our editorial career. The one is the resignation of the Commander-in-Chief of the Madras Presidency, Sir Peregrine Maitland, and the other the resignation of R. Nelson, Esq. of the Madras Civil Service. The cause of both resignations, is a determination not to comply with the resolution of the Court of Directors compelling all their servants to assist at heathen festivals.—We give the correspondence between Mr. N. and the Court. It is worthy of the worst days of stern and heathen Rome, and the best days of decided and scriptural Christianity.

'To the Secretary of the Hon. Court of Directors of the East India Company.'

SIR,—I have the honor to request the favour of your ascertaining for me the opinion of the Hon. Court of Directors whether the covenant I have entered into with the Hon. the East India Company renders it imperative on me to accept and undertake any office the Madras Government may, conformably to law and to the usages of the service, think fit to appoint me to?*

'In soliciting this information I refer principally to certain offices connected with the idolatry of the country, which I could not feel at liberty to hold.'

'I have the honor to be, Sir, your obedient servant,

'ROBERT NELSON, Madras Civil Service.'

'48, Poland-street, Oxford-street, Feb. 27.'

'To R. Nelson, Esq.'

SIR,—I have laid before the Court of Directors of the East India Company your letter, dated February 27th 1838, in which you request to be informed whether the covenant into which you have entered with the Company renders it imperative on you to accept and undertake any office the Madras Government may, conformably to law and to the usages of the service, think fit to appoint you to. You state that you refer principally to certain offices connected with the idolatry of the country, which you could not feel at liberty to hold.

* By the words 'conformably to law' are to be understood the act of Parliament, which describes the gradation and seniority of civil services; and 'usages of the service' refers to the class of officers which they are called upon to fill.—J. P.

‘ In reply I am commanded to inform you, that the Court has seen with surprise that an officer of your standing can entertain any doubt of its being imperative on you to accept and undertake any office which the Government may, conformably to law and the usages of the service, think fit to appoint you to, without any exception or reservation whatever.

‘ I am, Sir,

‘ Your most obedient humble Servant,

‘ JAMES C. MELVILLE, *Secretary.*

‘ East India-house, March 26, 1838.’

‘ *To the Secretary of the Hon. Court of Directors of the East India Company.*

‘ Sir,—I have the honor to acknowledge the receipt of your letter of the 16th instant, conveying the opinion of the Court of Directors upon the inquiry contained in my letter of the 27th ultimo.

‘ It is painful and alarming to find the Court establishing the principle that every civil servant is bound by covenant to assist in and uphold the idolatrous worship of India. The directors are well aware that acts of this nature form part of the functions of many offices under the Madras Presidency; and your letter tells me that a civil servant has no option but to discharge them, if it be the pleasure of the Government to appoint him to such offices.

‘ The instructions of the Lord Jesus Christ are to keep myself from idols, and to flee from idolatry.

‘ The East India Company require me to unite myself with idols, taking part in their worship, by assisting others herein.

‘ The commands of these two masters are thus in direct opposition to each other; and I have to choose whom I will serve, since obedience to both is impossible.

‘ As I prefer to follow the Lord Jesus Christ, I must renounce the service of the East India Company, which I therefore now do.

‘ I have accordingly to request that my name may be struck out of the list of civil servants on the Madras establishment; all the privileges of which station I hereby resign.

‘ I have the honor to be, Sir, your obedient Servant,

ROBERT NELSON.

‘ 17, Norfolk-buildings, Bath, March 19th, 1838.

The Court of Directors may flatter themselves that the present state of feeling will expend itself in the withdrawal of a few of their conscientious servants; but if they so think, they are in error; the feeling lies much deeper, and will never be quieted until *they* wash their hands of the evil. The very determinate resolve of the court not to yield one jot to the request of their Christian servants, is the first and principal element in our success. It will call forth the decision of many such men as Sir P. Maitland and Mr. Nelson. It will awaken the sleeping powers of the people of England. This decision is the forlorn hope—the last struggle—of those, who, if they could have avoided it, would not have yielded to the voice of humanity or of religion, either the abandonment of infanticide, or the abolition of the horrid Suttee. It should be remembered by rulers, that the king of Babylon, on the night of his terrible vision and overthrow, was defended by massive walls and gates of brass, and valiant troops; he was surrounded by flattering courtiers and by every thing calculated to drown the voice of an awakened and apprehensive conscience; and yet, ere the rising of another sun, he slept a captive and in death—his palace was his prison and his tomb, and the power he had created was his own curse. MADRAS appears determined to distinguish itself in Indian history for every thing dark and oppressive in religious matters. It has insulted one of the most excellent Bishops that ever filled an episcopate;

yes, it offered insult to a man tottering with age, as he descended to his tomb, for obeying the calls of conscience, humanity and religion; one too, who had been accustomed to listen only to the peaceful but sincere thanksgivings of all classes of his countrymen; and it now adds to its former bays the honor of driving from its service as brave a soldier, as beloved a commander, and as upright a man, as ever presided over the Indian Army; and also of thrusting from its borders a man, who, because he is determined to obey the behests of Christ, finds he cannot conscientiously serve the Honorable Company. May these men find many imitators (like Joshua and Daniel), in courts and camps, and may they obtain that which is promised by heaven to all its faithful servants in the discharge of duty—peace of conscience! and may they yet see an immediate and complete dissolution of a connexion disgraceful in the highest degree to Britain as a nation, to the company as Christian merchants, and to the religion of that country which is at once the parent of the company, and the recipient of this idolatrous gain! How honorably different is it with the sister presidency of Bounbay! She has been rebuked by the court for her enlightened and humane policy!

6.—BAPTISM OF NATIVES.

It is a pleasant task to turn from the busy and vexing scenes of life to chronicle the domestic history of true religion, and especially to record the introduction into the church of Christ of young and hopeful candidates. For if "a flower when offered in the bud, be no vain sacrifice," surely the Lord Jesus must see with especial satisfaction of the travail of his soul, when he beholds youthful disciples offering themselves on the altar of his service. We were much gratified on Sabbath, 8th July, to witness the baptism of five young native females, at the Union Chapel, Dharamtallah. Two of them were orphans belonging to the London Missionary Society's Orphan Asylum, under the charge of Mrs. Campbell, the others domestics of families attached to the congregation. The candidates were thoroughly questioned on the doctrines and duties of the Christian Religion by the Rev. J. Campbell, who afterwards administered the rite of baptism. The Rev. A. F. Lacroix preached a sermon adapted to the occasion, to a very pleasing and evidently interested audience. May the Divine Spirit follow the service with his blessing!

7.—FRENCH PREACHING.

It has more than once been suggested to us that if a lecture on the duties and doctrines of the Christian religion in the French language could be established in Calcutta, it might be attended not only by the French and those of French extraction residing in the city, but also by many others conversant with that polite and widely spoken language. We have spoken on the subject with two ministers, competent to preach, who are quite disposed to officiate (gratuitously), provided an audience can be secured. The managers of the Union Chapel have also agreed to lend that place of worship for the purpose, and we are anxious to ascertain the state of feeling on the subject. Any persons desirous of giving countenance to the proposal may communicate with the editors, who will be most happy to forward the object in every possible way. The lecture may be delivered on any week evening, not interfering with the present English services, and at such an hour as would be best adapted to secure the attendance of the parties concerned.

8.—THE MONTHLY MISSIONARY PRAYER MEETING.

We fear the Christian community of the different denominations of Christians in Calcutta are not aware that a monthly Missionary prayer-meeting is held every month, alternately at the Union, Loll Bazar and

Circular Road Chapels. The object of the meeting is to communicate intelligence on the progress of Missions throughout the world and stimulate the faith and excite the prayers of the faithful. It is held on the evening of every first Monday in the month, and commences at $\frac{1}{2}$ past 7 o'clock. We have felt it a duty we owe to the church to give it this publicity, as it is an object which should be united in by all the members of Christ's body in Calcutta; that they may implore God's blessing on the Church and by prayerful unity to cause the heathen to say, "See how these Christians love one another!"

9.—INTERESTING OVERLAND INTELLIGENCE.

We have gathered the following interesting items bearing on the cause of religion and humanity, from the last overland despatch of our contemporary the "*Englishman*." We think they will be read with interest.

"Upwards of forty years ago the soul of Carey, the clumsy* cobbler, kindled with the sacred enthusiasm of propagating christianity; he lit up a flame in the bosoms of the Baptists; sparks reached London, where Religious Societies were formed with astonishing rapidity and success; year after year they have multiplied and increased: they are based on the principle of responsibility to the public, and the public supports them most munificently. Most of these modern Societies hold their Anniversary meetings in the month of May; and, these 'May Meetings' present the most glorious spectacle in the world; year after year, whenever I have been in England, I have attended many of them; but, this year I have been only at a few; however, they never have been more gratifying than this year; the political press has affected indifference to these meetings; but, year after year it is extending its reports of the speeches made at them; and, big as London is, it actually feels the holy and the busy impulse of the month of May; indeed, Exeter Hall is the centre of an undulating influence which is felt throughout the world; and, year after year, the tongue of every nation under heaven is heard there reverberating the sounds which first issued from that centre of benevolent enterprise. Three successive meetings, viz. Wesleyan, Church and Bible, reported the receipt of about twenty lacs of Co.'s rupees, in the course of the past year! How different from robbing a miserably poor, ignorant country, of a large amount annually, and from taxing myriads of beggarly pilgrims and squandering of the produce at the Albion Tavern!

"Claudius Buchanan attempted to arouse the attention of England to the state of India, by means of prizes for the best essays upon Indian subjects; and he succeeded so far as to draw forth the exertions of Charles Grant and James Bryce, both of whom had luxuriated on the fat things of India. At present, prizes for essays on given subjects are more than ever in vogue, chiefly on religious subjects; and they have produced some excellent works, especially Mammon, Britannia, Schism, by Our Young Men, Harris, Cox, and Hoppus; many more prizes of this sort are yet pending, namely, on Missions, the Church, and Morrison's on the trade in opium, for which last I have heard of several candidates.

"The book published by the Rev. Mr. Williams of the Mission in the South Seas, has produced a much more general and vivid impression than could have been expected; especially as I believe the circulation has reached eight thousand; the Dukes of Devonshire and Northumberland, with Earl Fitzwilliam have honored the missionary with their very decided countenance and liberal patronage; and the Bishop of Chester has sent a copy to each of his clergy, saying that he considers it as the 29th

* This refers to the story of Carey's incompetency to make a shoe, which we believe has been denied on his own testimony.—ED.

chapter of the Acts of the Apostles! However, the grant of £500 from the city of London is still more remarkable. Mr. Williams asked the public for £300 for his missionary ship, and double that sum has been poured into his lap.

"The Anti-Slavery Society has again summoned Delegates from every locality and from every congregation; country and city meetings are being held, and the House of Commons are addressing the Queen to treat Slavers as Pirates."

10.—ASIATIC TEMPERANCE SOCIETIES.

Our temperance friends in the east are making good progress. The reports of the Society attached to H. M. 16th, the European regiment, and the Penang Society, are now before us. They all contain much valuable matter and give report of success. The friends of the Penang Society have addressed a memorial to Government praying the abolition of spirits as rations in the Indian army. We hope this prayer will be heard; for we are confident no greater temporal blessing could be conferred on our troops than the withdrawal of spiritous liquors. The detachment of Artillery serving on the island had requested the commanding officer to close the canteen, and have to a man discontinued drawing their spirit rations.

11.—AGRA RELIEF SOCIETY.

This most valuable Society has been, like the good Samaritan, performing deeds of present mercy to the suffering. The report for April has been forwarded us from which we gather that many thousands have been relieved from the miseries of starvation, and hundreds blessed with medical aid. The unremitting labours of the officers of the Society call for the thanks of a public ever liberal to devise means and offer funds for assisting their suffering fellow-creatures. The public we rejoice to see have subscribed above 1,14,000 for the sufferers; but the more arduous office of distributing the benevolence has devolved on our friends at Agra and elsewhere. They deserve our best thanks.

12.—PENANG SAILOR'S HOME.

We are glad to report the establishment of another Sailor's Home. The active Penangians have established a Home at Penang; a coffee and reading room is opened, and the whole is joined with the Temperance Society. We have now therefore Homes at Calcutta, Bombay, Madras, and Penang, and all in twelve months. May they be abundantly multiplied!

13.—NATIVE SCHOOLS.

The spirit of awakening and inquiry is beginning to display itself not only in the establishment of debating clubs, but also in the formation of Societies of a voluntary and charitable character. We are happy to see this imitation of one of the best features of Christian benevolence. There is something hopeful in reading of a meeting of natives for the purpose of establishing a free school, with the Rájá of this or that district supported by the neighbouring literati and gentry. This has been the case more than once this month. We have no wish to throw the slightest impediment in the way of the success of such operations, but the more intelligent natives as well as ourselves know how prone many of their countrymen are to lay hold of any thing by which to obtain money; this we believe has been done by one or two common school Sirkárs who, without any recommendation, have sent circulars for subscriptions to benevolent individuals. Our advice to the managers of respectable schools needing aid is, to get their circulars signed by some well known friend to education, which can be easily accomplished, and will be perfectly satisfactory to those who are ever ready to help in a good cause.

14.—THE HURKARU COLLEGE, THE OBSERVER, AND THE PRESS.

The Hurkaru of the 17th July contains a long and characteristic article in reply to our paper on this subject in the last Observer. We have adopted as a rule that, having once entered fully into our defence, on any subject, our positions remaining untouched or unanswered, we will allow our opponents all the advantage which they can obtain from professions unaccompanied by practice, from garbled extracts, and the application of scurrilous epithets accompanied with professions of piety and liberality. We give the Hurkaru in this instance, all the advantage to be derived from the article, and are only sorry that we deserve only in such small measure the abuse and contumely heaped upon us by the theologians of the Hurkaru school; for so spoke such of the master and of the most honored of his servants, when they felt it a duty to God and man to expose conduct which, under the mask of liberality and religion, was marring the peace of the world, and sapping the foundations of society. The article in question may serve us, on a future occasion, for a text on the morality of the press, a subject we have long wished to discuss and which, from present appearances, we fear we cannot long defer. The writer of the article makes one observation in which he thinks he has caught us tripping. He says, though we have abused him, we have not scrupled from month to month to insert on the cover of the *Observer* his recommendation of the work. Now this is both disingenuous and untrue. The recommendation never appeared on the cover of the *Observer* but one month, and that the last!! and then it was inserted as the testimony of an opponent; for he says "that entirely differing in most points from the learned and pious Editors, he yet recommends the work as instructive and interesting." Had it not been such a recommendation, it would never have been used by us. One more remark and we take leave of this subject. The Hurkaru declares it is NOT infidel, but earnestly desires the conversion of the natives of India to the Christian faith. We merely chronicle this as a remarkable instance of conversion in the history of Missions.—A little writer in the Hurkaru professes to give a list of boys converted in the respective schools, in which he, with tiny rejoicing, doth rejoice over a majority in favour of infidelity in making Christians! We suspect he was of the Brahmin caste: for if not he must, with his intimate knowledge of things, have known that many more youth had been converted in mission schools than he has enumerated. Whether the Hurkaru's statistical correspondent knows of more, or not, who have been converted in our schools, we do: besides, many more, does not mean 3 or 4; in fact, the whole referred to by the correspondent, from whatever quarter they might have been obtained, would afford no ground for triumph.

15.—THE CHRISTIANITY AND PIETY OF THE HURKARU.

Since the Hurkaru has confessed his attachment to Christianity and expressed his desire for its propagation, we are anxious to give our readers a specimen of the kind of Christianity he professes, the manner in which he would convert, and the kind of spirit we have to contend with in Christians of his school. The following is an extract from that paper of last month. Our readers will perceive that it refers to the noble conduct of the female martyr in Madagascar registered to in our last. We leave it to tell its own tale. Is not the wrath and abuse of such a Christian our best recommendation?

"We have extracted from the *Christian Observer*, an account of the execution of a female of some property on the Island of Madagascar, in consequence of her having become a convert to Christianity. It appears also, that several other persons had been banished or made slaves of, for the same reason.

"These events, although so melancholy, have been viewed as a ground of rejoicing, in as much as they illustrate the strong faith of the individuals

in the truths of the Gospel; but we confess that under all the circumstances, we doubt whether Missionary zeal does not out-run discretion, when it exposes the objects of its solicitude, to such horrible sufferings. Where conversion from one creed to another can be secured by the pious labours of the pioneers of Christianity, without offence to the prejudices and the passions of powerful savages, we shall always hail their success with unfeigned joy; but in our humble opinion, a great and serious responsibility devolves on those who, in propagating new doctrines, at the same time call into existence the horrors of religious persecution, and who can only trace the progress of their own creed by the blood of its martyrs.

“The great end the Missionaries seek is retarded, we conceive, by prematurely enlisting against their labours, the fears or the superstitions of the ruling authorities, who are prone to consider the deserter from ancestral shrines, be those shrines of what character they may, as equally a rebel to the *prestige* of their temporal power; and thus political, as well as religious hatred, is engendered, and the convert to Christianity soon becomes the victim of Paganism, without the shadow of practical benefit to the faith which he has adopted.”—*Hurkaru*.

16.—THE HINDU COLLEGE, AND THE NEW CHURCH.

Considerable discussion has been elicited on the proposed erection of a new church in the vicinity of the Hindu College. The facts are simply these; the Episcopal Mission intended to build a church; the ground was bought, and the day for laying the stone fixed, when the College council found out, to their surprise, that *they* were never consulted; and the Medical College, an institution the most insulting to native prejudice, joined in the war-cry. As we have so lately and fully exposed the spirit of the College party, we have nothing to say on this peculiar manifestation of it, beyond noticing the fact that the interference of the College or any other body in such a matter is a *positive infringement of the civil right of the subject*.

17.—RELIGIOUS TRACT AND BOOK SOCIETY'S LARGER PUBLICATIONS.

At the last meeting of the above Society it was resolved to reduce the price of the Society's larger publications, such as Baxter's Call, Pilgrim's Progress, and other similar works, in order to increase their circulation without giving them away. The Society are also desirous of obtaining translations of several of the parent Society's works, and would feel obliged if any of their clerical or lay friends would undertake the translation of any such: the list of works can be had on application to the secretary. The conductors of the Hughli College handed over the library of handsomely bound books, sent them from England, containing biography, church history, natural history, &c. &c. to the Missionary of the station, *unopened (!)* stating them to be tracts, and further stating it to be incompatible with their principles to receive such books! If we are not much mistaken we have seen books of a much more questionable character in the library; books at least, involving a much more flagrant violation of the founder's intention and of the contracts entered into by the managers of the College with Hindu youth.

18.—PRIZE ESSAYS.

A temper akin to that of the olden times appears to have arisen in Europe in reference to dedications and “Prize Essays.” Many of the modern and popular works have been dedicated by permission as they were to the maiden Queen, “to our most gracious Lady, the Queen;” and in some cases with flattery equal to that of the Elizabethan age. This is an evil and should be at once corrected. The Prize Essay system is an admirable plan for calling forth the energies of the intellectual giants, and of placing an important subject before the public in a clear, condensed, and striking light. This plan has already procured for us the “Bridgewater Trea-

tises," "Mammon," "Brittannia," and other works equally valuable in their way. We have heard with much pleasure that the Rev. Dr. Duff and his colleagues have offered a premium of two hundred pounds for the best essay on Missions; the adjudicators have been selected from among the most eminent of the several denominations of Christians in Britain. This is the sixth Essay connected with the east now calling for the energy of the literati, viz. The Essay on the Evidences of Christianity; the Essay on the Application of Western Science to this country; the Essay on Opium and its tendency; the two Essays of the Horticultural Society, and this on Missions; these are all directly applicable to this country, and shew that the eastern world shares in the sympathy of the friends of enlightened, humane, and religious sentiments; not only here, but also in the west. Oh that the time might soon come when the inhabitants of this country shall strive for "the prize with peerless glory bright!"

19.—TA'KI ACADEMY.

On Saturday the 23rd June, the annual examination of this Institution was conducted by the Rev. W. S. Mackay, in presence of George Temple, Esq. of Bagundee, the Rev. A. F. Lacroix of the London Missionary Society, and several natives of respectability. Examinations of this description bear much the same features; details, therefore, fail of being interesting. Suffice it to say, in reference to the one in question, that the pupils, whose number is at present upwards of 150, were found to have made very creditable progress in the several departments of study to which their attention had been directed, especially in mathematics, history and geography. Indeed a striking improvement since last year's examination was visible, and the good order in which the school appeared to be conducted, reflects no small credit on the teacher, Mr. Shiels.

The institution reckons among its pupils several youths of great promise, and there is no doubt, that, if circumstances permitted of the regular superintendence of the Reverend Missionaries of the General Assembly, it would not yield in efficiency to any similar establishment in the metropolis. As it is, some of the elder pupils have been found so well qualified as to obtain respectable situations under Government, and more are likely to be in time similarly employed. It cannot but be highly gratifying to the two native gentlemen, who are the patrons and chief supporters of the school, to witness already the good effects of their judicious liberality; and it is to be hoped that this may induce many of their wealthy countrymen to become their imitators in so good a cause.

At the conclusion of the examination, prizes were distributed to the scholars who had most distinguished themselves; after which the Rev. Mr. Lacroix gave an address to the assembled pupils, in which he expressed the great satisfaction of the examiners at what they had witnessed, pointed out, for the encouragement of the young people, the great advantages of learning, and admonished them to increased diligence, docility, and a regular attendance.

20.—EXPORTATION OF NATIVES.—IMPORTANT MEETING.

In accordance with a numerous and respectably signed requisition, the Sheriff of Calcutta convened a public meeting of the inhabitants of Calcutta at the Town Hall, on Thursday the 10th July, for the purpose of petitioning Government to suspend further shipments of Coolies, and to institute a full inquiry into the whole traffic. The meeting was, we believe, one of the most numerous and respectably attended ever held in Calcutta. The opposition, if so it may be called, was feeble. We are glad that the inhabitants of Calcutta have wiped a stain from their character by this public demonstration of feeling. We shall enter more fully into the subject in our next, if the result of the petition which has been presented to his Honor by deputation shall have been made known.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of June, 1838.

Day of the 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.						
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			
1	29.670	86.4	84.6	82.8		.716	89.5	94.5	84.0	s.	.694	91.7	93.5	86.0	s.	.570	92.0	94.0	88.0	s. w.	.552	92.0	94.0	93.5	s.	.632	84.3	76.1	76.5	v.	0.10
2	.627	84.5	77.0	77.0	Cm.	.672	89.0	90.0	83.0	s.	.652	90.0	91.0	86.5	s.	.575	90.6	92.3	86.5	s.	.550	90.4	90.5	85.1	s.	.568	88.4	87.8	84.0	s.	0.87
3	.521	85.2	78.1	77.7	s.	.630	87.5	91.5	82.7	s.	.610	88.3	94.5	84.6	s.	.550	90.1	95.7	86.5	s.	.520	90.0	92.0	86.7	s.	.522	88.5	88.9	83.9	s.	
4	.590	84.6	82.1	81.5	s. s.	.620	88.5	90.9	86.7	s.	.598	89.5	91.6	87.5	s.	.564	90.5	93.9	92.9	s.	.540	90.3	93.0	86.7	s.	.546	88.5	87.1	85.2	s.	
5	.548	84.7	82.0	81.5	s. s.	.598	88.0	91.5	87.3	s. E.	.590	90.2	93.1	88.2	s.	.540	90.5	92.6	87.8	s.	.528	89.8	90.7	86.0	s.	.539	85.0	80.5	80.9	s.	
6	.590	84.9	82.3	81.7	s. s.	.652	88.9	89.9	87.6	s. w.	.612	84.5	78.3	78.8	s.	.554	85.5	83.0	81.0	Cm.	.554	84.0	83.3	81.0	s.	.556	85.9	83.0	83.0	Cm.	0.84
7	.560	84.5	83.0	81.7	s. s.	.616	87.5	91.0	86.2	s.	.614	90.5	94.0	88.5	s.	.542	90.4	93.0	88.3	s.	.538	89.9	91.1	87.0	s.	.544	85.5	84.0	83.3	w.	
8	.600	85.0	82.0	80.3	s. s.	.660	87.8	91.0	86.2	s.	.652	89.3	92.5	87.0	s.	.578	90.4	95.0	89.3	s.	.378	90.9	93.9	89.9	s.	.566	88.9	88.7	86.0	s.	
9	.584	85.3	80.0	79.5	Cm.	.606	87.3	88.8	84.3	s.	.597	88.8	91.1	85.9	s.	.540	89.7	93.0	85.0	s.	.528	88.8	89.5	85.0	s.	.528	88.5	87.5	83.2	s.	0.12
10	.540	85.0	82.0	80.5	s.	.588	87.1	90.0	85.0	s. w.	.556	87.5	96.5	88.8	s. w.	.520	88.8	98.8	89.5	s. w.	.510	89.3	94.1	90.0	s. w.	.515	85.7	89.3	85.9	s. w.	
11	.554	85.6	83.0	82.2	s.	.588	88.6	91.0	87.0	s.	.588	90.7	94.8	87.0	s.	.544	91.7	98.0	88.0	s.	.536	92.3	97.6	88.3	s.	.540	89.5	89.7	84.9	s.	
12	.550	86.0	85.0	82.0	s.	.612	89.5	92.8	87.1	s.	.602	91.8	95.5	89.5	s.	.572	92.5	97.0	89.1	s.	.556	93.0	96.2	89.5	s.	.556	89.7	89.0	84.5	s.	
13	.570	86.0	84.0	82.3	s. E.	.642	89.0	90.8	87.0	s.	.620	91.0	95.8	87.9	s. w.	.560	92.8	100.0	89.4	s.	.540	93.0	99.5	90.3	s.	.544	89.9	90.8	85.9	s.	
14	.586	87.2	83.6	82.5	s.	.600	90.1	95.0	90.0	s.	.588	93.7	99.0	92.0	s.	.496	86.5	78.2	78.0	s.	.520	86.5	80.0	78.5	N. E.	.566	85.5	80.2	79.9	s.	1.07
15	.620	85.4	78.6	78.9	Cm.	.628	82.2	91.4	86.2	s. E.	.614	89.7	93.2	87.2	s.	.530	86.7	83.7	85.2	s.	.520	85.3	86.3	84.4	s. E.	.520	84.7	83.0	83.2	s. E.	0.10
16	.514	84.5	78.9	80.5	E.	.570	87.3	88.2	84.6	E.	.570	85.9	84.5	83.9	E.	.517	87.0	88.0	84.7	E.	.490	87.4	87.0	85.0	E.	.500	86.5	84.8	82.0	s. E.	0.18
17	.504	84.0	79.0	78.0	E. b. N.	.554	85.5	88.5	85.0	E.	.522	87.5	92.0	86.8	E.	.478	87.8	95.3	97.0	E.	.458	87.5	89.0	87.0	E.	.450	86.3	85.0	83.1	E.	
18	.520	84.6	79.5	79.5	E. b. S.	.552	84.0	79.9	79.7	E.	.548	83.5	80.5	80.0	E.	.489	84.3	83.0	80.5	E.	.470	84.0	82.8	80.5	s. E.	.470	84.3	81.5	79.7	s. E.	0.19
19	.505	83.9	78.8	79.0	E. b. S. E.	.566	82.5	79.0	79.0	E. b. S. E.	.560	83.0	81.0	80.8	E.	.544	82.9	80.2	80.2	E.	.530	82.9	80.1	80.2	E.	.530	82.7	80.0	80.2	E. b. S.	0.50
20	.554	81.5	79.0	79.0	s.	.592	82.9	82.5	81.0	s. b. w.	.579	82.6	81.6	81.1	s.	.522	82.1	81.5	81.0	s.	.510	82.8	83.0	81.8	s.	.530	82.3	81.8	82.0	s.	1.10
21	.530	81.3	78.6	78.8	s. w.	.590	83.2	83.5	82.0	s. w.	.580	83.4	83.1	82.2	s. b. s. w.	.550	81.7	81.0	80.7	s. E.	.504	81.9	81.2	80.8	s.	.520	81.7	80.8	79.5	s.	1.07
22	.550	81.7	79.5	79.0	s.	.618	84.3	84.8	82.5	s.	.600	84.5	83.6	82.5	s.	.572	84.5	85.0	84.0	s.	.558	84.6	85.5	84.0	s.	.567	83.5	83.0	83.0	s.	
23	.556	81.8	80.2	80.5	s.	.628	84.2	84.9	84.9	s.	.630	84.3	85.0	83.5	s. E.	.580	84.3	82.7	81.5	s.	.602	84.0	80.0	80.0	w. a. w.	.598	80.0	74.5	74.5	Cm.	1.97
24	.564	81.9	79.5	79.5	s. w.	.640	82.3	81.0	79.9	s. E.	.620	82.9	83.2	80.6	s. E.	.570	83.0	84.0	82.2	E.	.580	82.3	80.0	80.7	s. E.	.580	81.5	80.0	79.5	s.	1.14
25	.560	82.0	79.7	79.7	s. w.	.614	83.4	86.5	83.3	w. b. s.	.600	84.1	86.8	83.5	s. E.	.558	86.5	88.5	83.5	E.	.548	86.2	88.0	84.3	s. w.	.555	84.5	82.5	81.9	s.	0.07
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27	.566	82.3	80.0	79.6	Cm.	.588	84.3	88.0	83.2	s. E.	.574	84.5	86.8	84.0	w.	.658	82.5	80.0	79.5	Cm.	.540	82.7	81.8	80.0	s.	.551	82.5	80.0	80.0	s. E.	0.94
28	.556	82.0	79.0	79.0	s.	.592	83.7	88.0	84.5	s. E.	.588	84.0	88.0	84.0	s. E.	.540	84.9	92.5	87.0	Cm.	.522	85.0	90.0	87.9	s. E.	.548	83.8	83.2	83.0	Cm.	0.58
29	.664	83.1	80.0	80.5	Cm.	.630	84.3	88.0	86.7	s. E.	.614	85.6	90.5	87.0	s. b. s. E.	.577	86.2	90.0	86.6	Cm.	.556	86.8	93.5	88.0	s. E.	.570	84.3	85.4	83.3	Cm.	.02
30	.636	84.5	80.0	80.0	S. b. S. E.	.660	84.8	88.5	84.5	s.	.648	85.3	89.0	85.3	E. w.	.595	86.5	87.8	85.0	Cm.	.577	86.5	88.5	87.5	Cm.	.590	84.0	83.9	82.9	Cm.	

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