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THE

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THE
CALCUTTA
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(New Series.)

No. 1.—JANUARY, 1840.

I.—*Introductory Observations.*

OUR readers may have heard a story regarding a very brief address delivered by a Romish priest in the Emerald Isle. It was part of that gentleman's duty to instruct his flock regarding the acts and merits of his country's tutelary saint on the yearly recurrence of that saint's day. On one occasion however it fell out that the 17th day of March came round before his reverence was ready for it. He therefore (so the story goes) entered the rostrum, and addressed his auditors in the following manner. "Dearly beloved, twelve months ago I told you all I knew regarding the blessed Saint Patrick; since that time I have received no tidings from his saintship, but if I hear from him in the course of the year I shall not fail to let you know." This was a display of much tact and wisdom; for few men, if any, can speak or write well repeatedly on the same subject. Tyrant custom has imposed upon Poets-laureate and Editors the task of presenting their several patrons with stated addresses: and if custom would allow, it were often much better were they to follow the example to which we have referred. This however may not be.

But while we shrink from the necessary monotony of a long New-year's address, it is not from want of matter, but rather from weariness of the form. Matter we cannot lack, while we have so much cause of thankfulness to our Lord and Saviour for his having honoured us to enter upon another year

in his service, so much cause of humble gratitude for the good that we may have been made the instruments of effecting during the year that is past, so much cause to lament that through our weakness and deficiency that good has not been a hundred-fold greater. Under God too we have much reason to return our best thanks to our contributors and correspondents, and to our subscribers, for the valuable aid they have severally given us. We are happy to be able to say, that our lists of contributors and of subscribers are each in an encouraging state, and we trust they will go on gradually increasing.

During the past year some questions of deep and lasting interest have come before us; and we have not shrunk from presenting our readers with those views in regard to them which seemed most in accordance with Divine truth. This is the infallible guide in all questions of faith and practice:—“To the law and to the testimony.”

If in our application of Scriptural principles we have on any occasion come into collision with the allowed practices of any of our readers, we would say to such in the Spirit of Christian affection—It is not “*We say*” or “*You say.*” Let not these words be heard between us. But rather let us go directly to the word of God; and let the style of our discourse be “*What readest thou?—Thus it is written,—Thus saith the Scripture.*” If our remarks on any occasion have induced any one to look more narrowly to his ways, and examine more narrowly his courses and his motives, we desire to give thanks and praise to our heavenly Father, whose humble instruments it is our honour to be.

And now we go forward to the duties of another year, with renewed resolutions by Divine grace to hold on the even tenor of our way, to turn neither to the right hand nor to the left for the fear or favour of man. It shall be our pleasant duty to lay before our readers whatever we receive from God illustrative of His dealings with men; whatever may cast light upon His word, and point out the fulfilment of His faithful promises; whatever may render Christians more sensible of their high privileges and their corresponding responsibilities, and foster aspirations after more fervent piety; whatsoever

may arrest the attention of sinners, and lead them to consider their state and character before God;—in short, whatsoever may give glory to God, and tend to the spiritual well-being of men.

We shall therefore watch with anxious interest over the progress of religion throughout the world, faithfully chronicling, so far as we can learn them, the movements which are made by the Church universal with the view of establishing the reign of truth and righteousness on the earth. But especially in this land, in which our lot has been providentially cast, we shall carefully attend to all that the Lord does for the honour of His own name, both detailing facts and endeavouring to elucidate principles in regard to the duty of Christians. In this part of our work we trust to the continued and increased assistance of our Missionary brethren, and invite the aid of all who are in any way engaged in efforts to extend the rule of the Messiah.

We shall be, as we have ever been, the unflinching advocates of Christian education, as a powerful engine put by God into our hands for the purpose of demolishing the unclean fabric of heathen superstition, and rearing in its place the stately structure of Christian faith and Christian practice. To all other means of missionary operation also we shall constantly direct the attention of our readers, and it shall ever be our endeavour to produce or keep alive an intelligent interest in their minds regarding the progress of gospel truth.

One nearly new branch of most pleasing labour we mean to undertake, that of endeavouring to lead on to exalted piety our dear friends who have been brought out of heathenism to the knowledge and faith of the gospel. Being delivered from bondage they are as men that dream. By representing their claims upon those who are entrusted with the ministry of the word, and by pointing out frequently in direct addresses to themselves their peculiar duties and trials and temptations,—by speaking for them and speaking to them—we trust to be honoured of God to contribute to their spiritual improvement and growth in grace.—Their increasing number evidently demands that such attention should be paid to them.

The customs and literature of the natives shall continue to receive a large share of our attention, as subjects of rational curiosity, and as possessing an important bearing on the state and prospects of the country. In the providence of God we are about to be deprived for a season of one of our most valuable contributors on subjects of this nature*, and we trust that our other friends will exert themselves correspondingly that our readers may not be losers.

We shall continue to maintain the same catholic principles which have heretofore guided both ourselves and predecessors, having always a reference to measures not men, and to the greatest good of the greatest number irrespective of caste, creed or color. We shall, God helping us, know mankind but as one family, and the church but as one brotherhood; and it shall be our endeavour not only that the watchmen, but the citizens of Zion may see eye to eye.

The present, our readers will perceive, is the first number of a New Series of the Calcutta Christian Observer. The Editors have been induced to adopt this new arrangement from a variety of causes, but chiefly on account of the imperfect state of the former series, there not being one complete set, except any of our friends are more fortunate than ourselves in possessing the deficient numbers for which we have advertised in this number. It is impossible, having brought the past series to a close, not to experience feelings both of pleasure and pain:—pleasure in looking on the past, and marking what has been effected; and pain when we remember how many of those who have contributed to the pages of the *Observer* since its commencement are now numbered with the dead or scattered abroad in the earth. We can say in the retrospect,

* Our readers in general know that they have been indebted for an immense store of information on the languages, literature and customs of this country to the Rev. W. Morton (*CINCURENSIS*), who is about to proceed to Europe. Let us hope that he will soon return to us, and resume his station as one of our chief “Orientalist Contributors.” Our present No. is remarkably rich in contributions from the pen of our Reverend friend, as we hope will be also the next.

This world is a pilgrimage state
Made up of sunshine and shade,
Our friends are but here for a while,
Then they haste to the world of the dead.

And now we commend our readers to the grace of God,
and ourselves and our work to their prayers.

II.—*Brief Account of the Santals.*

To the Editors of the Calcutta Christian Observer.

MESSRS. EDITORS,

Perhaps no people in Hindustan are more interesting, yet so little known to Europeans, as the Santals. Having twice visited this singular people, and collected some little information regarding them, I thought the result of my investigations might not be uninteresting to the readers of your valuable periodical.

It is certainly a matter of interest that a people claiming to be the original proprietors of the soil, should be scattered throughout the Mohur Bunge, and twenty-two other countries tributary to the Mohur Bunge rájá. In every part of these countries their villages are numerous, being interspersed with Oriya villages. In all probability their country is much more extensive than we have yet ascertained, but in these places it is certain they are numerous. The villages I visited were generally small, containing from 10 to 30 houses; but I am told that there are many that contain 200 or 300. If we can establish their identity with the Bhoonijas that are scattered throughout the same countries, and with the Coles of Chota Nagpoor and Sumbhulpore, we shall probably make them the most numerous class in Hindustan. That the Bhoonijas are Coles there can be no dispute, as I have ascertained their language is precisely the same as that of the Coles of Sumbhulpore. It is true the Santals use a different dialect, but from their similarity of manners and religion, one cannot but believe they were originally the same people. So far as my knowledge extends, all that may be said of the Santals, excepting their name and language, may be applied to the Bhoonijas and Coles.

It is remarkable that though the Santals live among the Oriyas and daily transact business with them, they have a language peculiar to themselves, so very different from the Oriya that scarcely a word can be understood; and though this language is not written, a Santal has no difficulty in un-

derstanding another of his own people who lives 100 miles distant. As they have no written language they have, of course, no books, (like the Oriyas,) professing to give an account of their origin and religion, but depend upon their traditional accounts. I should suppose their language to be different from any eastern dialect that has ever come under the observation of Europeans. I shall however give a specimen for the speculation of such of your readers as are better acquainted with the languages of India than I am; and being unacquainted with the popular method of Romanizing, I shall give it in the Oriya character*:—aṛ, a house; dá, water; dáká, boiled rice; haṛ, a man; neṭká, a child; dáre, a tree; dāgan, a cow; buru, a mountain; tuṛá, the mustard plant; singala, fire; chádubukhá, the sun or God; jemá, to eat; giti-aba, to lie down; ju-senamái, come hither. Their language appears to be much softer than the Oriya, and to be spoken in more of a sing-song tone. At each village I found a few who were able to speak a few words of broken Oriya, so as to answer the most of my inquiries; but the greater part understood nothing but their own language, in which they were remarkably loquacious. To my surprise they were able to converse with me much better than with my native preacher. This might proceed from disinclination to talk with Oriyas, against whom they have a great antipathy: or it may prove, what I have often thought, that two foreigners can converse better in a foreign language, with which both are acquainted, than in the native tongue of either. They farther differ from the Oriyas in having no distinction of caste, but all eat and drink together, and are of a common grade. The only things that appear to resemble this remarkable trait in Hindu society, is that the man who is chosen as priest, on the day of sacrifice does not eat with the other people, though he does every other day; and also for the breach of certain rules, one is excluded from the whole community: but this is attended with banishment from the village. The appearance of their villages is so very peculiar, and one is such a fair specimen of the whole, that to any one acquainted with them, they are immediately distinguished from Oriya. In the common Hindu manner, the roofs of their houses are of grass; but the walls, instead of being mud, consist of sticks or bushes placed in the ground, sometimes plastered on the inside with mud, and sometimes on the outside. Some few of the more wealthy have them plastered on both sides and washed with a white kind of earth, also covered with the representation of a vegetable that I took

* As scarcely any of our readers are able to read the Oriya character, we have Romanized these words for our correspondent.—ED.

for rice. This was executed with a great degree of neatness. On the walls of one house I saw an ordinary figure of what they told me was a man on horseback, but as I stood viewing it with some interest, a person came and rubbed it out. Of many houses the walls were unplastered, leaving the interior exposed through the large spaces between the sticks.

The buildings are not so compact as is usual among the Hindus, a small field or garden being attached to each, enclosed not with green hedges, as is universal among Oriyas, but with a fence consisting of stakes placed in the ground, upon which is laid a pole in a horizontal direction. This one circumstance is so very peculiar, that it is enough to distinguish a Santal village from any other. Within their enclosures they cultivate a species of the Indian corn, mustard plant, castor oil tree, chassa and various kinds of roots, which with jungle fruits and wild honey are said to compose their food. They use but very little rice.

Their implements of husbandry and furniture are much the same as are common in India, except a singular kind of cart, the wheels of which are solid pieces of wood, about three feet in diameter. These are more clumsy than the common *gári*, but we were told they are preferable in the jungle, where they have no roads. Though their household furniture is not so good as that of the Oriyas, they certainly excel them in their manner of sleeping; for while the Oriyas are content with a coarse mat, upon the ground, the Santals have a neat cot, about two feet high and sufficiently large for a person comfortably to repose, the frame of which is woven with grass rope. They have also chairs of the same kind, which with the exception of being without a back, are nearly as comfortable as English chairs. When we entered a village they often handed us these chairs to sit upon—an act of hospitality seldom practised by Oriyas.

The women appear to be the only labourers about the house, and I think it is very seldom they accompany their husbands to the field or to the market. Those I saw were busily engaged in pounding various kinds of vegetables in the common dinky, or in a large mortar about three feet high, holding a ponderous pestle headed with iron and about four feet long in one hand, and in the other a piece of bamboo that they used in stirring the mortar. Though this appeared a very laborious exertion, yet I saw many who laboured at it the whole day without any appearance of fatigue. The few men who were seated around were engaged in social chat, or in beating a drum made of earthenware, about three feet in length, and at the large end about a foot and half in diameter, tapering to about a foot at the small end. This was secured against the danger of

breaking by leathern straps woven over its surface. The heads were of goat skin, and covered with hard mud. This is far superior to the Oriya drum both in workmanship and sound, and far exceeds for neatness any thing else I have seen among them. Seeing the men thus dallying away their time in sport, I inquired if the women did all the work? They replied they were the old and feeble of the village, who were left to keep watch, while all the rest had gone either to the fields or to market with loads of wood or wild honey.

Hunting appears to be a favourite amusement among them, for which purpose they have a bow and string both made of bamboo, with arrows pointed with iron; with these they told us they kill the deer which are very abundant in the Mohur Bunge: also various kinds of jungle birds which they eat. With these weapons, they sometimes kill the tiger and bear, whose flesh they do not hesitate to eat. They are every where celebrated as being very clever sportsmen. At one village I requested a man to show me how this weapon was used, when he called his son, a lad of about twelve years, whom he bade shoot at a mark, at which the little fellow showed himself very expert. But music is the most favourite amusement with both men and women. They often meet around a large fire in the centre of the village, and spend the night in beating the drum, singing songs, which the songster composes as he sings, dancing and drinking spirits. When asked to give a specimen of their songs, they replied that a song would not come without first getting drunk!

The dress of the Santals consists of a piece of cloth wrapped round the loins, like that worn by Oriyas, but generally smaller. Most of the men and many of the females wear no upper garment, thus leaving all above the loins quite naked. The females who wear the upper garment are not at all careful to cover the breast. Perhaps their ornaments should be considered under the head of dress, as they consider them quite as requisite as clothing. They wear a small ring of brass in the ear, and some of the women wear one on each wrist; but they are quite free from those ponderous loads of metal of which Hindu females are so fond. Both men and women wear a red or ivory-white necklace, and frequently both. This necklace is so peculiar to all the Santals, Bloomijas and Coles, that they may be distinguished by it from any other race of Hindus.

The complexion of this people is nearly or quite as dark as that of the African, and they have none of that variety of shade that is seen among all other Hindus. By the most careful observation I was unable to perceive the least difference of colour

amongst hundreds. They have more of the Hindu than the African features, though quite destitute of that sly and flattering look so characteristic of Hindus; and their uniformity of colour is one evidence that they were originally of the same stock, and not a mixed race like other Hindus. They are quite averse to flattery, and even among the Oriyas they are proverbial for speaking the truth. I have heard this remarked by Oriyas from every part of the country. When I told some of them I had heard of this trait in their characters, and for that reason had a great desire to see them, as those who spoke the truth obeyed one of the commands of God contained in my holy book, they replied, that the Oriyas told twelve lies to every word of truth, but it was against the custom of the Santals to lie. It will appear from one circumstance that, like all Hindus, they consider the right hand more honorable than the left. At one of the villages I sought friendship with a child by offering it pice, which it attempted to take in the left hand, but was severely reprov'd by the mother, who bid it extend the right. The women have none of that squeamish custom of hiding the face when they pass men, but like the men preserve an open, bold and unassuming countenance. Indeed it would seem that oftentimes they surpass the men in courage, for when we entered a village they were usually the first to receive us, while the men either fled into the jungle, or shut themselves up in their houses. But probably they were fearful we had come to force them to bear burdens, or to extort something from them, according to the custom of their rulers, who are said to oppress them by such means beyond endurance.

It was seldom that I found any who were inclined to enter into conversation, and it appeared evident they placed but little confidence in what was said to them; but this is not surprising, when we consider how they have been deceived and imposed upon by the Oriyas. It is therefore to be expected, that until they become acquainted with one's real character, they will be very reserved and suspicious.

Feeling a little curious to know how they were esteemed by their Oriya neighbours, I several times made the inquiry, and was invariably told, the Santals were a *very bad* people, because they took animal life, eat the flesh of cows, and did not reverence the brahmins: no one accused them of anything worse, and all bore testimony to their remarkable propensity for speaking the truth.

Marriage contracts among the Santals are not made by the parents, but by the parties themselves, about the age of 16 or 17. The young man usually gives a present to the girl's

father, either of a yoke of bullocks, a cow, or something of the kind. The whole expense of the ceremony, I was told by an old man, does not exceed 20 rupees, a part of which is spent in feasting the friends of the bride and bridegroom. When all things are ready and the proper signal has been given, the bridegroom arises and puts some red paint upon the forehead of the bride, whereby he seals her as his own. He then immediately takes to his heels, and the whole company after him, with great speed, and if overtaken he is severely beaten; but if he shews himself fleetier than all his pursuers, he gains much applause. I was told that it is no uncommon thing for parties wishing to marry, and unable to bear the accustomed expense, to flee to a neighbouring village and marry themselves. These marriages are considered valid, but not so honourable as though they had been performed according to the established custom. They have no prejudice against the second marriages of females, on which account their community is quite free from prostitutes. It is a common custom for the brother of the deceased to marry the widow. Polygamy is sometimes practised, though cases of the kind are not common.

They have a singular custom in sealing bargains with each other, which is done by one of the men breaking off the branch of a tree and laying it upon the ground, while both declare that it shall be witness to their faithfulness. This reminds one of the patriarchal age, when a heap of stones or some such monument was prepared to seal treaties. If a man is once guilty of breaking an obligation, the whole community rise up against him, and expel him from the village.

They usually give their testimony in courts of justice by swearing by the sun, but I have also heard that they often hold cowdung in the hand, as the Hindus hold the *mahaprasad*; for what reason I am unable to tell, for I never could learn that they considered it holy.

When a person dies his body is burned in the common Hindu manner, after which some of the bones are put into a handy, and at a particular time of the year the nearest relative of the deceased must carry it and throw it into the Ganges. If any one lets the proper season pass without doing this service in honour of the deceased friend, he is expelled from the community, and obliged to flee from the village. This appears to be the only pilgrimage the Santals ever make.

It is a matter of great interest that though the Santals have been for ages surrounded by their more powerful neighbours, yet they have never embraced the Brahminical system of religion. They do not acknowledge a plurality of gods, and are

even quite ignorant of the most noted names that compose the Hindu pantheon, such as Jagannáth, Mahádev, &c. Neither have the various Hindu ceremonies, such as bathing, marking the forehead and nose, and visiting holy shrines, ever been admitted into their theology. Their principal object of worship is the sun, which they believe to be either God, or his brightest image. I was not able to learn that their language contained any other name to express the Supreme Being except that which they apply to the sun. In the vicinity of each village is seen a kind of frame, consisting of four stakes about five feet long placed in the ground, upon the top of which lie three poles, thus leaving one end open. In the centre of this enclosure, which is about eight feet square, stands a pole, at the top of which is attached a piece of wood movable at the centre upon a pivot. Upon this piece of wood I was informed they pour the blood of their sacrifices, which are performed in the following manner. A man from their number is chosen as Joihera, or priest, who cuts off the head of either a fowl, goat or sheep, and then pours the blood upon the piece of wood mentioned above, at the same time invoking the sun on behalf of all the people, that they may be preserved from wild beasts of prey, that they may be delivered from all enemies, have good crops, and find salvation after death.

This religious service is performed about once a month. Such is the paucity of their ceremonies, that one would almost think their religion the *first species* of idolatry. Indeed this kind of worship can boast of great antiquity. Some eminent divines are of opinion that the sun was that which was worshipped by the Phœnicians under the name of Baal; by the Moabites under the name of Chemosh; by the Amorites under that of Moloch; and by the Israelites under that of Baal and the host of heaven. It was for this kind of worship that Moses rebuked the people in Deut. iv. 19. "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Sacrifices also appear to have been regarded by almost all nations from the most ancient times, as the best means of appeasing an offended Deity; and although the learned differ in opinion in regard to their origin, some supposing they were merely idolatrous inventions, others that they were first instituted by God himself, and some that they originated in the natural sentiments of the human heart, it is certain they are noticed at a very early date in the sacred writings, and that such expiations appear more like the religion of nature

than any other. In all probability there is scarcely a tribe to be found in the world, who are not in the habit of shedding blood for the remission of sins.

Before I close this account of these interesting, though oppressed and ignorant people, I must advert to some of the feelings with which I have been deeply impressed ever since I accidentally fell in with them, which has been about one year. Often has the inquiry suggested itself to my mind, how are they to be brought under the benign influence of the Gospel of Jesus Christ? To spend time in searching into the characters and condition of a strange people, with no farther view than to gratify curiosity, would be only vain amusement, and unworthy the character of a minister of Christ. But whenever we think of their conversion to our holy religion innumerable obstacles present themselves. It would be folly to suppose that any heathen people like the Santals would be without their prejudices against a holy religion. Their almost entire unacquaintance with Europeans, and the unfavourable descriptions that they hear of us from the Oriyas, must naturally have the tendency to excite their suspicions, and cause them to avoid the Missionary as much as possible.

In travelling in this country a Missionary must take Oriya servants, of whom every man is a robber. I recollect, at the first village where I pitched my tent, overhearing one of my own servants use my name in order to get something for his own use, from the first man who became bold enough to come near us. This one circumstance of being obliged to be followed by such men threatens in no trifling manner to keep the Santals ignorant of our real characters. Though destitute of the bands of caste, yet like all other people, they have its essence, and probably he who should profess Christianity would be excluded from their society, as much as among Oriyas.

This destitution of the shackles of Hinduism indeed promises great advantages, and who can say that they may not prove as teachable as the Karens of Burmah, or the inhabitants of the Sandwich Islands?

The principal vice to which they are addicted is drunkenness. They distil a kind of spirit themselves from rice, which they are said to drink in great quantities. Another obstacle in the way of bringing them under the influence of the Gospel, is their scattered population, throughout more than one half of Orissa. Their villages are also remote, in the dense jungle, where at some seasons of the year the Missionary could not live. He might however find a village of 200 or 300 houses, surrounded by smaller ones, where he would have a delightfully pleasant and healthy country during the

cold and hot seasons, though in the rains, he would be obliged to come in to Balasore, only one day's ride on horseback.

But one of the greatest obstacles is that their language is not written, though this perhaps might be found an advantage, as it prevents an acquaintance with the falsehoods and impurities of Hindu mythology. Their religious terms must of course be few in number; and as their connexion with Oriyas is all in a worldly capacity, they are so entirely ignorant of those terms we usually employ in religious conversation, that it was almost impossible to make them understand when I departed from the common bazar chat to communicate the truths of the Gospel.

It appears very evident to me that one who would be useful to the Santals should, like our blessed Saviour, live amongst them, and be able to speak their language. A plan like that mentioned above, of residing near one of their largest village six or eight months during the year, appears to be the only plan that will bear investigation.

I have already trespassed too long upon the patience of your readers, and must close by requesting that earnest prayer may be made by all in behalf of these benighted, neglected and yet promising sons of India.

Balasore, Dec. 12th, 1839.

Yours truly,

ELI NOYES.

[Our attention had been previously directed to the Santals by the following notices of this interesting tribe, which we lately met with in the sixth volume of the Transactions of that useful Institution, the Agricultural and Horticultural Society of India.

It appears that some time ago Mr. Laidlay had sent to Dr. Anderson some specimens of cotton grown by the Santals, whom he describes as inhabiting the hills to the N. W. of the Birbhun district; and in acknowledging the receipt Dr. Anderson writes:—

"I shall do my utmost to direct the attention of the Society to the improvement of the agriculture of the Santals, and shall in my next letter to the Secretary to the Agricultural Society of Calcutta, apply for seeds of the two varieties of Indian corn mentioned by you. The very original nature of their religion, manners and customs; their truth, simplicity and partiality for Englishmen; induce me to believe that the seeds not only of social but of mental improvement would be eagerly received by them, and would meet with but few weeds to obstruct their luxuriant growth. I am surprised that no Missionary has ever taken the trouble to learn their language, and devote himself to their spiritual improvement. He would find them much less bigotted than the Bengâlis, and I am certain would soon produce the fruits of righteousness."

In reply Mr. Laidlay writes:—

"These people [the Santals] are very simple, it would appear, in their habits; and I have heard [the Bengâlis frequently speak of their veracity with applause. Their language is of course very circumscribed, which I should imagine to be a considerable impediment to their instruction. The Editor of the *Reformer* newspaper, who was some time Dewan of this Filature, and amused himself by making a vocabulary of their language, told me that it consisted of only a few hundred words."

We feel happy in placing these gratifying notices regarding the Santals in juxtaposition with those of our correspondent, as so far confirmatory of his statements, and as likely to promote his benevolent object—their speedy evangelization, both by directing to them the attention of other Missionaries, and by indicating where important facilities in the prosecution of their views may be found.—ED.]

III.—Notice of New Works in Sanskrit Verse.

1. दायुद्राजेनकृतानि गीतानि, &c. or the *Psalms of David*, faithfully rendered from the original Hebrew into Sanskrit Verse. By the Calcutta Baptist Missionaries with Native assistants. Calcutta: Baptist Mission Press, 1839, pp. 294, 12mo.
2. मतपरीक्षा. *A Sketch of the Argument for Christianity, and against Hinduism, in Sanskrit Verse.* By J. Muir, Esq. B. C. S. Calcutta: Bishop's College Press, 1839, pp. 54.
3. पापमोचनीयधार्मोपायप्रदर्शनं। i. e. *A Discovery of the True Way of obtaining pardon for sin.* No author's or printer's name, date, &c.

These three works have been for some time on our table, and it is with regret we have hitherto been compelled by the pressure of various occupations to defer a notice of them. Even now we must confine our remarks upon them within much narrower limits than it was as well our desire as our intention they should extend to. We have always been of opinion, that the learned language of Hindustan has been too much neglected by the conductors of Missionary operations in this country. Its great antiquity—its high degree of refinement and very philosophical structure—the reverence in which it is held by the natives of the country as the very language of the gods—its actual importance as containing the poetry, science, philosophy, in short, the entire literature of a very large proportion of the population of the East, of one of the most ancient sections of mankind—the fact that it forms the only universally known medium of communication with the *learned* among the Hindus of the present day, throughout the vast extent of Hindustan—all mark it out as deserving of, and demanding, at once respect and cultivation. But besides that it is the treasury from which all our real and accurate acquaintance with the united cosmogony, philosophy and theology of Hinduism is and must be drawn, we, from large observation and long experience hold it as an axiom, that the provincial vernaculars cannot be fully acquired and accurately understood without some tolerable knowledge of Sanskrit. On this however we cannot now enter, though we venture fearlessly to assert our unwavering conviction upon this point. Yet are we by no means prepared to go the whole length, with Mr. Muir, of asserting that the adoption of Sanskrit as a vehicle for the communication, throughout India, of Christian truth, “ must be a scheme above all others effective.”

We are not prepared to say what may be the disposition among the learned natives of the Upper Provinces, to receive

with candour and peruse with attention, Christian works, composed in their own revered Sanskrit. We deeply bewail as an indisputable fact, however, that in the Lower Provinces the apathy of almost the whole class of pandits, is extreme ; whilst their contempt of all foreign instruction is great in inverse proportion to the very small amount of real proficiency, even in their own vaunted literature, usually attained. Scarcely one in a thousand would care to give even a slight perusal, we fear, to such works as Mr. Muir advocates. Nor, we think, will this isolated class of the Hindu population be emancipated from the darkness of moral error, or the dominion of spiritual pride and literary arrogance, until the *vernaculars* shall have been extensively cultivated, and they in self-defence driven to their adoption.

Mr. Muir is and has long been a very zealous advocate for the cultivation and employment of the sacred language of India, by Christian Missionaries and others anxious for the propagation of our divine faith. *He* looks of course to the learned. Now, while *we* are by no means disposed to echo the absurd *shibboleth* of the deciers of human learning, who too often, injuriously as ignorantly, quote St. Paul's "not many wise, not many learned," in justification of a procedure which ~~his~~ *his* own conduct proves it never was his principle to adopt ;— still we think that to direct towards the *literate* portion of any population in any country of the world, the chief bent of christian effort, is a course that cannot be justified by an appeal either to *à priori* reasoning in this matter, to the voice of Scripture, or to the testimony of historical experience. On the other hand we *do* think, that the learned (or, if you please, at least the *quasi* learned, as many deem the mass of the pandits of India) have been too much overlooked. "I," said the great apostle before named, "am made all things to all men." To accommodate himself to the predilections, the tastes, nay even to the prejudices of those he would benefit, is a dictate of ordinary prudential wisdom, which no philanthropist, no christian philanthropist especially, can properly or safely disregard. Mr. Muir has therefore done good service in the common cause, by his frequent appeals to our Missionaries and their friends on this matter. And happily he has followed up his principles in his own example. In the second and third of the works whose titles form the heading to these remarks, he has favoured the public with no insignificant attestation both to his zeal and ability in this line of Christian literary effort. In a short preface, he modestly professes to have endeavoured merely "to follow (*haud passibus æquis*) the example which has been set by the Rev. Dr. Mill in his 'Chriṣṭa Sangitá,'

of moulding the instruction intended for the learned of India into a form congenial to their national models. A sketch, therefore, of the argument is all that has been attempted." The argument of his tract is treated in five sections—on the Being and Character of God—the need of Divine teaching or necessity of a Revelation—a statement of the marks or tests of a genuine Revelation—some specified proofs of Christianity as a revelation from God—closing with an examination of Hinduism, and the proof of its human origination. The work is confessedly, "a mere sketch:" of course, therefore, it touches the various subjects thus arranged but briefly. The whole number of *shlokas*, or couplets, composed in the ordinary poetic measure (analogous to our heroic verse) employed in native works, is 413; of these the five sections contain severally 34, 15, 38, 104, and 190; besides 13 and 19 in two several supplements to the 5th section. There are, in addition, *five* couplets quoted from the Bhágavat and *nine* from the Padma Purán.

The verse, we think, is well constructed and on the whole a creditable specimen of the writer's attainments. The argument is managed in the way of dialogue (after the pattern of the *Chriṣṭa Sangitá*) between a disciple and his spiritual teacher, or *guru*; and certainly is so conducted as fully to exemplify the quotation from *Manu* which serves as one of the mottos prefixed to the work; whose meaning may be thus expressed—"to teach or prescribe to others the way of duty, solely with a view to their advantage, is one of the best deeds a mortal can perform—but then, if he would earn for himself the praise of benevolence, his speech must ever be modest, gentle and engaging." The very limited space allowed himself has of course precluded the excellent author from any thing like detailed reasoning—yet has he contrived to throw into a small compass many valuable ideas, calculated at once to refute error and elucidate truth. To specify would be superfluous where there is nothing new or uncommon; to point out minor defects would be invidious and useless. We heartily wish our excellent fellow-helper may find some able imitator, who may follow up, to use his own language, "with a more detailed statement," the argument of this unpretending but very meritorious "sketch."

2. In the 3rd of the articles we proposed to notice, understood, though not so stated, to be also the work of Mr. Muir, we have 64 Sanskrit *shlokas*, or couplets, in the same measure as the preceding: and in the same form of dialogue, upon the "True Way of obtaining the forgiveness of sin"—in other words upon the Christian Doctrine of Atonement. In answer to the

inquiries of the disciple, the *guru* or spiritual teacher—1st, shews the inutility of seeking forgiveness through pilgrimages to holy places, bathing in the Ganges, &c.

2ndly. Expounds the doctrine of the Christian sacrifice of atonement.

3rdly. Exhibits the Holy Spirit as the author of sanctification, and asserts a Trinity of the Divine Unity.

4thly. Tells of the nature of the Christian heaven, its purity and bliss.

5thly. And, lastly, declares the excellent moral and religious character of real Christian believers.

The Sanskrit Verses are followed by a Hindi prose version of their argument: an excellent security for rendering the tract doubly available, both to the learned and unlearned, the brahmin and the sudra. Of the merit of this little work we may quote, fully adopting it as our own, the judgment of one of the examiners of the Calcutta Religious Tract Society, who writes—"But little is said on each subject, yet it is all to the point. If the interpretation at the end were in Bengáli instead of Hindi, it would be better for this part of the country." The suggestion, it is believed, will be acted upon, and the verses reprinted with a Bengáli version and of course in the Bengáli character. Few pandits in Bengal read or write the Nágari character with facility.

3. We now come, lastly, to the notice of the first in order of the series in our heading, namely, the Sanskrit Metrical Version of the Psalms of David.

Whatever the extent to which the learned might be induced to study our holy religion, if presented to them in their almost idolized Sanskrit—although in truth *we* are not very sanguine upon this point—it will surely be deemed no unimportant matter to have our sacred books invested with so venerable a human exterior; not merely as affording at least the *means* of gaining access, if it may be so, to the minds of that superstitious class the brahmins, who affect to look with disdain on sacred lessons conveyed through any of the vernacular media—but chiefly, perhaps, as tending to furnish a standard, to a certain extent, for ulterior translations into these latter. Of the Bengáli, for instance, the purest, possibly, of all the derivative dialects of the Sanskrit, we assert with confidence, that from that parent source must be brought the means of its improvement and efficiency to all the purposes of an extended literature and moral instruction. The Sanskrit vocabulary alone can furnish an adequate supply of terms to express the daily multiplying ideas which the necessities of advancing civilization and education demand to be enunciated; the derivation is natural,

easy and elegant, the derivatives at once euphonous and precise—and we should most deeply deplore the disfiguring of a philosophical, neat and vigorous dialect by the admixture of a mass of uncongenial exotics, as barbarous as they are wanton because unnecessary. We deem the Calcutta Baptist Missionaries, therefore, to be doing good service to the cause of vernacular Biblical translation, in thus laying the foundation of a Sanskrit Version—in which a much closer, amounting almost to a *literal*, rendering may be attained, than is well possible perhaps in any of the provincial languages; in which, also, a happy commencement will have been made to *fix*, as it were, the just rendering of Scripture terms, and of phrases of metaphysical and grammatical difficulty.

In the present publication this service has been, we think, very auspiciously entered upon—and another added to the many contributions, in this line of literary Missionary labour, to the cause of truth and benevolence which it has been the distinguished privilege of that zealous body to make.

We have collated not a few of the Psalms in this Metrical version with the Bengali Prose one of the same translators—and have been astonished at the closeness of their coincidence. With unimportant exceptions, the words are the very same throughout, save where the measure of the verse in the Sanskrit necessitated a various rendering. We consider this fact a corroboration of our previous remarks on one great, if not the chief, advantage to be derived from a version of the Sacred Scriptures into the learned language of Hindustan.

In an English advertisement prefixed to a portion of the impression, the translators give a useful intimation, with specimens, of the poetical measures employed: together with some interesting details tending to obviate an objection very likely to present itself to the mind of a mere occidental scholar, to the employment of a metrical dress, as too little strict and literal for a version of the word of God. They shew, with much clearness, the objection to have no support in fact; from the extraordinary amount of synonymous terms found in the Vocabulary of the Sanskrit, with the wonderful facility of derivation, coalescence and composition which it possesses, far beyond even the Greek in all those respects. And they successfully, we think, maintain that those portions of holy writ which are poetic in their original Hebrew, for instance, may with special propriety be clothed in metrical language in a translation—further recommended, in regard to a Sanskrit Version, by the native fondness for poetry, and by the fact that almost the whole of their own theology, as well as their science in general, is in verse.

We, from careful perusal, can testify to the perfect correctness of the assertion—that “this work” is, what it “pro-

fesses to be, a *translation* of the Psalms, and not an elegant *paraphrase* :” and we further add our suffrage to the assurance that “ in this metre the Psalms are more easy of comprehension than they would be in prose.” This singular advantage is obtained from the laws of Sanskrit versification, in which “ each stanza, sometimes each line, contains a complete sense ; and the pádas (or half-lines) are like so many steps leading the mind forward and affording it a resting-place till the whole is comprehended : whereas in prose there is no rest till the close of the sentence, where the mind must by a vigorous effort grasp the whole at once.” Nor must it be unnoticed as a fact that will be surprising, possibly, to those Europeans who have no acquaintance with Sanskrit poetry, that “ the Psalms in verse, do not occupy a greater space than they would have done in prose.” This advantage results from the wonderful powers of condensation inherent in the Sanskrit—“ so that, with the exception of common poetic expletives,” there is an exceedingly small amount of terms employed in this version which have no corresponding ones in the Hebrew original*.

In any of the above remarks, however, we must by no means be understood to express our entire satisfaction with all and every portion of the version, either as conveying always what *we* deem to be the mind of the Spirit and the literal meaning of the original, or as expressing all the exact shades of idea in always the happiest phraseology. It were an extraordinary phenomenon indeed, if the views of *any* two or more uninspired and independent minds should be thus coincident to so large an extent, in a matter of such nice difficulty, and demanding such conscientious precision of expression ; in a labour, too, which admits of so great a variety of judgment and enunciation ; i. e. both in determining what *is* the exact sense of the original, and when ascertained, in fixing upon the justest rendering of it amid such a marvellous abundance of terms as is opened to the choice of a Sanskrit translator. We speak, therefore, only to the *general* execution of the version, and chiefly in a literary, rather than a theological, reference ; on the Biblical criticism at large, we are now neither called nor prepared to pass a judgment : this would involve, besides, an expansion of remark far beyond the narrow limits of such notices as may be given in the pages of a monthly miscellany. Were we required to enter into a full examination of this version in regard to the justness and faithfulness of its renderings, we might, perhaps, see reason to entertain a difference

* The exceptions, besides expletives, are chiefly of words of time, as *सदा* *सर्वदा* &c. and similar.

of opinion both as to the sense to be conveyed in many instances, and to the channel of conveyance in many more : but verbal exceptions would *here*, to any extent, be out of place ; and, unless on a full statement of the grounds of exception, in any case invidious and unfair. To suppose the present translators *may* have failed in detail, however correct in general principle and rules of procedure, is only to assert them not to be infallible, or their task to have been almost infinitely less arduous than it has been. We do not, however, hesitate to declare the very high satisfaction and even delight with which we have gone over a considerable portion of this volume—we think it immeasurably easier of intelligence, even to one possessing but a moderate acquaintance with Sanskrit, than the Bengali one of the same translators,—a superiority chiefly owing to the conciseness of the verse, the facility of composition, and the greatly less diffusive character of the parent than of the derivative idiom.

We do not, in our own view, depart from the consistency of the above remarks in simply calling the attention of the able and candid translators to a few instances, by way of specimen, of some of those lesser corrections which might, we think, be advantageously made in a subsequent edition, independently of more important emendations in the sense or expression.

E. G. Is not स्त्रीचं in the second line of v. 12 of the 2nd Psalm, unidiomatic and an interpolation ? Again—in the last line of Ps. iii. the *two* clauses of the original are, with a neglect of literality, blended into one, to effect which the pronoun “ *thy* ” also is omitted.

In Ps. xix. v. 2, the nominative to “ uttereth ” is altered from “ day ” to “ heavens ; ” and instead of “ day unto day ” this version renders it—“ the heaven daily uttereth, &c. ” In v. 3, one of the nominatives, “ language, ” is thrown out. In v. 5, पक्षे जयं कर्तुं i. e. to gain the victory, or be the winner in a game or of a wager, is scarcely accurate enough. Nor do we think राजनीति “ royal ordinances ” in v. 9, expresses the proper intention of מִשְׁפָּטִים “ judgments. ” Again, in Ps. xxiii. can the rendering of its third line—“ He, by the virtue of his own name, changing my mind, ” correctly or adequately express the sense of the original וְשֵׁם יְהוָה לְמַעַן יָשׁוּבָה—“ for his name’s sake bringing back my soul, ” i. e. my life, a periphrasis for me, myself ? or is “ royal staff ” or sceptre, the proper rendering for the “ rod ” or crook of a shepherd ? In v. 9 of Ps. xxxvii. it is scarcely accordant, we think, with the truth of the original to promise that “ *all* they (who wait on the Lord) shall become kings, ” देवाधिपतयः. In v. 27 of the same, there is an addition of two words “ in a

good land or country," made to "dwell for evermore;" while in v. 29, *both these* mistakes meet together: "all the righteous shall be kings, they shall all dwell continually in a happy land."

In Ps. xlv. v. 7, line 2nd, the first אלהים "God," is omitted; which, whether you view it as nominative or vocative, is of no small moment in the theological exegesis of the passage.

In Ps. ciii. v. 3, we object to the rendering of הוֹסִיל "forgiveth," by नाशयति "destroys thy sins," for, say, चर्मा करोति. This is not only an unnecessary deviation from literality, but an indulgence to native notions in this all-important matter.

In v. 18, चर्म: is surely a more than doubtful rendering of "salvation"—it is rather a literal version of the English "righteousness" than a correct translation of the original צִדְקָתוֹ "his deliverance."

These may be deemed exceptions of smaller moment to the general accuracy of the metrical version of the Psalms of David. But for that very reason they might the more readily have been avoided, and may now the more easily be remedied. No measure of literal accuracy that is attainable, in a version of any part of the Holy Scriptures, should be disregarded. We think it highly advantageous, too, that many pairs of eyes and many minds be exercised on a work of such large importance and peculiar nicety. At the same time that we by no means pretend to any personal qualification to execute what is confessedly so difficult, we yet deem it neither presumptuous nor unkind thus to draw the attention of the able translators themselves, to at least those lesser defects that men of very much smaller abilities may discover in what is yet so generally excellent. They will, we doubt not, receive our hints with the candour to be anticipated from sound scholars and zealous Christian Missionaries.

In fine, we heartily rejoice in the appearance of this work, on the conclusion of which we congratulate our Baptist Brethren and the Missionary body in general. We only add, that it is elegantly printed, on good paper, in a bold clear type, and forms a neat small pocket volume of the sublime inspired Hymns of the "Sweet Psalmist of Israel," pleasingly dressed in the harmonious language of the once famous gymnosophists of India. *Laus Deo!*

CINSURENSIS.

IV.—*Recollections respecting the late Bhaichand Narsaidas, a converted Hindu, who died 2nd October, 1839. By Alexander Fyvie, Surat.*

The above named individual was born in Surat of Hindu parents, belonging to the Koonbee or cultivator's caste, and spent about 37 years of his life in walking according to the course of this world, and in the practice of the various religious rites of his forefathers. When a mere youth his father died, and by this dispensation he and the other members of the family were left in circumstances of comparative poverty. By prudence, economy, and perseverance in that line of business to which he had been brought up, he, however, in the course of time became possessed of something more than a mere competence, and when our acquaintance commenced he had obtained a considerable establishment for embroidery, was the owner of several houses which had come into his hands either by purchase or mortgage, and being naturally of a shrewd and active turn of mind was frequently employed in cases of difficulty as an arbitrator among his countrymen. The first time I recollect to have seen him was at a public religious service on the afternoon of a week day, in one of our school-rooms, about the latter end of the year 1831. The subject chiefly discussed was, "the state of man after leaving this world." A friend introduced him to my notice after service. On asking him what he thought of the truths he had heard, he plainly told me that all might be correct, but that he entertained very strong doubts in regard to the soundness of the whole. I requested him to call at the mission-house, when convenient, and we would talk over the subject at some length. To this he consented, and some days after he and a few of his acquaintances called. Several subjects were discussed, and objections answered. On his departure some tracts were given to him for perusal, and he was particularly invited to attend regularly on sabbaths in the mission chapel to hear the gospel. From that period he occasionally called on week days and sometimes attended on the sabbaths, but his manner of disputing in favour of heathenism and against Christianity often manifested great obstinacy of mind, and a settled determination not to be convinced of the truth of the latter or of the falsehood of the former, but on the fullest evidence and after the most careful examination. Light however appeared to break in gradually on his mind, so that by the latter end of September 1832, he had become a regular hearer of the gospel on sabbath, and of his own accord declared before the congregation that he would not in future allow work to be performed on his premises on that holy day. There is not however sufficient reason to conclude that he had obtained at this period correct scriptural views of the character and government of the true God, nor of his own state before Him as a sinner, nor of the way of salvation through the Lord Jesus Christ. He seemed however to have become very uneasy in his mind, and to doubt the correctness of many of the sentiments he had formerly held, and even to say that Christianity had many strong evidences in its favour, and Hinduism very few and those of a doubtful kind. The moral character of the Hindu gods, as developed in their own shâstras, seemed particularly to stagger his belief in the whole system; but the pride of caste, the supposed wisdom of ancestors, the connexion of the British Government with the Hindu religion, and his natural obstinacy of mind and love of disputation appeared to present great obstacles to his embracing the humbling truths of the gospel.

Being necessitated on account of the health of myself and family to take a voyage to England, I left him in this state of mind in October

1832, and my brother having returned to Surat from his temporary stay at Kaira, the deceased and others came under his particular instruction and advice. A little before my departure I translated into Goojuratee "The Exposure of the Hindu Religion, in Reply to Mora Bhatta Dandekara, by the Rev. J. Wilson," and my brother judging that the reading of it might be of great advantage, gave him a manuscript copy for perusal. He read it attentively several times, and soon became convinced that it was unanswerable. In the course of time he began to take it with him to melas, &c.—to read it in large companies—to comment on its statements, and to hold up Christianity as God's best gift to mankind. As he continued regularly to attend the public means of grace and to read the scriptures and tracts with attention, my brother says, his progress in Christian knowledge soon became considerable; but his anxiety to make Hinduism and Christianity agree with each other, the terror of losing caste, and the opposition of his family and relatives, together with a desire which on certain occasions manifested itself of becoming the head of a sect, bearing indeed the name of Christianity, but in its peculiar principles and precepts, rank Hinduism, with a few of its excrescences lopped off, kept him for about 18 months in an undecided state, and plainly shewed that nothing but the omnipotence of divine grace could transform such a haughty and obstinate individual into a meek and teachable disciple of Jesus Christ. The working of conflicting sentiments in his mind during this period seems to have been of the same nature, making allowance for his small degree of knowledge and the untutored state of his mind, as what is recorded in that interesting English publication by the late Rev. T. Scott, entitled "THE FORCE OF TRUTH." Scott however always appeared anxious in all his mental struggles to adopt just premises and to draw correct inferences from them, and to follow truth to its legitimate consequences, whatever sacrifices he might be called to make. Bhaichand on the other hand wished to mix error with truth, so as to neutralize the influence of the latter, and make Christianity assimilate with his own preconceived opinions and that of his fellow-creatures. On this account the premises he adopted in argument were often grossly incorrect—sometimes his inferences were false, and more frequently both his premises and inferences were alike erroneous; and when he found his arguments overcome and his schemes blasted, he often appeared much annoyed and even chagrined. One stronghold after another was however demolished by the force of scripture truth, and the agency of the Holy Spirit, and about July 1834 he mentioned to my brother his full conviction of the truth of Christianity, his hope that as a guilty and hell-deserving creature, he had received Christ by faith, his earnest wish to be baptized in the name of Father, Son, and Holy Spirit, and his determination in the strength of divine grace to walk henceforth as a disciple of Jesus, whatever he might have to endure from the world. The reading of a manuscript copy of my brother's translation into Goojuratee of "The Brahman's Claims, by Rev. R. Nisbett," appears to have aided considerably in bringing him to that state of mind and feeling, as I have heard him frequently express his gratitude to God for the perusal of that work, and declare that it particularly convinced him that the Hindu religion was never intended to promote the spiritual good of any of its votaries, but to increase the pride and fill the hands of the privileged few—the Brahmins. After being more fully instructed respecting the duties which devolve on those who have thus devoted themselves to God, he was baptized in his own house, before many witnesses, by my brother, on the 4th November, 1834, and immediately after he devoted his two children to the Saviour in the same ordinance; but no arguments could persuade his wife to follow his example, and to the present day she con-

tinues to persist in her attachment to the superstition of her ancestors and associates. As he had been in the habit for some considerable time of conducting Christian worship morning and evening with his family and domestics, and of not allowing any part of the Lord's day to be devoted to worldly business, but of spending all its sacred hours in the service of God, he had to encounter no new opposition, after his baptism, on these points: but he soon found that all who will live godly in Christ Jesus must in some way or other suffer persecution. If he fell into a difficulty, or a slight affliction came on any member of the family, his wife and other near relatives would advert to his apostacy from his former faith as the procuring cause of all their trials, and his workmen in various ways endeavoured to annoy him; while the finger of scorn was frequently pointed at him by his former caste and by the people generally. Amidst many failings, some of which arose from ignorance and previous associations, and others into which he plunged himself from the remaining obstinacy and ruggedness of his mind, he was enabled to go forward in the path of Christian duty, notwithstanding all opposition, and in many instances to "overcome evil with good." On my return from England in the latter end of 1835, he was, generally speaking, esteemed by many for his upright conduct, and particularly admired by the really poor and needy for his kindness to them; though some of his former associates and acquaintances still continued to load him with opprobrious names, and the Brahmans and other religious beggars, who had in his state of heathenism fed on his bounty, but were now refused their former allowance of good fare, ceased not to imprecate the vengeance of heaven on him and his family. He continued however to seek the present and eternal good of his countrymen of every class, and his influence was at all times especially exercised in favour of the Christian instruction of his family and the people in his immediate employment. Public worship was regularly performed by us every sabbath afternoon in one of the rooms of his house, which he particularly devoted to that purpose. In the latter end of 1836 both he and his family were much afflicted, but the spirit he manifested under that trial was of the most scriptural and edifying nature. His liberality to the blind, lame, and diseased poor was often very extensive, and his benevolence to sufferers by the Fire and Flood in 1837 was far beyond our anticipations. In distributing tracts, commenting upon them and recommending the gospel at melas and other places of public concourse, he fully performed the labours of a reader or teacher without any remuneration from man, and his house was the general resort of all who had any love to the truth, as well as an asylum to those who were persecuted for righteousness sake.

In the spring of 1837 a circumstance occurred which deeply pained his mind. His wife, whom he had taught to read, and who had for a long period attended to Christian instruction, had for several months excited considerable hopes that she was about to come out from the world and cast in her lot with the followers of the Lamb. The baptism of their third child, had been delayed by the father's request, beyond the usual period, in order that the ordinance might be administered to it and the mother at the same time. All scriptural means were used to increase her knowledge, impress her heart, and to bring her to an enlightened decision on the subject. For several months divine truth appeared to make considerable impression on her mind, and her knowledge of the leading principles of the gospel seemed to increase; but her attention was soon diverted from these important matters, and she finally told her husband that she had for the present fully decided against making a profession of Christianity. At his request the child was baptized, but the mother's refusal to enter into the church of Christ continued for a

time deeply to affect the mind of the father, and to perplex and depress his spirits. In the course of time his mind assumed its wonted energy, but from that period he appeared to have obtained a more humbling view of human depravity than before, to see the great spiritual danger to which he and *especially his family* were exposed by associating with idolaters, and more fully to feel the entire inefficiency of all outward means to change the heart and fully reform the conduct without the influences of the Holy Ghost.

At his baptism our deceased friend publicly expressed, before many witnesses, his ardent wish that whenever removed by death, his body might be *buried* according to the general custom among Christian people, and not on any account be reduced to ashes by fire, as is usual among Hindus. This sentiment he not only held in common with all Hindus who have at any time, since the commencement of the Mission, manifested more or less attachment to Christianity, but practically exemplified it in his conduct by *burying* all paupers who died on his premises and had no relatives to claim their mortal remains, and by not attending the funeral of several near relations who died in the Hindu faith after he embraced Christianity. Being fully convinced of the debasing influence of the burning system on survivors, and finding so many examples in the scriptures of the worshippers of the true God having their bodies committed to the dust by interment, he concluded that it was the will of God that the bodies of the disciples of Christ should, after the departure of the immortal spirit, be committed to the grave in the certain hope that what was sown in corruption the Saviour would at the last day raise in incorruption. His sentiments on this point were very decided, and well known to us, his family, and to many other people in this city; though it is, in many respects, to be lamented that he left no recorded attestation of his wishes in reference to the disposal of his own body in that particular manner.

During the first five months of 1839 he did not in several respects manifest so much of the Christian temper as was to be expected from former professions. So far as we know there was no *positive departure* from the principles of the gospel in sentiment; but in conduct there was an evident meeting of the world half-way, a disregard of scripture authority, and a hankering after worldly enjoyments and the applause of his fellow-creatures. The appearance of this spirit grieved us much, and led us to increased faithfulness in warning him of his danger, and in beseeching him to beware of the snares in which he seemed about to be caught, both from his own ignorance and recklessness of consequences, and the blandishments and machinations of those who in heart were his most deadly enemies, though, to accomplish their own ends, they had assumed the garb and the speech of his most devoted friends. The betrothing of his third child, a boy of about three years of age, to a girl something younger, of rich Hindu parents, and to which his wife wished him fully to consent according to native custom, and to go through with all the pomp of eastern manners, was the chief cause of this melancholy departure from the simplicity of Christian temper and conduct. Whether the agreement was on his part fully consummated, is not known to us, as a circumstance occurred about the beginning of June which led away our minds from that subject, effectually roused him from the lethargy into which he had fallen, shewed him that the friendship of the world is enmity with God, and convinced him that the path of Christian duty, however rugged and thorny, is the only path which leads to glory, honour, and immortal life. Almost from the period of his baptism both he and his family had been considered by his caste as lost to it, and he, at least, did not join in any of its meetings, either for feasting or business, but no public expul-

sion had been formally made. About the period referred to, a child of one of the native Christians died, and was buried according to Christian custom. The father's former caste (the same to which Bhaichand had belonged) used all their influence to get the body of the child burned, which the father did not permit. This roused their indignation—they held meetings on the subject—influenced his wife to forsake him—declared they would not allow her to return unless he renounced Christianity—publicly intimated that he, Bhaichand and his family, and all others who had professedly embraced Christianity and had formerly belonged to that class, were expelled from the caste and had become unfit associates for any Hindu, and threatened with the same punishment all who should in any way assist them, or should even have a Christian book in their possession, or go to a place of Christian worship. Many who had till that period been loud in their declarations of esteem for Bhaichand and the religion he had embraced, now shewed the hollowness of their professions by openly joining the opposite party, and by every means in their power annoying him and all other natives who in any measure named the name of Christ. These things opened his eyes, and perceiving the cloud which was ready to burst on all who professed to love the Saviour, he opened to them his heart, his hand, and his house. From that day he appeared clad in all the armour which the gospel supplies, he encouraged the timid, warned the unruly, visited all the melas which occur during the rainy season in the neighbourhood of Surat, to distribute tracts and to speak of what he had tasted and handled of the word of life to the assembled crowds, invited and encouraged many to attend on the preaching of the gospel in the Mission Chapel and in his own house, and daily seemed to increase in his labours and self-denial in behalf of the really poor, the sick, and the dying. Making allowance for human infirmities, he literally went about doing good, and regarded no service too laborious or mean if he could benefit a fellow-creature. At the same time his private conversation became much more savoury, and his whole demeanour such as indicated a deep acquaintance with the evils of his own heart, the temptations of Satan, and the snares of an ungodly world; and also manifested a clear view of the way of salvation, as originating in the sovereign mercy of God, flowing to us through the merits of his Son, and applied by the agency of the Holy Spirit. On these themes he delighted peculiarly to dwell in private conversation, and his discourses in public with the poor and others were generally interesting and appropriate. There was a softening or mellowing of his whole character, which was very pleasing, and gave vivid indications of rapid growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. About the 20th of September he was attacked with fever, and during the remaining ten days of the month he called several times at the civil hospital and received the requisite medicines. He seemed to be convalescent, though in a weak state, and no fears were entertained respecting his recovery. On the morning of sabbath the 29th he was not present at worship in the Mission Chapel, but appeared improving in health and lively in mind at the afternoon's service in his own house. On the 1st instant we were informed by a person connected with his family that he was still improving. It appears however that in the evening of that day he became suddenly very ill, and during the following night frequently manifested symptoms of delirium. Early on the morning of the 2nd we were informed of the change. Immediately I went to see him, and concluded that though the fever was high, and his speech somewhat indistinct and incoherent, yet there was no instant danger, and that my duty was to get a native assistant doctor to visit him with as little delay as possible. In order to accomplish this I returned, and

having obtained the desired individual set off again at half-past eight o'clock. He however died before we reached, and the body had been taken down to the lower hall near to the outer door of the house. Though he had been turned out of caste for embracing and professing Christianity, many of the caste people had entered the house and were preparing to dispose of the body in the usual Hindu way, while a very large concourse was assembled in the street. I requested his wife to give me the charge of the body for interment according to Christian custom, and his well known sentiments on the subject, and I would promise that the funeral should be in full accordance with his wishes and his station in society; and endeavoured to strengthen my request by mentioning the incongruity of his former caste having any thing to do with the body of an individual expelled from their society, especially as it was in direct opposition to the wishes of the deceased. To this she gave me, as I then conceived, and afterwards found to be the fact, an *evasive answer*; and lest any impression should be made on her mind, she was dragged away, and I could see no more of her at that time. The people now became much excited, and wished me to leave the house. I begged them to become composed, to allow the body to remain a short time, and I would endeavour to settle the matter both amicably and honorably. A few of them then went into a back room, and having wrought themselves up into a perfect passion by stamping with their feet, beating on their breasts, and howling, returned where the body was, and declared in the hearing of all that they would do with it as they pleased, and stand all consequences, even to the giving up of life. A few of them now endeavoured to thrust me out of the house by sheer strength, but fearing they could not accomplish this without using violence, a few more by artifice dragged me into a corner and kept me there, while the others removed the corpse into the street. Considering it then beyond my influence, I was left at liberty, and the people proceeded with the corpse to the place of burning, and there consumed it in the usual Hindu way. After requesting the individual in charge of the affairs of the house to act as a faithful servant, and to avoid the most distant approach to speculation in the least matter, and begging all present to follow the example of the deceased as far as he had followed Christ, I returned home deeply impressed with the recollection of what I had witnessed, and the scene through which I had passed; but comforted by the assurance that "precious in the sight of the Lord is the death of his saints," under whatever adverse circumstances He may in his infinite wisdom see meet to permit it to take place, or to be followed; for "He maketh even the wrath of man to praise Him, and the remainder of wrath," which will not subserve his purposes, "he restrains." "Blessed are the dead which die in the Lord."

Surat, 16th October, 1839.

Remarks.—The above detail, while it affords a bright display of the power of divine grace in changing the heart and reforming the life of an individual, points out, to those who are endeavouring to promote the kingdom of Christ in India, some of the obstacles with which the gospel has to contend—the many disadvantages under which converts still labour—the deep and abiding claims which they and their instructors have on the sympathies and prayers of all the people of God—and the prudence, zeal, and energy with which their Christian friends ought, not only to watch over their spiritual interests, but also to induce them to adopt and uphold, in the spirit of meekness, such measures as may maintain their civil rights inviolate. When any fear is entertained respecting the disposal of their bodies contrary to the manner which they themselves may choose, the insertion of a clause in their last wills has been strongly recommended.

As many of the natives in this land are ready to misconstrue the burning of the bodies of Christians, and in many instances grossly to pervert every occurrence of the kind, it appears of importance that all who are engaged in communicating divine truth to their minds, should plainly state to the unconverted, as occasion may require, that no form of burial or burning is supposed by Christians to affect the salvation of the deceased; though in the case of converts from Hinduism to the truth as it is in Jesus, burial is preferred to burning, as being not only more in accordance with the word of God, but in order to prevent the possibility of its being asserted that the Hindu customs are, in the least, approved.

What a flexible, and ridiculous mixture of absurdities must Hinduism appear to every reader of the latter part of the concluding paragraph of the above recollections. Many know that it is by no means scrupulous about the terms on which it receives back apostates while living; but few, it is imagined, are really aware that its arms are so widely extended as to embrace *the very dead*. Some of its votaries in Surat must be in a pitiful plight for props to support the falling mass, when they could degrade themselves so far as to co-operate in the burning of the body of one who had been expelled from their society when alive, as an unfit associate for any of its true members, and who had actually died under all the frowns and curses which, in their opinion, the expulsion included. "Bhaichand according to Hindu law," remarks the Rev. Dr. Wilson of Bombay, in giving me his opinion on the subject, "was an out-caste; and no expression of repentance for abandoning Hinduism (even supposing that such an expression were, falsely or otherwise, alleged in their defence by the members of his former caste) could have restored him without atonements which were altogether impracticable in his situation as a dying man. Those who took an active part in his funeral ceremonies, have subjected themselves to the penalty of excommunication. In the present state of relaxed discipline, which I do not regret to observe, it is improbable that even the most zealous supporters of the Hindu communion will insist upon their being visited with the punishment, which, according to the dictates of the *shástra*, they have merited." It is now generally reported among the natives in this place, that some individuals in the caste suggested the necessity of slightly punishing the offending members; but that a few very wise and benevolent brahmans devised an expedient by which all has been amicably settled and the purity of the Hindu faith preserved. They are said to have made a *pútlí*, image or effigy, of the deceased, the trunk and head of coarse flour and the extremities of reeds and grass, and by the power of Sanskrit prayers to have transformed this figure into the very body and soul of Bhaichand, who though he spoke nothing audible by vulgar ears, nor did any thing visible by vulgar eyes is, nevertheless, believed to have, in the presence and hearing of the initiated, renounced Christianity, again embraced Hinduism, been regularly received back into caste, and in that communion to have become sick and died—this effigy, this real body of the late Bhaichand, was then carried to the place of burning, and, after a few more Sanskrit prayers had been repeated over it, and several maunds of oil, &c. burned beside it, was consumed by fire, and the ashes according to the usual custom thrown into the river—the brahmans who performed the marvellous part of this farce were then presented with Rs. 100 by the widow of the deceased, and Rs. 100 more were given by her to the opposing party in the caste, and by this means all was hushed up. Some accounts state that the money was paid *before* the ceremony commenced: on either supposition, it may truly be said respecting them, "A deceived heart hath turned them aside."

Christian Brethren! supposing only the one-half of the above ridiculous story to be true (the whole is believed by many here), what a humbling view it gives us of human nature! what need of the gospel and the influences of the Holy Spirit to turn these people from darkness to light, and from the power of satan unto God. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he send forth his light as brightness, and his salvation as a lamp that burneth."

Surat, 9th November, 1839.

V.—*Missionary Conference—Itinerancy.*

Most of our readers are doubtless aware that the Missionaries residing in Calcutta are in the habit of meeting on the first Tuesday of each month, for the purposes of social prayer and of conference on some prescribed question relating to the work in which they are unitedly engaged. The meeting of last month was held at the house of the Rev. Mr. Meiklejohn of the Scotch Church. The subject of conference was "Itinerancy as a form of Missionary operation." So important is this subject in its bearings on the conduct of Missions, that we believe we shall render an acceptable service to many of our readers by presenting them with a concise statement of the views expressed by the members present, interspersing or appending such remarks of our own as it may occur to us to make.

The question was proposed by the Rev. Mr. Lacroix, the Missionary who, we believe, most of all now in this part of India, has had experience of this branch of labour. Remarks were made by all the members, and particularly by Messrs. Wenger, Morton, Campbell and Macdonald.

On almost all points the sentiments of the speakers completely harmonized; and on none more than in regard to the high place that ought to be assigned to itinerancy among the various departments of Missionary duty. Indeed on this point there can scarcely among Christians be two opinions. While the duty of the Church is to preach the gospel to **EVERY CREATURE**, and while, in proportion to the multitudes to whom the gospel has not yet been preached, the number of preachers is so small, it is clearly the duty of those who are in the field to endeavour that their services may be made available to the instruction of the greatest possible number. The Missionary must sow beside all waters. His work will not be done till every individual on earth, male and female, rich and poor, young and old, has heard the gospel of salvation through the blood of the Incarnate Son of God. Hence those to whom has been committed the high and holy office of preaching the

gospel of the grace of God must not circumscribe their exertions by any limits narrower than those of the inhabited world. "In the morning they must sow their seed, and in the evening they must not withhold their hands, for they know not whether shall prosper, either this or that, or whether they both shall be alike good." Since all Missionaries believe and know that it is the Spirit of God, "who worketh when and where and how he pleaseth," that can alone accomplish the work of a sinner's conversion to God, and since they know that their work consists merely in doing that by means of which the Spirit may do his part, it must at once appear manifest that the Missionary should see to it that as great a number as possible may be furnished with the knowledge of that truth by means of which the Spirit of the Lord works; as it is written, "Sanctify them by thy truth—thy word is truth."

If we knew that in the Lamb's book of life, this man's and that man's name is written, prudence—yea, mercy, might dictate that we should address ourselves only to those, and leave all the others to that fate which we cannot avert, and which our preaching only aggravates, by increasing their guilt, and placing before their eyes those blessings which are never to be theirs. But God has in great mercy and in great wisdom concealed from us his purposes in regard to individuals. He reserves to Himself the secret counsels of His will, but marks out as with a sunbeam the path of our duty. "Preach the word;" "Be instant in season and out of season;" "Preach the gospel to every creature." The first preachers of the gospel acted to the letter in accordance with these commands. Now we find them in Jerusalem, in the temple, and now in an apartment resorted to by strangers sojourning in the Jewish metropolis. Now we find them leaving the capital and travelling through cities and towns and villages—in places of public resort and in private dwellings, freely dispensing unto all who would receive it the gospel of that grace which had been freely bestowed upon themselves. In a few short years they traversed the principal countries of Asia and Europe. To the idly curious loiterers of the Grecian capital, to the humble women who resorted to the chapel by the river's side at Philippi, to the officers and courtiers of Cæsar's palace, and to the solitary Ethiopian traveller in the desert, we find them bearing the same precious message of grace and peace; "and as many as were ordained to eternal life believed." In journeyings were they often. Not contented with letting it be known that they were in such a place, and that they would willingly receive all who should choose to come to them, they carried their message to the homes of men, and urged it upon their

acceptance, entreating and exhorting all by the tender mercies of God not to receive the grace of God in vain.

And so there cannot be a doubt that means ought to be put in operation for making known to all men—villagers as well as citizens—that gospel which is a proclamation of goodwill to men—to men as such, independently of all providential distinctions that may subsist between them.

Of course we are not to be understood as meaning that the stations in the cities ought to be neglected or abandoned. Far from it. Cities have been in all times and in all countries the centres and the foci for the collection and the dispersion of good or of evil. That they are most frequently the centre of evil is universally admitted. That they may be, and have been, and are well fitted to be the centres from which good may be with most advantage disseminated will as little be questioned. Indeed we have proof that it was so in the early days of the Christian Church; and the very name “Pagans” as applied to heathens gives evidence that the cities of the empire had assumed a Christian aspect before the villages had abandoned the practice of idolatry. On this point all the members of the conference were agreed. But while the stations in the cities are to be most sedulously attended to, we have no right to neglect the millions who spend their days far from the bustle and vice of towns. Beside *all* waters we are to sow. To *every creature* we are to preach the gospel.

It might be an interesting question, but it would be a very difficult one, to inquire whether more good may be expected to be done by a frequent repetition of the truths of the gospel in ever varied forms in the ears of the *same* people, or by the proclamation of these truths once or twice or half a dozen times to a great number of different people; whether, since by feeble man both cannot be combined, the Missionary ought to seek more after *intensiveness* or *extensiveness* in his work. This, however, we take it, is a question we are not called upon to solve. The leadings of providence, and the peculiar gifts vouchsafed by the Divine Spirit, must regulate every individual in the direction of his efforts; and since both objects are evidently desirable, we cannot doubt that God has made provision in His church for the accomplishment of both. In all other departments of human exertion the division of labour is found to be profitable; and in this, the highest department, there is the strongest reason to believe that the principle should be adopted. While we hold it to be of great moment that some natives (as many as possible) should be furnished with all knowledge that Missionaries can communicate and they receive, that they may in due time become Masters and

Fathers in Israel, care ought to be taken that no individual throughout the land shall go down to the dead without hearing the wondrous story of the Saviour's love.

In India there are peculiar facilities for this mode of introducing the gospel. Whatever may be the *powers* of the Native mind, it seems undoubted, that the natives generally are *fond* of religious discussions. It was stated in the conference by Mr. Morton, and confirmed by other brethren, and indeed we believe is well known to all who are acquainted with the habits of the people, that arguments and discussions between pandits, regarding questions of religion and philosophy, generally form part of the entertainments when public occasions call multitudes of people together. Hence it quite coincides with their views and feelings that the missionaries should go and request to be heard, and set forth what they know to be truth, in opposition to the errors that have so long prevailed in this unhappy land. The physical structure of Bengal is not, we think, upon the whole unfavourable; although it must be admitted that the intense heat throughout one season, and the incessant rains during another are obstacles in the way. The absence of mountains, and the intersection of the whole country by rivers and creeks, probably do more than counter-balance these disadvantages*. So far as we know, travelling is not cheaper or easier in any country in the world than in this, although in many it may be pleasanter. As to the obstacles just alluded to they are probably, during certain portions of the year, insurmountable. Mr. Lacroix stated that during one-half of the year,—from October to April—*itinerancy* is practicable; and he is of opinion that during these months, a large proportion—say a fifth, a fourth, or even a third part of the whole body of missionaries, ought in ordinary circumstances to be so employed. Perhaps, when we take into account the number who are absolutely required to superintend the work which must by no means be intermitted at the stations, even the lowest of these proportions is too high. But this must of course in every case be left to the Christian judgment of the parties.

As to those who ought to engage in this work, there seemed to be a universal agreement that all who are qualified by a thorough knowledge of the language and habits of the people,

* We may here notice a suggestion made by Mr. Macdonald, which seemed to many of the members to be very valuable; that each Missionary body ought to possess at least one *Bhauleah*, which should be at all times at the command of the Missionaries. By this means, it was believed some expense and much trouble would be avoided, and the work of *itinerancy* materially facilitated.

and who are not providentially restrained, ought more or less to engage in this department of the work. That it requires such qualifications is obvious. Further, as in all branches of the work, so in a high measure in this, there is need of a harmonious blending of the apostolical qualities, the wisdom of the serpent, and the harmlessness of the dove. When the parties to be addressed are, in most cases, those who know literally and absolutely nothing of the subject on which they are to be spoken to, it is clear that such a familiarity with their language and modes of thinking, is required, and such an acquaintance with all their habits of life, as none of our missionaries can be supposed to possess, except those who have been long in the country. But as this familiarity is best attained in the course of itinerating, it were well that each of these veterans, in all cases where it is possible, should be accompanied by a younger man, who might be expected by the blessing of God at once to do much good and to gain much good. As to the good he would *do*, we have it all comprehended in the reason which without doubt was our Saviour's guide in sending out the primitive missionaries "by two and two"—a reason which has commended itself to all who have deliberately thought of the subject. As to the good that he would *gain*, it is equally obvious that it might be much. A man is not deemed fit to be entrusted with the sharpening of our knives or the mending of our shoes till he has been instructed in the "art, trade and mystery," by a competent master. And although preaching is far, far more than a mere art, yet in part it is an art, and the most difficult of all arts. It was suggested that it might be well, when it can be so arranged, that the individuals composing the several pairs thus going out should belong to different denominations: and it does seem that this might silence those objectors who reproach the missionaries with the unhappy dissensions that separate the several divisions of the Christian Church. In all cases there ought to be associated with the European Missionaries one or more native catechists. These would be on many accounts of the greatest service to the Missionaries. As our readers know how highly we estimate the services of well-qualified native agents, we need not dilate upon this point. A pious catechist, moreover, could not fail to derive spiritual profit from such a tour.

As to the extent of territory that ought to be embraced in a plan of itinerancy, it is not easy to speak very definitely. There are probably not nearly so many Missionaries in Bengal that their visits could be repeated with sufficient frequency were they to comprehend the whole country in their scheme. Yet by a well-defined plan, and by complete co-operation, it is

impossible to say how much might be done. While it is an awfully solemn thought, that so many thousands are living and dying without having once heard the name of the living God and Jesus Christ whom he hath sent, it is not to be forgotten that a frequent repetition of applications is in the highest degree desirable. And the example of the apostles points out to us how important they deemed it, that no good impressions should be lost for want of being promptly repeated and renewed. Hence it is that they often followed each other in their wanderings, and that they ever and anon returned by the same track, "confirming the souls of the disciples, and exhorting them to continue in the faith." This is just another form of the question as to extensiveness and intensiveness, to which we have already alluded, and which must be left to the decision of Christian wisdom for every particular case.

While co-operation is absolutely essential; and while in order to effective co-operation, a due attention to method is requisite; we conceive that an itinerant ought never to be so bound down to the previously arranged plan of his route, that he cannot, when providence seems clearly to dictate, make any deviation from it. He ought to be able to stay a day or a week longer in a place than before his arrival he had supposed would be advisable; to go thirty or forty miles out of the track he had intended to follow;—in a word, he should consider himself as completely at the disposal of God, and act from day to day according to the dictates of the wisdom given him in answer to his daily prayers. Thus did the apostles.

As to the particular duties of an Itinerant Missionary, they are in substance just the same with those of one who is stationary. To preach the gospel to all who will listen to him, to distribute tracts, books, and especially portions of the Scriptures, to visit and examine schools and colleges, to engage in temperate discussion with pandits and others, and in fact, to embrace every opportunity that presents itself of doing his Master's work, and to make opportunities if none should present themselves. In order to do this with effect, it is manifest that the itinerant has need of all his physical and mental energies; and thus it appears that in this part of India the system has never had a fair trial. With perhaps a solitary exception, it has never been engaged in as a matter of duty, but simply, as a work of second-rate importance, has been casually taken up by those who have been obliged to leave their stations in pursuit of health. In the case of the exception referred to, the late Rev. Mr. Chamberlain, the results were in every way most satisfactory. The importance of the work certainly justifies, as the difficulty of it as certainly requires, the devotion to it of the best energies of our best men.

It is thought desirable that an itinerating party be furnished with as many letters as can be procured to the principal men, native and European, of the district they are to pass through. Even if the individuals to whom the letters are addressed should not be particularly favorable to the cause of Christianity, they will generally account it both their duty and their honour to facilitate the operations of those who come to them with recommendations from their metropolitan friends. Thus "the earth helpeth the woman." And such may, in the persons of the Missionaries, entertain angels unawares, and salvation may come to those houses which have been opened merely for the exercise of common hospitality.

As no situation in life is attended with unmingled good, so there may be peculiar trials and temptations to be encountered by the Missionary who is perpetually removing from place to place. As for example, there is unquestionably some danger of his interests and sensibilities being somewhat blunted by their being called forth so perpetually by a rapid succession of objects, on none of which they can be allowed for any considerable time to rest. It will not now be questioned, since the natural results of the principles of the French illuminati are matter of history, that the man who loves his species most is the man that is most warmly attached to his kindred and friends; and we earnestly trust that the experiment will never again be tried of teaching a man to love the whole human race by first teaching him to love none of the individuals of that race. It ought not then to be concealed, that when a man is continually having his sympathies directed to different objects, it will be difficult for him to retain that lively interest in the well-being of every individual which is so necessary to a Missionary's success. But prayer and watchfulness will counteract this and every other danger, so that they ought not for a moment to deter any one from entering upon the work. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

And in the prayerful heart not only shall these evils be averted, but positive good shall be communicated. All his graces will be called into exercise, and will be strengthened by the exercise. "He who watereth shall be watered also himself." The itinerant will not fail also to gain more knowledge of the people with whom he has to deal—an exceedingly valuable kind of knowledge—than he who remains fixed in the same station. Heathenism is a Protean monster. Though in all cases essentially the same, it can assume a thousand different aspects. With these the itinerant will have the best opportunities of becoming acquainted. Divine truth also,

though one, is of so plastic a nature that it can accommodate itself to the opposition of all these various forms of error. Being thus required to view and to apply the truth in a multitude of aspects that else should never have been presented to him, the itinerant may be expected, other things being equal, to attain a more enlarged and at the same time a more minute comprehension of the gospel scheme with all its bearings, than he whose operations are confined within a narrower sphere.

We have therefore great pleasure in recommending this subject to the serious and prayerful consideration of our Missionary Brethren at the other stations, and of those residing in Calcutta, who were not present at the late conference, and, in general, to the attention of all who take an interest in the success of the cause of Christ. The plan is worth a trial, and properly speaking, it has never yet been tried in Bengal.—ED.

VI.—*State and Prospects of the Jews.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The past history and present condition of the Hebrews have excited an interest and solicitude in the reading world which few other subjects have commanded.

The statesman, and the philosopher, infidel, and christian have perused the books of Moses and the prophets, and bestowed upon the examination of their contents much diligence and research. An accurate acquaintance with these writings is of importance to all classes of people; it must enlarge the views of the patriot, and fit him to discharge with more efficiency the high and responsible duties his country calls him to perform. He cannot fail to perceive that the principles of justice, purity and truth, on which the first constitution was based, have in all subsequent ages been the foundation of every wisely-framed and practically good government: and that, as legislation has breathed, and equitable law enforced, the great principles embodied in the decalogue, a rise or fall in the scale of national eminence has been the result. He will be able to trace the ruin of many ancient kingdoms with whose history he has made himself familiar, through a series of events which step by step conducted the nations to degradation and at last annihilated every vestige of their greatness and glory, to a departure from these primary and essential principles: and will find, that the downfall of nations has begun when they have commenced to erect a standard of morality, justice and truth, lower than that which is engraven on the pages of the book of God and on the consciences of enlightened men.

Individual solicitude for the public good, and willingness to forego the gratification of self-interest in order to advance it, love of country,

and courage employed in the preservation of its freedom and the increase of its glory, which no dangers could intimidate and no trials exhaust, were qualities that characterized ancient Greece in the most prosperous period of its history. Love of wealth, engendered by luxury and dissipation; eagerness to grasp gold, offered in the shape of bribes to betray the interests of the republic; degeneracy of morals among the populace, increased by the bad example of those in power; the loss of manly fortitude, (which exists probably in the bosoms of the virtuous only;) cowardice, from which arose jealousy the fruitful source of sedition and intestine wars;—these preceded the weakness, slavery, and ruin of that once powerful, free, and flourishing people.

Rapacity, which was the prevailing vice of the great, and licentiousness, that of the multitude; a general corruption of manners by debauchery, and the gratification of unnatural passions; poverty and weakness, produced by idleness and inactivity; neglect of literature and science, and the abandonment of agriculture and the mechanic arts entirely to slaves cruelly oppressed by their tyrannical masters;—these accelerated the fall of Rome, once the mistress of the known world.

One of the most melancholy instances of the sad effects of crime on the welfare of a people is to be found, however, in the history of later days,—in the dark pages of the annals of France. Not till impiety and profanation of all that was sacred and divine had deluged the land; not till destitution of honorable principles and feelings had distinguished all classes of the community, and each person suspected his neighbour of harbouring the same foul purposes that were ripening within his own bosom, did the reign of terror commence; or was a vast empire placed in the hands of Morat, Danton, and Robespierre, who ruled it by shedding the blood of its inhabitants which flowed from the guillotine in torrents. Thus ancient and modern history speak to mankind in language the meaning of which cannot be misunderstood, “that righteousness exalteth a nation, and that sin is the reproach and eventually the ruin of any people.” The painful vicissitudes which the Jews have in their recklessness of principles and morals experienced, strongly confirm the truth of this statement, and ought to carry conviction to every mind, especially to the minds of those who read the history of the past, to learn how they may promote more effectually the well-being of mankind.

The Hebrew scriptures—the most ancient records in the world—present to the mind of the philosopher the wonderful phenomena of creation, providence, and the deluge. He is furnished in the book of Genesis with a minute and detailed account of these astonishing events. Had not this book existed, some of the most important parts of astronomy, chronology, and history would have been clouded with the thickest darkness, covered with a veil which the study and labor of ages could not have removed. Destitute of correct data, all conclusions would have been founded on mere probabilities, which to a mind thirsting for accurate and definite information would have been unsatisfactory. Hence almost all ancient philosophers, astronomers, chronologists, and historians have taken much of their data from this book, and all the real discoveries of modern times

have confirmed the truth of its statements. The reality of the deluge is established by organic remains found imbedded in the strata of the earth, and attested likewise by almost all ancient writers; for example, Berosus the Chaldean, Hieronymus the Egyptian, Nicolaus of Damascus, Abydenus an Assyrian, and Plato the celebrated Grecian; while every person acquainted with the works of Ovid will no doubt be prepared to admit, that the interesting story which he tells of Deucalion's flood is in so many respects similar to the account of Noah's, as to establish in no ordinary degree the truth of the sacred narrative.

Traditions of the deluge have been found among the Egyptians, Chinese, Japanese, Hindus, Burmans, ancient Goths and Druids, Mexicans, Peruvians, Brazilians, North American Indians, Greenlanders, Otaheiteans, Sandwich Islanders, and in almost every country of the globe. Whether these nations at an early period possessed the simple and unadorned account of this wonderful event, which is given in the sacred writings, but which, being handed down age after age, has at last become corrupted in the course of transmission, it is not of material moment to inquire. For though these traditions do not agree in every particular with the scripture account, they all bear unequivocal testimony that such an event as the deluge has taken place, and thus give all the evidence of which they are capable to establish the truth and inspiration of the Bible. The Mosaic history thus spreads before the philosopher the mysteries of creation, of providence, and of nature; on which he may exercise all the energies of his capacious and gifted mind; from which he may enrich himself with treasures of wisdom, and still leave regions unexplored; so widely extended is the world of research into which he is conducted.

If the infidel lift up his feeble voice against the united testimony of all ages and nations which has been given in favour of the oracles of God, let that voice be hushed till he can furnish a more satisfactory account of the creation, progress, and destinies of the world, than that given in scripture. Let him hide himself in the bowels of the earth, examine all the fossilized deposits, which men, at least his equals in learning and elevation of understanding, have regarded as undoubted evidences of the flood; and when he has expended all his energies in this department of labor, let him arise from the depths and boldly announce the issue of his researches to the world. If he refuse to do this, if he be willing to sneer but unwilling to deal with facts, he must allow the Christian to say in the name of his Master, "Thou hatest the light, thou lovest darkness because thy deeds are evil."

To the believer in divine revelation, the history of the Hebrews affords abundant matter for serious thought and deep reflection. The calamities and miseries of the Jews, in extent, severity, and long continuance are unparalleled in the history of the world. Like so many Neros thirsting for blood, kings have published edicts against them of unexampled cruelty, and sent executioners to carry them into immediate effect. Seditious and infuriated multitudes have massacred thousands upon thousands, robbed them of their property, abused their persons, sported with their agonies, and walked over their carcases with the

same insensibility with which they have trodden on the stones in the streets.

Heathens, Mahomedans, and Christians, (so called) who could agree in nothing else, have cordially united in this work of persecution and blood: with hearts as hard as adamant, unmoved by the prayers, the tears, and piercing cries of the sufferers, have dragged the out-casts of Israel as so many oxen led to the slaughter, and with an infernal ingenuity brought into requisition every instrument of torture and death, to exterminate them from the face of the earth.

During the period when Jerusalem was surrounded by the Romans, famine more destructive than weapons of war preyed indiscriminately on the besieged inhabitants. Though the starving multitudes seized on every thing they could possibly procure to satisfy the cravings of nature, the most loathsome refuse, even the contents of the common sewers, thousands reduced to mere skeletons, wasted away with hunger, fell down dead in the streets. Many who left the gates of the city and fled from this dire calamity, were taken prisoners and put to the most agonizing of deaths: of these fugitives, daily five hundred were crucified without the walls, till every open place was filled with their suspended carcases, and no other room was left for the erection of additional crosses and for the committing of these wholesale murders. The houses and streets of the city were filled with the slain: those who fled to the temple for refuge, perished amid the burning cloisters of the sacred edifice, or were pierced to death by the swords of the enemy who broke in upon them; eleven hundred thousand Jewish warriors fell during the siege; ninety-seven thousand were taken prisoners, and of these, eleven thousand, owing either to evil design or shameful neglect, having been left destitute of food, died of hunger.

Throughout both the Roman and Persian dominions, they were grievously oppressed and persecuted: frequently multitudes of them were put to death; under one Roman emperor five hundred thousand were slain in cold blood. In Africa their condition was equally calamitous; the exercise of their religion was prohibited even in the caverns to which they had been compelled to retreat to escape the deadly ferocity of their foes: homeless wanderers throughout the world, and unfavoured with the least sympathy of the strangers among whom they were scattered, everywhere the vengeance of men was arrayed against them, and the swiftness of flight accelerated their steps only to some unforeseen catastrophe; in the city of Alexandria, within the space of a few hours, fifty thousand were destroyed.

Under Mahommed and the caliphs his successors, the Jewish youths were bribed to abjure the religion of their fathers and to embrace the Musalman faith: in the event of becoming followers of the prophet, the property of the parents was confiscated and inherited by their apostate children. Heavy tribute, the greatest indignities and hardships, indeed every species of suffering the avarice and barbarity of their oppressors could dictate, was inflicted on the out-casts of Israel. Horrible to relate, on one occasion "seven hundred Jews were dragged in chains to the market-place of the city of Medina: they descended alive into the grave, prepared at once for their execution and burial,

and the apostle beheld with an inflexible eye the slaughter of his helpless enemies."

They were barbarously used by Christians, if the term Christian can be applied to vile wretches who trampled in the dust every precept of the law and every doctrine of the gospel, who in solemn hypocrisy sung psalms and praised the Lord while marching on to shed the blood of the innocent. Such were the crusading hosts—they murdered not only Turks, but likewise many of the seed of Abraham.

In subsequent times the vast amount of their wealth, and their total inability, from having lost the knowledge of arms, to defend themselves, excited the avarice of Christians so called; who, under the mask of piety, adopted every expedient to rifle their well-stored coffers. On one occasion, "ninety thousand Jews in Portugal were compelled to receive the sacrament of baptism; the fortunes of the obstinate were confiscated, and their bodies tortured. The clergy of the Inquisition passed a decree, that those who had been baptized should be constrained, for the honor of the church, to persevere in the external practice of a religion which they disbelieved and detested." Throughout the whole of Europe they were treated with unrelenting cruelty. In Italy, at Trani and Naples; also in Spain, at Toledo and Barcelona, throughout the provinces of Valentia, Navarre and Arragon; likewise in France, in the provinces of Naine, Anjou, Touraine, Poitou, Guyenne and Languedoc, many perished; and the condition of all the survivors was one of extreme hardship. In England, at Norwich, almost all of them were killed; and at York fifteen hundred, who had taken refuge in the castle and were there attacked by their enemies, when death became the only alternative, "perished by a mutual slaughter; each father was the murderer of his wife and of his children." In Germany, at Treves, Mentz, Spire, and Worms, thousands were plundered and slain in a general massacre; at Frankfort, besides those who were put to death by the sword, one hundred and eighty having been consigned to the flames and treated with every indignity, were burnt to ashes; at Ulm, the Jewish inhabitants were refused all quarter; parents and children united in life by the dearest bonds, and undivided even in death, perished together in the same tremendous catastrophe; not one son of Israel escaped to tell the woes of his brethren. Nor only in the dark middle ages, but also in times designated more enlightened, have the Jews experienced every kind of injustice and tyranny. All the European states declared them incapable, owing to their religious belief, to be members of any corporate body, or to fill any offices of trust; and on the same ground deprived them of every civil right and immunity, which as men, whatever might have been their creed (so long as that creed did not urge them to disturb the civil constitution and peace of their country) they ought to have possessed. Because the wealth they accumulated by industry and the management of their finances was found exceedingly useful to relieve sovereigns and nobles in emergencies produced by extravagance and vice; their existence it is true was tolerated, at least till such time as they came for the payment of their bonds, when not unfrequently for some pretended fault they were kindly handed over to the jailor, and compelled to disburse as large a sum for their liberation

as would perhaps clear the account of their royal and honorable debtors.

In every country, laws most inimical to their interests were enacted and rigidly enforced to the very letter, sometimes at the expense of both property and life. Such legislation was even attempted to be justified not on principles of worldly policy merely, but on those of the sacred volume. It was gravely argued to be the duty of Christian nations to withhold from the Hebrews the natural rights of men and citizens—to treat them with the respect, which is ever due to rectitude of principle and purity of morals, was considered to be frustrating the accomplishment of ancient prophecy, which foretold they would be a suffering people. As if a God infinitely just and holy could sanction deeds of wickedness, and commit the execution of his judgments to the special charge of men, most of whom despised his authority and made a mockery of all religion. As if those who meddled with secret things which belong exclusively to the Lord, and rashly touching the wheel of Providence helped forward the affliction of unhappy Israel, would not incur the sore displeasure of Him who is the declared and rightful Avenger of the oppressed.

If sincere affection properly manifested be the way from one human bosom to another, and no heart can be approached by persecution and vengeance without exciting feelings of hostility, possibly emotions of undying contempt, it is not marvellous that oppressive exactions and unjust imprisonments, wounds and slaughters unprovoked, should have failed to recommend the Christian faith to the unbiased consideration of the Jews. Persecution has exerted on their minds only the same influence it has exercised over the minds of other people, rendered them more attached to their own opinions and more hostile to those of their oppressors.

During the last half century their political rights and privileges have been in part, however, acknowledged. Many nations have now redressed their grievances, and as the principles of civil and religious freedom are better understood and more highly appreciated they will be treated in every quarter of the globe as men and citizens. This improvement in their political condition, is, no doubt, decreasing their prejudices, and disposing them to give christianity the consideration which its claims deserve. Let the religion of Jesus, which breathes peace on earth and good will toward men, be addressed to them in its own godlike spirit, and it may then cease to appear what the characters of its inconsistent disciples have hitherto represented it to be, and instead of exciting hatred in any meet with a welcome reception.

Their spiritual well-being, though neglected for ages, has now become an object of solicitude and interest to all denominations of christians; the divine blessing which has attended energetic and wisely directed labours to effect their conversion affords abundant encouragement both to societies and their agents to persevere in the enterprise they have undertaken, and to anticipate the gathering of the Hebrews into the church of Christ with the fulness of the Gentiles, as one of the greatest and most happy of foretold events.

That the Jews are to be converted to the christian faith and become as pre-eminent for their attachment to the Redeemer as they are now conspicuous for their hostility, is an opinion universally entertained: but with respect to matters of less moment relating to this subject good men are divided in their sentiments. Some conceive the Holy Land will be the scene of their conversion, that they will return thither, where besides the preaching of the Gospel and the divine teachings of the Spirit to make them wise to salvation, the Saviour himself will descend from heaven to convince them of the truth of his Messiahship; make his appearance again in the flesh, and dwell among them as their Prince and King.

Some of those who believe the age of miracles closed with the ministry of the Apostles, and that consequently the spiritual interests of the Jews will be advanced just in the same way as those of other people, by the proclamation of divine truth accompanied with the influences of the Holy Spirit, are of opinion they will be converted in the respective countries into which they are scattered, and return afterwards to Palestine. Other persons conceive, the predictions which have reference to the Jews during the Gospel economy speak of a spiritual restoration only, and are silent about their emigration to the natural Canaan.

The difficulty of rightly interpreting the prophecies relative to these matters is certainly great. The fact that the best of men whose sole aim was the discovery of truth have arrived at conclusions widely different, shews the difficulty to be one of no common magnitude, and also the desirableness of every writer's approaching the examination of sentiments opposed to his own in a spirit of candour and charity.

Though however it be difficult to ascertain the mind of the Spirit in these predictions, to make the attempt cannot be a waste of study and time; since the views which christians entertain of any portion of scripture, especially if it be a portion immediately bearing on the eternal interests of the church and the world, must influence their minds in forming and executing plans to promote the religious well-being of their fellow-men. They cannot therefore be too solicitous about the correctness of their views and the solidity of the reasons on which they are founded. It may therefore be of service to notice those portions of the sacred writings which are supposed to have reference to the subject under consideration.

The following are some of the numerous passages of scripture, thought to point to the restoration of the Jews to their own land.

Deut. xxx. 1—5.

Isa. xiv. 1, 2.

Jer. xvi. 14, 15.

Jer. xxxi. 4—12.

Jer. xxxii. 37—41.

Jer. xxxiii. 7—11.

Ezek. xi. 15—20.

Ezek. xxxiv. 11—15.

Ezek. xxxvi. 8—36.

Ezek. xxxix. 25—29*.

Deut. xxx. 1—5. It is predicted in this interesting portion of the sacred writings, that when during the years of captivity and suffering

* As it would occupy too much space in the pages of the *Observer* to insert all these passages, the reader is respectfully solicited to turn to his Bible and carefully peruse them.

the Hebrews would recal to mind the blessing and the curse which were set before them in their own land, and would return to the Lord really penitent, and obey with all their heart and soul the divine commands which they had so awfully disregarded: then Jehovah would gather them from the midst of the nations among which they were dispersed, and bring them again to Palestine, where he would greatly enrich them both with temporal and spiritual blessings. The happy condition of the Hebrews after their return from Babylon, and the high-toned piety for which they were distinguished, afford evidence both interesting and conclusive that the prophecy of Moses was then literally fulfilled, and cannot, as has been supposed, have reference to any subsequent period in the christian dispensation. It has already been accomplished, and consequently no arguments can we think legitimately be drawn from it to support the hypothesis of a second fulfilment—the return of the Jews to Palestine in these latter days*.

Another prediction adduced to establish this hypothesis is contained in the fourteenth chapter of Isaiah. After having carefully perused the whole of this chapter with the preceding one between which there is an unbroken connexion, and the subsequent history of the Jews, and of the kingdom of Babylon, most persons will most probably be prepared to admit, that the events foretold in this portion of prophecy have transpired ages ago. The divine mercy and goodness so strikingly manifested to the children of Israel in their return from Babylon to their own land are distinctly mentioned in the book of Ezra, and may be regarded as the accomplishment of the gracious promise announced by the prophet Isaiah.

It has been argued that the prophecy in Jer. xvi. 14, 15, has reference to the restoration of the Jews to their own land during the christian dispensation, because it predicts that their return will be more illustrious and memorable than their deliverance from Egypt, and because such an illustrious event is supposed not to have already taken place. This view is supported by reasons which are seemingly indeed well founded, and are plausibly adapted to gain a ready admittance into the reader's mind, accustomed as he is to associate all that is morally and religiously great with the christian era: but a due consideration of the peculiarities that marked the return from Babylon, differing in many respects from those which distinguished the deliverance from Egypt, will be sufficient to explain the words of the prophet, without extending their reference to our own times.

The deliverance from Egypt was effected by divine power, against which there was arrayed every possible degree of hostility and defiance. By afflicting the Egyptians with pestilential diseases and heavy calamities which threatened to annihilate the whole nation, reluctant consent to let the Hebrews go was at last wrung from the hard-hearted monarch; but no sooner did he see them set out on their departure than he pursued them with the same infuriated rage, and was drowned while in the act of fighting against God. The effects of these visible manifestations of Omnipotence on the minds of the Israelites were not

* We must beg leave to dissent from this hypothesis of our correspondent.—ED.

such as might have been expected; scarcely had the waters rushed together and buried the Egyptian army, and thus rendered farther pursuit impossible, than they began to abuse Moses and sin against God: their transgressions had the most extensive range, and were accompanied with the greatest aggravation; indeed, almost every wickedness and vice which mankind are capable of practising, may be found in the catalogue of their crimes. Cut off by diseases, the sad effects of their immorality, and by the awful judgments of heaven with which they were visited for their idolatry and other heinous offences, most of those (all indeed but a few individuals) who came out of bondage died during the forty years sojourn in the wilderness; the fathers were gathered to the grave before their sons and daughters, an improved generation, inherited the blessings of the promised land.

The captivity in Babylon terminated in a manner somewhat different. Not driven by fear, but anxious to carry out purposes of justice and clemency deliberately formed in his own mind, after the conquest of Babylon, Cyrus made known throughout his dominions, that all Jews disposed to return to the land of their fathers would be furnished with every facility to expedite their journey and reinstate them in that country; and that those who chose to remain in the place, where they were then residing, would be favoured with all the rights and privileges of which they had been deprived during the reign of Nebuchadnezzar. "Cyrus King of Persia made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus King of Persia, the Lord of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem; and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

An earthly monarch forming, appreciating, and accomplishing as his own, the very purposes of rectitude and benevolence which engaged the mind of Him who is wonderful in counsel and excellent in working, was a manifestation of divine providence which those who witnessed must have contemplated with peculiar interest and pleasure: it verified in a striking manner the following words of prophecy: Thus saith Jehovah, the Redeemer that saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him.

This did not fail to excite the pious feelings of the Hebrews; they were sincerely grateful to their royal benefactor, adored and praised Him by whom kings reign and princes decree justice.

"In consequence of this proclamation, 42,360 of the captives of Judah, with 7537 attendants, and a multitude of camels, horses, and cattle, were soon assembled together; to whom the noble-minded monarch gave the vessels of the house of Jehovah, which Nebuchad-

nezzar had brought forth out of Jerusalem, and placed in the house of his gods; to which great treasures were added by the voluntary contributions of those of the captives who, from local connexions, or other motives, were to remain behind."

When they were re-established in their own land they listened with deep solicitude to the exhortations of Ezra, and proclaimed with one voice their holy resolve to follow the counsel of their distinguished countryman, to put away from them every evil, and to walk in the statutes and judgments of the Lord blamelessly. "Then all the congregation answered and said with a loud voice, As thou hast said so must we do." On the first day of Tisri, which is the first Hebrew month of the civil year, the seventh of the ecclesiastical and answers to September, all the children of Israel having left the respective cities in which they dwelt came up to Jerusalem, to do as it is written in the law of Moses the man of God. The altar which the Babylonians destroyed at the burning of the temple, they immediately rebuilt, on the site most probably on which it formerly stood, in the inner court of the temple, before the porch leading into the holy place.

Morning and evening they appeared before the Lord, presented the appointed burnt-offerings on the altar, and did as the duty of every day required.

Those who had richly contributed freely towards the erection of the temple a sum which in English money would be about seventy-five thousand five hundred pounds, and after the performance of the duties that had brought them together journeyed homewards with minds, no doubt, much improved by the engagedness of heart with which they had served the God of their fathers.

After the lapse of a year, of which a great portion had been occupied in purchasing and preparing materials for the sacred edifice, they again visited Jerusalem, and all, excepting the aged men who wept at the remembrance of former glory, witnessed the building commenced with feelings of gladness. To the sounds of the cymbals and trumpets, they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

Such are the peculiarities of these two periods in Jewish history. Now let the hard-hearted Pharaoh be compared with the noble-minded Cyrus—the uproarious and insolent manner in which the people conducted themselves towards Moses with the respect and reverence they cherished for Ezra—the idolatry and wickedness that marked the forty years sojourn in the wilderness with the simple, unaffected, and high-toned piety which characterized the builders of the second temple; and then, whether the return of the Hebrews from Babylon was not more illustrious and memorable than their deliverance from Egypt, and does not satisfactorily explain the words of the prophet without any necessity for extending their reference to our own times, must be left to the impartial judgment of the reader.

The other part of these predictions, referring to the long-continued

and cruel oppressors of the Hebrew people, is now a fact recorded in the pages of authentic history.

Frederick, Rennell, Kinnier, and Rich, and almost all travellers that have visited the site of ancient Babylon declare, that the prophecies relating to it have been accomplished, not only in general, but in every particular. The golden city—the beauty of the Chaldee's excellency—the Glory of Kingdoms—Babylon the Great is fallen. Its name and remnant are cut off. There the Arabian pitches not his tent; there the shepherds make not their folds; but the wild beasts of the field lie there, and their houses are full of doleful creatures. It is a possession for the bittern, and a dwelling-place for dragons—a wilderness, a dry land, and a desert—a burnt mountain—empty—wholly desolate—pools of water—heaps—and utterly destroyed—a land where no man dwelleth—every man that goeth by it is astonished. “There would be something extremely melancholy in the fate of Babylon, its desolation, its disappearance, its external annihilation, after so vigorous and long continued exertion to raise it to pre-eminence, did we not know that its pride was excessive, and its power was cruel. The fierceness of war was the delight of its kings. Nebuchadnezzar himself had been a warrior of no limited ambition; the Chaldeans were bitter, hasty, sanguinary, ferocious; and to read the accounts of their inhumanity prepares us for a reverse, which we await, but do not regret. It is not only because we are better acquainted with the miseries inflicted on Jerusalem and the sanctuary that we admit these feelings in respect to Babylon: there can be no doubt, but that other nations had equally suffered under her oppression: the people who are emphatically called to execute the vengeance determined against her, had certainly been galled under her yoke. Cyrus and Xerxes, who captured her city and destroyed her temple, were but the avengers of their country. Alexander considered himself in the same light.

“Idolatry took its rise in Babylon, was fostered and protected there, and from thence was diffused throughout, at least, the western world: the liberal arts, the recondite sciences, with every power of the human mind, were rendered subservient to systematic idolatry. Its doom, therefore, must correspond with its crimes. It is enough however for us that we know its punishment to be just; and that we are happily enabled to trace in its ruins the unequivocal and even the verbal accomplishment of those predictions which denounced its calamities—the monuments of its miseries long deserved, but not remitted though postponed.”

Jer. xxxiii. 7—11. In this prophecy it is predicted that both Judah and Israel should return out of captivity. That the Jews are again to dwell in the land of their fathers some persons think this passage clearly proves; they are of opinion that as far as it relates to the ten tribes at least, it certainly remains yet to be accomplished.

The ten tribes were taken captive into Assyria about a hundred years before the commencement of the Babylonish captivity; now it is exceedingly probable that Cyrus, who had conquered both the Chaldeans and Assyrians, extended his decree to all the Jews including the Israelites, and thus effected the deliverance of both Judah and Israel

at the same time. Among the sacrifices offered at the feast of the dedication of the temple, it is distinctly said there was presented "for a sin-offering for all Israel twelve he-goats, according to the number of the twelve tribes of Israel," from which it may be fairly inferred that some of all the ten tribes were present with Judah on that interesting occasion. Though many remained in Assyria after the royal proclamation, it was no doubt a matter of choice, as it was with those who continued to reside in the kingdom of Babylon after the departure of their brethren; at least, there is no evidence to prove the contrary: and the two countries being under the sway of the same illustrious monarch, disposed to act on principles of justice and benevolence towards all, renders it not only probable, but almost certain. Those who remained behind would consequently cease to be captives, and as this prophecy speaks concerning captives only, it could not with any propriety be longer addressed to them, its legitimate reference would be to those who embraced the opportunity to return which Divine providence afforded them, whether they were few or many.

The following are some of the passages of scripture supposed to allude to the union of Judah and Israel under the reign of one king.

Isa. xi. 10—13. Jer. xxiii. 3—8. Ezek. xxxvii. 15—28
Jer. iii. 17, 18. Jer. xxxiii. 12—26. Hos. i. 10, 11.

Since the defection of the ten tribes from the house of David jealousies, animosities, and feuds had existed between the two kingdoms of Judah and Israel. The prophets foretold that these kingdoms, divided in affection, interests, and aims, would again cordially unite and live happily under the sway of the same government.

After the Assyrian and Babylonish captivities this union of the two kingdoms was effected; for all the captives who returned to the land of their fathers lived under the same constitution, were governed by the same laws, and had one prince who was of the house of David to rule over them; then Ephraim ceased envying Judah, and Judah ceased vexing Ephraim.

Another interesting event foretold in these prophecies is that the Hebrews would make an entire renunciation of idolatry, and for ever afterwards worship the only living and true God. Every one who has made himself familiar in the least degree with the history of this distinguished people remembers many instances of gross idolatry of which they were guilty. "Before the captivity, the Jews had no synagogues for public worship or public instruction, nor any places to resort to for either, unless the temple at Jerusalem, or the cities of the Levites, or to the prophets, when God was pleased to send such among them; owing to the want of these great ignorance prevailed among the people; God was little known among them, and his laws almost wholly forgotten: and, therefore, as occasions offered, they were easily drawn into all the superstitious and idolatrous usages of the neighbouring nations.

"After the captivity, synagogues being erected among them in every city, to which they constantly resorted for public worship, and where every week they had the law from the first, and immediately after the time of Antiochus's persecution, the prophets also read unto them, and

were, by sermons and exhortations delivered there, at least, every sabbath, instructed in their duty, and excited to the performance of it; this kept them in a thorough knowledge of God and his laws. And the threats which they found in the prophets against the breakers of them, after these also came to be read among them, deterred them from acts of transgression."

Though their minds have been distracted with anxiety and fear, their bodies tortured, their property confiscated and their lives placed in jeopardy, sometimes forfeited on account of their religion, yet from that memorable period through successive generations to the present day, neither sacred nor profane history has reproached them (as a people) with the sin of idolatry. They are now dispersed into every region of the globe, and have little or no intercourse with each other, yet from all lands they lift up the voice of thanksgiving and prayer to the same Lord, and Him only do they serve—the God of their fathers, of Abraham, of Isaac and of Jacob.

To this view of these prophecies it is objected, the Jews themselves believe they shall again dwell in the Holy Land, and a desire to return thither is among them almost universally cherished. Had the Hebrews been distinguished for rightly interpreting other portions of the sacred volume which have special allusion to themselves, much deference might be paid to their views and feelings on this subject, and every writer would do well to pause before he entertained an opinion different to theirs; but notorious as they have been, in every age, for misunderstanding the plainest prophecies; apprehending temporal blessings were promised, when the sacred writer spoke of spiritual bestowments only, and persisting in error with an obstinacy truly astonishing, during the space of eighteen hundred years, this objection is altogether futile.

It is thought by some persons that the return of the Jews to Palestine would be such a manifestation of the glory of God, such an illustration of the inspiration of prophecy and the truth of christianity, as would destroy the incredulity and convert the infidel portion of the world.

The advancement of the eternal interests of this class, this most pitiable of all classes of the human family, is an event every believer in divine revelation anticipates, and for which he daily prays; he may however think the means which will be employed to bring it about, will not be the emigration of this ancient people to Canaan, but means of a nature widely different. Other systems of religion borrow their success and greatness from earthly pomp and splendour, and in the midst of external glare blind the minds of men with a more than Egyptian darkness, a moral darkness that may be felt. The grandeur of the religion of the Nazarene consists in its perfect simplicity and entire spirituality, in his kingdom not being of this world. It has spread from the fishing coasts of Galilee over almost every part of the globe; disdaining foreign aid, it has advanced step by step by its own intrinsic merits, and subdued to its holy and enlightened sway men of every country, of every creed, and of every shade of morals.

It has convinced thousands of infidels of sin, of righteousness, and of a judgment to come, and given them joy and peace in believing, and thus

presented a most gratifying proof of its efficiency to convert the rest of their incredulous brethren, whether the Jews return to Palestine or not.

It numbers among its disciples not a few of the sons of Israel, whom it has enlightened and blessed, just in the same way as it has effected the salvation of other persons, by the simple proclamation of its truths, accompanied with the influences of the Holy Spirit. It does not promise to any nation, land or sect the enjoyment of exclusive privileges; the wall of partition which divided the Jews and Gentiles is thrown down, and the gospel is proclaimed, not as the religion for a people, but of a world.

It takes no cognizance of colour, tribe or rank, but views all that obey its commandments as one, without respect of persons. There is now neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.

In the event of being converted to the Christian faith, the qualifications of the Jews to act as Missionaries to the Infidel, Muhammedan, and Heathen world would be such as to render their return to Palestine, to say the least, exceedingly undesirable and likewise improbable.

"Their number furnishes a sufficient cloud of witnesses to attest the truth of the Bible. Their dispersion has spread these witnesses through all parts of the globe. Their adherence to their religion, especially considering it as persecuted or contemned over the face of the whole earth, and their frequent apostacies when they lived under their own kings in the land of promise, and within sight of the temple, makes their testimony unquestionable."

By their dispersion they have acquired a thorough knowledge of the manners, customs, and languages of almost the whole of the inhabitants of the world; were they settled in Judea these qualifications would be of little avail to themselves and of no service to the church; but employed in the respective countries where they now reside, these would enable them to preach the glad tidings of redemption to all nations, kindred, and tongues, and to become the most efficient agents in building up that spiritual kingdom which their fathers laboured to destroy. When the Jews thus stand forth as living witnesses, in every country, bearing the same unequivocal testimony, "This is eternal life to know Thee the only true God and Jesus Christ whom thou hast sent," it may surely be expected to infuse into the church additional zeal and energy, to bring into exercise a benign and overwhelming power to break the slumbers of a guilty and sleeping world, which will issue in the salvation of millions, and happily verify the words of the sacred writer, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead*?"

Having thus freely stated his present opinions upon a subject which has not often been discussed, simply with a view to excite in-

* It is in a high degree worthy of attention that the gospel ceased in a great measure to spread, to have free course and to be glorified, just at the very time when the chief of its propagators ceased to be Jews.—These scribes instructed in the kingdom of heaven were possessed of double resources, and bringing out of their treasury things new and old, the gospel in their hands was mighty through God to the pulling down of strongholds.—E.D.

quiry, the writer has no intention to enter into controversy by defending them, but cheerfully leaves them to the consideration of your readers.

He has throughout the paper endeavoured to express his own opinions with becoming deference to those who entertain different sentiments, and hopes he has avoided the possibility of hurting the feelings of any.

SCRUTATOR.

VII.—*The Twenty-first Report of the Bengal Auxiliary Missionary Society.*

This document we have perused with that pleasure which we ever desire to feel when contemplating any channel of communication which reports progress in the Redeemer's kingdom. His name is as "ointment poured forth," and conveys a sweet savour to every thing with which it is combined. We cannot in such Reports expect novelty or variety from year to year; but it is a source of pleasure to find at times, that the work of Christ is not retrograding, if it is not much advancing;—that the siege is maintained, if the city is not taken. It is a mercy that the Lord Jesus continues his servants in the field of merciful operation—and it is a mercy that God has not entered into judgment with this obstinately impenitent land, and by providential convulsion driven his ambassadors away from the midst of it:—for this let us give thanks, amidst internal monotony and external deadness.

The Report before us comprehends the usual topics of Missionary operation. We find the various channels of Native and English preaching—of native and English education—of native and European agency, of male and female schools, in full play for the dissemination of the Gospel. It ought ever to be a subject of rejoicing to see so many agencies in grace, as in nature, blending together harmoniously for the glory of God and the good of man. The difficulty we have to contend with is, to give to each its due proportion, and no more or less: herein is spiritual wisdom needed.

We are glad to see that our Missionary brethren in the case before us, have mustered strongly in *native preaching*, and that seven of them have been enabled to maintain this primitive and apostolic mode of aggression on Satan's empire. May they be enabled to persevere:—and may they have the gift of language, as well as the grace of truth;—for, assuredly, much of the power of the latter depends on the perfection of the former.

English Preaching in its due proportion is most useful in maintaining a ministerial sympathy between the church of Christ here in her ordinary functions as a community, and in her extraordinary operations as a Missionary organ. It were neither wise nor good to suppress this—however proper to maintain a general limit of office.

The *Christian Institution*, with the *Theological class* as its vanguard, occupies now a prominent place in the Report of the B. A. M. Society; and we are glad to see that it is becoming more and more

effective. We trust the appeal for aid to support it will not be disregarded by those who would desire to see the young brought up in the "fear of the Lord."

There is a very interesting statistical document concerning the little church at Krishnapore, furnished by one of its co-pastors. It is a faithful report, and presents a miniature as to much of the work in this country. The following extract is valuable:—

"If it be inquired, what is the actual condition of these people? the answer will, it is to be feared, prove but little satisfactory either to those who put the question, or to the Missionary who deems actual personal conversion of the heart and mind, turned not only from darkness to light, but from the power of Satan unto God, the great aim and only adequate result of evangelical labour. In this point of view, it must with deep pain be confessed, both that the knowledge of the truth of the Gospel possessed by the majority of these people is very limited, and what is still more to be deplored, its saving and sanctifying impression on their souls in some cases doubtful, in most but small. On the other hand, we must take into account, the deep debasement of mind and conscience and moral condition from which these poor people have been drawn. That they should not at once shake off all the mire of superstition, emerge into a clear light, and pant after the Divine likeness with all the earnestness of soul evinced by a less apathetic people when enlightened by the truth, roused by the law, and drawn by the Gospel of the Redeemer, can scarcely be a matter of surprise to those who have a full acquaintance with the actual state of mental and moral, civil and physical, degradation in which we found them. Meanwhile the missionaries in charge have, from the first, been diligent in doing the work of evangelists in faith, affection and prayer—it is theirs to labour; success is from above. Divine service, including singing, prayer, reading of the Scriptures and preaching is regularly conducted on every Sabbath day. Besides which a Bible-class meets in the afternoon of that day, when those who can read, men and women, are carried regularly through a familiar exposition of some portion of holy Scripture, previously read by them verse and verse about. Questions are asked calculated to elicit their measure of knowledge, arrest attention, or excite spiritual affections—the whole concluding with prayer. Already has very essential improvement resulted from this exercise, which was begun only in the latter part of last year, since when the whole book of Genesis, with a considerable portion of the Psalms, has been gone over, it is trusted, not without a divine blessing. This plan seems to meet peculiar acceptance with the best disposed among the people, as indeed was naturally to be expected. The word of God is the lamp, alike, and the stimulus and the food of the soul—there can be but slow and small advance in knowledge or growth in grace, where it is not constantly read, studied and applied. I certainly attach the greatest importance to the persevering adoption of the plan of Bible-classes, as much more calculated to maintain attention than ordinary sermons, which are both presently forgotten and afford but small aid towards entering into the meaning, force and spirit of the Scriptures, in their *private* perusal. A school-master also gives daily instruction to the children of the Christians and to any others that choose to attend; while at night he teaches the adults who have not as yet learned to read—for, till a man can read the Divine word for himself, he can be but on a very unstable footing of spiritual safety and comfort; most of his unoccupied time will be unprofitably spent; and inducements will be many to lazy sauntering, idle gossip, sleep or other worse modes of spending what he has no mode of happily employing."

Chinsurah, Berhampore and Mirzapore present their quota of interesting matter, into which the limits of this brief notice prevent us from entering.

We are glad to see that some of the servants of Christ in those stations who have been long tried are not found wanting in faith. May they stand strong in their Master's grace, and though "faint let them pursue"—for the day of victory is at hand. "Faith is the substance of things hoped for, and the evidence of things not seen."

Altogether we commend the spirit of the Report as a plain and honest record of facts—and may the Lord God prosper all the operations of the Brethren whose names are written in it!

VIII.—Further Supplement to the Index of Bengáli Dictionaries and Grammars, &c.

(Continued from the Calcutta Christian Observer for May 1839.)

No. 17. বঙ্গভাষাভিধান অর্থাৎ শব্দজ্ঞানের নিয়িত আকারাদি দ্রকারিত শব্দানসারে বঙ্গদেশীয় কথ্য &c. by Rameshwar Tarkálankár. Calcutta, from the Gyánaratnákár (Native) Press, 1839.

This volume was published only in the month of Shrában (including part of our July and August) of the present year. In typographical execution, the quality of the paper, binding, and appearance generally, it is but little above the standard of native bazar publications; yet in literal accuracy and freedom from typographical errors, it exhibits a very considerable degree of advance in the conduct of the Native Presses, partaking as they do, largely, of the *improvement* evidently going on, in a constantly accelerated ratio, among the whole native community. The number of Bengáli words collected in this Dictionary, and explained in the same language, is about 18,000, a considerably greater number than is to be found in any other Dictionary in which the explanation is in Bengáli only. It extends to 473 pages, printed in double columns, averaging 19 to 20 words to a column. The explanations are, on the whole, correct and pretty numerous: many words not in common use, some even which are as yet confined to Sanskrit, are to be found herein; under some, as সূর্য (the sun), ডাব existence, &c. very numerous synonyms are given, all extremely helpful to the student. To his predecessors in this line, the compiler is, of course, largely indebted, especially to his *immediate* predecessor Jagannárayan, whose very useful work was noticed under No. 15. of this Index, in the *Christian Observer* for the month of February last. The non-employment of any system of punctuation or mark of separation between the continuous but distinct meanings of the same term, is a defect; and to Europeans at least will prove at first a hindrance to prompt and easy reference. An improvement in this, however, will no doubt follow in the train with many others, ere long. The work is to be had at No. 150, Ahiritollah, and in the shops in the Old China Bazar, for Co.'s Rs. 2. in native half-binding.

It merits a place in the library of every European student of the language, who is but inadequately furnished with helps in the way of

Dictionaries, &c. so long as he has no means of getting at a purely *native* explication of the words he meets with in his reading or has occasion to employ in composition or conversation. This will very often carry to the mind a much clearer impression of the shade of meaning than can be obtained from any English Dictionary. There is a certain idiomatic nicety of idea which is conveyable in no other way, as any scholar advanced beyond the condition of a mere tyro, must be well aware. It is highly gratifying to find well-instructed natives beginning to awake, on the one hand, from the lethargy of indifference in which they have hitherto been laid in all matters of literature not directly bearing upon the acquisition of gain; or shaking off, on the other, the absurd contempt, so long indulged, of the vernacular idioms, in a supreme superstitious preference of the so-supposed language of the gods, the refined Sanskrit, and which even yet marks the whole race of Pandits and others, whose attainments are still limited within the range of the native Shástras and Puráns. Europeans who, whether from a love of literature simply, or from a higher and holier desire to extend the knowledge of a pure faith among the millions of Hindustan, take an interest in the progress of education generally among the natives of this country, ought surely to be pleased with and liberally to encourage every attempt like the present to supply an admitted deficiency, and to aid the great cause of the advance of knowledge, of true religion, and of morals among them. A little patronage only is wanted to allure many others into the same curriculum of useful effort.

CINSURENSIS.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The following movements have occurred since our last. The Rev. W. P. Lyon and Mrs. Lyon, Mrs. G. Pearce, and Mrs. Paterson and child have sailed for England on the *Owen Glendower*. We are happy to find, by a letter from the vessel when opposite Madras, that the health of Mrs. Lyons had greatly improved.—Rev. Dr. Somers, Mrs. Somers and child have arrived from Benares on their way to Europe.—The Rev. H. Fisher, junr. leaves Dinapore to officiate at the Presidency.—The Rev. Dr. Hæberlin and Mrs. H. have arrived in Calcutta.—Rev. J. Weitbrecht and Mrs. W. have gone to Benares. We regret that the health of Mrs. W. has required this movement.—The Rev. Messrs. Gogerly and Lacroix have proceeded on an extensive Missionary tour to the North-East of Calcutta.—The Rev. A. Stronach of Singapore will occupy the station formerly filled by the Rev. J. Davies at Pinang.—The Rev. A. Gros has been obliged to leave Mauritius on account of ill health; we regret to learn that but little hope is entertained of Mr. G.'s recovery.—The German brethren connected with the Patna Mission, referred to in our last, have proceeded on their way.—Mr. Start has left Patna with a view to establish a Mission amongst the Nepalese.—Dr. Duff has, we believe, left England for this country ere this.—It affords us sincere pleasure to announce, that letters have been recently received from Rev. W. S. Mackay, which state that his health is much improved, and that he may be expected very soon in Calcutta.—We regret to announce the

death of Mrs. Caldwell, the wife of the Rev. J. Caldwell of the American Presbyterian Mission, Upper India.

The following appointments have received the approbation of the Governor General.—Rev. H. Pratt, to be Chaplain at Nusserabad; Rev. M. J. Jennings, at Kurnaul; and Rev. R. Eteson, at Cawnpore.

2.—ANNIVERSARIES AND EXAMINATIONS.

During the month some of the Religious Societies and many of the public Schools in Calcutta have held their anniversaries. The Bible Society and the Bethel Society appear from their reports to be in a healthy and prosperous condition. The Schools, both European and Native, Secular and Missionary, appear to be in a progressively improving state; but as it is our intention to enter more at length into these subjects, and give a more lengthened account if possible of these matters in our next, we forbear adding more at present than an expression of the gratification we have experienced in the present state of the different Missionary and Scholastic Institutions in our city. May they continue and increase, until the whole country shall be filled with the knowledge of Christ.

3.—THE REVIVALS IN SCOTLAND.

Our readers have doubtless been made acquainted with the cheering intelligence that a good work of revival in religion has taken place in Scotland, especially at Kilsyth. The accounts rendered by the public prints however, are so vague and burlesqued, that it would be impossible to gather the truth from them. From public and private information of an authentic nature we have reason to believe, that this revival is the work of God. That the work is at least in great part of God we have no doubt whatever; hundreds have received the truth in the love of it, and the spirit has spread far and wide. Our readers must not imagine that this is the work of a sermon or of a day's excitement; it would appear in this, as in most similar revivals, the preparation of the soil has been the work of years. The venerable Pastor states, that for 18 years he had been preparing his parish for the reception of an enlarged blessing by prayer-meetings, fast days, humiliations and visitations of the whole parish; it is in answer to the use of these truly legitimate means that God has poured out his Spirit from on high.—Would that we all, in a consciousness that we had been so preparing the seed, could look with any degree of hope for the like blessing in India.

4.—THE PILGRIM TAX AT GYAH

has been entirely abolished, the Government having granted a remuneration in perpetuity to the Raja to whom the territory pertains; the connexion of Government with the shrine at Juggernaut will, we hope, be very speedily abolished also. We sincerely rejoice in the triumph of truth in this important matter: we hope to treat of it more at length in an early number.

5.—MISCELLANEA.

The Opium question is still in an unsettled state, though the practice is still distressing; loss of reputation, individual and national, risk of property and loss of life appear to be the inevitable consequences of the plans pursued. The Government, strange to say, still continue their sales!!!—The poor Coolies in the West Indies have been and are still suffering very much from the treatment they have received:—an inquiry has been instituted, which has not reflected much either on the piety or humanity of the Cooly dealers. The Coolies at the Mauritius are mani-

festing, as we always foretold, symptoms of uneasiness and a wish to return.—Famine is again threatening many parts of India.—The Steam question is in statu quo, save the prospect of a *precursor*—Our arms seem still to be triumphant. Khelat has fallen after a desperate struggle, and other minor strifes in the West have terminated to our advantage, and at present there is every where the prospect of peace. May the Lord grant it in his own time.

6.—ORATORIO—PROTEST.

The *Christian Observer* of passing events sees little in this sinful world, and least of all in such a country as this, on which he can look with pleasure. Few and far between are the occurrences which Heaven or the heavenly-minded upon earth can approve. Wickedness walks with unabashed countenance; God and the things of God are banished alike from the politics, the business and the amusements of men. Most of those who bear the Christian name are but negatively distinguished from those who bow themselves before the idols of the land. How seldom do we see a positive recognition of the authority of God, a decided part taken on the Lord's side, a testimony lifted up against those practices which give occasion to the Lord's enemies to speak reproachfully. The cultivators of science are looked upon with respect even by those who cannot fully appreciate their pursuits, and the amateur of the fine arts, when he waxes warm in the praise of his favourite study, is deemed to be possessed of a noble ardour, the sure proof of a superior mind. And all well. But why is it that while eager listeners pay reverence to the noble zeal of the devotees of science, literature or art, a proscription is laid among the circles of the polite upon that subject which alone can justify all the warmth and energy of feeling of which the powers of men are capable? Why is it that while he who leads our country's armies to successful war is eulogised as if he were more than mortal, and the strifes of the potsherd with the potsherd of the earth give rise to hourly discussions and speculations, the discomfiture of the powers of darkness by the Captain of our Salvation is an unheard-of thing? Why is it that while the attempt to expedite the communication with other lands is considered to entitle Him who exerts himself in it to the gratitude of the whole community, the name of him who opened the only way of communication between heaven and earth is dishonored and despised? Why is it that while theatres and balls and assemblies form the common topics of discourse, that theme, which engrossed the whole attention of the heavenly visitants on the sacred mount—the decease accomplished by Jesus at Jerusalem—is passed over as if it were unfit to engage the attention of cultivated minds? In a word, why is it that to far the greater part of our countrymen here, the world with its wars, its politics, its business, its pleasures, its vanities and its sins is all, while God and Christ are not in all their thoughts?

In such a state of things (and that such is the existing state of things is but too well known to all) the Christian hears with no ordinary pleasure a word spoken in favour of Jesus and his cause; even as the heart of the exiled wanderer thrills with joy when in a land of strangers the accents of his mother-tongue fall unexpectedly upon his ears. It is to him as waters in the desert, refreshing his soul.

Such a refreshment we have received from a circular that has been sent to us (as, we believe, to all our readers resident in Calcutta), containing a Protest against the desecration of the name of God by the recent performance in this city of Handel's Oratorio of the Messiah. It were vain to expose the profanity involved in the performance of music adapted to scriptural language for the purposes of entertainment or of gain. We can scarcely conceive a more literal trampling under foot of the blood of the covenant, a more direct treatment of that blood as a com-

mon and unhallowed thing. "Daughters of Jerusalem, weep for yourselves." Such were the words of the Messiah himself, in reference to that awful event for the accomplishment of which He assumed our nature. Yet this is the very event which in our days is made the subject of entertainment,—an entertainment in which those who profess to be the sons and daughters of the Jerusalem which is from above are by public advertisement invited to participate; and shall we not be glad that they have at least the courage to declare, in a manner as public as that in which the invitation was given, that they will not so dishonor Him by whose name they are called? Shall we not be glad that some amongst us have fidelity enough to warn those who like themselves profess to be the disciples of Jesus, not to countenance so gross a violation of the honor that is due to Him?

We thus view the Protest referred to as a valuable document, and as such transfer it to our pages, that it may be more certainly preserved than loose sheets of paper usually are.

Calcutta, December 13, 1839.

As intimation has appeared in the public prints, that it is intended to perform in the Town Hall of this city, on the 23rd instant, a "Selection from the Oratorio of the Messiah;" a piece which, as is well known, is designed by words and music to represent the grand work of human Redemption by our Lord and Saviour Jesus Christ; and which consists of some of the most solemn and affecting passages on this awful subject, that are to be found in the Holy Scripture.

As the performance of this Oratorio is not for a devotional end, but for the purpose of yielding entertainment, and thus securing gain; and as it therefore necessarily involves in it the profaning of God's most sacred name, the desecrating of His holy word, and the degradation of the Divine theme of Redemption, we, the undersigned, deem it our bounden duty to publish our solemn and united protest against it; and earnestly and affectionately to entreat our fellow-Christians of every denomination in this place, to abstain from giving it their countenance and support.

In taking this step we are actuated solely by the deep conviction, that such a performance is offensive to Almighty God; and we are the rather impelled to make public this conviction, because we have reason to think that some may be led to attend it under the impression that it partakes of the nature of a religious service.

(Signed) JAMES CHARLES, D. D. *Senior Minister of St. Andrew's Church.*
 R. B. BOSWELL, B. A. *Minister of St. James's Church.*
 W. H. MEIKLEJOHN, *Junior Minister of St. Andrew's Church.*
 R. B. BOYES, B. A. *Junior Chaplain, Old Church.*
 A. GARSIN, *Minister of St. Thomas's (Free School) Church.*
 T. SANDYS, *Church Missionary.*
 J. W. ALEXANDER.
 R. MOLLOY.
 G. ALEXANDER.
 C. W. SMITH.
 A. BEATTIE.
 J. HAWKINS.
 G. J. MORRIS.
 J. LOWIS.
 C. TUCKER.
 F. MILLETT.
 W. N. GARRETT.
 A. GRANT.
 J. M. VOS.
 W. YATTS, *Missionary Minister.*
 T. BOAZ, *Pastor of Union Chapel.*
 J. MACDONALD, *Missionary Minister.*
 D. EWART, *Missionary Minister.*
 T. SMITH, *Missionary Minister.*
 G. GÖGERLY, *Missionary Minister.*
 W. MORRISON, *Missionary Minister.*
 A. F. LACROIX, *Missionary Minister.*
 J. D. ELLIS, *Missionary Minister.*
 J. WENGER, *Missionary Minister.*
 W. H. PEARCE, *Missionary Minister.*
 F. TUCKER, B. A. *Pastor of Circular Road Chapel.*
 J. THOMAS, *Missionary Minister.*