

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

Established, June, 1832.

NEW SERIES, VOL. III. No. 35.—OLD SERIES, VOL. XI. No. 126.

THE
CALCUTTA
CHRISTIAN OBSERVER.
NOVEMBER, 1842.

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

CONTENTS.

	<i>Page</i>
I.—Analysis of Lieut. Macpherson's Report upon the Khands, &c.....	639
II.—Probable Time of India's Conversion to Christ,	663
III.—Review of the Pársi work Zartusht-Námah,.....	673
IV.—How far is a regard to Purity to be observed in the Bengáli Language?..	679
V.—The Blessedness of the Just,	683
VI.—Contemplated Publication of a Theological and Biblical Vocabulary in Bengáli,	699
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements,	693
2.—The United Monthly Missionary Prayer Meeting,	694
3.—The Monthly Missionary Prayer Meeting, connected with the London Missionary Society,	<i>ib.</i>
4.—The Jubilee Meetings of the Baptist Missionary Society,.....	695
5.—Examination of the Pupils of Christ's Church School,.....	<i>ib.</i>
6.—Baptism of Native Converts by the Rev. Messrs Sandys and Alexander of the Church Missionary Society.....	<i>ib.</i>
7.—Ordination Sermon by the Rev. T. Sandys,	696
8.—Observance of the Sabbath—the Inconveniences of the Punch-houses in some measure remedied,	<i>ib.</i>
9.—The Durgá Pujá—diminished observance—influence of Education and Religion,	<i>ib.</i>
10.—The Dharma Sabha—Hinduism in danger—Native Efforts to revive it, ..	697
11.—Church of England Assurance Institution,	<i>ib.</i>
12.—Suggestion for the Formation of a Pension and Annuity Fund,	<i>ib.</i>
13.—Servants,.....	698
14.—Dum-Dum Temperance Society,.....	<i>ib.</i>
15.—Christ Church School—Conversion of a Hindu Youth—Attempt at Forcible Abduction,	<i>ib.</i>
16.—The New Slave <i>alias</i> Cooly Trade—its Working—returned Free Emigrants,	699
17.—The Agra Orphan Institution,.....	<i>ib.</i>
18.—Church Mission Schools at Baraset,.....	<i>ib.</i>
19.—The News from Afghanistan,.....	700
20.—New Journal at Madras—the Biographical Repository,	<i>ib.</i>
21.—Cost of the Ecclesiastical Establishment at Madras,	<i>ib.</i>
22.—The Testimony of the Friend of China against Lotteries—non-insertion of Advertisement,	701
23.—Peace with China,	<i>ib.</i>
24.—New and flourishing Settlement of Nelson, New Zealand,	<i>ib.</i>
25.—Meetings of Religious Societies, &c.....	702

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1842.

N. B.—The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £1. 4s. per Annum to Subscribers.

FUNDAMENTAL RULES.

I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

EDITORIAL NOTICES.

Papers will be acceptable on the following subjects:—1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary and other Philanthropic Exertions. 5. Progress and Promotion of Education, especially on Christian Principles. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of Remarkable Native Characters in ancient and modern times. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Purānas, and Shāstras. 13. Native Proverbs. 14. Removal of Impediments to the Conversion and Civilization of the Natives, as the Government Countenance of Idolatry, the Unchristian Conduct of Europeans, &c. 15. Publications connected with India. 16. Antiquities of India. 17. Geography of India.

THE CHURCH OF ENGLAND MAGAZINE,

(Established January 1st, 1842.)

CONDUCTED by Clergymen of the Established Church on purely Evangelical principles, and strongly recommended by the Bishop and Archdeacon of the Diocese.

Published by G. H. Huttman, at the Bengal Military Orphan Press, every Saturday morning, at 15 Rs. per Annum Payable in advance, or Rs. 1-8 per Menser.

THE CALCUTTA CHRISTIAN ADVOCATE,

A journal devoted to the interests of religion and the upholding of the Protestant faith in contradistinction to the errors of Romanism.

The ADVOCATE is Catholic in principle and practice; its motto "both sides" where truth is not compromised.

Published every Saturday Morning at 99, Dharamtalla, price one Rupee per menser or ten Rupees per annum. All payments to be made in advance.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 7th instant, at the Union Chapel; service to commence at 7 o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Thursday morning, the 10th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 8th instant;—service to commence at 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. III. No. 35.—OLD SERIES, VOL. XI. No. 126.

NOVEMBER, 1842.

I.—*Analysis of Lieut. Macpherson's Report upon the Khands, &c. — Their Divinities, Priesthood, Religious Rites, and Human Sacrifices.*

[Second Notice.]

That the *civil* condition of mankind was *originally* that of midnight barbarism, whence they slowly emerged, by a succession of *spontaneous* efforts, into the bright sunshine of civilization, is a theory which we have already repudiated, as being opposed alike to authentic history, sound philosophy, and authoritative revelation. That their *religious* condition was *originally* that of gross polytheism or even of total atheism, whence, by the force of some happy intuitions, or the combination of some fortuitous circumstances, they gradually rose to the attainment of the notion of a presiding Deity, is a kindred theory, which we are now called on, in like manner and for similar reasons, wholly to reject. Indeed, apart altogether from the facts of history and the indubitable evidences that attest the divine authority of the Mosaic record, the gratuitous assumptions and self-evident contradictions of the upholders of such theories would constrain us to betake ourselves to the Sacred Oracles for *the only* statement, which, viewed even hypothetically, can satisfactorily account for the strange and otherwise inexplicable phenomena that crowd in the varied and fitful history of man. With that statement before us, all seems mournfully luminous.

Originally created in the Divine likeness, the progenitor of the race of man must have enjoyed a knowledge of the character and perfections of his Maker, that could be limited only by the disproportion between faculties that were finite and an object that was infinite. It was the season of the soul's fresh-

est bloom—the season of its bridal love—the season of its joyous day-light. Jehovah shone upon it without a cloud. The bright rays of his attributes, natural and moral, were reflected from it as from a pure unsullied mirror. And as man's Theology was perfect, so was his Philosophy too. It could then be felt no desecration to turn away from the direct contemplation of Jehovah himself, to the indirect contemplation of Him in his marvellous handiworks. As the uncreated Wisdom was seen streaming forth, impressing resemblances of itself on the constitution and order and form of created objects,—these resemblances would be speedily caught up by the unclouded understanding of man. Before it, the origin and nature of things, and the laws or divine statutes for their government, would be spread open as revealed or manifested truths. The whole creation would be hailed as one grand assemblage of visible types and images that faintly, yet accurately, adumbrated the transcendent excellencies of Him, who is the Eternal Source and Spring-head of all being. And thus would a perfect Theology be the nurse and mother of a perfect Philosophy; and a perfect Philosophy, the daughter and nurseling of a perfect Theology.

But alas, this rosy and harmonious constitution of things did not last long. In an evil hour, man, yielding to the suggestions of a subtile Tempter, disobeyed his Maker. Instantly the hue and aspect of all things became changed. But the change was not in God, the Supreme object of knowledge;—it was in the soul of man, the subject or recipient of knowledge. God, the grand object of true Theology, is without variableness or shadow of turning; and those signatures of His wisdom, and goodness, and power that were enstamped on Creation, the grand object of mere human Philosophy, remained comparatively uneffaced. The strange revolution was in man himself. In transgressing, his spiritual and corporeal frame experienced a shock. The harmony of his mental faculties became disturbed, and their lustre sadly dimmed; the bloom of his spiritual being faded and withered; his peace of conscience was broken; his ardour of love waxed cold. As a fractured or discoloured mirror will be sure to distort the most perfect symmetry of form, and falsify the brightest hues of summer, so must the soul of man, shattered by its fall from primeval innocence and beclouded by the obscuration of contracted guilt, distort and misrepresent the most glorious manifestations of Deity—whether in the world of matter or the world of spirit.

But, though the entire frame-work of humanity was thoroughly disorganized, it was not obliterated,—though totally

depraved, it was not annihilated—by the fall. There still remained certain lingering indications of its pristine nobility;—like the fragments of frieze and marble columns, that bespeak a melancholy tale, amid the ruins of some mouldering capital. Certain lively notices of a Superior Power, stamp'd ineffaceably in the soul, tended to preserve the religious sentiment. Certain notions of right and wrong, still cleaving to or springing from the inward monitor, served to perpetuate the sense of varied obligation. Certain unquenchable thirstings after truth helped to prevent the total extinction of the light that feebly glimmered in the understanding. Certain insatiable longings after some ulterior or supreme good contributed to rescue from oblivion the surviving traces of man's high original and god-like destiny. And these notices and motions—these impressions and tendencies—indelibly imprinted on the soul of man—were implemented from age to age, by transmitted beams of primitive Revelation, or derivative rays of fresh illumination, from such as were honoured with heaven's great commission to fallen man. But, in every case, where the true God was lost sight of or his glory wholly eclipsed, the irrepressible sentiments of the soul must needs have an *outlet* and an *object* in the fabrication of some false Deity or Deities instead.

It cannot be doubted that, very soon after the fall, the true religion began to be grossly corrupted by the wicked descendants of Cain; while it was maintained in comparative integrity by the righteous line of Seth. Of the Patriarchal faith, as professed in its greatest purity before the Flood, Noah and his family were the honoured depositaries, even as they were the favoured depositories of the highest ante-diluvian civilization. And, as every state of subsequent barbarism was the mere degeneracy of one more cultivated; so, every state of subsequent polytheism or idolatry was the *mere corruption or oblivion of an earlier and a purer faith*. In neither case, however, was the transition from the best to the worst, or from the better to the worse, immediate or complete. In both cases, and in both alike, the downward progress, though often rapid, was never instantaneous. In some instances, it proceeded by such slow and insensible degrees, as, within limited periods, to be almost imperceptible; in others, it was partially or wholly arrested by ordinary or extraordinary causes, long ere it had reached the zero of mental, spiritual, and physical debasement. In every instance, however, in which the progress of degeneracy advanced farthest, it is worthy of special note, that the gradual lapse into the extreme of barbarism, or the almost total loss of all traces of real humanity, and the gradual lapse into the

extreme of false religion or the almost total loss of all traces of Divinity of any kind, have invariably kept pace, or ran parallel, with each other. And no wonder!—since the fatal root of both is one and the same:—the loss of original knowledge and original righteousness. Indeed, so complete is the parallelism or synchronism between the two processes of degeneracy, civil and religious, that the skilful Ethnographer would inevitably infer the general character of the one from the general character of the other, at any marked stage of the downward movement. In other words, given, in the case of a particular tribe or nation, the leading features, whether of its barbarism or civilization, and he will almost infallibly determine the leading features of its religious faith. Conversely, given the leading features of its religious belief, and he will as certainly disclose the leading features of its barbarism or civilization.

It were quite beside the purpose of these introductory remarks to enter at any length on the immense theme of what may be properly designated the *Natural History* of the rise and progress of Pagan Idolatry—whether in its simpler or more complicated forms. The original source of all idolatry, as of all other human evil and woe, was doubtless the loss of primeval rectitude. But the causes which subsequently directed, controlled, or modified the degenerate tendency were not generically one, but specifically many. Hence the signal failure of all theories whatsoever, framed with the view of accounting for the origin and progress of Idolatry, by a reference to any *single* principle or leading event in the history of man. It were every whit as rational to attempt to refer every manifestation of dynamic power, from the motion of a planet to that of a steam-boat or pismire, to the single force of gravitation, as attempt to refer every modification of the idolatrous tendency to a single principle of thought, a single affection of the heart, a single object in nature, or a single event in history. Of the nature, variety, and operation of these modifying causes we have no detailed narration—no formal record. Nor, if we had, born as we have been under the full blaze of gospel light, could we adequately comprehend the more minute steps in the chain of sequence, by which beings, endowed with reason and intelligence, could be led so madly to confound the creature with the great Creator. And this may help so far to account for the feeling of unsatisfactoriness, coupled with the want of sympathy, with which we are apt to peruse the most plausible and ingenious theory on such subjects. Habituated from infancy to know and acknowledge the one living and true God, we can form no proper conception of the feelings and views of

a mind wholly destitute of such elevating knowledge. Consequently, such feelings and views, even if disclosed to us, might appear unnatural, or utterly irreconcilable with what we are prone to regard as the unvarying laws of the mental and moral constitution. A few of the more obvious points only, we may momentarily glance at, as these may enable us the better to discriminate the peculiar subject of our intended analysis—the religion of the Khands.

Of all created objects “the host of heaven,” and of “the host of heaven” the sun, seems almost universally to have been the *first* to receive divine homage. Was it that man, blighted in his intellectual power, felt unable for the effort of abstraction in contemplating an invisible and incomprehensible Being? And, on this account, was he tempted to seek for and adopt some sensible emblem of the majesty and supremacy of Him who dwelt in light inaccessible to mortal vision? If so, what emblem more appropriate, or significant of the splendours of the High and Holy One that inhabiteth Eternity, than—

“The orb, that with surpassing glory crowned,
Looks from his sole dominion, like the God
Of this new world?”

Or, was it that man, smitten with the plague spot of sin and conscious guilt, could no longer brook the presence of a God, whose holiness is “a consuming fire” to the workers of iniquity? And, unable to escape from the overwhelming impression of a Superior Power, did he, in order to lull the agonies of a scourging conscience, offer incense to the king of day—the noblest object of the visible creation—resolving to persuade himself that he was the King of heaven too, or at least the most fitting representative of the Invisible Creator?—Or, farther still, was the process so gradual as to be insensible in its advances? The Sun, so glorious in his form, and in all his apparent motions so regular, stately, and rapid, could not fail to be intensely admired. Was this intense admiration the germ, which, in the case of a people deceasing in knowledge and holiness, at length ripened into actual adoration?—The Sun too, how prodigal of bounties!—the exhaustless source of influences, sensible, varied and prolific—the regulator of time and the distributor of seasons—the fountain, not of light merely that diffused beauty and gladness all around, but of life too, which, vivifying the sluggish earth, flung from its bosom a perpetual banquet for all animated being*!—And was

* Hence Julian the Apostate's oration to the sun:—“Some forms, the sun perfects; others it effects; others it beautifies; others it excites; neither is there anything produced without his influences, &c.” The Egyptians also styled the Sun, the “Officer or Framer of the Universe, &c.”

the gratitude, supremely due to Him whose visible agent the Sun was, in dispensing such manifold blessings, gradually transferred, in the growing ignorance of man, from the Great Monarch himself to the mere instrument of His royal bounties?—Be all this, however, as it may, the fact seems indisputable that to the Sun, of all created objects, the *first* divine honours were usually ascribed.

The gulph that separates the Infinite from the finite—the Creator from the creature—having been once crossed, every succeeding step in the downward progress became fatally facile and natural. In Eastern climes, where the inhabitants spend so many of their nights under the serene, cloudless, and brilliant expanse of heaven, moon, planets, and stars would soon be greeted with Divine honours and taken into “co-partnership in worship.” The deification of sensible objects or of the powers that animate them, having proceeded so far, what could arrest its farther progression? Nothing.—Descending, therefore, from the upper spheres, the mother-Earth, on account of her blessing with fruitfulness or blasting with barrenness, became a caressed or dreaded Divinity. And, as the Earth, so its principal constituent parts, and the great primary elements were soon honoured with separate and special rites of invocation or deprecation. Of course, in every country those elements, or those natural objects, from which the people had most to expect or most to fear, would naturally obtain the pre-eminence.

At this stage may be said to close the *first grand epoch* of the natural history of idolatry. Here, the degenerating tribe or people may be arrested in its descent; and, if one may be allowed the expression, from some peculiarity of circumstances, completely *stereotyped*. Or, the downward progress may be accelerated by dispersion over an ungenial soil, aggravated by inclement seasons. In this case, while the knowledge of arts and science usually disappears, the knowledge of religion dwindles away, abstractly, into nought but dim, perplexed, and undefined apprehensions of invisible agents, that are supposed to guide “all precarious events to which human foresight cannot extend”—and, practically, into nought but the childish imbecilities and absurdities of spells and charms, and fetishes and witcheries. Or, the downward progress may be arrested without entailing fixed or rigid forms, whether of faith or of practice. In such cases, there is room not only for modifications and expansions of what is old, but for the introduction and addition of what is new. Stirring traditions of the past or exciting events of the present kindle the muse into fire. Before the mind of the Poet, all nature is animated and vocal. In his lively figures and glowing similitudes, sun, moon, and

stars; hill, stream, and forest;—all, all stand forth personified. And, what he meant for entertaining fiction comes, in time, to be regarded as literal historic fact.—Hence, a strange host of mythological personages emerge on the religious horizon, with attributes the most clearly marked, characteristics the most expressly defined, and actions the most minutely detailed! Again, the exploits of heroes or the founders of states came to be so exaggerated by fame, time, and distance, that, *if real*, the conclusion seemed inevitable that they must be those of Gods or Demi-gods in human form.—Hence, a fresh assortment of Deities or Deified humanities for the extending pantheon of poor, fallen, degraded man! Moreover, when curiosity fairly roused men to inquire into the hidden causes of nature's phenomena and sequences, the physical principles or powers, supposed to animate or guide these, were often metamorphosed into spiritual principles or powers, and finally converted into mythological Beings or Divinities.—Hence it was, that every branch of natural science contributed its quota to the swelling catalogue of false gods!—while continued observation of the processes of growth and production, in the animal and vegetable kingdoms, led, by low grovelling analogies, to the strangest and most grotesque conceits relative to the origin of the Gods, the world, and man—whence, a fresh brood of wild imaginations under the name of theogonies, cosmogonies, and androgonies, which, blending inextricably with the rest, helped to render the growing “confusion worse confounded!” Once more, in settled and powerful communities, the priesthood, in order to maintain their ascendancy over the popular mind, often wrapped up the knowledge of which they were the depositaries under the cloak of pictorial or sculptured representations of natural objects, such as plants, beasts, birds, fishes and creeping things.—Hence, in the lapse of time, were these hieroglyphic symbols, from being shrouded in awful mystery, themselves converted into “vegetable and bestial gods!”—Surely the force of sinful degeneracy could no farther go!—Now, with these, and many other sources of idolatrous mythos and fable, too tedious to be enumerated, were blended obscure traditions of Paradise with its Serpent-tempter, of the Deluge with the second Father of the human race, and his three Patriarch sons, and the stately Ark that safely carried them over the bounding billows. At length, the whole, jumbled and piled together, like Pelion on Ossa, and these overlaid by myriads more, constituted a mass of religious error and corruption, phantasies and lies, so vast, so complex, so heterogeneous, that to unravel it would be a task, compared with which the bridling of the Hellespont or the levelling of Mount Athos

were but the playsome sport of children. Here closes the *second grand epoch* in the natural history of idolatry.

When matters had advanced to this climax of stupifying confusion, if the tranquillity of society, or its public institutions, or the kindlings of literary ambition, or any other cause, proved favourable to the moods and attitudes of a contemplative spirit, there would arise individuals in whom natural reason, struggling through midnight gloom, would strive to vindicate and re-assert her sullied honours. Dissatisfied utterly, yea, almost horrified at the superincumbent mass of irrationalities under which the human mind had gone to sleep—dreaming amid visions as fantastical as those of the raving maniac,—what is awakened Reason to do? Where can she light her torch? Whither can she go for refuge? To whom can she appeal for help? How is she to effect her own emancipation and escape? In what direction is she to move, direct, and guide others? Whence breaks a friendly voice to greet and cheer her on, in her darksome woesome labours? Alas, alas, after moving backwards and forwards; to the right hand and to the left; downwards, and finding no bottom; upwards, and discovering no centre of repose;—she is constrained to retire to her own chambers of imagery, and there weave some fresh theory of her own, which only gets quit of the entangled wilderness of error, by adroitly converting it into a smooth “slough of Despond!” “Divinity,” argues beclouded baffled Reason, “Divinity has been successively ascribed to *every object* in heaven above, and no earth beneath, and in the waters under the earth. What, then, remains but that the *whole* should be pronounced *Divine*? The sun, the moon, the stars, and their shining abode, the circling firmament—the great elements, air, fire, and water;—isolated combinations of material substances, fountains and rivers, hills and forests, fowls of the air, beasts of the field, and fish of the sea;—together with the entire aggregate of elementary and composite parts, constituting the solid earth itself;—all, all have been deified. And are not *all*, parts of one stupendous *whole*? If so,—and if all the parts, viewed separately, have been pronounced divine,—must not the *universal whole* be pronounced *divine* too? Hail, then, *Pantheism*!—be thou, henceforward, the resolver of all my doubts—the unraveller of all my perplexities! Again, hail, thrice honoured *Pantheism*!—thou stateliest monument that has been reared by Reason, while blindly groping, benighted and fettered, in quest of gladsome light and liberty!” Such, in very truth, has usually been the natural history of *Pantheism*! By the easiest and most natural transition imaginable, a universal and extravagant polytheism, on the part of the unthinking

many, led irresistibly to as universal and extravagant a Pantheism, on the part of the contemplative few. How fraught with significance the word of Inspiration—that “the world by *wisdom* knew not God”—and that its great men and pretenders to superior Reason, “*professing themselves wise, became fools!*”—And thus terminates the *third grand epoch* in the natural history of religious degeneracy.

But it is full time to pause; though what has been advanced will not, we trust, be deemed irrelevant to the subject on hand, if it tend in any way to fix and define the ethnographical position of the Khands on the great chart of fallen, dispersed humanity.

1.—*The Mythology of the Khands;—their Divinities, superior and inferior—general and local.*

The divinities of native origin have arisen wholly from the deification of the most prominent forms of the sensible universe, or rather of the powers which are believed to animate and control these forms; or, from the deification of those preternatural agents which are supposed to direct and influence the leading events and pursuits of life. But with these are often blended or associated the most awful and mysterious notions of a *supreme power*, whose attributes are vaguely conceived and therefore confused, perplexed and undefined—making up but a dim, barren abstraction in the minds of men incapable of forming distinct ideas of existence or energy, not immediately derived from the sphere of their sensible experience. Apart from this all-comprehending or supreme power which, apparition-like, flits up and down the chambers of a fearful fancy, without shape, form, or substance, physical or metaphysical—the Khand Deities may be conveniently divided into two great classes.

First.—*The superior or generally acknowledged Deities.* From the dependence of the Khands on the earth as the proximate or immediate nourisher of their bodies, the ‘Earth-god’* may well be placed at the head of their Pantheon. He appears to be worshipped under two distinct characters, which, however, are seldom separately contemplated by his trembling votaries—viz. as the supreme power, and as the deity who presides over the productive energies of nature. In the former character, he appears to receive distinct worship in one case only. When a tribe engages in war with enemies of another race, his awful name is invoked, and vows of sacrifice are recorded in the event of success. His nature is purely malevolent; but he does not seem to interfere with the independent actions of other deities in their respective spheres, and he is nowhere peculiarly present. As the divinity who presides over the operations of nature, the character and the functions of the Earth-god are defined with a considerable degree of distinctness. They reflect generally the leading wants and fears of an agricultural population. He rules the order of the seasons, and sends the periodical rains. Upon him depend the fecundity of the soil and the growth of all rural produce, the preservation of the patriarchal houses, the health and increase of the people, and in an especial manner the safety of flocks and herds and their attendants. He is worshipped by human sacrifices. He has no fixed corporeal shape, form, image, symbol, or temple. But he, together with the other superior gods, may temporarily assume any

* Bera Pennoo.

earthly forms at pleasure; as, for instance, that of the tiger as convenient for purposes of wrath.—2. It is easy to understand why, among a cluster of jealous tribes which depend entirely upon the soil, a “God of Limits”* should be universally and signally acknowledged. He is adored by sacrifices, human and bestial. Particular points upon the boundaries of districts, fixed by ancient usage and generally upon the highways, are his altars; and these demand each an annual victim, who is either an unsuspecting traveller struck down by the priests, or a sacrifice provided by purchase.—3. The sun and moon are universally regarded as deities by the Khands, but to neither the “Sun-god”† nor the “Moon-god‡,” is ceremonial worship addressed. They are acknowledged by a simple reverence, which is paid to them when visible upon every occasion of public solemnity, whether religious or not.—4. The “God of Arms”§ has in every Khand village a grove sacred from the axe, in the centre of which, beneath a spreading tree, his symbol, a piece of iron about two cubits in length, is buried. To no Khand Deity is worship more assiduously or devoutly paid. Success in arms is carefully ascribed in every case to his immediate interposition—never to personal valour; and it is in the power of the priest upon any occasion to prevent war by simply declaring him to be unfavourable.—5. The Khands being much given to hunting, there is a “God of Hunting||,” who must always be propitiated by parties proceeding, usually in the hot weather, to the chase. Such parties generally consist of from thirty to fifty persons who drive and mob the game, killing it with their bows, slings, and axes. They seem to be unacquainted or at least unaccustomed to the use of poison for their arrows.—6. In cases of barrenness, the priest is immediately put in requisition. He takes the woman to the place of confluence of two streams, sprinkles water over her, and makes an offering to the “God of Births¶;” and the same deity is uniformly appealed to when any animal fails in fertility.—7. The Khands being greatly subject to the ravages of the small pox, there is a “God of Small Pox**,” who, they say, “sows that disease upon mankind as men sow seed upon the earth.” When a village is threatened with the dreadful scourge it is deserted by all save a few persons who remain to offer the blood of buffaloes, hogs, and sheep, to the destroying power. The inhabitants of the neighbouring hamlets attempt to prevent his approach by planting thorns in the path which lead towards the infected place.—8. Every knoll and eminence in the Khand country has a name and a divinity, called the “Hill-God††,” but, as from him little is to be hoped or feared, to him no formal worship is addressed.—9. That timber may never be wanting, in case of accidents from fire or from enemies, a considerable grove, generally of saul, is uniformly dedicated by every village to the “Forest God‡‡;” whose favour is ever and anon sought by the sacrifice of birds, hogs, and sheep, with the usual accompaniments of rice and an addled egg. The consecrated grove is religiously preserved—the young trees being occasionally pruned, but not a twig cut for use without the formal consent of the village and the formal propitiation of the god.—10. Among a people who depend so much on regular and copious supplies of rain, it is not to be wondered at that there should be a “God of Rain§§.” When there is a failure of this fructifying element, a whole tribe generally meets to invoke the deity. Quarrels are now forgotten or suspended. All go forth, men, women, and children, accompanied by the loudest music—the men shouting and capering madly in the circles—to

* Sunde Pennoo.

† Bella Pennoo.

‡ Danzoo Pennoo.

§ Loha Pennoo.

|| Pelamoo Pennoo.

¶ Native name not given.

** Joogah Pennoo. †† Sora Pennoo.

‡‡ Gossa Pennoo.

§§ Pidzoo Pennoo.

seek the God of Showers at some old appointed tree or rock. While some keep up the dance without intermission, others strip and cook the victims, which are bullocks, sheep and hogs, and which are sacrificed with invocations by the priest.—11. Next to rain, the chief dependence must be on springs. Hence the "God of Fountains*" is caressed with special favours, and sought with special offerings.—12. As the fulness of streams and rivulets must depend on the copiousness of rain and fountains, though there is a "God of Rivers†," who is often addressed, he is not honoured with any peculiar rites.—13. As the Khands, for the purpose of irrigation, carefully collect the waters of rills and brooks near their sources, by means of rude weak dams or bunds, there is a "God of Tanks‡," to whom they assiduously sacrifice sheep and fowls under the nearest tree, praying him to preserve their embankments.—14. Last of all, there is the "Village God§," who is the guardian deity of every hamlet,—the universal *genius loci*. He is the special object of domestic and familiar worship. The ruin or prosperity of villages is in his power. To him are vows made and recorded in sickness; and in most undertakings his aid and patronage are implored.

Second.—The inferior, local, or partially acknowledged Deities. Besides the ancient, indigenous, and universally acknowledged divinities now enumerated, there are others of subordinate importance and limited sway. These, for the most part, seem to be of local and accidental origin, and in many cases, obviously of modern growth. As they are found chiefly in those districts that are most exposed to impressions from Hinduism, it can be little doubted that the greater part owe their real paternity to that source. In what manner Hindu ideas might ultimately be imparted, and Hindu modes of worship incorporated with or engrafted on the simple stock of Khand traditions, there is a recent illustrative example. A moss-grown rock on the hill of Kaladah, in Goomsur which bore a rude natural resemblance to a man seated on a tiger had been, from the remotest antiquity, an object of superstitious veneration. The father of the late Rajah of Goomsur in compliment to the Jakso Tribe, whose former territory included Kaladah, built a temple near the spot, and placed within it the image of a man and tiger, of the best Hindu workmanship. The gaudy idol remained entirely unnoticed, while the Khands continued to regard the rude natural image with unabated reverence. In the year 1815, however, when a British force took possession of Kaladah, a party of Sepoys chanced to bivouack in the temple. Their camp fire was allowed to scorch the idol; and a Musalmán contemptuously pricked the nose of the tiger with his bayonet. Blood, say the Khands, flowed from the wound, and a pestilence wasted the English camp, which proved that their divinity had transferred his presence from his ancient hill to the new Hindu shrine. Since then, the tiger rock has ceased to be in any degree an object of religious regard; though it would seem that, for the present, his worshippers have declined to follow him to his new abode.

1. In some places, a rude stone, smeared with turmeric, is worshipped under a name which signifies "great Father god." In one village his symbol is enclosed within a small temple; in others, it is placed under a lofty forest tree where tradition generally records that a rift once marked his passage into, or emergence from, the earth. To this imaginary

* Songoo or Sidroojoo Pennoo. † Jori Pennoo. ‡ Moonda Pennoo.

§ Nadzoo Pennoo. The author must allow us to expostulate against his use of the Anglo-fashioned Gilchristian method of representing proper names. The "Boor boodees" and "Koonagoongos," and the thousand other such like names, with which the Report abounds, would be far more beautifully, exactly, and orientally represented by Sir W. Jones' system, slightly modified.

being, are due two yearly offerings of goats, fowls, milk, rice, ghee, incense, and occasionally buffaloes—the one, at seed time; the other, at harvest.—2. In the District of Nowsagur, a new deity has of late been adored, concerning whom the present Patriarch states, that he manifested himself in a material form, on the occasion of his own marriage. The god was found in the large dish of rice, which, according to custom, his wife's mother at that ceremony placed upon his head. Its material is declared to be neither gold, silver, wood, iron, stone, nor any other known substance. It is deposited in a small building or shrine, under the guardianship of a Hindu priest, who is entertained for this service.—3. In two districts, the “conservative principle,” or rather that of the “status quo” is worshipped on a lofty mountain. The blood of victims is annually poured out before an immense concourse of devotees, whose single aspiration is, “may we ever live as did our forefathers and may our children hereafter live like us.”—4. In another district, another power or influence is worshipped, which is said to have arisen from the earth in the form of a piece of iron, and which may be regarded as the “destructive principle.” It is firmly believed that the tree, under which this deity is placed, must die—that the water in which he is laid must be dried up—that the priest in his service cannot expect to survive four years, while he cannot decline the fearful office.—5. Besides these, there are several other local and minor tutelary deities. One of these is Bahman Pennoo, apparently the Bráhma god. Indeed, most of these are obviously of Hindu origin. Besides, they are found in those parts of the country that are most exposed to such inroads; and where, moreover, tradition records the former existence of a Hindu city founded by Ráma on his return from Ceylon. And of this there can be no doubt, that Káli, the Sakti or active energy and consort of Shiva, the destroyer or reproducer, who is worshipped by the Hindus of the surrounding portions of Orissa, has been very extensively added to the number of native Khand divinities;—though, every where, her worship is postponed, or held subordinate, to that of their own.

II. *The Khand Priesthood—their Personal and Official Characteristics.*

Originally, as formerly stated, the chief civil and sacerdotal offices were united in the persons of the Abbayas, in some districts, this primitive union of offices is still perpetuated; in others, it has been wholly dissolved. Where the Priesthood and Patriarchate are not combined, the Civil and the Religious heads of tribes generally act in concert for the maintenance of the national observances, as well as from a sense of private interest,—the former, desiring to strengthen their hands as temporal rulers by the aid of superstition; the latter, aiming at influence through alliance with the secular authority. In all cases, however, the priesthood lays claim to divine institution. Each deity is believed to have originally appointed ministers in every tribe by which he was recognized. The office is hereditary, descending usually but not necessarily to the eldest son. But no absolutely exclusive privilege is transmitted by descent. The priestly office may be assumed by any one who chooses to assert a call to the service of a god—the mandate being communicated in a dream or vision;—while the ministry of any divinity may, apparently, be laid aside at pleasure. Hence the Khand priesthood has no tendency to form a caste, endowed with inherent, incommunicable, or untransferrable qualities and attributes.

Every Khand village has its priest. From the rest of the community he is separated only in these two respects,—that he may not eat with laymen, nor partake of food prepared by their hands, though this rule

does not extend to the liquor cup of which he freely partakes in common with others—and that he may not, in his own person, bear arms, though, in connection with warlike operations, he has many special duties to discharge. In accordance with the general spirit of Khand society, the members of the priesthood are perfectly equal in point of rank, although some degree of traditional precedence is necessarily enjoyed by the older priestly families. They have neither privileges of rank nor endowments in any form. Even their own inherited land is not tilled by the common labour as is the custom among other tribes. Their simple prerogative consists in having an honourable place at all public and private festivals, in receiving perquisites of some value at certain ceremonies, in occasional harvest offerings of good will when the deity to whom they minister has proved propitious.

It is, of course, their special vocation to perform the prescribed rites and ceremonies in honour of the deities, whose wrath it may be desired to deprecate or whose favour to win. But, besides such professional performances, on them devolves the discharge of many other miscellaneous functions. On the occasion of marriages, or births, or deaths, or funerals, they have a part to act in the appointed ceremonies. In cases of sickness, as of every other species of misfortune, it is the duty of the priest to discover the real or supposed causes, is the immediate displeasure of some deity, or of some ancestor ungratified by food and honours. This he attempts to do, by resorting to charms, incantations, and other magical arts. Seating himself by the afflicted person, the priest, taking some rice, divides it into small heaps, each dedicated to a god whom he names. He then balances a sickle with a thread, places a few grains upon each end, and calls all the gods by name. The sickle is slightly agitated. A god has come perching by the offering. The priest declares his name and lays down the sickle. He then counts the heap of rice dedicated to that god;—if odd in number, the deity is offended; if even, he is pleased. In the former case, the priest becomes full of the god, shakes his head frantically with dishevelled hair, and utters wild incoherent sentences. The patient addresses the god in his minister, inquiring humbly the cause of his displeasure. He refers to his neglected worship, sorrow is professed and forgiveness prayed for; and the sacrifices prescribed by the priest are instantly performed. Deceased ancestors are invoked in the same way as gods, and appeased by offerings of fowls, rice, and liquor. The consecrated rice with the brass vessels used in these ceremonies are the perquisite of the priest. Again, when the place of an Abbaya, whose race has become extinct, is to be supplied by popular election, the community is almost uniformly guided in its choice by the priest, who does not omit on such occasions to consult, with vigils and fasting, the will of the deity. And when, in the public council, a priest of venerable age and character demands, in language peculiarly modulated, “will not men listen to those to whom god listens?”—the appeal is rarely resisted. From all this, it is evident, that, in spite of the theory of equality, the influence of the Khand priests, viewed as a body of interpreters of the will of the deity, as mediators betwixt him and man, and as adepts in magical arts, must, in general, not only be very great but practically predominant.

In addition to the native priesthood, a class of Hindus, whose number is not considerable, is employed by the Khands as co-adjutors in the service of the lesser divinities;—while the Khand priesthood conducts exclusively the worship of the Earth-god, and generally that of all the indigenous deities who are universally acknowledged.

III. *Their Religious Rites, Ceremonies, and Human Sacrifices.*

Having now delineated the gods and their ministers, it is proper to refer to the particular modes in which, in behalf of the community, the former are served by the latter. To recount all of these were alike endless and useless. Two or three instances of a marked character will amply suffice by way of specimen.

1. *The God of Fountains.* When a spring dries up, the priest is instantly sent for by the despairing villagers, and conjured to bring back the water with promises of all that they can command. He plucks the cocoon of a silkworm from a bambu tree. In the dead of night he steals to some living fountain to induce the god to transfer a portion of its waters to the deserted spring; and this he does, at the imminent risk of his life if his errand should become known to the proprietors of the waters to be wiled away. Over these he remains a long time alone, muttering incantations, by which he is believed generally to prevail with the god of Fountains. He then fills the cocoon from the spring; and returns to the dry fountain, repeating charms as he goes; while it is supposed that a stream of water follows his footsteps under-ground. The Abbaya, with a party of old men who have fasted the preceding day (the presence of women being here peculiarly fatal, while that of youths is also interdicted,) awaits his return at the deserted well. Its basin is now cleared out and the cocoon cup of water is placed in it. The priest then sacrifices a sheep or a hog to the god, who either immediately renews the spring, or gives signs of satisfaction which are expected to be followed by its re-appearance in a few days.

2. *The God of Arms.* When war is resolved upon, the priest, accompanied by a few of the leading Elders,—while women and children abhorred by this god, are carefully kept at a distance—enters the grove. He sacrifices a young chicken, letting the blood sink into the earth over the symbol of the War-god, pours out a libation of palm toddy, and then presents an addled egg with some rice—all the while invoking the presence of the deity, saying “Our youth are going out to fight, go thou out before them.” The priest then divides some rice into a number of small heaps, and offers one to the god of Arms, and to each of the deities whom he thinks proper to propitiate. He next leaves the grove, accompanied, it is believed, by the god, if propitious. On the outside there await him the whole youth of the tribe completely armed. He heaps their arms with much solemnity in a pile, by a stream, and sprinkles them with water, with a handful of long grass. He then calls loudly on the god of Arms, the war gods of the hills, and all the other deities. The War-god now possesses the priest, who becomes bacchant, raving wildly with hair cast loose, and shouting in phrenzy, while all the rest shout along with him. Seizing a handful of arms, he points them towards the hostile quarter, and delivers them to those nearest, who rush off, followed by the rest, as they can snatch weapons from the heap. Before the battle commences, the priest makes a fresh offering to the War-god in the field, and gives the signal to engage. He himself waits in the rear until some warrior, himself unwounded, can bring the right arm of a slain foe. With this trophy they both rush to the grove of the deity, where the priest presents it to him, with renewed prayers that he will make the axes of the tribe more sharp and their arrows more sure.

3. *The Earth God.* This being the principal divinity of the Khands, his worship is that which engrosses the largest share of public attention. It is, moreover, that which, in itself, is most deeply fraught with tragic interest; inasmuch as its central point consists in the offering of human sacrifices. Of the origin of this sanguinary rite, the only recoverable

tradition among the Khands is the following:—"The Earth," say they, "was originally a crude and instable mass unfit for cultivation, and for the convenient habitation of man. Then, said the Earth-god, 'Let human blood be spilt before me!'—and a child was sacrificed. The soil became forthwith firm and productive, and the deity ordained that man should repeat the rite and live." Thus the Khand enjoys the ordinary bounty of nature on the express condition of deprecating, by the ceaseless effusion of human blood, the malignity of the power by which its great functions are controlled. This may well be pronounced the most characteristic and fundamental doctrine or principle of his ancestral and national faith; and contribution to the support of the ceremonial in which it is embodied may be regarded as an indispensable condition of association in a Khand Tribe.

Human sacrifices to the Earth-god are either *public* or *private*. The considerations on which the performance of *public* sacrifice is offered by a tribe, or district, or village, are generally these.—1st. It is considered necessary that every farm should share the blood of a human victim at the time when each of its principal crops is laid down, while a harvest oblation is deemed scarcely less necessary than the spring sacrifice; and it is considered in the last degree desirable that several offerings, according to the promise of the year, should intervene betwixt them. 2. Should the health of society at large be affected in an extraordinary degree, or should its flocks or herds suffer from disease, or from the ravages of wild beasts, public expiations to the Earth-god must be performed. 3. The fortunes of the Abbaya being regarded as the chief index of the disposition of the deity towards the portion of society over which he presides, the failure of his crops, the loss of his farm stock, and sickness or death in his household, are considered as tokens of coming wrath which cannot be too speedily averted by public atonement with human blood. *The private* performance of bloody sacrifice is deemed necessary, when any extraordinary calamity marks the anger of the deity towards a particular house, as, for example, when a child, watching a flock, perishes by a tiger—the form which is believed to be assumed by the Earth-god for purposes of wrath. On application to the priest, he of course refers the visitation to the neglected worship of the dread deity, and generally demands an immediate victim. If this requisition cannot be complied with, a goat is led to the place of sacrifice, where its ear is cut off and cast bleeding upon the earth—a pledge that must be redeemed by human blood, at whatever cost, within the year.

From what has now been stated, it appears that the number of sacrifices in a Khand district depends upon circumstances, so numerous and so variable, that it is scarcely possible to form a correct estimate in any case of their annual average. One thing is painfully certain, and that above the possibility of question, that the number is great beyond what any humane spirit can contemplate without a thrill of horror. In one small valley, two miles long and less than three quarters of a mile in breadth, our author discovered *seven* victims whose immolation was temporarily prevented by the vicinity of the British troops, but it was to take place immediately after their departure.

These unhappy victims are known, in the Khand language, under the designation of "*Merias*." They do not consist of native Khands, but are provided by a class of Hindu procurers, called "*Panwas*," who purchase them without difficulty upon false pretences, or kidnap them from the poorer classes of Hindus in the low country, either to the order of the Abbayas, or priests, or upon speculation. When conveyed to the mountains, their price is determined by the demand, varying at from fifty to a hundred *lives*, i. e. of sheep, cows, fowls, pigs &c. A few are always, if

possible. kept in reserve in each district to meet sudden demands for atonement. Victims of either sex are equally acceptable to the Earth-god—children, whose age precludes a knowledge of their situation, being, for convenience sake, preferred. Brahmans, who have assumed the sacred thread, being perhaps regarded as already consecrated to the deity, and Khands, are held to be unacceptable offerings; but the word of the procurer is the only guarantee of fitness in these respects which is required. But, whatever be the real class, rank, or nation of the victim, it is a highly characteristic feature of the system, pregnant with important consequences, that, in all cases, *it must be bought with a price*—an unbought life being an abomination to the deity.

The Meria is brought blind-folded to the village by the procurer, and is lodged in the house of the Abbaya—in fetters, if grown up; at perfect liberty, if a child. During life, he is regarded as a consecrated being; and if at large, is eagerly welcomed at every threshold. Victims are not unfrequently permitted to attain to years of maturity in total ignorance of their situation; although it is not easy to understand how this ignorance can be maintained. Should one, under such circumstances, form a temporary alliance with the wife or daughter of a Khand, thankfulness is expressed to the deity for the distinction. Generally, however, to a Meria youth, who thus grows up, a wife of one of the Hindu castes upon the mountains is given. Farm stocks and land are presented to him; and should a family be the result, it is held to be born to the fearful condition of the sire. The sacrifice of lives bound to existence by these ties is often foregone, but should the dread divinity require atonement not easy to be afforded, the victim-father, with all his children, is dragged without hesitation to the altar. It is a rule, however, that persons standing in the relation of direct descent shall not be immolated in the same district. This is, indeed, so rigidly observed that when a victim is thought in any degree to resemble a former mature sacrifice, he is always out of precaution resold or exchanged. By this means, also, the risk is avoided of sacrificing, according to the ideas of the Khands, the same life twice to the divinity.

All arrangements connected with the ceremony of human sacrifice are conducted by the Patriarch in concert with the priest. The divine will is in every case declared by the latter, as it is communicated to him in visions; and he may demand a victim at any time, even when no visible signs of divine displeasure appear. From the festivals of sacrifice no one is excluded; and at them, all feuds are forgotten. They are generally attended by a large concourse of people of both sexes. They continue for three days, which are passed in the indulgence of every form of gross and indescribable excess.

The *first* day and night are spent exclusively in drinking, feasting and obscene riot. Upon the *second* morning, the victim, which has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing to the Meria grove. This consists of a clump of deep and shadowy forest trees, and usually stands at a short distance from the hamlet, by a rivulet which is called the Meria stream. It is kept sacred from the axe and is studiously avoided by the Khand, as haunted ground. In its centre, an upright stake is fixed, at the foot of which the victim is seated, and bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. There is now infinite contention to obtain the slightest relic of his person;—a particle of the turmeric paste with which he is smeared, or a drop of his spittle being esteemed, especially by the women, of su-

preme virtue. In some districts, small rude images of beasts and birds in clay are made in great numbers and stuck on poles—of the origin or meaning of which there is no satisfactory explanation. On the *third* morning, the victim is refreshed with a little milk and palm sago; while the licentious feast, which has scarcely been intermitted during the night, is vociferously renewed. The acceptable place for the intended sacrifice has been discovered, during the previous night, by persons sent out for this purpose. The ground is probed in the dark with long sticks; and the first deep chink that is pierced is considered the spot indicated by the Earth-god. As the victim must not suffer bound, nor, on the other hand, exhibit any shew of resistance, the bones of his arms, and if necessary, those of his legs, are now broken in several places. The priest, assisted by the Abbaya and by one or two of the Elders of the village, then takes the branch of a green tree which is cleft a distance of several feet down the centre. They insert the Meria within the rift;—fitting it, in some districts, to his chest; in others, to his throat. Cords are next twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. All preparations being now concluded, about noon, the priest gives the signal by slightly wounding the victim with his axe. Instantly, the promiscuous crowd, that erewhile had issued forth with stunning shouts and pealing music, rush with maddening fury upon the sacrifice. Wildly exclaiming,—“We bought you with a price, and no sin rests on us”—they tear his flesh in pieces from the bones!—And thus the horrid rite is consummated!—Each man then bears away his bloody shreds to his fields, and from thence returns straight home. For three days after the sacrifice, the inhabitants of the village which afforded it remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this period, a buffalo is slaughtered at the place of sacrifice, when all tongues are loosened!

From the foregoing portraiture of the religious system of the Khands, what inference may we legitimately draw, relative to their position on the ethnographic chart? It is clear, beyond debate, that, chronologically, it must be referred to the conclusion of what we have termed the “first epoch.” In other words, the system which has come down to us along the stream of ages, in a somewhat fixed and stereotyped form, is obviously the growth and representative of the period, which, in other lands distinguished by farther progression or retrogression, preceded the era, when the symbolising spirit of the priests, and the personifying spirit of the poets, and the allegorizing spirit of the philosophers, multiplied divinities of every imaginable, and all but unimaginable, shape and form—divinities, whose minutely defined figures and lineaments could be faithfully represented by painters and sculptors—divinities, for whose painted and sculptured figures spacious caverns must be excavated and gorgeous temples reared. As regards the generally acknowledged and clearly aboriginal divinities, which chiefly consist of the principal powers and objects of visible nature, from whose operation and influence most was to be hoped or feared, there are not, with a single slight exception, any emblems, or symbols, or images, or personified forms, or temples.

And even the single exception of the god of Arms is more apparent than real. He has neither image nor temple; but a piece of iron is said to be his symbol. Now, is not this, viewed as the *chief* instrument of destruction, rather the *object* over which he presides, than a symbol, in the ordinary hieroglyphic sense of that term?—just as a particular fountain is one of the special objects over which the god of Fountains presides, and not a hieroglyphic symbol—and so of the rest? As to the minor, local, or partially received deities, some of whom have symbols and rude shrines, there is the clearest internal evidence that they are not of ancient or aboriginal growth at all—but are wholly a modern encroachment and graft from the prolific stock of Hinduism. They are found only in those isolated localities that have been most exposed to the invasion of the latter system. They are in the custody chiefly of Hindu priests, while these have nothing to do with the guardianship of the principal Native deities. Some of them are of such recent incorporation as to belong to the present age. And what are those mysterious beings or principles, that seem to have so much puzzled our author, but counterparts or transmutations of Hindu deities? What is the “great Father God” but the “Pitamaha”—the “Great Father”—or Brahmá of Hindu Mythology?—What, the conservative principle, but “Vishnu,” the preserving or conservative power of the Hindu Triad? What, the destructive principle, but “Shiva,” the destroying power of the same?—Others might be similarly detected;—but the notice of these is sufficient for our present purpose. As to the future destiny of man, the Khands simply but firmly cherish the belief that the soul is imperishable, and may aminate an endless succession of human forms. But the *total absence* of any poetically embellished descriptions, resembling those of the classical Tartarus and Elysium, prove the *real antiquity* of their system.

That the position which we have assigned to the Khands and their system is the right one, is confirmed by other internal marks. In his view of society in Europe, Gilbert Stuart remarks, that when the territory of a tribe or nation ceased to be its property, and individuals acquired particular spots or estates which they cultivated for their use, and transmitted to their posterity, it was a natural consequence of the old manners, that these advancements were often regarded, in the *first* instance, as the usurpations of the powerful on the weak; and historians assure us that it happened both in Greece and Italy, that the *land-marks* which had been fixed to distinguish the boundaries of properties, were frequently removed or destroyed. It seemed at first like an encroachment on the rights

of the people generally, that lands which, of old, pastured indifferently the cattle of successive occupiers, should be allotted to the use and convenience of private men. It was, accordingly, not merely necessary to make laws to prevent the violation of private rights, but, what is curious and worthy of special note, even the *termini* or *land-marks*, that they might *remain* unremoved for the preservation and separation of property, were exalted into *divinities*,—or a god of Limits was imagined to preside over them all. Now, as regards this particular subject, this is precisely the civil and religious condition of the Khands at the present day. In the natural progress of primitive civil society they had reached the point where individual appropriation of territory became desirable and inevitable. In the natural progress of religious degeneracy they had, at the same time, reached the point at which every loved or dreaded object known to them was fancied to be a god, or animated, actuated, and presided over by a distinct divinity. From the coincidence of these two points, civil and religious, a god of Limits was the spontaneous growth. And, as the Khand system soon became fixed and stationary, we find the same earnest and devoted homage awarded to that deity now, which was rendered more than two thousand years ago.

Again, the religious condition of the Khands admirably accords with the Scripture account of man's origin, fall, and departure from God. Hume, in his *Essays*, declares that "polytheism" was the original faith—and that, however high we may mount up into antiquity, "no marks, no symptoms of any more perfect religion" are to be found. The Bible declares that "monotheism" was the original faith, and authentic history as well as the mythologies of all lands incontestably prove that, the higher we mount up into antiquity, we find the clearer traces of a primitive belief in the *unity* and omnipotence of *One Supreme Being*. This has been proved with redundant evidence by Cudworth, in his great work on the Intellectual System of the Universe. And now, we may fetch an additional item of evidence from the creed of the Khands, which, however polytheistic, distinctly admits and recognizes the *existence* of *One Supreme Being*.—That this Being should be vague and undefined in his attributes is what we must have expected; for, having once turned away from Him and His worship, it was unavoidable that they should gradually cease to know who or what He was. Moreover, having turned away from Him with aversion, under the convictions of a guilty conscience—beholding Him only as an avenging God, ready to execute the retributions of inflexible justice, while they had lost the knowledge or sure guarantee of his readiness to pardon and restore,—

was it not equally natural and unavoidable that they should, as is actually the case, be tempted, by their own corruptions and criminal fears, to regard the Supreme as a Being of essential malignity, and not, as he truly and gloriously is, a Being of essential Goodness? Mr. Mill and others, unable to deny the fact so heedlessly set aside by Hume, and so solidly demonstrated by Cudworth, yet apparently unwilling to admit some of the consequences fairly, logically, and necessarily involved in it, inasmuch as these run counter to their own favorite theory of the rise and progress of natural religion, would fain attempt to account for it by an hypothesis of their own. Granting that such elevated expressions as "the Greatest," "the Supreme," "the One," "the One Eternal God," have, in point of fact, been in use among tribes sunk in barbarism, at the very time when they spoke of *many* gods, their counsels, operations and worship, in terms so incoherent, ridiculous and degrading, that, to borrow the language of Hume, they "resembled more the playsome whimsies of monkeys in human shape than the serious asseverations of a being who dignifies himself with the name of rational;"—freely granting all this, they would endeavour to account for the phenomenon, by saying, that the language of a people often out-runs their ideas—and that such high sounding epithets may be the *unmeaning* flatteries which rude and ignorant minds, quivering on the pinnacle of hope or reeling in a hurricane of terror, have learned to heap on the mysterious Being who is the Supreme Object of their terror or their hope. But, how much more accordant with the known constitution of the human mind, the indubitable facts of history, the authoritative record of Divine Truth, to say, that language, more stable than fleeting thought, has *often out-lived primitive ideas*—that, in losing sight of the character of the true God, mankind would still continue to invest the objects of their fancy and worship, with many of the attributes which really belonged to *Him alone*,—and that the terms and expressions, representative of these, ought to be viewed as the venerable relics of a language, which was once the vehicle of conceptions correspondent in sublimity, like antique caskets of rare workmanship that had once been the tenement of precious jewels now no more?

Once more, it is interesting to note the Khand tradition of a primeval chaos, and the institution of the rite of sacrifice, as thoroughly accordant with the Mosaic history. Such facts and rites, and all other similar remains of heathen antiquity are but the "*disjecta membra*"—the severed, mangled, and scattered fragments—of primitive revelation and primitive institutions. That, in the course and progress of growing ig-

norance and degeneracy, divinely revealed facts and embodied truths and typical observances, should, in passing from one age or people to another, amid the varying tempers, dispositions, humours and designs of men, gradually assume such various disguises and exhibit such various alterations in regard to outward form, visage and complexion, as to leave but few marks and traces of their real original, is what every candid and thoughtful mind would at once anticipate. Even in countries where traditive facts and truths have not been couched under the veil of ingenious fables, or obscured by elaborate fiction, or distorted by the embellishments of allegory, or overlaid by the luxuriance of poetic drapery,—even there, such facts and truths must, from the very nature of things, become fainter and fainter by every transfusion from generation to generation. And revealed truths being once forgotten, either in part or as regards their essential integrity, human reason, so far from being able to *discover* them when absolutely unknown, has ever shewn itself utterly insufficient to *recover* them, even when not wholly lost. From the first, the great truth, that “without shedding of blood there is no remission” was clearly made known. And expiation for sin by sacrifice was ordained to prefigure the Lamb of God, slain in decree and type from the foundation of the world, till such time as He, the great anti-type, came and did away sin and its typical expiations by the sacrifice of himself. The appointed memorial of the “great satisfaction” has, in its outward form, been preserved by the Khands and almost all other people; though the internal import and significancy of it have, in the course of ages, been obscured or lost. Yea, such has been the singular strength of the expectation of benefits likely to accrue from the shedding of blood, that the most precious oblations—those of human blood—have been, as among the Khands, constantly and largely offered. But, as the sacrifice of the Divine Redeemer for the sins of men is, or ought to be, the end and scope of all other sacrifices, and that by which alone they are ennobled and rendered worthy of Divine institution, it surely behoves us, who know the truth, to go forth unto every region, proclaiming with the intrepid forerunner of the great Messiah, “Behold the Lamb of God, that taketh away the sins of the world.”

In conclusion, Christian reader, have you nothing to learn from the history and condition of the Khands? Ought not the contrast of the blessings and privileges which you enjoy, to affect you with a deeper sense of God's mercy and goodness towards you, in the revelation and grace of the blessed gospel—with a deeper conviction of your unworthiness and ingratitude, under the sunshine of such unmerited bounties—and

with a deeper persuasion of the obligation under which you are laid to commiserate and help these, and every other benighted people? Beware, lest by the abuse or misimprovement of your greater mercies, the Khands and all other barbarous tribes, should rise up in judgment to condemn you. These at least are ordinarily sincere. Mark their self-sacrifices in the worship of their false gods! See, how they despise that temporal life which is naturally so dear to man!—how they neglect health, wealth, and ease!—how they afflict their own bodies by long abstinences and mortifications!—how they prodigally lavish their substance, goods, and all—standing for no cast!—how they spurn as of no value, repose, comfort and convenience!—And what have you, Christian reader, ever done comparable to all this—in order to manifest the reality of your faith, the strength of your confidence, and the sincerity of your devotion to the only true God and Saviour?

The Khands have their religious rites and ceremonies; and these, rough and rude as they are, perfectly correspond with the prevailing spirit of the polytheistic system of which they are the external embodiment. Christian reader, see to it, that your religious ritual bear a like perfect correspondence with the infinitely nobler system of which it professes to be the outward emblem and symbol. Constituted as man is, of a material body and an immaterial soul intimately united, there must be outward forms of some kind for the manifesting and clothing of inward sentiments and ideas. But the external vesture should ever bear an exact proportion, and exhibit a precise adaptation to the internal spirit; otherwise, the latter must be clogged and embarrassed in its operations. If the material organism which manifests the action and tendencies of the spirit be inadequate, ill adapted, or overloaded, what can ensue but increasing deformity, torpor, and death? Now the spirit of Apostolic Christianity is the purest, the most ethereal, and most sublime that has yet visited this earth. Must not reason, then, as well as Scripture, unitedly proclaim that it ought to be manifested by an outward form as pure, as simple, as ethereal as itself? Have you, Christian reader, seriously thought of this? In another respect, grace and outward sensible forms are like wine on the lees. But, what!—if the latter should be found superabounding, while the former has well nigh vanished? Or, again, the pure worship of God in Christ is like the sea of glass before the throne—transparent and shining!—ought it not then to be unincumbered by the darkening load and rubbish of man-invented and traditionary ritualities? To bind the latter to the former is like yoking the ox and the ass,—the clean and the unclean.—It is like

uniting the living to the dead! The true Church, or universal body of genuine believers, is declared to be the bride—the spouse—of Christ, the spotless Son of God, the Brightness of the Father's glory! Ah, then, retain her in her simple and unadorned beauty. And above all, beware of borrowing for her use any shred or fragment of the ceremonial painting and meretricious adornments of the Babylonish Whore, long withered and wrinkled with age, and red with the blood of saints!

Lastly, the Khands are Polytheists and idolaters. Christian reader, are you, from this, ready to infer that there is an impassable gulph between yourself and them? If so, you are cherishing the spirit of self-illusion. Has it never occurred to you that, while there is an outward gross idolatry, there may be also an inward heart idolatry? But it is even so. Man is so constituted that he must have the true God, or something else, as God, which is set up in his room. For, whatever that may be which engrosses the chiefest share in his affections, his admiration, love, or reverence;—or which practically exercises the largest and most influential share of dominion over his principles, motives, tastes, desires, resolutions, and actions—that is to him the substitute and representative of the true God—that is to him in place of the true God—that is to him his actual and only, or at least, Supreme Divinity. What may such usurping rebels be? Their name is “legion;” but the first and foremost is SELF—that great idol-god of every unrenewed soul—that great rival and competitor of the true God for the throne even of the regenerated heart! Are not all men naturally prone to over-value, over-love, and consequently, idolize themselves? And is not this one grand reason why the great Searcher of hearts so peremptorily enjoined *self*-denial as the very first lesson of his holy renovating faith?—“If any man will come after me, let him *deny himself*?” And who, that knows experimentally the lurking subterfuges behind which the deceitfulness of the depraved heart will ever flee to hide itself, is not ready to testify to the divine suitableness and necessity of so stringent a command? Are not men, even under the shinings of gospel grace, ever apt, through the blinding and infatuating influence of fast cleaving sin, to act *solely* according to the inclinations of their own ill regulated wills—resentful of counsel, admonition, or reproof? Are they not ever apt to affect a superiority and sovereignty over others, which can ill brook inacquiescence or resistance? Are they not ever apt to indulge in an immoderate and inordinate self-love, which greatly shuts out alike the love of God and of their neighbour; and leads to a sinful

preference of their own private interests to all other objects whatsoever? Are they not ever apt to convert their own bosom into a shrine, where the oracle of their own wisdom alone is respectfully listened to, as equally sage and infallible? Are they not ever apt to regard their own pleasure, their own profit, their own credit, their own judgment, their own honour, their own reputation, and other such like carnal ends, as the chief aim of their being—the predominant scope of their designs and actions? Are they not ever apt to derive their main delight, contentment and solace, from the gratification of their own animal appetites and sensuous desires and mental predilections? Are they not ever apt to display an excessive admiration of their own real or supposed gifts, talents, excellencies, and achievements—aye, and of their very graces too? Yea, are they not ever apt to convert the profession of religion itself and apparent zeal in its holy service, into so many engines for promoting schemes of worldly and selfish aggrandisement? In these and sundry other ways, is not subtle, insinuating, and bewitching *self*, ever apt to intrude as a usurper of the rights and prerogatives of the Supreme God, and justle Him out of the thoughts, affections, and settled purposes of the human spirit altogether?—And is not this a grievous offence against the Most High? Is it not a heinous affront and indignity to his Divine Majesty? Is it not a sacrilegious robbery of the homage that is supremely due to Him, as Creator, King and Governor? Is it not one continued act of aggravated rebellion? Is it not a compound course of folly and of wickedness, alike inexcusable and unparelled? And if persevered in, what can be the issue but woe without mixture, and torment without alleviation and without end?—Is Jehovah the *one only* God? Oh! then, how miserable must those be who have Him for their omnipotent Enemy!—When He ariseth to execute His wrath on the unrighteous and ungodly, what power on earth or in heaven can afford shelter or deliverance?—Is Jehovah the *one only* God? Oh! then, how happy and secure must those be, who have Him for their omnipotent friend!—When He cometh, to embrace in the everlasting arms and encompass with the mantle of eternal love, what power on earth or in hell can harass or annoy?—Is Jehovah the *one only* God? And is He, Christian reader, *your* God? Is He, through the blood of the everlasting covenant, *your* reconciled Father? Oh then, happy, thrice happy are you, in having exchanged the ten thousand bare and barren insufficiencies of self, and sense, and time, for **THE** *one* glorious, eternal, and all-sufficient Godhead!—the ten thousand empty and broken cisterns of turbid ephemeral delight, for *the one* perennial and overflow-

ing Fountain of beatific bliss! And when you rehearse your song of thanksgiving to Him that sitteth upon the throne and to the Lamb, who "bought you with a price," even the inestimable price of his own precious blood, and thereby earned for you a right to wear the crown of immortality—oh, forget not to drop a tear of pity and send up a prayer of faith, in behalf of the blinded tribes of Khandistan, who are smitten with the vile delusion that they may become their own saviours and purchase for themselves a title to the highest blessings, when they can exclaim over their bleeding human victims, that they have "bought them with a price"—even that of corruptible things, such as silver or gold, which perish with the using!

A. D.

P. S.—The whole of the substantial information of a popular description in Lieut. Macpherson's Report on the Khands being now exhausted, there remains only the consideration of "practical measures" for their amelioration. This is a highly important subject; but, as it is one which may, at any time, be discussed separately, *per se*, we must, in consequence of having occupied so large a proportion of space in *two successive* numbers of the *Observer*, postpone the discussion of it for some future favourable opportunity.

II.—*Probable Time of India's Conversion to Christ.*

[Substance of a Missionary Address delivered by the Rev. R. de Rodt, Missionary of the London Missionary Society, at the united Monthly Prayer Meeting, September, 1842.]

O LORD, HOW LONG?—*Ps.* vi. 3.

We all as Christians, look forward to better days, not only to that glorious Eternity, when all who love our Lord Jesus Christ, will be delivered from their sinful bodies and enjoy complete and uninterrupted happiness—but we also expect the coming of a day, when all the ends of the earth will receive the knowledge of the truth, when the Church of Christ will be honoured among all the children of men, when the names of idols will be forgotten and every false religion cease to exist. We fondly hope and firmly believe, that a day will arrive, when Christ will triumph over all his enemies, when all will, either willingly or unwillingly, bow down their knees and confess, that He is Lord over all. But we Christians, we ministers of the Gospel in India, have greater reason than our brethren who live in Christian lands, to long for the speedy arrival of that happy day, for we are surrounded by millions of immortal beings, who almost all walk in the broad way to destruction, who are ignorant, many of them wilfully ignorant, of the way of salvation, who hate the light, love falsehood, delight in sin, revile holiness, and despise revelation. This dreadful state of the Heathen around us, the smallness of the means employed

and the apparent fruitlessness of the efforts made to improve their spiritual condition, must at times, fill the heart of the servant of God with sadness, and must cause him to exclaim with the royal Psalmist: "My soul is sore vexed: but thou, O Lord, how long!" O Lord, how long! "How long will it be ere the truth of Christ be established and the Gospel triumph in these heathen lands?"

It is not in the power of weak and short-sighted mortals to penetrate the mysteries of the Divine plans and dispensations, it is not for us to know the times or the seasons, which the Father "hath put in his own power." If, however, with all humility, we take the word of God into our hands, and carefully examine the prophecies contained in it; concerning the latter days,—if we look into the pages of history, and from what has taken place in former days endeavor to draw some conclusions as to coming events, we may without incurring guilt, gather both information and comfort from such an occupation. And this we propose to do on this occasion. We may endeavour to form some estimate of the length of time, which will yet elapse before India submits to the Cross.

For this investigation two plans are open to us, *Scriptural Prophecy* and *Historical Analogy*.

1. *Scriptural Prophecy*. We look in vain in the Bible for any direct prophecy relating to India; the name of India is mentioned but twice, but prophecy teaches clearly the three following points, which as they relate to the world in general apply equally also to India in particular.

1.—Christianity will be established in every quarter of the globe, for it is written: "I will give thee the Heathen for thine inheritance and the uttermost parts of the earth for thy possession: (Ps. ii. 8.) And again: All ends of the world shall remember and turn unto the Lord; and all kindreds of the nations shall worship before thee: (Ps. xxii. 27.) "He shall have dominion from sea to sea, and from the river unto the ends of the earth;—all kings shall fall down before Him, all nations shall serve Him. All nations shall call him blessed. (Ps. lxxii. 8, 11, 17.) The abundance of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee." (Isai. l. 5.)

2.—To the end of the world there will be a distinction between those who are chosen, and those who are called; between nominal Christians and real Christians; between the invisible Church of Christ, "which is holy and without blemish, not having spot or wrinkle, or any such thing," and the visible Church of Christ, which is compared to a net which gathereth every kind of fish. It is also compared to a field, which at the end of the world, will comprehend the whole earth, and will be the world. In that field tares and wheat grow together, or in other words, "things that offend and they which do iniquity," will remain in the kingdom of Heaven to the very last. It is also evident that the awful description, which Paul gives of the latter days in his 1st and 2nd Epistle to Timothy, refers to nominal Christians, not to Heathen. When we speak therefore of the evangelization and conversion of India, we must not understand by it, any thing essentially different from what has already taken place in the more Protestant and enlightened countries of Europe.

3.—As to the *definite* time, when the abundance of the Gentiles will be converted to God, the book of Daniel contains one prophecy which throws some light on this most interesting subject. The vision of the Image whose head was of gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay, and of the stone, which smote the image on the feet, and brake them to pieces, (Dan. ii.) contains a prophecy clear and undisputed respecting five monarchies which were to rise successively and which were to be destroyed by a stone, by which is meant the kingdom of God, which shall break to pieces and consume all those empires, and shall itself stand for ever. It is evident, that the first of those Monarchies signifies that of Babylon, the second that of Persia, the third that of Macedonia, the fourth that of Rome, and the fifth, which is not represented as one compact kingdom, but as many states more or less firmly connected together, signifies without doubt the different kingdoms, which arose out of the ruins of the Roman empire and into which the Western World is at present divided. And as they are to be the last, and have subsisted for several centuries, we may fairly conclude, that the glorious time, when the Kingdom of Heaven shall “consume them all” cannot be very distant.

There is another calculation, which has been a favorite one with many from the very first ages of Christianity. It is taken from the passage in 2 Peter iii. 8. “One day is with the Lord as a thousand years, and a thousand years as one day.” Now they say, if a thousand years are equal to one day and if seven days make a week, we come to the conclusion, that the world will last 7000 years, that the first 6000 are to be days of labor, trouble, vexation and warfare, and that the seventh thousand is to usher in the wished-for Millennium. We are quite confident that the above-mentioned passage is not to be taken in such a literal and as it were arithmetical sense, for it contains no mystery, it is nothing more than a sublime description of the Eternity and Immutability of God. But if we apply the periods of 1000 years and of 500 years to past history, we shall perceive that every 1000 and in many cases every 500 years commenced with events highly important in the progressive history of the Church of God.

About the year 1000 Enoch was translated to heaven and a most convincing proof of God's justice and of the existence of a future state after this life, given to the antediluvian world.

About the year 2000 Abraham who was to be the father of the people of God, both spiritually and temporally, was born.

In the year 2500 Moses was in the desert of Midian, being prepared by God to deliver the children of Israel, and probably writing the first and oldest book of our scriptural canon, the book of Job.

In the year 3000 the temple of Solomon was finished and the people of Israel attained to the summit of their glory.

Five hundred years later the children of Israel were returning from the captivity of Babylon, the second temple had just been finished and dedicated, and the canon of the Old Testament was about to be closed.

In the year 4000 Jesus Christ was born; the covenant of Moses abolished; the covenant of Grace established with all nations,

and the Sun of Righteousness with healing in his wings shone in his noon-day glory.

But ere long, the light of the Gospel grew more and more dim, the doctrines of the Bible were misunderstood and misapplied; cold forms of orthodoxy, and superstitious practices took the place of real godliness, and after 500 years, *i. e.* in the sixth century the Sun of Truth seemed to set, and spiritual darkness overspread the Christian world. Papacy like a destructive comet appeared in the West, and soon afterward the crescent of Muhammad in the East. The pernicious power and influence of both these scourges of fallen Christianity, increased till the eleventh century of our era. Then was it midnight; then papacy in the person of Gregory VII. made pretensions to universal temporal as well as spiritual dominion; then pilgrimages were multiplied; the number of saints increased; the Virgin Mary exalted above the Son of God; flagellations were introduced; marriage forbidden to the clergy; new monastic orders were instituted; the interdict was laid on whole countries; the emperor of Germany, the greatest potentate of those days, humbled himself to the dust before the Pope. All this happened in the west. In the east the Musalmáns made rapid progress; India was devastated by Mahmud; Asia Minor and Jerusalem conquered by the Turks, and the Christian Church nearly eradicated from those countries.

Five hundred years later, this awful night after having lasted 1000 years was succeeded by the light of a new morning, for such a name does the sixteenth century deserve. In those days the Scriptures which had lain hid in the dark recesses of monasteries and ecclesiastical libraries were again brought to light, given to the nations of Europe in their own tongues, multiplied by thousands and tens of thousands through the newly invented art of printing. In those days great hosts of faithful ministers and interpreters of that Holy Word, with a Luther, a Calvin, a Zuingle, a Cranmer at their head, went abroad and by their living voice and innumerable writings, shook Popery to its foundations, refuted its doctrines, exposed its wicked practices, once more fully asserted and established the truth and "turned many to righteousness."

The work so gloriously commenced three centuries ago, has been carried on ever since, though interrupted and retarded at times. Since then the Gospel has made progress, Missions have been revived, and Christianity, renewed and purified, has been carried to the most distant nations, and in our own days it is making rapid conquests and celebrating joyous triumphs in every quarter of our globe. In 160 years hence, the last work day or the sixth period of the thousand years will end, and then, if there be any truth in these calculations and in the periods which have been fixed, we may expect that the final and universal triumph of Christianity will take place, and all nations, India included, bow down before Jesus Christ the true God and our Saviour.

The views which we have now advanced, though as far as we can judge, not contrary to Scripture, and apparently supported by the prophecy of Daniel above referred to, are based on slender foundations, we confess,—but we shall now in the second part of our dis-

course, turn over the pages of history and endeavor to find out how far *historical analogy* contradicts or favors them.

II. *Historical Analogy.* An experienced husbandman, who leaves the land of his fathers and settles in a new country, first considers the extent of his new possessions, the nature of the soil, and the number and strength of the labourers who are at his disposal. Having settled these points, the experience he has gathered at home, will enable him to foretell the probable time which it will take to bring the whole under cultivation.

Let us follow the same plan, in respect to the new field of India which we occupy. Let us compare the state of the nations of India and the means we have for their spiritual and intellectual cultivation, with the state in which other countries, now Christian, were at the time of their first receiving Christianity, and with the means then employed to accomplish their conversion. Having done this, and knowing from history the length of time in which their conversion was accomplished, we shall be able to draw our conclusions respecting Hindustán.

Various means were employed to convert to Christianity the nations of northern Europe. Some were converted by force, others by political influence, few, if any, by the pure and unassisted preaching of the Gospel.

1.—The Prussians were converted by the Teutonic knights, an order of religious soldiers, who after long, and bloody, and devastating wars, forced the few remnants of a once powerful nation to embrace Christianity.

2.—In Livonia Christianity was first introduced by German merchants and a few missionaries, the number of Christians increasing but slowly, force was resorted to, and the military order of the sword was founded, by which means the conversion of that country was completed in a short time.

3.—The Saxons were conquered and converted by Charles Magne after long and cruel wars; and the most severe edicts were issued in order to insure their conversion. It was enacted, that if any among the Saxons should conceal himself, refusing to be baptized, he should suffer death.

4.—In Finland Christianity was introduced by king Eric, who conquered the Fins and forced Christianity upon them.

5.—In Hungaria Christianity made but slow progress till king Stephen established it by a royal decree.

6.—In Denmark Christianity was established through the influence of the German kings, and the Norman conquerors of Britain.

7.—In Bohemia the duke Borziwoi with his wife Ludmilla was baptized by Methodius. They as well as their grandson Wenceslaus were very zealous in propagating Christianity, and it finally gained the victory by the severe measures of their successor Boleslaus the Good.

8.—In Poland Christianity was introduced by duke Micislaus, who from love to his duchess Danbronke, a Christian princess from Bohemia, embraced it and founded a bishoprick.

9.—In Gaul, Clovis the king, influenced by his queen Clotila and the supposed effects of a vow made at the battle of Tolbicum was baptized, and the whole nation followed his example.

10.—Who first preached the Gospel among the Britons and how much progress it made among them is not known, but that the Anglo-Saxons were converted to Christianity chiefly through the influence of their kings is a well known fact.

11.—To Germany the Gospel was first carried by Irish and Scotch Missionaries, but did not prevail till Boniface, who was backed by the pope and supported by the kings of France, made his appearance.

The nations enumerated above, were all uncultivated and barbarous at the time they embraced Christianity, and the means that were employed to convert them were very different from those which are being employed in India. Their case forms, not the least analogy with the one before us, and their history will throw but little light upon our subject.

We therefore turn our attention to the Roman empire, the state, in which that empire was 1800 years ago, and the means employed to spread Christianity in it, is in many respects analogous to the present condition of India, and to the missionary operations carried on in it.

1.—The Roman empire at the time of the first emperors extended from Spain to the Euphrates about 1800 miles and from Mount Atlas to the rivers Rhine and Danube about 600 miles. The Indian empire is about 900 miles broad and 1200 long; but considering the respective forms of the two, the latter is not much inferior to the former in extent of territory.

2.—The population of the Roman empire, according to Gibbon, was 120,000,000, which corresponds nearly with that of India.

3.—The Roman empire was composed of many nations, which had been independent in former days, but were then united under one sway,—and though differing in many particulars, yet presented certain general features. They professed different religions but these were all of one class; they spoke different languages in their several provinces, but one or two languages had spread and were understood every where. In all these points the Indian empire corresponds with the empire of Rome.

4.—All the nations of the Roman empire being united under one government, and good military roads connecting the most distant provinces, an easy and uninterrupted intercourse was carried on between each other, by merchants, soldiers and travellers of every kind.—The same is the case to a great extent in India.

5.—As to the moral condition of both, I remark, that we are generally too prone to speak ill of the Hindus, and to pronounce their character the worst of any in the world, because what we see with our eyes and hear with our ears, always strikes us more impressively than what we hear from report or read in books. Without attempting to exculpate the Hindus I merely state, that the morality of the Romans in the time of the emperors was very low. Listen to what Seneca says of his countrymen, "All is full of crime and vice, more is committed than it is possible to coerce by law;—they vie with each other

and endeavour to out-do each other in enormous wickedness,—the eagerness to sin is daily on the increase, shame and piety grow less. Crimes are no more committed in the dark and by stealth, but in the open light of day.—Wickedness is let loose among the public; it is dwelling and working in every heart; innocence is not only not seen, but no where to be found. It is no longer individuals and a minority who break the law, but all, all, as by a given signal rush on to sin.”—More than this cannot be said of India.

6.—We learn from Church history, that the Roman world was in many respects prepared to receive the Gospel, that idolatry was decaying, that many acknowledged the falsity of idolatry; that the insufficiency of human reason had been admitted even by philosophers, and that many longed and hoped for a revelation from above. All this may be also affirmed of India. Here the Musalmán conquest has given a severe blow to idolatry, and the innumerable and daily increasing sects show that the minds of men are not satisfied with what they possess, but wish and search for something better.—But in other respects India is far less prepared than the empire of Róme, for here the preparation is merely a negative one, whilst there we find the people of Israel, not only dwelling in the centre of the empire, but also spread over all its provinces, where they had established themselves several centuries before the coming of our Lord, carrying their translated scriptures along with them, building every where houses of prayer, and attracting and collecting around the standard of the word of God vast numbers of heathen proselytes, who without participating in the national pride and self-sufficiency of the Jews, believed and venerated the scriptures as much as they did, and among whom many were in a state of salvation even long before they heard the Gospel. In this respect therefore India is a century or more behind Rome.

We proceed now to consider and compare the means employed in order to establish Christianity in both those empires.

1. The first Evangelists were eye-witnesses of Christ's ascension to heaven, men endowed with power to work signs and miracles and inspired with a fervent and all-absorbing zeal to fulfil the last injunctions of their departed master. The power and spirit of God being with them, their success was astonishing and in less than half a century they had established flourishing churches in almost all the large cities of the Roman empire. But it is a remarkable fact that their successors were greatly their inferiors both in knowledge and missionary zeal. Like a man, who after having been saved from danger by the skill of the physician is left to himself and must act according to his own discretion, so the church, after she had been firmly established by the Son of God and His inspired apostles, was left more or less to her own resources. This change soon became visible in the inferiority of the teachers she produced. The teachers and fathers of the church in the first three centuries were deficient in knowledge; they had no correct notion of the canonicity of Scripture, for they considered, as inspired, certain books, which contain gross falsehoods and senseless fables; many of them mixed up both the philosophical system of Plato and the mad speculations of Oriental Gnostics, with

Christian doctrines and adopted a very questionable allegorical interpretation of Scripture; others again formed gross material conceptions of God, of his nature, qualities and works. Of Missionary zeal, we can discover very little in their writings, the contents of which are generally apologetical and polemical, for all their energies were directed toward vindicating their religion in the eyes of Heathen philosophers, toward attacking and confounding heretics and establishing and developing the doctrines of Christianity. Missionary enterprise was without doubt carried on, but it was no prominent feature of the age, and it was generally fear of death or exile which forced Christian teachers to expatriate themselves and preach the Gospel among distant nations.

How different and how much more cheering the aspect of India in this respect. If we omit the Roman Catholic and Puseyite Missionaries, I believe, we may say, the vast majority of Christian ministers in this land, have a clear view of scriptural doctrines, and scriptural principles, no superstitious notions, no meddling with heathen philosophy and gnosticism is to be found among them, they are all agreed in essential points, almost all teach the plain and simple doctrines of the Reformation, and all manifest zeal for the conversion of the heathen.

Now, if we take the apostles, their immediate successors and the fathers of the first three centuries as a whole, the former, being far superior, the latter, who form the greater number, in many respects, inferior to the ministers of Christ labouring here in India, we conclude that as far as qualifications are concerned, we may expect as much from those in this country as was accomplished by those who did the work in the empire of Rome.

II. As to the *number* of labourers employed, we may calculate that there are at present between three or four hundred Christian Ministers and Missionaries in India, and about as large a number of native teachers. Of these more than one half are exclusively employed in the Missionary work, having no worldly cares nor temporal occupations. Could the Christian church boast of so large a number of regular Evangelists in the Roman empire at the end of the first century? We doubt it.—Scarcely fifty years have elapsed since Christianity has been introduced into this city, and now there are more than thirty ministers labouring in it, twenty-five of which are exclusively engaged in Missionary work. Were there so many in Rome fifty years after the foundation of the Church? In the year 250 there were in the city of Rome, the population of which may have amounted to about a million, only one bishop and forty-six presbyters; a number much smaller in proportion than that of effective labourers now employed in Calcutta.

III. So far our comparison has shown us India in a favourable light, but now we come to a point, which we almost dread to touch upon, for it is one in which, if compared with the first ages, the Indian Church is lamentably deficient. I mean the *character* of our converts. Of their numbers we do not complain, it is as large as we can expect it to be, but their character is on the whole we fear below mediocrity. In former days, the heathen used to admire in Christians their constancy under trial, their firmness, their love, their hospitality. Such is not

the case in India. On the contrary native Christians are accused of sloth, deceitfulness, avarice, and this accusation is in many cases but too well founded.

The reason of this is evident, for scarcely one in ten has embraced Christianity and is professing Christianity from purely spiritual motives.—Several other reasons may be assigned for this state of things.

1. The spirit of God was powerfully at work in the first ages, awakening and sanctifying the souls of men; this is not the case in India, no great awakenings, no extraordinary conversions have yet taken place here. It is as if the spirit of God had a controversy with the Indian church, either on account of the want of zeal manifested by its members or on account of the want of spirituality of its ministers, or perhaps the Lord is wrath with the Hindu nation on account of the extreme wickedness of their ways.

2. Many of those, who became Christians in the time of the Apostles feared God and knew the Scriptures before they heard the Gospel. Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Timothy had "known the holy scriptures from a child;" Apollos was "a man mighty in the scriptures and fervent in the Spirit." Such men on becoming Christians formed at once, as it were, an army of veterans, and all those who in the course of time joined their ranks, soon imbibed their spirit, and communicated it to their successors; and this spirit was preserved and strengthened by the continual warfare in which they were engaged. On the contrary, converts here in India are all made from the mass of their ignorant and immoral countrymen, and when they join the church they have in most cases neither well defined moral principles nor strength of character to resist temptation; and having become Christians, they have few patterns of moral worth among their own people to whom they might look, and whose example they might copy, and by whom they might be influenced.

3. The first Christians had no worldly motives to induce them to become Christians; every thing was against them. They gained neither honor, nor money, nor comfort. In our days and here in India especially all those prospects in many instances combine to invite the natives to embrace Christianity, for in doing so they enter into a closer connection with the masters of the land, of whom they hope, and not in vain, to be supported in distress.

The greatest efforts of all faithful ministers of Christ will scarcely be sufficient to counteract and overcome these evil influences, and we should fear that for the above mentioned reasons the Indian church will not soon attain collectively to that degree of moral purity which distinguished the Christian Church of the two first centuries, and were not this great disadvantage under which we labour counterbalanced by an immense advantage which we possess and which former ages were not favoured with, I mean the *art of printing*, by which the bible being spread over the whole land and introduced into every family, more will be done for the moral and mental improvement of the Hindu nation in one century, than otherwise in ten.

After all that has been said, we may hope that Christianity will within the

next three centuries, if no extraordinary events, either favourable or unfavourable, take place—spread as far and wide in India as it did in the Roman Empire up to the time of the conversion of Constantine. But here this question naturally arises: How far had Christianity extended and what was the proportion of Christians to the remaining heathen in those days? Gibbon, the historian says, the proportion was like one to twenty, and he bases his calculation with great apparent plausibility on some historical facts. This however cannot be correct, else many circumstances in the history of that age become entirely inexplicable; I believe, we shall be nearer to the truth in saying, that the proportion of Christians to heathens was like one to five and that the number of those who without joining the Church were either favourable to Christianity, or had at least forsaken idolatry perhaps double, so that taken altogether nearly one half of the Roman nation had then forsaken idolatry.

If we admit the correctness of this proportion, and it is certainly as fair as we can make it, our prospects of the final and complete triumph of Christianity in India may still be delayed for some centuries.

This result of our investigation, founded as it is on historical analogy, is very different from that which we came to in the first part of the subject, and there are only two ways in which we may combine the two; either a great and general effusion of the spirit of God, will in times to come take place in India, and accelerate the conversion of the people in an extraordinary way; or, what is humanly speaking more likely, the civil power will sooner or later actively interfere in favour of Christianity, as was the case in the Roman Empire, where the edicts of the Emperor Constantine, and the measures which his successors adopted for increasing the number of professing Christians, effected more in one hundred years than had formerly been effected in three hundred. It is a startling fact, that in no country has Christianity been finally established without the assistance of the civil arm, therefore we may expect, that the same thing will happen in India; and the signs of the times are in favour of such an expectation. We of course speak of it merely as a possible event, expressing neither approbation, nor disapprobation of it.—At first Government was extremely opposed to the introduction of Christianity in India, but it was soon obliged to give way to Christian influence at home. A regular and comprehensive ecclesiastical jurisdiction was established, and the introduction of Christianity among the natives permitted, soon after a deep-rooted idolatrous practice, the Sati, was forbidden. More recently Infanticide and the Pilgrim Tax have been abolished, and Missions among the hill tribes of Central India not only permitted but countenanced, and supported by the civil authorities; and what the state of this country and the spirit of the Christian public in England may yet oblige them to do, time alone will reveal.

We conclude in expressing our opinion, that prophecy seems to promise a more speedy accomplishment of our desires, than either passed experience or actual efforts should lead us to expect. We have seen great things in our days, but we may expect to see still greater things accomplished by the Lord, who leadeth the hearts of men like

streams of water. Let us therefore joyfully do our duty, persevere in the good work, cast all our care on Him who cares for us, and not cease to pray that his kingdom may come and his name be known to the uttermost parts of the earth.

R.

III.—*Review of the Pársí work Zartusht-Námah.*

[From the Native's Friend, Oriental Christian Spectator.]

This is a work in Persian, composed by a Pársí named Zartusht-Béhram and bearing the date of A. D. 1277. It is very highly valued by the Pársís as containing the alleged history of their prophet Zoroaster. It forms the basis and substance of the *Maujazát-i-Zartusht*, lately published by Edal Dáru, the chief-priest of the larger sect of the Indian Zoroastrians, the Rasamis; and it is frequently referred to and quoted by the other controversialists who have lately appeared. The titles of its chapters are given by Dr. Hyde; and it is copiously quoted by Anquetil du Perron in his *Life of Zoroaster*. A brief view of its contents, and a few words respecting its merits, may not be unacceptable. A translation of the whole work by E. B. Eastwick, Esq. will appear in the Appendix to Dr. Wilson's forthcoming work on the Pársí Religion. It is from it that most of the quotations which follow have been made.

The Persian copy now before us, we must remark in the outset, was written 205 years ago, by a Pársí who declares himself to be *parustar átish wa Béhram*, "a worshipper of fire and Béhram." It would appear that in his day the Pársís delighted in being designated from their pyrolatry, which some of them at least, now hold in utter detestation.

The author of the *Zartusht-Námah* informs us that he was in a state of intoxication when he composed the work, and that he brought it to a conclusion in a single night. "In this day of A'zár," he says, "I took [this work] in hand. Since it was the feast of A'bán we were intoxicated (*mast*). During a single night, I wrote it to the end. In this very day, I completed it." By his intoxication we might have supposed he probably meant a kind of inspiration, had not his reference to the feast of A'bán suggested a real debauch. His inspiration, if such be claimed for him, was certainly neither that of truth, nor of the Spirit of truth.

It is at once apparent from the date of the work, upwards of sixteen hundred years posterior to Zoroaster, that it does not contain a personal testimony to the life of that individual. It is not the narrative of a contemporary well acquainted with the facts of the case, and challenging the observation and corrections, if such were needed, of those as well acquainted with them as himself. It is not even a digest of information published by others, and to which reference can now be made to ascertain its accuracy. Not the slightest dependence can be placed upon it as a historical authority.

It opens with an invocation similar to what is commonly used by Musalmán writers, and which does not require any particular notice. It then makes us acquainted with an interview which the author had with an old priest, who showed to him a dusty volume in the Pahlvi language, of which neither the name nor the source was known*. The contents of

* Zartusht Behram himself acknowledges that this is the case. Edal Dáru (*Maujazát-i-Zartusht*, p. 33) says, it was the *Hajar-Kard*, written by Mediomáh the son of A'râsp, the maternal uncle of Zoroaster, who was born about thirty years before the "prophet," and who became his disciple when about the age of fifty. The very

this book, he promised to set forth in Persian verse; and after a dream about the importance of his undertaking, he returned to the Mobed, who is said to have related to him the legends which he has recorded.

With regard to the ancestry of Zartusht, it is said, that he was descended from Faridun, his grandfather being Petarásp, and his father Purshásp, and his mother Daghdú.

The early dreams of his mother, were certainly of a fearful character. There is no dignity connected with the narrative of them. From a portentous cloud, there issues a shower of lions, tigers, wolves, dragons, crocodiles, and panthers, and other horrible and ravenous creatures and imaginings. One of the monsters rushes upon Daghdú, threatening prematurely to tear her child from her side. She is terribly afraid; but her fears are at length calmed by the infant who makes his appearance in this extremity. A hill descends from the firmament, and forth from it there rushes a blast which puts the monstrous crew to flight, with the exception of a wolf, a lion, and a pard, which retired however before the rod of Zartusht, who ultimately returns to his resting place without injury to his parent, and there conducts a conversation for her special instruction. The whole Daghdú ascertains to have been a dream; and she applies to a sage for its interpretation. In order to satisfy her inquiries, he has recourse to Astrology, a science, falsely so called, which every educated *Pársí* youth in Bombay acknowledges to be exploded.

With quadrant viewing, then, he marks with care
What signs and changes in the sun appear,
And next the stars observing he discerns
The horoscope, and slow surveys by turns
Bahrá and Nahid, Tir, and Kaiwán old,
Each planet circling in its path of gold.

The sage interprets the dream as indicative of Zoroaster's greatness and his triumph over his enemies; and he attributes his success to his computation of the stars, from which he learns that Daghdú was in her fifth month, and twenty-third day. It must be admitted, if this were the case, that the science of astrology is now on the decline. Are we to look for its revival to Mr. Assistant Professor Nauwrojí Fardunjí, or any of his enlightened pupils?

The birth of Zoroaster is said to have been attended with a notable miracle. The moment he appeared in the regions of day, he "laughed" outright, and thus, in a suitable manner, intimated the importance and solemnity of his mission to this sinful world. "Great and small heard his laugh." "The women were envious of his laughter." "All who were unclean and evil were stung to the heart at that laughter." The "magicians said, this is a calamity to us. We must remove this child from the world."

How they came to know of the infant's appointed destiny we are not informed, unless we suppose it was revealed to them by magic, more famous for its deceptions than its prophetic discoveries. They are represented, however, as bent on the destruction of the infant. *Dúrásarían*, the chief of the magicians, and the ruler at the place of the nativity of Zartusht, repairs to the house of his parents, demands a sight of him, raises a dagger for his destruction, is struck with anguish, and has his hand withered up. His followers, however, at his request, bore off the name of this work, the Distinguisher, shows that it was probably made after the religion of Zoroaster was called to conflict with Christianity or Muhammadanism. *Edu Dáru* very innocently and unconsciously reveals its novelty. At the tenth page of his work, he makes it explain the meaning of the *Sadra*, or sacred vestment of the *Pársis* not only in *Zand*, but *Pahlivi*, or *Pazand*, and *Persian*!

infant ; and, instead of simply endeavouring to retain possession of his person, they threw him into an immense fire of blazing timber, naphtha, and brimstone. He was able to fall asleep in the midst of the horrible conflagration ; and his mother who had been alarmed on receiving accounts of his death, had no sooner found him than she "kissed his eyebrows and his forehead" neither more nor less than "two hundred times." "Again the magicians, fiends, and Paris, displayed their fierceness." They endeavoured to drive oxen upon him when exposed in a narrow defile ; but one of them stood over him, defending him, till the others passed. They exposed him in a similar way to wild horses ; and he was protected in a like manner by "a mare that was the chief of mares." His mother was overjoyed on the occasion of his deliverance ; but as "God was his protector," it is asked, "what could Dews or Paris do to harm him ?" "If a hundred thousand accursed Dews come to work you ill, if they hear from you the name of God, they will one and all take to flight." The "prophet" is next exposed to the attacks of wolves, exasperated by the destruction of their young ; but "the instant he placed his hand on the forehead of the wolf, its mouth was closed," and the fury of its companions was calmed. Two cows then came, and placed their teats in the mouth of the infant ; and consequently "the breath (spirit) of the wolf will be with that of the cow, if it be the merciful will of God." Bastarúsh, a chief magician, now ascertained that he could not be destroyed by the counsels of his companions ; and sets upon prophesying about his future greatness, and reads the stars on his behalf to Zoroaster's father. Burzin-Karús, an old man, asks permission to bring up the child, and it is granted. He reached his seventh year in safety, during which "no hot wind breathed from the devices of the Dews working magic."

Bastarúsh and Dúránarún now vainly set upon Zartusht with their magic. After this he became sick. Bastarush, under the pretence of administering medicine, attempts to poison him ; but his prescriptions are detected, and he is sternly rebuked by the boy. "Every thing," it is said, "was magic in those days ; and nothing was done without the magic art. The impure fiends consulted with the magicians. They walked and sat with them on the earth." Even Purshásp, the father of Zoroaster, walked in their ways ; and he was consequently rebuked by his child, who also so discoursed with Bastarush that "through grief he was sick with fever," and "he lay afflicted with that illness, also his wife and children." Zoroaster was now fifteen years of age.

And now for his doings in his youth. He is said to have been particularly attentive to what he conceived to have been the duties of religion. "His heart was directed to Irán ;" and he and his companions seem to have arrived at a sea on the road, which is no more to be found, and which was then destitute of ships. He wept from the difficulty of getting the women conveyed across, as it was improper to take them into the water, and expose their persons. He at length found, however, that they could walk through on dry land, and they followed him as their leader. They travelled for a month, and at length reached the confines of Irán, where Zoroaster was highly honoured at a feast. Zoroaster here had an extraordinary dream, which, though he was a "prophet," required to be expounded to him by an interpreter. It was explained as intimating that he was to be removed to the presence of God, where the mysteries of the divine will were to be unfolded to him through the Zand-Avastá, which when "read with a loud voice," should put the fiends to flight. He proceeds on his journey and reaches the waters of Dúkti, "a deep sea without bottom !" His courage enabled him to look to it without dismay. Zartusht's "heart was not afraid." "The first stream reached the middle of his leg ; the

second flowed above his knee: the third reached his waist; and the fourth came up to his neck." The waters, it was explained, were emblematical of four endeavours to spread and purify the faith by Zoroaster, Kushidár, Máh-Kushidár, and the Sasánish.

The angel Bahman now came to Zoroaster, and said, "Arise and appear before God;" "close thine eyes," and "proceed swiftly." "When Zartusht opened his eyes, he found himself in heaven." Two brilliant assemblies presented themselves to his view; and the angels were joyed to see him. They pointed with their fingers, and Zartusht went into the presence of God. He asked first "Who of God's creatures on earth is best?" He is informed "That God who was and is, is [best];" and that "He of all men is best who is true of heart," "also he who is merciful on all things in the world on *fires, waters, and animals, whether sheep, cows, or apes.*" In reply to inquiries about the angels and the divine mysteries, he is said to have been thus addressed:—"I have no foreknowledge of evil acts. Think not but that evil comes except from Ahriman, and from the accursed and impure fiend," &c. "Then in all the sublime sciences, both from the beginning and from the end, in all these severally, God made Zartusht wise." He acquainted him with the revolution of the heavens, and with the good and bad influences of the stars, with the Hauris also of paradise, whose spirits are formed of pure light, also with the forms and stature of the angels adorned like lofty cypress trees." "He showed him also the face of Ahriman the evil one," who "raised a cry from the pit of hell." Most extraordinary signs and wonders then followed. Zartusht passes through a mountain of fire: and his body felt no harm. Vast quantities of melted brass were poured upon his breast; and "not a hair of his body was lost." "Again, they opened his belly, and dragged forth the inside, and returned it to its place." "Afterwards," he is informed by God in explanation of these marvels, "when the true faith throughout the world shall be diffused and the Dews dispersed, then to fight against them a high-priest shall gird up his loins." "Adarbád Máraspand shall come and shall overthrow all their devices; he shall pour over himself that molten brass." "All shall learn the right way." More, it must be allowed, is Adarbád needed at the present time than in the days of the Sassanides. Zoroaster's conversation with God is continued. "Whatever is bright and full of light," says the Divine Being, "let them know that this is the *brightness of my glory.*" "Nothing in the world is better than light, both among small and great." "Of light we created the angels and paradise, afterwards hell was formed from darkness." "Then God taught the Zaud-Avastá to Zartusht," and commanded him to make known his statutes to the king Gush'tásp.

After his interview with God, Zoroaster was visited by the Amsháspands. *Bahman* delivers to him the care of cattle. "Acquaint," he said, "every man of understanding to take great care of sheep." "Let no one kill a calf, or a sheep which is a lamb." "I am the guardian of sheep. All the sheep that are in the world, I have received from God." And where had some of them, at this time, not strayed? *Ardebehisht* commits the fire-temples to the "prophet's" care; and adds, "when they have erected the abodes of fire-worship, let them bequeath vast possessions for their support," "since that light is from the light of God." "All it asks of men is wood; it asks neither more nor less. Its body is powerful like wood. Every moment it becomes younger." *Sháruvar* orders the edges of war-like instruments to be kept clean, and is so particular in his instructions about them, that he scarcely takes it for granted that Zoroaster is possessed of common sense. *Aspandarmad* orders the face of the earth to be "kept clean from blood, and filth, and carrion;" and declares that "he

is the best of kings who encourages the cultivation of the soil." *Khurdád* lays down injunctions about streams of water, which are ordered to be preserved in purity. *Amardád* discourses of the care of trees and vegetation, and with reference to the Mobeds, says, "Let them exert subtlety in every way, that they may be able to give an answer to all men," even we suppose to —.

Zoroaster returned from heaven "glad of heart;" but the magicians were filled with sorrow. On seeing the predicament in which they were, his "heart was filled with laughter." "Then he recited one passage from the Zand-Avastá, and raised his voice aloud;" and "when the Dews heard his words, they all fled from the battle!" And, "if you place your reliance on God, you may break your own neck without harm."

Zoroaster next bends his footsteps towards Balkh, the court of Sháh Gushtásp,* where he is received with high honours. He is invited to enter upon the discourses of wisdom; and the sages of the day were compelled to yield to him the victory, and the Sháh is greatly interested in his discussions and shows him favour. On a second occasion, he terrifies the sages with a display of learning. A great assembly of the mighty men of the court, and of the wise, is called to witness his powers. He states his own pretensions as a prophet, and flatters the prince, saying, "your sway is over all people." He then recites the Avastá and the Zand; and counsels the king about its use. When asked for proofs of its divine origin, he said, being witness in his own cause, "My proof is sufficient; it is the commandment I have brought." "By means of this book which I have brought, all fiends and magicians shall be banished from the earth." A chapter of it is read, but it did not at first give satisfaction. At length, however, the Sháh praises Zoroaster, and promises inquiry, and thus satisfies his instructor. The sages again take counsel for the destruction of the prophet, and "search for all that is most impure in the world, such as blood, and filth, and things impure, and the divided heads of a cat and dog, also the bones of carrion!" "They placed them on his pillow, and in his robes." On their return from their adventure, they warn Gushtásp against the wiles of Zartusht, and the King sends to examine his furniture and apparel, which were produced in court. "When they had turned these things over, the heads of the cat and dog were found, the nails and the hair, and the bones which had dropped from the bodies of the dead." Gushtásp "bit his finger with his teeth." Zoroaster's "two eyes were blinded at the carrion." In vain he protested his innocence. The king "cast from him the Zand-Avastá, and ordered Zartusht into confinement." Zartusht "remained seven days in that doleful state." But, now, hear the story of his chief miracle, that of the *black horse*. When this favorite brute of the king was one morning examined by his keeper, it was found that his four feet had disappeared in his belly! The wise men could neither account for the phenomenon, nor provide a remedy. "Every one" in the city, "was bereft of his senses." Zoroaster, when informed of the circumstance, offers his services; and "the king of the world having removed his bands," he promised to effect a cure on four conditions. The first of these was, that he should be accepted as a prophet, and the duties of religion observed; and as soon as compliance with it was promised, he placed his hand on the horse, and the right fore-leg came out. The second condition was, that Aspandiár, the son of Gushtásp, should fight for religion; and when it was accepted, "the right hind-leg of the steed came out." The third condition was, that he should find access to the queen and convert her to his own faith; and when it was granted, another foot appeared. The fourth condition was that the keeper of the

* Darius Hystaspes.

king's gate should be compelled to disclose the names of the persons who had carried the filth into Zartusht's chamber; and when it was complied with, and the "wise men were carried forth and impaled alive," the fourth leg made its appearance, and the Sháh honoured and praised the prophet. The Sháh wished four additional favours to be conferred upon him; but on receiving a hint from Zoroaster he limits his request to one favour,—that he should see his place in paradise, which was granted. Bahman, Ardebehsht, Azar Khurdád, and Azar Gushásp approach him on steeds; and "from dread he fell down from his throne." When he arose, he begged the intercession of Zartusht, who gave him a draught which put him to sleep. During his slumbers, he saw paradise, and all that he wished to be revealed. When he awoke, he gave his courtiers some trifles. He gave some perfumes to Jámásp, who "immediately knew all knowledge." He gave a seed of a pomegranate to Aspundiár, whose body became like a stone, absolutely invulnerable. He called for Zoroaster and asked him to read the whole of the Zand-Avastá. "The Dews fled from the rehearsal of the Zand. They all concealed themselves under the earth." The Mobeds are ordered forward, and the command is given that there should be a universal erection of fire-temples.

Zoroaster is now represented as expounding, in several articles, his faith to Gushásp. We find no such summary, as is attributed to him in the Zand-Avastá. The author of the Zartusht-Námah, himself engages in the praise of God; and then proceeds with his marvellous narrative.

Zoroaster, it tells us in continuation, received one drop of a draught from the Creator; and "he immediately saw the world and every thing in it. As one who slumbers and beholds in sleep, he saw good and evil without concealment. He saw the blood and brains of the bodies of men, and the good and evil thoughts of every one," and something scarcely short of all existences, celestial, terrestrial, and infernal. He then describes his visions; and the manner in which they were interpreted as intimating his own mission, the devastations of the Ashkanians, and the prosperous reign of Ardeshir Babegan, and subsequent occurrences, including the decline of the Zoroastrian faith, and the infliction of great and awful judgments. He continues his inquiries of God; and other signs of the latter days are unfolded. He asks, "*when will the wearers of dark garments be discomfited,*" and shows great anxiety for different kinds of information. The army of the enemies of the faith, he is told, is to come from Rám, or Constantinople,—a direction from which it did *not* come when the Persian faith was overthrown in Irán; and various pretended predictions are delivered with serious blunders in chronology, history, and geography, too tedious to mention.

The author of the work concludes with the praise of Zoroaster, approaching to blasphemy, and tells us of his intoxication,—either from the fumes of his belly or his brains,—when writing it.

Such is a summary of the contents of the Zartusht-Námah, the most important testimony, as the Pársis reckon it, to the alleged divine mission of Zoroaster, and which the high-priest of the *Ramamis* has thought to be of such importance, that he has anew given an expansion of it in Gujarát, for the sake of the *Béhdíns* of Bombay. Alas! for the common sense of mankind. If it had the sway, the work would be seen by all to be a tissue of fables and falsehoods. It is void of sobriety, rationality, and credibility. I do not wonder that the editor of the *Chábuk* reprobated the republication of its substance, in the most unmeasured terms, when the work *Maujázát-i-Zartusht* was given to the world.

IV.—How far is a regard to Purity to be observed in the Bengálí Language ?

To the Editor of the Calcutta Christian Observer.

SIR,—At the close of a Review, by a correspondent, of Mr. Mack's Bengálí work on Chemistry, you make the following observations in an editorial note (your correspondent having advocated adopting technical terms from the Sanscrit)—“ The subject of a scientific nomenclature being highly important, it is desirable that opposite views respecting it should be presented to our readers. Under this impression, we have readily given the sentiments advocated in the Review, though they by no means exhibit our own.” You invited correspondence on the subject, but though the remarks were made in the *Observer* for 1834, no discussion has been since elicited ; and as the subject is now connected with the labours of the Committee appointed by the Tract Society, for fixing Bengálí theological terms, I send the following article, hoping it may elucidate in some degree a difficult and important question,—How far is a regard to *purity* to be observed in the Bengálí language ?

As translators from the English into the Bengálí language are now multiplying, and numerous terms occur in the English which have not corresponding words in Bengálí, it becomes an important question to decide what rule is to be adopted in this case. There are three methods usually proposed by philologists,—1, to form compound terms ; 2, to use the old words in a new sense ; 3, to incorporate foreign terms with the language.

First—Forming compound terms certainly contributes to intelligibility ; the term is not a mere symbol, but explains itself, and the Sanscrit affords ample resources for this : but then sentences become very long and periphrastic ; conciseness as an excellency of style is lost. If the theory of Rám Comal Sen be correct, that the Bengálí language is an original tongue, and that the Sanscrit was engrafted on it to the exclusion of almost all its own primitive stock of words, in consequence of the invasion of the Brahminical tribes, then though the genius of the Bengálí bear a strong affinity to the Sanscrit, the Sanscrit must rank as a foreign tongue, and so a violation of purity must ensue in borrowing words from it. Besides, too, owing to the Sanscrit being so long a dead language and its knowledge being now confined to a very small number of learned natives, terms borrowed from it would in many cases be as unintelligible as if taken from any Western tongue. In Germany the scientific nomenclature is borrowed from the German language, but its own writers, and particularly geologists, feel the great hindrance it is in many cases to perspicuity. Kant in his metaphysical system has rendered his meaning absolutely incomprehensible owing to his numerous compound terms.

Second—The using old words in a new sense, is of course indispensable in many cases ; but it is to be deprecated, as violating the *usus loquendi*, as contradicting the very first law in language, *perspicuity*, without which all other beauties are useless. In the Bengálí language this is often most detrimental to morals, as the association of ideas

links words connected with heathen superstitions to their old meaning. A celebrated preacher of the last century used to set hymns in church to common vulgar tunes, the effect was in many cases ludicrous. One of the first principles of a language should be, that each word expressive of peculiar or important ideas should have a distinct, definite, meaning. Tropical meanings will inevitably arise; but we must avoid sanctioning them as much as possible.

Third—The adopting foreign terms can only be justified when the language itself cannot supply words; all foreign terms at first are barbarisms. But some argue, Have no foreign terms in Bengálí, because it would violate purity. Purity may sometimes be carried to as great an extreme as prudery. Are ideas made merely for the sake of language?—is the casket to be preferred to the jewel? Are ideas to be vaguely expressed in order that language, a mere instrument, should be good? Murray states, that purity requires only those words to be employed which are of classical authority. There is no classical authority in the European sense in Bengálí; the language is to a certain extent to be moulded and fashioned yet; the Bengálí language has been much improved within the last thirty years, and further changes inevitably await it. Where are the classic writers in Bengálí? they must arise hereafter. Some persons may think they can stem the current of changes setting in with regard to Bengálí; but are they aware that for the last one hundred years, the cry has been reiterated in England *ad nauseam*. Why so much Latinized English? Why so many scientific terms introduced from the Greek? But the progress of society has proved too powerful an obstacle for them to be able to withstand. As every reign is distinguished by a new coinage, so is every step in society by new terms. We may have purity, but then the three rules of precision are liable to be violated,—1, by not expressing the idea which the author intends, but some other which only resembles it;—2, by expressing that idea, but not fully and completely;—3, by expressing it but with something more than is intended. In the present day, when by means of rail-roads, steam-boats, &c. the most distant parts of the earth are brought into intercourse with each other, and in consequence an interchange of ideas is rapidly taking place, it is vain to endeavour to preserve the isolation of nations,—new ideas require new words; as thought and language are inseparably connected, so foreign terms follow foreign ideas. Language according to Dr. Campbell in his Rhetoric, is purely a species of fashion, and, like fashion, conventional, admitting of alteration at the disposal of the arbiters of taste; even grammar derives its authority from conformity to the *fashions* which regulate our speech.

Quem penes arbitrium est, et jus, et norma loquendi.

“It is of no consequence here to state to what causes originally these modes or fashions owed their existence, whether to imitation or reflection; to affectation, or to caprice: they no sooner obtain and become general, than they are the laws of the language, and the grammarian’s only business is to note, collect and methodize them.” In treating of use, Murray assigns *present use* as one of the tests of propriety of language. He states—“In truth, grammar and criticism are but the ministers

of language; and though, like other ministers, they would sometimes impose the dictates of their own humour upon the people, as the commands of their sovereign, they are not so often successful in such attempts, as to encourage the frequent repetition of them." As their authority is of so much importance in the fixing a language, mere purity cannot avail against its suggestions. Those who now compose works in Bengálí will have great influence hereafter as authorities. The *usus loquendi* of Bengálí has yet to be formed in many cases. Language is variable—how far do classical scholars now understand the Latin of the *twelve tables*? Chaucer is to many persons now unintelligible. In our English Bible, several words have in so short a period of time altered their meaning. In the Sanscrit itself the language of the Vedas is unintelligible to many Sanscrit pandits, and requires the aid of scholia. Horace in his *De arte poetica*, the great organ of criticism, allows of borrowing words from the Greek—

All human works shall waste,
Then how can feeble words pretend to last?
Some words that have or else will feel decay
Shall be restor'd and come again in play;
And words now fam'd shall not be fancied long;
They shall not please the ear nor move the tongue;
As use shall these approve, and those condemn,
Use, the sole rule of speech, and judge supreme.

Horace.

The English language has been styled the Missionary language; inasmuch as it follows in the track of missions; it contains the great storehouse of theological and all other kinds of literature, it ought therefore to occupy a prominent part in missionary operations; as English ideas are given, will not English words be in many cases the vehicles to convey them? Do not "the signs of the times" indicate to us, that the English tongue will be known hereafter in India by all who aspire to any degree of knowledge above the common grade? whereas the Sanscrit with its six years' grammatical studies and endless technicalities will never be studied by the tenth part of those who will devote themselves to English. Antiquity is a vehicle to a certain extent, but this is the age of useful knowledge, not of learned lumber. In borrowing terms from the English (when the Bengálí is deficient in them) the connection is maintained with the science and literature of both the eastern and western hemispheres. Campbell states, "Whatever regards the religion, the laws, the constitution, and the manners of a people, operate powerfully on their sentiments, and these have a principal effect on the formation of words and combination of phrases, by which the association of ideas is expressed." Is not England destined by providence to give her religion, her laws and her manners to India? Must not the English language in some degree be connected with this movement? Campbell proposes to retain the original term and give the explanation in the margin, of the following classes of words,—1, the names of weights, measures and coins; 2, the names of the particular rites, garments, modes, exercises or diversions, to which there is nothing similar in the language translated into, as

Jubilee, ephod, shekel, cherubim, in the Bible; 3, the names of offices, judicatories, sects and parties. "To substitute for the original term a definition or circumlocution, if the word frequently occur, would encumber the style with an offensive multiplicity of words, and awkward repetitions, and thereby destroy at once its simplicity, vivacity and even perspicuity?" Again "either the dignity of the nation which is the subject, or our connection with the people, or interest in their history, shall familiarize us to their institutions and customs, the barbarism of terms will vanish of course. Who considers now these names of Roman magistracies, *consul*, *prætor*, *edile*, *ensor*, as barbarous? To have employed instead of them, *mayor*, *alderman*, *sheriff*, we should have justly thought much more exceptionable. I have heard of a Dutch translator of Cæsar's Commentaries, who always rendered *consul*, *burgomaster*, and in the same taste the names of all the other officers and magistrates of Rome. A version of this kind would appear to us ridiculous." The variation in government, religion and laws produces a change in the terms of a language. In the Spanish language we can trace, by the introduction of Arabic terms, the influence the Musalmáns had on the country similarly; and the different invaders of England left indelible traces of their power in the English language. The Bengálí language then cannot retain this purity—the course of events regulates language as it does other matters. I fully coincide with Mr. Mack of Serampore, who in his Bengálí translation of a work on Chemistry, assigns the following reasons for his transferring European chemical terms, instead of compounding words from the Sanscrit. 1, Our European terms have been taken from the ancient languages, for the very purpose of preventing the confusions which must arise from so many different names being applied to the same things, as there are languages in which it is spoken. 2, It is a mistake to suppose that any good will be done by an accurate translation of scientific names, since so many of them as far as their derivative import is concerned, are totally misapplied and the translation of them would be only giving currency to error: thus the word oxygen might be translated *amlajám*, the producer of an acid; but the result would have been that the exploded idea of oxygen being necessary to the production of acidity would have been embodied in the new word, I have therefore preferred expressing the European terms in Bengálí characters and merely changing the prefixes and terminations, so as to incorporate the new word into the language. The following opinion of the editor of the *Christian Observer* on this point is most just:— "In our view, no corresponding advantage compensates for the injury to the progress of science, which the adopting a separate system for the European, the Hindu and the Muhammadan derived respectively from the Greek, the Sanscrit and the Arabic languages, must necessarily create: such an unnecessary bar to scientific intercourse and national education is happily unknown in Europe; we trust it will never be adopted in our Asiatic possessions." With these sentiments Messrs. Editors, I most cordially concur.

Yours' truly,

PHILOGOGUS.

V.—*The Blessedness of the Just.*

“HAPPY PEOPLE, HAPPY PEOPLE* !”

These were the words of a departing saint,—the expression of feelings momentarily overcoming the weakness of dissolving nature—feelings which must have been peculiarly vivid from the fact that they found an utterance which earthly associations and interests failed to procure. The words were uttered at a time when of all other times the mind is best able to form an estimate of the happy and unhappy, when the light reflected from eternity on the things of time, dispelling the mists which at other times delude us, reveals them in their true character, and shews the relative blessedness of all circumstances and conditions. From these considerations the sentiment thus briefly expressed is fraught with much interest, and on it I propose to ground a few remarks, both for the edification of the Christian reader, and that I may thereby stir up to a godly jealousy those who have not “like precious faith” in our Lord and Saviour Jesus Christ.

It is worthy of observation that the testimony here furnished to us of the blessedness of the righteous (for, to them alone the words I quote are applicable) is not a solitary case; it is one of a series extending down to “righteous Abel.” The special words uttered by our departed sister were but the echo of the words of “holy men of God who spake as they were moved by the Holy Ghost,” embodying the same sentiment; her dying language was but the response to thousands and tens of thousands of different nations and tongues, who from personal experience and observation have, under the same circumstances with her, united in declaring their own portion and that of all others as bearing the same distinctive character, a blessed one: nay it was but the response to the words of Christ, who marked out with speciality those who in the Divine judgment constitute the blessed. The sentiment therefore is true—the people of God are a happy people; happy, whether we consider their condition, or the state of mind of which they are generally the subjects, in both of which senses I proceed to treat of their happiness.

Happiness may be viewed as consisting of the absence of evil and the presence of good, both physical and moral; hence it must be treated of on negative and positive grounds. Creatures who know nothing of suffering might think of it as only a positive thing; but we, who are heirs to woe, must admit both ideas: the absence of certain things constitutes blessedness as well as the presence of certain things; we are happy from what in relation to us is *not*, as well as *what is*. The people of God are a happy people, negatively, on the following grounds.

Sin is not imputed to them.

Inasmuch as “all have sinned,” the salvation of an individual must depend on the fact of his sins being imputed to him or not. To whom the Lord “imputeth not iniquity,” he does not award the penalty

* See brief memoir of Mrs. Mundy of Chinsurah, in the Calcutta Christian Observer for August, by the reading of which the annexed article was suggested.

of iniquity. Where there is nothing laid to his charge, there is no ground of condemnation, and the individual is by that circumstance justified.

It is the peculiar privilege of the people of God, that sin is not imputed to them. Although they have sinned, and do, alas, often sin, their sin lieth not at their door; the guilt involved therein is not charged upon them, and from them consequently the penalty is not exacted. And what a blessed consequence it is to them? shutting out from them divine condemnation, and excluding eternal suffering; hence, to them there will be no "fearful looking for of judgment, and fiery indignation," on them there abideth no wrath; since God lays not to their charge, who can accuse? Since God justifies, who can condemn? The very grounds of judicial penalty are taken away, who then can punish? But, further, there is not simply the fact that sin is not imputed, but there is to the people of God, the delightful sense of that fact, a sense which resulting from faith in the record which God has given us respecting his Son, may be considered as the testimony of the Spirit to the soul. It were possible that the "just by faith" might be justified, and yet not know the fact; in such a case one important element of their happiness would be wanting, or rather they would be the subjects of positive though limited misery. The criminal's pardon may have been signed by his sovereign, but unless he be made acquainted with the fact, he will still endure the horrors of approaching death: so, had not the righteous this assurance from God in His word that they are justified, there would still remain a load upon the conscience, depriving it of all capability of enjoyment; earth would still be invested with gloom, and all beyond earth with terror, and thus the life of the justified rendered insupportable. But the all-adorable God has in the covenant of grace, in mercy to the "heirs of salvation" otherwise ordained. The really justified have God's assurance of the fact; they have the word of God, and they have the oath of God, and on these "two immutable things" they have founded "a strong consolation."

The load is thus taken from the conscience, and the result is, that the people of God, being justified by faith, not only enter into the condition of "peace with God," but they become the subjects of "the peace of God which passeth all understanding." Again,

Sin has not dominion over them.

No connection in the physical or moral world so indissoluble as that between sin and misery, holiness and happiness; to be under the dominion of sin is to be wretched, to be sanctified, is to be happy; these are moral truths, founded on the nature of God, and are, like it, unchangeable. The former meets its verification in the world, the latter in the Church. How wretched in the veriest sense is the sinner, with his nature unrenewed by the Holy Spirit! Who can describe the misery resulting from the adverse passions, the tumultuous desires, that daily harass him? What cravings insatiated and insatiable, what voids never to be filled up, what feverish restlessness of mind, all illustrative of the great principle,

"There is no peace, saith my God, to the wicked!"

Now the people of God are a happy people, for they are "saints," "a holy nation," "a peculiar people;" they have "purified their souls in obeying the truth through the Spirit," they are "light in the Lord," they "are washed," they "are sanctified" by the Spirit of their "God." Their happiness and sanctification are combined, not as cause and effect, but each is involved in the other: their happiness is in their sanctification, and their sanctification is in their happiness. That happiness, how great, can only be finally described by other human analogies: happy doubtless was the leper when cured of his disease; he could again return to Israel's camp free from the civil and religious disabilities to which he had been subjected, no longer the object of abhorrence as the polluted, and the polluter of those with whom accident might bring him into contact; but happier far the people of God, in being delivered from that moral leprosy that perforce shuts out the soul from God and all that is holy. When the Lord turned again the captivity of Jacob, happy was the Israelite in returning from that captivity to the land of his fathers with civil and religious freedom; but happier far they whom the Lord brings from the captivity of sin into the new Jerusalem, whose chains are cast off; whose putrid sores and festering wounds are healed up by "the balm of Gilead," and who enjoys a freedom more free than that of which the body can be the subject, the freedom of the soul. "He whom the Son makes free is free indeed." And here pause, reader, and ask your own soul whether it has yet experienced such blessedness as that arising from the absence of sin in the two modes which I have pointed out—unless this be the case, the blessedness yet to be treated of, never can be yours.

Thus far we have treated of freedom from spiritual evil enjoyed by the righteous, but *temporal evil* has an important share in rendering man unhappy, and it is therefore incumbent to shew that from this also they are in such a degree exempted as to allow the peculiar appellation of "the happy people."

Human wretchedness arises from personal and relative affliction, as disease, mutual separations; from anxieties, disappointments, losses, &c. Of these it is that human life is made up, by them it is embittered, and under them "the whole creation groaneth and travaileth in pain together until now." Are Christians then exempt from all or any of these things, and in this exemption happy? Not so—Whatever temporal immunities may have been enjoyed by the church under the old covenant, such are not enjoyed by the church under the new covenant. Does the world suffer? so do the righteous, and in many respects more abundantly; whatever the accidents, losses and distresses befall the one, befall the other also; the cankering worm eats the gourd of their cherished earthly comforts; death respects not their relative ties, nor spares "the desire of their eyes" and yet they are a happy people. This seeming contradiction is solved on two principles—first, their treasure is not in the world; hence their affections, hopes, fears, anxieties do not find in the world their corresponding objects, but have reference to a treasure that is in heaven. Now as a necessary consequence of this, whatever disappointments, losses, &c. befall them have not that afflictive character with which they are invested to the world

and do not therefore render them unhappy. Temporal evil does not overcome the Christian, but the Christian overcomes it. The "only wise God" reveals to them the contingency of possession and the perishableness, when possessed, of every thing that bears the stamp of time; hence the interests of time, to the world all engrossing, have to them little attraction; their affections are not centred on them, the soul's happiness is not bound up with them, they constitute not their divinity as they do to the world, which in them lives and moves and has its being. Should all relating to them of the "seen and temporal" be at once taken away, their real possessions would remain untouched, for these consist only of the "unseen and eternal." Whilst therefore the world is ever on the rack of anxious thought and hope in relation to the future, and of disappointment in relation to the past, always sowing to the flesh, and therefore always reaping corruption, the people of God having their "life hid with Christ in God," possess an inward peace, the offspring of content in the portion God has appointed them, and of the assured security of their real treasure laid up in heaven. But, secondly, the people of God enjoy under the pressure of temporal calamities, divine consolations; trials bring with them supplies of strength from God; if earthly relations are dissolved, and thereby a void produced, God himself fills up this void; do His people weep, he wipes away their tears; do His people groan, he hears their groans and comes down to deliver them; in all things his grace is sufficient for them; in all things his strength is perfected in their weakness; he makes their calamities to praise *Him* and to bless *Him*. Oh! who does not exclaim "Blessed is the man whom thou choosest," O Lord, "and causest to approach unto thee!"

We now proceed to treat of the happiness of the righteous on positive grounds, as it proceeds from the presence of good. The righteous are happy

First.—In their relations.

A child at its birth enters into relationships more or less intimate with every member of the family of man; in like manner the people of God, being born again "of the incorruptible seed of the word," enter into most blessed and endearing relationships:

With God.

"To as many as believed him, to them gave he power to become the sons of God."

"Beloved, now are we the sons of God." As many as are led by the Spirit of God, they are the sons of God.—Again "I will call them my *people* which were not my people," "which in time past were not a people but are now the people of God." The mutual relations subsisting between God and his people, as founded on these texts, are those of father and child, of sovereign and subject, and what relations could be sustained on our part more delightful, more dignified, more fraught with blessing? God as Creator is the author of all relations, and as he demands their fulfilment on the part of others, so will he in an infinitely perfect degree fulfil them to his creatures. All the communication of blessedness which as a father and a sovereign it may be incumbent on them (so to express

it) to impart to his children and his people, *will* be imparted in a measure commensurate to his own benevolence and not to our necessarily limited, however comprehensive ideas. And will not the world admit this condition of the "sons of God" to be a blessed one? What created dignities and titles, what vested rights, what peculiar immunities, can it bring into comparison with those that are herein involved? Can those fond of human distinctions claim an affinity higher than the highest? Can they draw from a source more full than the inexhaustible one of divine paternal love? But, further, the righteous have relationships

With Christ and with one another.

He is in a special sense their Saviour—He is peculiarly their Mediator—great High Priest—He is their elder brother—elder in His resurrection to which they are also to attain—elder in the glorification which also awaits them. Hence all these peculiar blessings which their spiritual condition in this world renders necessary to their spiritual life and comfort, are enjoyed; Christ for them prays the Father and he gives them the Holy Spirit, the Comforter, the Guide into all truth, who makes them meet by sanctification for "the inheritance of the saints in light." Again they have a *mutual relationship*. Each individual of them is able to claim an affinity to the rest; they are all brethren; not by *physical* but *spiritual* descent; this brotherhood is not confined to their respective societies or churches; it takes the comprehensive range of all "the children of God" that are "scattered abroad," of "all that call upon the name of the Lord Jesus:" Again this brotherhood is not confined to the living; it embraces the dead who "rest from their labours," who "through faith and patience" *now* "inherit the promises." The people of God now living have a relationship to the holy patriarchs, to the prophets, to the church of ancient Israel, nay to all the "just by faith," to "the general assembly and church of the first-born," who have finished their course and received the crown of righteousness:

One family we dwell in Him,
One Church, above, beneath.

Thus connected and identified with all that is good and holy, all mutually fellow saints, fellow citizens, fellow "members of the household of God," how blessed is the lot of the righteous.

Second.—The people of God are happy in their engagements and enjoyments.

These two things are not separate, the former is but the fulfilment of the will of God, (for they enter only on such engagements as harmonize with this,) and the latter is a necessary attendant on such fulfilment. But there are some engagements more particularly ministrative of delight, these are such as have reference to God's ordinances, as public worship, social and private prayer, celebration of the Lord's supper, communion of saints.

In these exercises, all of them drawing towards God and therefore all replete with joy, the Lord visits his people with his most blessed communications—he visits them, he takes up his abode with them, he manifests himself to them as he does not unto the world; they then

draw from the fulness of the joy that is in his presence, and taste of the "pleasures that are at his right hand;" they gather "celestial fruit, on earthly ground," and find "glory begun below." Such are the enjoyments immediately resulting from God, but there are others resulting from one another—

"The fellowship of kindred minds
Is like to that above."

When Christians meet, hope answers to hope, joy to joy, desire to desire; their spiritual fears, anxieties and conflicts are mutual; their necessities mutual; they are therefore mutually communicated, expressions from the heart of mutual affection and sympathy are interchanged and mutual edification, strength and comfort are thereby derived. Such as this constitutes to the people of God in their spiritual journey all that the Israelites enjoyed in the journey of the wilderness. This is to them the water gushing from the rock, the manna from heaven, the cloud by day and the pillar of fire by night, the "ark of the covenant," "the cherubims of glory shadowing the mercy seat." These furnish the tokens of the presence of the "invisible," and as it were blend the seen with the unseen, the temporal with the eternal.

Third.—The people of God are happy in their possessions and prospects.

To the former or the latter where shall we affix a bound? God has assigned none: they may not indeed claim what they have a right to, they may be ignorant of the extent of their share "in the manifold favour of God," but this does not militate against the blessedness of their condition as constituted by God.

All things are their's; God in the infinitude of his perfections, and the closeness of his relations is their's; Christ is their's; the Holy Spirit is their's; their's the oracles of God, the ordinances of Christ, the "ministration of the Spirit." The apostles, the evangelists, the pastors and teachers, whose appointment was "for the perfecting of the saints, for the edifying of the body of Christ," are also their's, and if we may pass from things spiritual to things temporal, then the world is their's; not that in it which is sinful and therefore hurtful, not their's in the allotment of its soil for their exclusive property and use, not their's by a property or right analogous to that by which men of the world possess it, but their's by common property and interest in it as children with their heavenly Father. Of the world as in this sense the possession of the Christian, a poet who drew his inspirations from the same source as David drew, has written,

He looks abroad into the raised field
Of nature, and though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the vallies his,
And the resplendent rivers his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye
And smiling say—"My Father made them all."

Such are their possessions—what are their prospects? for not only

“ things present” but “ things to come” are their’s. They have an inheritance before them—it is a joint inheritance with Christ—it was prepared for them from the foundation of the world—it is “ incorruptible and undefiled and fadeth not away.” This inheritance is assured to them, for it is “ reserved in heaven” for them. To this inheritance the approving voice of Christ shall call them as the blessed of the Father. On this inheritance they shall enter, meet for its glory, through sanctification of the Spirit. But what “ pencil dipt in living light” shall describe the blessedness of this inheritance? If, as we have before seen, we have such blessedness in our “ lodge,” what shall we have in our “ home ?” if the wilderness afford such fruits, what must grow in the “ garden of the Lord ?” if from the rock such waters gush, to refresh the thirsty soul, what must be those that proceed from the “ pure river,” “ proceeding out of the throne of God and of the Lamb?” the first temple, with its Urim and Thummim, and the Shechinah was glorious, but that glory was excelled by the glory of the second temple when visited by the Son of God. Both are to be eclipsed by the glories of the temple “ not made with hands,” in which every worshipper shall “ serve him day and night,” saying “ Amen ;” Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen. And now reader, farewell—“ These things I write” unto you “ that you may have fellowship with us, and truly our fellowship is with the Father, and His Son Jesus Christ.” If to such a fellowship you are yet a stranger, you will be ever so to the happiness of the people of God ; in their name I entreat you to “ come with us and we will do you good,” to join yourself first to the Lord and then to this people. Then, reader, will you leave a testimony behind you like that of our departed sister, and exclaim in death “ Happy people, happy people.”

C.

NOTE.—We commend this excellent and spiritual paper to the perusal of our readers.—Ed.

VI.—*Contemplated Publication of a Theological and Biblical Vocabulary in Bengálí.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

By desire of the Committee of the Calcutta Tract Society, I beg to forward to you the accompanying, with a request that it may be inserted in the forthcoming number of your valuable periodical.

A member of the Committee having proposed for consideration, a plan for the compilation of a dictionary of Biblical and Theological terms, in English and Bengálí in the first instance, but with the ultimate view of extending the application of the plan to the other vernaculars of this Presidency, a sub-committee was at once formed for inquiring into its practicability, and if judged expedient for carrying into effect the resolution of the General Committee thereupon. The members are the Rev. Messrs. Campbell, Duff, Ewart, Hæberlin,

Long, Mackay, Morton, Wenger and Yates; and to the Rev. Mr. Wenger and myself was assigned the labour of *fixing* upon the various renderings, in the first instance; these are afterwards considered by the whole sub-committee in conference, and after due and sometimes lengthy discussion finally settled, with such alterations or enlargement as are judged expedient. I am happy to say that from the first meeting, in which the principles on which we should proceed were duly agreed upon, we were enabled to advance without either discordance or interruption. Those principles are as follow:

1. The object being to produce somewhat in the nature of a Theological and Biblical *Vocabulary* rather than Dictionary, we limit ourselves to the most important terms coming within the range of our plan, passing over, of course, all words not in any way of peculiar theological application.

2. With a view to avoid 'the great evil of a great book,' we confine ourselves to simple renderings, with little of explanatory matter. It was thought, however, that such a work as that now in progress would be peculiarly useful, not to ourselves only, but also to native theological students, catechists, and preachers, as furnishing them with correct terms for the expression of their ideas in preaching or composition.

3. One main advantage contemplated, as derivable from the work in hand, is the securing of much more of *uniformity* in the rendering of theological terms than heretofore attainable; every writer having hitherto been pretty much left to his own unaided judgment, and that often exercised on the spur of the moment, urged by the necessity of finding an expression for an idea while in the act of translation or composition. We do not, however, presume to offer the result of our labours as an authoritative standard, which had we even the power to enforce it, we have not the desire to establish; but we hope the offering to our fellow-labourers in the field of missions, of what has been previously well and maturely weighed, may both facilitate their exertions and diminish the discrepancies of phraseology too long prevalent.

4. As we contemplate aid not merely to Biblical translators, but to those also who contribute to our stock of general Christian literature, whether as translators or writers of original matter, we have therefore given *theological* as well as *Biblical* terms—and have not confined ourselves merely to one or two, however satisfactory, renderings of these; but, when attainable, have furnished to the judgment and taste of individuals a sufficient variety from which to select.

5. Where renderings just and appropriate, adopted by our predecessors, have already obtained circulation and acceptance, we have not thought it either right, expedient or courteous to depart from them—while, when of opinion that either a change or an addition was called for, we have freely drawn on the resources furnished to us.

6. Both our composition, as a committee, from all the various religious bodies in the field, and our individual inclinations, obliged us to eschew any thing in the shape of controversy; and whatever our several opinions in any matter may be, we have confined ourselves strictly to a *verbal* rendering of the terms; endeavouring to give, in every case, as far as we were able, the *various* notions conveyed by the original word.

7. We have judged it expedient to exclude from our vocabulary *exotics* of every class, save where an *indigenous term* was absolutely not to be found or legitimately formed. Some few such cases exist : there are a few also in which, for other reasons, it was found desirable to retain the original Greek or Hebrew word ; as for example, in the instance of Baptism and its cognates, Alpha and Omega, Amen, Bath, *a measure*, &c. either thereby to prevent dissension or to avoid the necessity of a paraphrase, and so on.

In a few instances, one or two of our members urging it, we have giving an exotic term amongst others which the majority of us thought more suitable, even though less in common use *at present*, as Greek Bibel for *Bible*, Hindust. *qabar* for burial, &c.

Finally it was decided, upon our report, in the last meeting of the General Committee, to publish portions at least of our work, as it proceeds, for the information and animadversion of our mofussil brethren—inviting their remarks and requesting they may communicate them to the General Secretary, the Rev. W. S. Mackay, Circular Road, Calcutta. They may prove very helpful to us as we advance ; and will meet with every possible attention and consideration previously to putting our work finally to press.

The first terms rendered were those forming divine names and appellations, which, as it was of great importance to come to speedy agreement thereupon, were taken out of their alphabetical order—and are so given below. They will ultimately take their natural position.

Having been desired to forward this result of our deliberations to you, and to request kind insertion for it in your periodical, I shall only say that your obliging compliance will be very satisfactory to us all, to none more than to, dear friends,

Your's very faithfully,

WM. MORTON,
L. M. S.

P. S. I beg leave, in my own name solely, to state, that as many as twelve years ago, I had, when in connexion with another body, proposed a somewhat similar though much more extended plan, to the late Bishop James ; and that in consequence, a syndicate was formed by that prelate, consisting of Archdeacon Corrie, Principal Mill of Bishop's College, Dr. H. H. Wilson, now Boden Professor at Oxford, and myself ; and the result of our deliberation was the production of *specimens* of what was contemplated, in renderings, with extended observations thereupon, of some of the most important Biblical and theological terms : No. 1, the Sanscrit by Dr. Mill, with notes by Dr. Wilson ; No. 2, the Bengálí by myself ; both printed and circulated among the scholars of India. So little, however, was the apparent interest felt in these matters, at that time, that excepting in the instance of Colonel Vans Kenedy of Bombay, not an individual in India responded to our call for remarks upon the specimens offered ! none, even friends to our cause, going beyond kind letters of encouragement and commendation ! The subsequent death of Bishop James, and other causes, contributed to frustrate the object at that time and its prosecution was laid aside.

I. DIVINE NAMES, &c.

God, (Elohim,)	ঈশ্বর.—False Gods, দেবতা or ঈশ্বর, as the case may suggest.
„ (θεος,)	ঈশ্বর. ditto ditto.
Lord, (Jehovah,)	পরমেশ্বর.
Lord, (Adonai,)	পুত্ৰ.
Lord, (Κυριος,)	When a translation of <i>Jehovah</i> , পরমেশ্বর.
„ „	In place of <i>θεος</i> generally, ঈশ্বর.
„ „	When applied to Christ, &c. as a mere term of respect, পুত্ৰ.

II.—TERMS, &c.

Abba,	আব্বা, অর্থাৎ হে পিতা.
Abomination,	দুশিত, ঘৃণনীয়, ঘৃণ্য, according to circumstances.
Accept,	To receive, simply, গ্রহণ করণ. To view with approbation, গৃহ্য করণ.
Accursed,	অভিশপ্ত, শাপগুস্ত, —ঘুস্ত, —বিশিষ্ট, or —আক্রান্ত. N. B. The last doubtful.
Acquit,	নিষ্কৃতি দেওন, নির্দোষীজ্ঞান করণ, দোষযুক্ত করণ, শাপ- যোচন করণ.
Act, (authoritative,)	বিধান, ব্যবস্থা; of the apostles, চরিত্র or ক্রিয়ার বিবরণ.
Adoration,	আরাধনা, পূজা, সেবা.
Adjure,	দিব্য করণ, দিব্য দেওন, মহা দিব্য ক্রিয়াকথান, কাহাঁর নাম লইয়া কহান.
Administer,	To conduct or manage, কার্য নির্বাহ করণ. To oversee, superintend, রক্ষণাবেক্ষণ করণ. To celebrate an ordinance, সাধন or অনুষ্ঠান করণ. To distribute charity, অংশ ক্রিয়াদেওন, বিতরণ. To exercise judicial authority, বিচার করণ.
Adoption,	The privilege, পোষ্যপুত্রতা, পোষ্যপুত্রপদ. When active—subjoin দান or দান করণ. When passive—পুত্রিত্ব or পুত্র হওন.
Advocate,	Not appointed by us, পক্ষবাদী, সপক্ষ. When appointed by us, পুতিনিধি.
Agony,	আত্যাধিক যাতনা, মৰ্ম্ম বেদনা, অতিশয় শোক, পুণাধিক শোক or বেদনা, according as bodily or mental.
Allegory,	দৃষ্টান্ত, রূপক বাক্য.
Allelujah,	আল্লেলুয়া অর্থাৎ বিনা ২ পরমেশ্বর, পরমেশ্বর বিনা হওন, পরমেশ্বরের ইশ্যবাদ হওক.

Alms,	ভিক্ষা, ভিক্ষাদান; দান বিতরণ, ভিক্ষা লগন or পুণ্ড হওন, (as active or passive.)
Almighty,	সর্বশক্তিমান, অশেষশক্তিবিদিশ্র.
Alpha and Omega,	আলফা এবং ওমেগা, অর্থাৎ ক এবং ক্স. সে কি না আদি এবং অন্ত কিম্বা পুণ্য এবং শেষ.
Amen,	আমেন অর্থাৎ উখাও, এমন হওক.
Ancient, (of days.)	সুপ্রাচীন এক ব্যক্তি, সুবৃদ্ধ, অনেক দিনাবধি আছেন এমন এক ব্যক্তি.
Altar,	বেদি, যজ্ঞবেদি.
Anathema,	Accursed, অভিশাপ, অভিশপ্ত, শাপগুরু. Excommunicated, অভিশাপ পূর্বক বহিষ্কৃত.
Angel,	অর্গদূত, ঈশ্বরীয় দূত, দিব্য দূত, দূত.
Anointed,	অভিষিক্ত. Anointing, অভিষেক.
Antichrist,	Opposed to Christian doctrine or denying Christ, খ্রীষ্টবিরুদ্ধ, খ্রীষ্টকারি. A pretended or false Christ, ভাঙ খ্রীষ্ট. Departing from Christian doctrine, খ্রীষ্টমতান্য়ত.
Apostle,	One <i>always</i> in commission, শেষ. One specially and temporarily so, পেরিত. N. B. The first word denotes one whose office is that of a herald habitually such; the other him who has any special designation to any given service, his office ceasing with its discharge.
Appease,	শান্ত করণ, কোপ নিবৃত্তি করণ, কোপ নিবারণ.
Approved,	(In general), মনোনীত, গৃহ্য. (After <i>testing</i>), পরীক্ষা লইয়া গৃহীত.
Apparition,	The object, ভূত; the appearance simply, জাহানন্দান, দর্শন.
Apocrypha,	অপুণ্য or অগাছ শাস্ত্র.
Archangel,	পুণ্ড অর্গদূত.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. M. Hill and Mrs. Hill of Berhampore arrived from England on the *Owen Glendower* on the 26th October.—The Rev. J. Williams of Agra arrived in Calcutta during the past month on his passage to England for the restoration of his health.—The Rev. J. Bradbury, of the London Missionary Society, has been appointed to the Society's station at Chinsurah.—The arrival of our esteemed colleague

Rev. T. Smith has been announced at Madras, and he may be daily expected in Calcutta. His health is improved.—The following arrivals at Madras on the *Seringapatam* will materially increase the Missionary band at that station:—Rev. W. Shortland (Chaplain), Mrs. Shortland and family; Rev. W. Nagle, (Assistant Chaplain), and Mrs. Nagle; Rev. E. Sargent and Mrs. Sargent, and Rev. S. Hobbs, (Church Missionary Society); Revs. J. Smith, J. S. Wardlaw, and J. O. Whitehouse (London Missionary Society.)—Mr. Macleann, late Secretary to the Marine Board at Madras, has entered the church and been appointed to a Chaplaincy at that presidency.—We regret to announce the death of Mrs. Withers, wife of Professor G. U. Withers, of Bishop's College, on the 17th October, at the age of little more than twenty-two; and also of the Rev. J. D. Palm, Colonial Chaplain of the Dutch reformed Church at Colombo, which took place on the 10th of September; the deceased was in his sixty-seventh year.—Rev. J. Kincaid of the American Mission in Arracan arrived on the *Amherst* on his passage to the United States.—Miss Thompson, of the London Society's Mission at Mirzapur, arrived at Calcutta on her way to the Cape.—The Rev. J. Quartly, Chaplain, has been attached to the North-western Provinces.—Rev. R. B. Maltby has been appointed Chaplain of Cawnpore, and the Rev. W. J. Whiting, A. B. Chaplain with the Army of Reserve.—Rev. R. P. Brooke, A. B. on medical certificate, north of Deyrah, has been appointed to perform the ecclesiastical duties of Mussoorie and Landour until further orders.

The following are the latest arrangement of the Missionaries in China with which we are conversant:—Rev. Messrs. Boone, Abeel, McBryde and W. H. Cumning, M. D. at Kulang-su-Amoy; Rev. Mr. Milne at T'inghai; Dr. Lockhart was expected soon to join him, and may be there ere this; Mr. Shuck at Hongkong and Mr. Roberts at Chekchlu, a village on the south side of the Island; Dr. Bridgman has removed to Hongkong. The Rev. W. Dean, of the Siam Mission, has left Bankok on account of ill health and has proceeded to Hongkong. The Rev. W. Lowrie, of the American Assembly's Mission, has arrived in China. Drs. Hobson and Lockhart have had the superintendence of the Medical Missionaries' Hospital at Macao. This society is progressing well at Macao, Hongkong and Amoy.

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

was held at the Lal Bazar Chapel, on Monday evening the 3rd of October. The address, founded on Zechariah vi. 6, 7, was delivered by the Rev. G. Small. The object of the address was to show the similar circumstances in which the Jewish and Christian Churches were at the time of the rearing of the second temple and the commencement of Christian Missions in India. The agents, the means, the difficulties and success, together with the source to which all success was to be traced—the Spirit of God—were dwelt upon as illustrative of the subject. The devotional parts of the service were conducted by the Rev. Dr. Yates and Rev. T. Boaz.

3.—THE MONTHLY MISSIONARY PRAYER MEETING, CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

was held at the Union Chapel, on Wednesday evening the 5th October. The addresses were delivered by the Rev. Messrs. Morton and Boaz, "on the consecration of the Church of Christ to the cause of Christian Missions." Prayers were offered by the Rev. Messrs. Campbell and Boaz.

4.—THE JUBILEE MEETINGS OF THE BAPTIST MISSIONARY SOCIETY.

A public meeting was held on Thursday evening the 29th September, in the Circular Road Chapel, to celebrate the Jubilee of the Baptist Mission, that Society having completed the fiftieth year of its existence. The meeting, which was very numerously attended, was opened by singing and prayer. Addresses on the origin and progress of the Society—present hopes and future prospects—the gratitude excited by the success of Missionary operations throughout the world, and the encouragement to be derived therefrom, were delivered by the Rev. Messrs. Mack of Serampore, Evans, Pearce and Dr. Yates.

A Meeting of the Native Christians and others connected with the scholastic institutions of the Society, was on the 30th September, convened in the Lál Bazar Chapel, when addresses in Bengali were given by Gan-gánáráyan Sil, Messrs. Pearce and Mack. The Native audience was large, and included about 300 Native Christians belonging to the Churches established through the instrumentality of the Society's agents at Serampore, Calcutta and the villages adjacent.

On Lord's-day, October 2nd, being the chief day of the Jubilee, the religious services held in the various Baptist Chapels all had, a special reference to the subject. In consequence of the heavy rain the attendance was not so numerous as would have been the case under more favorable circumstances. At the Circular Road Chapel the Rev. Dr. Yates preached in the morning, and Rev. Mr. Wenger in the evening. At the La'l Bazar Rev. Mr. Evans preached both morning and evening. The services of the Intally and Kalinga (native) Chapels were conducted by Rev. Messrs. Pearce and Wenger. Early in the morning between 6 and 7 o'clock, six natives, mostly pupils of the Institution were baptized at Intally by the Rev. J. Brooks.

The collections for the Jubilee Fund proved that the people willingly presented their offerings unto the Lord. The amount was:—In the Circular Road Chapel, Rs. 662; Lál Bazar about Rs. 275; Intally, 17; Kalinga, Rs. 19; Haurah, about Rs. 350; Serampore about 200.

5.—EXAMINATION OF THE PUPILS OF CHRIST'S CHURCH SCHOOL.

The *Church of England Magazine* of the 1st October states, that an examination of the Pupils of Christ's Church School, Cornwallis Square, was held on the 27th of September. There are 130 boys in the school. The examination was conducted by the Archdeacon, Rev. Messrs. Sandys, Bannerjea and Vaughan.—The pupils, it is reported had made good progress.

6.—BAPTISM OF NATIVE CONVERTS BY THE REV. MESSRS. SANDYS AND ALEXANDER OF THE CHURCH MISSIONARY SOCIETY.

The *Christian Intelligencer* for October contains a letter from the Rev. T. Sandys from which we learn, that he baptized on the 8th September at Thukkerpuker, a station of the Church Missionary Society in the South of Calcutta, forty-seven persons, twenty-nine adults, and nineteen children, many heads of families were baptized there with their little ones.

Mr. Alexander of Solo reports having baptized twenty-nine persons at *Bether*, a large Muhammadan village, five miles south-east of the Mission station at Solo. These persons, he adds, have been candidates three or four years; about two hundred of the villagers assembled around the place of worship, while the rite of baptism was being administered, who behaved with great reverence and propriety.

7.—ORDINATION SERMON BY THE REV. T. SANDYS.

A sermon has just issued from the press entitled *the Ministry of Reconciliation* founded upon 2 Corinthians i., 18 to 21. The discourse was delivered by the Rev. T. Sandys at the ordination of the Rev. Messrs, Stolzenburgh and Smith, at the Cathedral on the 21st August.—The sermon breathes a pious spirit, and exhibits the gospel ministry in a plain affectionate and scriptural manner. It is published at the request of the Bishop and his presbyters—and we hope may do all the good its pious author and his friends in the ministry desire. We regret to learn Mr. Sandys contemplates leaving the Missionary field, at least for a while, on the approaching cold season; may the Lord God of Missions be with him and guide him in all his ways.—C. C. A.

8.—OBSERVANCE OF THE SABBATH—THE INCONVENIENCES OF THE PUNCH-HOUSES IN SOME MEASURE REMEDIED.

We are truly rejoiced to find that the efforts of the Rev. W. W. Evans and friends resident in the Bow Bazar, have been in some measure successful in checking the abominations connected with the punch-houses in the Bow Bazar. On a faithful representation of the matter to the Chief Magistrate he at once took measures for regulating the proceedings of the punch-houses; after a certain hour at night they are to be closed and all the din and noise formerly practised on the Sabbath are to cease, the transgressing parties being subject to a penalty of 100 rupees and the prospect of losing their licence on a repetition of the offence. The punch-houses should be at once closed; they are dens of crime, and fountains of every species of sin. The Chief Magistrate stated he had not the power either to distribute or close them; this was the province of another Magistrate. We know it to be the fact that such is the case, and that the Magistrate receives a per centage upon the quantity of spirits sold. We could scarcely credit it, that the Government should on one hand support the Magistracy for the punishment of crimes, while on the other it encouraged crime by the zeal with which the abkarree or sale of spirits department has been pushed.

We feel grateful for the promptitude with which the Chief Magistrate has taken up the subject, but we entreat those who have an especial interest in the matter not to cease their endeavours, for a radical cure of the evils; the axe has not been laid at the root of the tree, and if not diligently watched and checked it will soon spring up again in all its evil vigor. The most efficient way of striking at the root of the evil would be to memorialize the Government to pass an act for the better regulation of the punch-houses, and for otherwise checking the evils connected with them; if they must be sanctioned by the state.—*Ibid.*

9.—THE DURGA' PUJA'—DIMINISHED OBSERVANCE—INFLUENCE OF EDUCATION AND RELIGION.

We are extremely gratified to learn that the Durgá Pujá this year has not been accompanied by its usual attractions for Christians. The wealthy and more intelligent Hindus have, in the vast majority of instances, confined the exhibitions to the native community. The number too of those who have been lavish of their expenditure on the occasion is comparatively few. The influence of education and the diffusion of Christianity are beginning to do their proper work—the educated natives are ashamed of their idolatries: may they soon cast them to the moles and the bats and worship the Lord Jehovah. Let not the friends

of religion and education however relax their efforts in the cause of truth. —Calcutta is not India. Nor must they be deceived into the idea that it is with all India as it is with Calcutta. Gross darkness yet covers the land and we need not travel far from this comparatively privileged city to find the Durgá and all the other idolatries in their almost original glory. But that which has been done for Calcutta may and can be effected for all India, if the same means and appliances are employed. Let therefore the success which is attending them in this one spot, on which their energies have been fully brought to bear, encourage the friends of religion and morals to push on their conquests until every idol shall perish, and the whole of the idolatrous practices of India become matter of record.—*Ibid.*

10.—THE DHARMA SABHA'—HINDUISM IN DANGER—NATIVE EFFORTS TO REVIVE IT.

This is an age of experiments and wonders, some on a large and some on a smaller scale. The following is one of the most amusing though not the least interesting scheme of which we have heard for some time past. The Rajah of Undool has established a school in that village to prevent Hinduism being injured by Christianity. We may have some remarks to offer on this, and similar manifestations of the decay of Heathenism, from direct Christian influence, in an early number:—

“The last meeting of the Dhurma Sava, of which Raja Rajnarain Roy is the president, was held on the 10th of Ashwin, and it is gratifying to observe that among the proceedings held on the occasion, the report of the Andool school, where the number of pupils has increased from 20 to 40, was read, as also a letter of Mr. W. H. Smith, the Head Master, stating that the boys had made good progress in their studies, and praying that they be soon examined, which the Rajah ordered to be done after the Poojah. It appears that this school was established in accordance with the following resolution, viz. that ‘the virtuous Hindoos establish under their own control such schools in the principal villages as may prevent Hindooism from being injured by the Christians.’”—*Bengal Spectator, October 16.*

11.—CHURCH OF ENGLAND ASSURANCE INSTITUTION.

We are requested to state that a branch of the Church of England Assurance Institution has been established in Calcutta. The parent Society is empowered by special act of Parliament—and has a capital of £100,000,000, divided into shares of £50 each, five thousand of which are reserved for India. As a recommendation to become share-holders we must state that one-tenth of the entire profits of this institution are applied to the relief of distressed and aged clergymen, and to the destitute widows and orphans of clergymen. The Society needs no recommendation from us, it best commends itself—the agents in Calcutta are Messrs. Colvin, Ainslie, Cowie and Co.—*C. C. A.*

12.—SUGGESTION FOR THE FORMATION OF A PENSION AND ANNUITY FUND.

We have more than once urged on our readers the importance of making provision for families. The repeated distress arising from improvidence in this matter in the families of those who can neither belong to the Covenanted or Uncovenanted pension funds, has once more induced us to bring forward the subject of establishing a pension and annuity fund for those, who, not being in the employ of Government, in either a Covenanted or Uncovenanted form, cannot avail themselves of the benefits of either

the one fund or the other; we the more readily do this since the members of the Uncovenanted Fund have decided not to throw it open for the advantage of those who are not servants of the Government. We would suggest therefore the propriety of such as are so circumstanced, taking into immediate consideration the propriety of the establishment of a pension fund for that branch of the community who are not employed by the East India Company. The increasing numbers of this class, and especially of that portion of the community more subject to reverse from the removal of the heads of their families, the middling classes, is an additional argument for the adoption of such measure. We would have it placed on a public and Catholic basis, above all suspicion and as free as possible from ail prospect of failure, either by the offer of exorbitant premiums or speculation. We shall be happy to co-operate with any of our fellow-citizens in this, which we believe to be a good and humane undertaking.—C. C. A.

13.—SERVANTS.

The mal-practices of native servants and the serious inconveniences, to which the community are subjected, together with the inefficiency of the law for the redress of grievances, are such as may well induce the whole body to adopt measures for bettering their condition. In fact we are astonished that it has not been done long ere this. To enumerate the mal-practices of the native servants, or the inconveniences and losses to which their employers are daily subject, would be superfluous, they are felt and spoken of by all; like the weather, they are a common staple for conversation.—Is not the remedy of these evils in the hands of the community, and is it not a duty they owe to themselves, as well as to the morals of their domestics, to apply that remedy? assuredly and it is in our opinion very simple and practicable.—An *efficiently conducted registry* would soon remedy the evil, that is, if the whole community would but unite in rendering it efficient. One chief cause of the present bad conduct of our servants is the facility with which your runaway and dismissed *Khásámán* or Bearer or Syce finds an employment with your very neighbour and friend; what is your surprize oft to find the man you dismissed in the morning, for pilfering or insolence, the most obsequious of all *Guláms* attending upon your most intimate friend in the evening.—We think the community have much blame to take to themselves, in this matter, of which they are always complaining—*Remedy it—Establish a registry.—Ibid.*

14.—DUM-DUM TEMPERANCE SOCIETY.

We have before us the fifth annual Report of the Dum-Dum Temperance Society, and are happy to find from it that the Society continues in a flourishing condition. The number of members on the register at the last annual meeting was 109; there have joined the Society during the year 263; the number excluded, withdrawn, died and removed from the station during the same period is 264, leaving 108 members on the register. The loss of members has been principally owing to removals from the station, which has exceeded the loss sustained from other causes, during the whole of the three previous years. We trust the Society may go on and prosper.—*Ibid.*

15.—CHRIST CHURCH SCHOOL—CONVERSION OF A HINDU YOUTH—ATTEMPT AT FORCIBLE ABDUCTION.

We learn from the *Hurkaru* that an attempt was made during the month to capture a young Hindu of the name of Guruchurn Bhose, one of the

teachers of the late Mr. Hare's school, who was about to make a profession of the Christian religion. It appears he had been sometime in the habit of visiting the minister and catechist of Christ Church, and had at length expressed his wish to be received into the church. On the 7th October he fled to the Christ Church Parsonage for protection from his relatives; that place not being considered sufficient protection in this exciting time he was removed to Bishop's College. Here he was visited by his friends and every means (threats included) used to divert him from his purpose, but to no avail. At length violence was attempted. He was enticed into a native boat under pretence that his uncle had come to see him and wished to have a friendly interview with him. The boat pushed off, and they would have succeeded in their purpose of carrying him off, had not a European gentleman, hearing of the attempt, chased and overtook them in his *bouleah*—by which means the rescue of the convert was effected.—*Ibid.*

16.—THE NEW SLAVE *alias* COOLY TRADE—ITS WORKING—RETURNED FREE EMIGRANTS.

We have been favored with the depositions of the last batch of returned coolies, from which we gather that the new slave system is beginning to develop itself. It cannot contain its vices long enough to deceive its well-wishers. Floggings and other forms of ill-treatment are deposed to in the evidence of these returned emigrants.—*Ibid.*

17.—THE AGRA ORPHAN INSTITUTION.

The directors of the Agra Orphan Institution have lately put forth a brief statement of its progress and present condition. The Institution is situated at *Secundra* near *Agra*, and consists of a boys' and girls' school and a colony of Christians, the majority of which are young people who have married from the school and are either employed in its vicinity as agriculturists or in the Institution. The boys' department numbers 161—their time is alternately employed on scholastic exercises and in learning some useful trade. Eleven trades are taught, such as printers, carpenters, blacksmiths, masons, &c. The boys are taught English, Hindi and Urdu. The elder and more hopeful are instructed by the Missionaries on theological subjects, with a view to their becoming catechists or preachers should grace be imparted. In the *female* department there are 116 girls. They are taught domestic duties, manual labor, the rudiments of education and religious exercises. A printing-press has been established, which in a measure affords support to the pupils—a church has also been erected. The male department is under the Rev. Mr. Hørnlé, and the female under Mrs. H. The Hon'ble T. C. Robertson is patron and the Rev. G. Pfander joint-Secretary with Mr. Hørnlé.

The income is not, we regret to find, equal to the expenditure. The annual expenditure averages from 800 to 1000 rupees, the income, from donations and subscriptions, about 570.—*Ibid.*

18.—CHURCH MISSION SCHOOLS AT BARASET.

The *Church of England Magazine* of October 8th states that the Church Mission schools at *Baraset* were examined on the 3rd of October, by the Rev. J. Long. The schools are conducted in English and Bengálí; they contain a hundred and sixty boys. There is a Government school at *Baraset*, from which, says our contemporary, of course Christianity is excluded and suggests that the wiser course for Government to adopt would be, not to make the exclusion of religion a *sine quâ non*, but to leave it to the discretion of the local committees. This is what

should be done on principle throughout the country: education without religion can and will only be mischievous, as the Government will find to their cost sooner or later both in a moral and political point of view.—*Ibid.*

19.—THE NEWS FROM AFGHANISTAN

During the month, has been hopeful as to a cessation of the barbarous hostilities which have for some time past been carried on in that region. From the official announcements we gather that victories have been obtained over the Affghans by both Generals Pollock and Nott, they have met at Cabul, the fortress of Ghuzni has met with the lot which the advocates of unmitigated vengeance have been long panting after. The accounts afforded by the advancing army of the scenes of horror which they have passed through, connected with the destruction of our brave fellow-countrymen who fell in the retreat, are harrowing in the extreme—nor do the occurrences of the march at all lessen our abhorrence of the practice of war. Seven hundreds of the dead bodies of our massacred follow-countrymen, ranged as a barrier against the approach of our men—a poor European prisoner roasted alive in sight of our camp, in triumph—the removal of the prisoners from Cabul to Bamian—these all lead us to hail the termination of hostilities with gratitude, and to mourn over the commencement and progress of a war which has been distinguished by a succession of disasters calculated to humble our national pride, and by which we have gained nothing but this lesson, that there is a limit to the ambition of nations, and that the proudest and bravest of the nations of the earth can be taught this lesson by a mere fragment of the human family, combined for the protection of their fastnesses and liberty. Our loss has been hundreds of brave men, our gain a dubious reputation beyond the *Indus*, the temporary possession of a country too poor to repay its permanent conquest and too hostile to warrant our remaining, except at a cost which would be ill repaid even by averting the evils of a Russian invasion.

We rejoice to add that all our countrymen and women who were in the hands of the hostile Affghans have been liberated! General England's force was fired at during the whole retreat, several men killed and wounded, and much booty taken by the Predatory Affghans.—*Ibid.*

Since the above was penned, we learn that another victory has been obtained over the Affghans at Istalif, a place of strength, about 20 miles from Cabul.

20.—NEW JOURNAL AT MADRAS—THE BIOGRAPHICAL REPOSITORY.

The *Madras Circulator* reports the commencement of a new periodical at that presidency, called the *Biographical Repository*. The object of the work is to afford instructive and inspiring biographies of the most able and zealous individuals in the different walks of life. The object is good, but we fear for the success of the journal.—*Ibid.*

21.—COST OF THE ECCLESIASTICAL ESTABLISHMENT AT MADRAS,

The *Madras Catholic Expositor* states that the cost of the Episcopal Establishment in that presidency is Rs. 2,77,711-4. The number of clergy on the Establishment thirty, that is, including the editors of the *Madras Herald*, the expenses of which are included in the cost of the Establishment. The expense of the Scottish Kirk is, on the same authority, for two chaplains Rs. 20,811. The monies granted to the Romanists in the Madras presidency amount to Rs. 7,932 per annum; this allowance is made to twenty stations. Total cost of religious tuition, to Government in the Madras presidency, Rs. 2,88,454-4; number of ministers or stations to which the sum is allowed, fifty-two.—*Ibid.*

22.—THE TESTIMONY OF THE FRIEND OF CHINA AGAINST LOTTERIES—
NON-INSERTION OF ADVERTISEMENT.

We call the attention of our friends to the noble testimony borne by the *Friend of China* against the introduction of lotteries into the new British colony Hong-kong—by the refusal of an advertisement of a lottery scheme. This reflects the highest credit on our contemporary, and is worthy of imitation, here especially by that portion of the press we believe, nearly the whole, which has unhesitatingly condemned the intire system of lotteries. The absence of advertisements in the leading journals would deprive the proprietors of such schemes of more than half their opportunities for inflicting injury on the community. This the daily and weekly and monthly journals have it in their power to do towards the suppression of lotteries, let them use it and thus show the sincerity of their advocacy of the suppression of the Government-sanctioned system of to many most ruinous gambling. To advertise on the one page for the sake of gain, what is condemned on the other as bad in principle and highly prejudicial to the morals of the people, is not only inconsistent, but becoming partakers of the sinful gains of the lottery schemers. We are confident in the case of some of the Journals to which we allude, it is merely an oversight, and has only to be named to be remedied; and that others who have not considered the matter may, on serious reflection, be induced to add to their advocacy of the abolition of lotteries, the non-reception of advertisements, by which the ignorant and unwary are too oft caught in the meshes of the lottery agents.—*Ibid.*

23.—PEACE WITH CHINA.

We are heartily glad to announce the welcome intelligence that there is every prospect of permanent peace with China. The treaty was concluded on the 29th of July last and signed by the Emperor, on the 29th of August. The terms are—twenty-one millions of dollars to be paid by the Chinese Government for the opium destroyed and the expenses of the war—six ports are to be opened to us for free trade, viz., Chang-hae, Ningpho, Chusan, Amoy, Canton, and another, at each of which ports we are to have a consul—and Hongkong to become an English settlement, and an Envoy on the British port to reside at Peking. The Opium trade has been kept in the back ground, but it was nevertheless the prime and moving cause of the war—a war mean in its origin and not over-glorious in its progress. To the brave men who have conducted it too much praise cannot be awarded; it is on those, with whom the war originated, that the heaviest censures ought to rest.—*Ibid.*

24.—NEW AND FLOURISHING SETTLEMENT OF NELSON, NEW ZEALAND.

The *Bombay Times* announces the reception of the first thirteen numbers of the *Nelson Examiner and New Zealand Chronicle*. Nelson is situated at the bottom of Tassman's Bay, about 120 miles from Port Nicholson. From the advertisements, &c. extracted by the *Times* we gather that the Wesleyans have laid the foundation-stone of a chapel and school, and that measures were about to be adopted for the erection of a Scots Church, and the support of a Presbyterian Minister at Nelson. A literary and scientific institution has been also set on foot; and we regret to add a jail erected. It is little more than twelve months since the first settlers left England for the settlement—what a change has been wrought in this region of the earth since the days of Cook? The prominence which is given to religion in all the colonies of Australia and New Zealand is very delightful and full of the best promise to the friends of religion and virtue.—*Ibid.*

25.—MEETINGS OF RELIGIOUS SOCIETIES, &C.

Society for the Propagation of the Gospel.—A public meeting of the friends of this society was held at Brighton, on the 19th of July for the purpose of forming a branch association in that town. The Rev. H. M. Wagner, the vicar, was called to the chair, and Mr. Campbell, the secretary of the Parent Society, gave a sketch of its proceedings, from the time it was first incorporated, in the reign of William III.

National Education Society.—At a meeting of the National Society for Promoting the Education of the Poor, in the Principles of the Established Church, &c, holden at Westminster, on the 21st of July twenty-three schools were received into union, and grants to the amount of 765*l.* voted towards building, fitting up, or enlarging school-rooms at Aston-in-Warre, Skenfrith, Avening, Misedden, Pennarel East, Lynn South, Hanley, Coppenhall, Manchester, St. Barnabas, Hoxton St. John, Howarth Windynook, Haggerston St. Mary, Waterloo, Crosby, and Crookham Gally Hill. The Rev. J. Helman, M. A., Minor Canon of Lichfield Cathedral, was appointed Vice Principal of the Society's Training College, Stanley-grove.

Royal Naval Benevolent Society.—A quarterly meeting of the Royal Naval Benevolent Society was held on the 18th of July. Amongst the members of the society were Admiral Lord Radstock, Admiral Mangin, Captains D. Price, S. Price, R. W. Tyte, and Outram; Lieuts. Nightingale, Darun, and Bedford; Commanders Marshall and Houghton, &c. The object of the society is "to afford relief to officers of the Royal Navy, their widows, and families, under circumstances of misfortune and consequent distress." A statement of the accounts for the quarter ending the 30th of June showed a balance in hand of 1,002*l.* 8*s.* 4*d.* A series of petitions for relief were considered and disposed of, and sums from 5*l.* and upwards were granted to the various applicants, amounting in the whole to upwards of 500*l.*

Deaf and Dumb Asylum.—The half-yearly general meeting of the subscribers to this charity was held on 11th of July. The report stated that the institution had now reached its year of jubilee, and that during its progress 1,600 deaf and dumb children had been admitted to its benefits. The usual statement of receipts and disbursements was read, and the meeting proceeded to elect thirty children from a list of seventy-one candidates. Subscriptions to the amount of nearly 200*l.* were received during the proceeding.

Royal Humane Society.—The general half-yearly court of the members of this society was held on 12th of July in the Boardroom, Trafalgar-square. From the statement of the secretary it appeared that, since last December, fifty-eight cases of drowning in the Serpentine River had been attended to by the society's boatmen, of which fifty-seven were successfully recovered; and in different parts of the country, and Ireland, 154 more, of which fifty-one were successful; eight of the whole number were attempted suicides. Among the awards for meritorious conduct the following appeared to possess the most interest:—A silver medal to Lord F. Beauclerk for successful exertion at Kingstown harbour, Dublin, on the 7th ult. His lordship plunged into the sea, where the water was deep, and, after repeated diving, succeeded in saving the life of a female who had fallen from the Merlin mail packet. The sum of 10*l.* and a silver medal, to Joseph Lague, aged twelve years, for diving three times after and saving the life of a boy named Richard Leggat, from drowning, in the Regent's canal. In addition to the reward the little hero was called before the chairman, and highly complimented, for his courage and perseverance.

A PASTOR'S MEMORIAL TO HIS FORMER FLOCK :

Consisting of Sermons and Addresses, the relics of a by-gone Ministry—by J. Macdonald, A. M. Missionary, Minister of the Church of Scotland in India, and formerly Pastor of the Scots' Church, River Terrace, Islington, London.—Price, Three Rupees.

At Messrs. Thacker and Co.'s—Messrs. Ostell and Lepage's—and at Mr. G. C. Huy's, Tract Depository, Calcutta.

DR. EVELEIGH,
Surgeon, Dentist, Oculist. At home daily from eleven till four.
94, DURRUMTOLLAH.

LITHOGRAPHED PRINT

OF THE UNION CHAPEL AND THE PASTOR'S HOUSE, on Plate Paper Price one Rupee; on common paper 8 annas.

THE PROTESTANT FUND.

A Fund has been formed in Calcutta for the purposes of diffusing information on the subjects of Protestantism and Popery; 1, by the reprint of old or modern works on the subject; 2, by obtaining useful publications from Britain; 3, by extending the usefulness of the *Advocate* by enabling its conductors to obtain more information on matters connected with the Papacy, increasing the size of the periodical or by issuing extra numbers as the importance or interest of the subject may demand.

Subscriptions will be received by the Rev. T. Boaz, Union Chapel House, Dharamtalla.

* * * An annual statement of receipts and disbursements will be published in the *Christian Advocate*.

ACKNOWLEDGMENTS.

The Rev. T. Boaz acknowledges the receipt of fifty (50) rupees from G. Edmonstone, Esq. It has been disbursed as follows :

	Rs.		Rs.
		Christian Institution,.....	10
Bengal Auxiliary Fund for relieving the sufferers by the late storm,	10	Seamen's Friend Society,.....	10
Ladies' Native Female School Society,	10	Baptist Missionary Society,	10
			50

Also three hundred (300) rupees from W. Gorton, Esq. (Simla,) which has been distributed to the following societies:

Bengal Auxiliary Missionary Society,	Rs. 25	Benevolent Institution,.....	Rs. 25
Christian Institution,	50	Protestant Fund,	16
Ladies' Native Female School Society,	50	Union Chapel Fund,.....	18
Calcutta Tract Society,.....	50	Christian School Book Society, ..	25
Calcutta Bible Society,.....	25	Pastoral Tract Fund,	16
			300

PASTORAL TRACT FUND.

W. Gorton, Esq.	Rs. 16 0	
		THOS. BOAZ, Secy.

PROTESTANT FUND.

Rev. T. Boaz,	Rs. 16	F. Broadhead, Esq.....	Rs. 10
Captain Dicey,	10	W. Gorton, Esq.	16
			THOS. BOAZ, Secy.

BENEVOLENT INSTITUTION.

G. D'Souza, Esq.	Rs. 15	Major Douglas,	Ra. 5
Edward Hilder, Esq.	10	A Friend,	3
J. Holmes, Esq.	10	C. Shelverton, Esq.	2
R. Clapperton, Esq.	10	George Jephson, Esq.	4
M. Cockburn, Esq.	5	J. Young, Esq.	5
John St. Pourcain, Esq. (Chander- nagore),	10	T. W. Templer, Esq.	20
Captain Major per Rev. W. W. Evans,	5	J. C. Palmer, Esq. (Burdwan)....	20
W. Wallis, Esq.	12	The Englishman Press,	16
J. Monteath, Esq.	5	J. Vanderbeck, Esq.	5
J. J. R. Bowman, Esq.	5	A. Yankee,	10
J. Wallace, Esq.	12	J. Norman, Esq.	10
J. Dunbar, Esq.	25	A. Jore, Esq.	5
Colonel Fiddes,	10	A Friend, (Chandernagore)	3
General Leither,	5	Baboo Essenchunder Bannerjee, ..	19
Geo. Hill, Esq.	5	A Friend,	10
F. Pereira, Esq.	10	C. H. Salter, Esq.	5
J. Reed, Esq.	5	R. B. ——— (monthly),	10
J. Bennett, Esq.	5	W. Trotter, Esq.	4
Mrs. Moffat,	5	P. Marquis, Esq.	5
P. Homfray, Esq.	5	W. E. Jenkins, Esq.	10
Baboo Ramcomal Seu,	10	J. Rennie, Esq.	16
Rev. J. Mack,	16	C. H.	5
J. King, Esq.	5	W. D.	5
L. Mendes, Esq.	5	D. Jardine, Esq.	10
C. A. and C. Douglas,	6	J. Hume, Esq. for Augt. & Sept. ...	16
		W. Gorton, Esq. (Simlah), per Rev. T. Boaz,	25

W. W. EVANS, *Secy.*

LADIES' NATIVE FEMALE SCHOOL SOCIETY.

W. Gorton, Esq.	Rs. 50	F. Broadhead, Esq.	Ra. 10
Captain Dicey,	10	G. Edmonstone, Esq.	10
Captain Paterson,	10	A. CAMPBELL, <i>Hony. Secy.</i>	

BENGAL AUXILIARY MISSIONARY SOCIETY.

W. Gorton, Esq.	Rs. 25	W. H. Gilbert, Esq.	Ra. 10
Captain Cearns,	16	J. Williams, Esq.	5
S. Smith, Esq.	10	G. Edmonstone, Esq.	10
M. Johnston, Esq.	10	Ladies' Branch Missionary Society, 283 T. BOAZ, <i>Hony. Secy.</i>	

BHOWANIPUR CHRISTIAN INSTITUTION.

W. Gorton, Esq.	Rs. 50	G. Edmonstone, Esq.	Ra. 10
		T. BOAZ, <i>Hony Secy.</i>	

SEAMEN'S FRIEND SOCIETY.

Hon'ble W. W. Bird,	Rs. 50	John Teil, Esq.	Ra. 16
C. Tucker, Esq.	50	A. Dick, Esq.	16
F. Millet, Esq.	50	C. Edmonstone, Esq.	10
C. Bury, Esq.	25		

T. BOAZ,
Hy. ANDREWS, } *Hony. Secy.*

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

Mrs. Page,	Rs. 10	W. Muir, Esq.	Ra. 30
Capt. Milner,	13	Rev. Dr. Stevenson,	49

G. C. HAY,
Publisher and Agent for the C. C. O

Calcutta, Oct. 25, 1842.