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THE
CALCUTTA
CHRISTIAN OBSERVER.

DECEMBER, 1844.

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

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CALCUTTA:

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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.

The monthly Missionary Prayer Meeting will, (D. V.) be held at the Lál Bazar Chapel, on the first Monday in January.

On New year's Day the usual Meeting of the United Churches will, (D. V.) be held at the Union Chapel, at 10 o'Clock in the Morning. A similar service in Bengálí will be held in the afternoon.

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.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 60.—OLD SERIES, VOL. XIII. No. 151.

DECEMBER, 1844.

I.—*Was Job a cotemporary of Joseph?*

The writer of the article on the *Times of the patriarch Job*, contained in the last number of the *Observer*, having been requested by the *Calcutta Christian Herald*, to state his reasons for believing that Job lived at the same time with Joseph, feels unwilling to refuse a request so kindly expressed, and therefore ventures to devote a few pages to an inquiry into this subject, hoping that it may not prove too tedious to the readers of this periodical. In the former essay he thought it unnecessary to enter into it, because the remarks he had to offer, far from being materially affected by an earlier era being assigned to Job, would for the most part have derived new force from it, whilst it was taken for granted that very few persons who had read *Horne*, would be inclined to maintain that Job lived at a later period than Joseph.

In order to obtain a satisfactory foundation on which to build any argument respecting the age of Job, it is necessary to discuss the previous question, as to who is the *author* of the book of Job. Many eminent writers advocate the opinion that it was the patriarch himself, but if these writers mean to say, that the book *in its present form* is Job's own composition, then we must decidedly differ from them, because his own death is referred to at the close of the last chapter, in a connexion which clearly shews, that the notice of that event is an integral part of the book, and derived from the same hand which wrote the two first chapters. The book, therefore, must have been reduced to its present form *after the death of Job* by an author, who whilst he (as we concede) made a most scrupulously faithful use of existing materials, yet followed his own discretion in the arrangement or rather the abridgment of them, prefixing an

introduction, appending a conclusion to the whole, and inserting in the body of the work a few brief sentences of his own, which were absolutely indispensable to supply the necessary transitions.

This author, or *editor* of the book, must have lived 140 years after the transactions recorded in it, for he expressly states at the close that after his afflictions Job lived a hundred and forty years. Considering all circumstances, it seems highly probable that *Moses* was that editor, for the following reasons:—

1. *Tradition* has, from the earliest times, pointed to him, and it cannot be proved that in this instance it is erroneous.

2. Those parts of the book which would naturally be written by an editor, bear internal evidence of having been written by an Israelite. The chief proof of this is the constant use of the name *Jehovah*, which is the name of God as the covenant God of his people. And as this name was not in use before the time of *Moses*, the Israelite in question could not be one who lived *prior* to *Moses*. This point is corroborated by the consideration that as the book forms a part of the inspired Scriptures, it must have been edited by an inspired person. Now it cannot be proved that previous to the time of *Moses* there existed an inspired penman in Israel, much less out of Israel.

3. There is nothing to be found in the whole book, which betrays an author or editor *posterior* to *Moses*. Now it is very improbable that such would have been the case, if *Moses* was not really the editor. As an illustration of this we may mention, that an author posterior to *Moses* would in all probability have added a caution to the remark contained in Ch. 1. V. 5, that *Job* annually, on the occasion of the birth-days of his seven sons, offered burnt-offerings according to the number of them all. After the Israelites were settled in Canaan, they were not allowed to offer sacrifices anywhere except in the place which God had chosen. When the two tribes and a half, in *Joshua's* time, erected an altar on the bank of *Jordan*, the remainder of the people of Israel, being under the impression that this altar was intended to be used for sacrificing, not only expostulated with their brethren on account of this sin, but even prepared for a war of extermination. When *Gideon* began to make a permanent use of the altar, which he had been instructed by God to build for a temporary occasion, the sacred historian says, that this thing became a snare unto *Gideon* and to his house. The era of *Samuel* is the only period in the whole history of Israel, in which sacrifices offered in high places on ordinary occasions, are not expressly censured, and the author of the books of *Kings* accounts for

this by saying (1 Kings iii. 2.) that after the rejection of Shiloh the people sacrificed in high places, *because there was no house built unto the name of the Lord*. After the erection of the temple of Solomon, all sacrifices offered in high places are represented as so many sinful acts. Considering all this, it is highly probable, that had the author or editor of the book of Job lived after the settlement of the people of Israel in Canaan, he would not have failed to add to the narrative of Job's sacrificing in a private house some remark to this effect, that the Israelites ought not to look upon this transaction as a precedent which they were at liberty to follow. But if Moses was the editor of the book, the omission of such a remark is quite natural, not only because in that case the book would probably have been composed before the law respecting sacrifices was formally promulgated, but also because the sentiments of Moses on this subject were expressed in the most unequivocal manner in the 12th chapter of Deuteronomy.

4. It has been asserted by some persons, that the Chaldaisms which occur in the book of Job, prove that it must have been written at a later period than that of Moses. But if this objection be valid, it proves too much,—consequently it proves nothing. Those who attribute these Chaldaisms to the editor of the book, infer from them that he lived at the period of the Babylonian captivity. But this assertion cannot be admitted, because certain passages of the book of Job are either quoted or imitated in the Psalms of David and the Proverbs of Solomon. In illustration of this we shall adduce three examples from Job and the Proverbs respectively.

Job v. 17.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

Job xxviii. 25—27.

When he made a weight for the winds,
And fixed the measure of the waters,
When he made a decree for the rain,
And a way for the flashing thunders,
Then He saw it (wisdom) and described it,
He prepared it, and also searched it out.

Prov. iii. 11.

My son, despise not the chastening of the LORD, neither be weary of his correction. For whom the LORD loveth, he correcteth, even as a father the son, in whom he delighteth.

Prov. viii. 24—30.

When there were no depths, I (wisdom) was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills, was I brought forth:
While as yet he had not made the earth,
Nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I
was there ;
When he set a compass upon the
face of the deep ;
When he established the clouds
above ;
When he strengthened the founda-
tions of the deep :
When he gave to the sea his decree,
That the waters should not pass his
commandment :
When he appointed the foundations
of the earth :
Then I was by him, as one brought
up with him, &c.

Job xxviii. 28.

Prov. i. 7.

Behold, the fear of the Lord, that is
wisdom,
And to depart from evil, is under-
standing.

The fear of the LORD is the begin-
ning of knowledge.

Ps. cxi. 10. and Prov. ix. 10.

The fear of the LORD is the begin-
ning of wisdom.

These examples, we think, render it evident that Solomon was acquainted with the book of Job, and that consequently its editor must have lived before his time. We think it possible to show, by a similar process, that he must even have been anterior to David, the author of most of the Psalms.

The Chaldaisms of that book (which are not many in number) may easily be accounted for by the circumstance that Job and his friends, in whose discourses they occur, were not Israelites, but inhabitants of the tract of land which extends from the borders of Egypt to those of Mesopotamia. They were Arabs living near the confines of Mesopotamia or eastern Syria ; it ought therefore not to be a matter of surprise, if they are found to speak a language somewhat different from the Hebrew. On the contrary, the close resemblance between their language and the Hebrew shows that they lived at a very remote period, when the Arabic and Hebrew languages had scarcely begun to diverge the one from the other.

5. It is much more easy to account for the origin of the book, if Moses is supposed to be the editor, than if it is ascribed to a later author.

If Job and his friends are not fictitious persons, (a supposition which we cannot entertain for a moment,) they must have lived before the people of Israel left Egypt, because, had they lived after that event, they could not have remained ignorant of the mighty miracles with which it was accompanied. For we

find that immediately after the destruction of Pharaoh and his host in the Red Sea Moses prophesied :

“ The people shall hear and be afraid ;
Sorrow shall take hold on the inhabitants of Palestina ;
The dukes of Edom shall be afraid ;
Trembling shall seize the mighty men of Moab :
All the inhabitants of Canaan shall melt away.”

This prediction was strictly fulfilled ; for Balak the king of the Moabites was terrified when Israel approached his dominions ; and Rahab said of the inhabitants of Jericho : “ We have heard how the LORD dried up the water of the Red Sea for you, when you came out of Egypt, and what you did unto the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you : for the LORD your God, he is God in heaven above, and in earth beneath.”

If Job and his friends had been acquainted with the overthrow of Pharaoh and his host in the Red Sea, they would not have failed, in their discourses, to refer to that event as one of the most splendid illustrations of God’s retributive justice. But they nowhere allude to it ; consequently they were ignorant of it ; and we may therefore safely conclude that they lived at an earlier period.

But if such was the case, it is obvious that the nearer we bring the date of the book to the time of Moses, the more easy it becomes to account for its existence and its form. In this view we are further confirmed by a consideration of the state of the people of Israel, after their settlement in Canaan. During the life-time of Joshua they were busily engaged in making the conquest of the country and establishing themselves in it. And from the time of his death down to the latter part of the reign of David they were exposed to so many attacks from without, and had to struggle through so many disturbances at home, that it is highly improbable indeed that any inspired writer should have been able to collect and arrange the materials with which such a work could have been construed.

Again, after the deliverance of Israel from Egypt, the country, in which the scene of the book of Job is laid, was exposed to disturbances and revolutions so great, that it is altogether improbable that any literary work, containing the materials for the book of Job, could have survived these storms. The Amalekites and the Midianites, two tribes equally barbarous and lawless, respectively occupied the western and the eastern part of it, and they were not the people likely to preserve the monuments of early literature.

All these difficulties are materially diminished, or vanish altogether, if we suppose Moses to have been the editor of the book. And on the other hand it must be acknowledged that during the forty years which Moses spent near Jethro, his father-in-law, he had abundant leisure to collect the necessary materials; and if afterwards, during the sojourn of Israel in the wilderness, he found time to write the whole Pentateuch, it could not be a difficult task for him, also to arrange, abridge, and edit, under the influence of inspiration, the materials already collected. We do not think it probable that he did it before, because previous to his return to Egypt he was not possessed of inspiration.

6. The probability that Moses was the editor, is greatly increased by internal evidence. In order not to be tedious, we shall confine ourselves to a few illustrations only, which afford such evidence.

First, the structure of the book of Job is the same, on a grander scale, as that of the account of Balaam, contained in Numbers xxii.—xxiv. We do not refer here to the remarkable resemblance that may be discovered between the language of Balaam and that of Job and his friends; but to the style of the introduction, the brevity of the transitions, the scrupulous quotation of discourses, and the abruptness of the conclusion. The man who edited the account of Balaam, is just the man who was qualified to edit the book of Job.

Secondly, the notice of Job's death is quite in the manner adopted by Moses in relating the death of the patriarchs, and especially that of Abraham, Isaac, and Joseph. To shew this, we shall transcribe these, leaving it to the reader to consult Gen. v. or xi. for more examples.

Job xlii. 15. In all the earth were no women found so fair as the daughters of Job, and their father gave them inheritance among their brethren. After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

Gen. xxv. 6. Unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of days,] and was gathered to his people.

Gen. xxv. 28. And the days of Isaac were a hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days.

Gen. l. 22. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children, of the third generation: the children also of Manasseh, the son of Manasseh, were brought up upon Joseph's knees.

Let the reader compare each of the three latter passages with the first; let him notice the reference to the disposal of proper-

ty made in the case of Job and Abraham; the phrase *being old and full of days*, applied to Job and Isaac; and the circumstance that Job's and Joseph's old age is characterized by mentioning their seeing their descendants. The result will be an irresistible impression, that all these four notices were penned by one hand.

Thirdly, the similar use of certain words in Job and in the Pentateuch leads to the same conclusion.

One illustration is afforded by the word *full* or *full of days*, which occurs in the notices of the death of Abraham, Isaac, and Job, and which (we are speaking of the Hebrew term) is nowhere else applied to old age, except in 1 Chron. xxix. 28. There can be little doubt that Ezra was the author of the books of the Chronicles, and that he being naturally more familiar with Chaldee than with Hebrew, his Hebrew style was formed, by study, after the model of earlier writers. His using the word *full*, therefore, does not in the least affect our position, that the peculiar use of that word is natural exclusively to the author of Genesis and Job, and that both these books were written by one and the same person.

Another illustration is afforded by the word נַעַר, in the plural נַעָרִים. That word throughout the Pentateuch is used for a *young man* and a *young woman* indiscriminately: but no writer after Moses ever uses it to designate a *young woman*; the word נַעֲרָה being always employed in its stead. Now that word נַעַר is used (in the Plural) in Job i. 19. where it must mean *young people*, including both Job's seven sons and his three daughters. If Moses was the writer of that chapter, this is just what might be expected, but we feel confident that any writer posterior to him, would have said הַנְּעָרִים וְהַנְּעָרוֹת *the young men and the young women*.

The probability that Moses was the editor of the book of Job, having thus been shown to amount almost to positive certainty, we are now prepared to enter upon the final point of inquiry, viz., *whether Job was or was not a cotemporary of Joseph?*

In discussing this question we shall proceed upon the supposition already expressed, that Moses collected the materials for the book of Job during his sojourn with Jethro, his father-in-law, previous to his return to Egypt, and that subsequently whilst the children of Israel were in the wilderness under the displeasure of their God, he (being at that time possessed of the gift of inspiration) was divinely directed to reduce them to their present form. It is of course impossible now to determine with whom the materials referred to,—in a written shape,

first originated: it may be that Job himself first felt the importance of recording, either for his own use in after-life, or for the benefit of his descendants and of future ages, transactions so remarkable and extraordinary. Our own feelings, however, incline to the opinion that though they might have been written at Job's desire, yet it was not Job, but Elihu, who drew them up. But this is a matter of no great importance. The materials thus prepared were probably more copious than they now appear: for it seems unnatural to suppose that the discourses of Job, contained in chapters xxvii. to xxxi. should have been pronounced by him in a consecutive form. They are altogether too unconnected to warrant such a view. We think he said much more than is now recorded, and it seems highly probable not only that he was repeatedly interrupted by his friends, but also that the discussion was carried on during several days. When Moses was instructed to incorporate the book in the volume of inspiration, he may have been directed to omit all that was either irrelevant to the main subject, or intrinsically erroneous, and to preserve only those portions of the discourses, which the Holy Spirit saw fit to bequeathe to the people of God in after-ages. An attentive perusal of the series of chapters indicated above, will, we think, leave that impression on the mind of every reader.

The *first* point we shall now endeavour to establish is, that the era of Job cannot well be fixed *later* than that of Joseph.

When Moses collected the materials for his book, Job was dead, and his afflictions had taken place one hundred and forty years before his death. This necessarily carries us back nearly to the time when Joseph was still living. The last entire year which Moses spent with Jethro, was, according to the current computation,* the year 1492 B. C. Add to this the 140 years, mentioned before, and we are carried back at once to the year 1632 B. C. or three years after the death of Joseph. This would be the date of Job's affliction, supposing him to have died in the last year of Moses's sojourn in Midian. But this is a most improbable supposition. It is much more natural to suppose that Job's death had taken place some time before Moses fled from Egypt. We are therefore warranted to go back, say *seventy* years, from the date mentioned before. On this supposition the death of Job would have occurred *thirty* years before Moses went to Midian, for he dwelt there forty years. If therefore we add 70 years to the number 1632, given above, we are carried back to the year 1702 B. C. as the pro-

* We follow the chronology given in the margin of the English Bible, which upon the whole is admirably correct, provided the Hebrew text is to be trusted; and we can see no good reason for questioning its authenticity.

bable date of Job's affliction. Instead of 1702, we propose the round number of 1700 B. C.

Let us stop a little to consider this date. In the year 1700 B. C. Joseph was 45 years old. The famine with which the land of Egypt had been afflicted was just over. Jacob and his family had been settled in the district of Goshen five or six years. Jacob was still alive, rejoicing in the honour with which his beloved son, the prime minister of the kingdom, was crowned. This is the time to which we alluded in our last article, when he said that Job endured affliction, whilst the family of Jacob were enjoying a state of outward prosperity in Egypt.

It may safely be supposed that at the time of his trials Job was about seventy years old; consequently, if those trials took place in the year 1700, he was Joseph's senior by 25 years, and survived him by 75 years. Thus, whilst the whole lifetime of Job would amount to 210 years, Joseph would be born in the 26th year, and die in the 136th year of Job's life.

The *second* point which remains to be considered, is whether the era of Job ought to be fixed *earlier* than that of Joseph.

We remark at the very outset that it is undesirable to fix it earlier, unless it can be shown to be necessary, because with the interval that elapsed between the death of Job and the collection of materials by Moses, the difficulties of making such a collection are naturally increased. On our supposition, the maximum of that interval is 68 years, and the minimum 28. If we take the medium (by supposing Moses to have made the collection after he had been 20 years in Midian), that interval is fixed at 48 years. This would not present any insuperable obstacles.

Our next position is, that there is nothing to be found in the book which compels us to fix upon an earlier period.

It is here, probably, that the Editor of the *C. C. Herald* does not agree with us. If we understand him aright, he considers the passage ch. xxxi. 26, 27, as one which requires us to ascend to a more remote age. We shall quote his own words: "In ch. xxxi. 6—8, the patriarch says, *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that was above.* In this passage it is clearly stated that Sabeanism, or the worship of the heavenly bodies, was, at the period when and in the country where Job lived, a crime that subjected the person guilty of it to civil punishment. Now we question whether it could be made to appear that this was the case in any country, at the period in question." Supposing for a moment that the view here taken of the passage is

correct, it may be questioned whether there is any period respecting which it could be made to appear that the guilt of Sabeian worship would have rendered Job amenable to a human tribunal. We have absolutely no data to go upon. Moreover, such was the deference apparently paid to Job, that if a law of the kind referred to existed, it depended upon himself whether it should be maintained or abolished, executed or resisted. He was possessed of wealth, influence, and power, so great, that if he had chosen to be an idolater in defiance of the law, he could have done so with perfect impunity. He had a great number of servants and followers, many of whom were probably trained to the use of arms, like those of Abraham. And it is altogether unlikely that he was the vassal of some monarch whom he might have had reason to fear: he rather appears to have been an independent Arab *Emir*. At all events the following passages will show that if such a law existed in his country, it would have had little practical force, unless he had given to it the weight of his own sanction and influence:

Ch. xxix. 7. When I went out to the gate* through the city,
 When I prepared my seat in the public place,
 If the young men saw me, they hid themselves,
 And the aged arose and kept standing:
 The chieftains checked themselves in their talk,
 And laid their hand on their mouth:
 The voice of the nobles was hushed,
 And their tongue cleaved to the roof of their mouth.

And vs. 17. I brake the jaws of the wicked,
 And plucked the prey from his teeth.

And vs. 21. Unto me men gave ear and waited
 And kept silence at my counsel.
 After my words they spake not again,
 And my speech was to them as dew;†
 And they waited for me as for the rain,
 And they opened their mouth wide as for the latter rain.
 If I smiled upon them, they scarcely believed (their eyes),
 And the light of my countenance (they were anxious) not to
 forfeit.
 I chose out their way and sat chief,
 And dwelt like a king amidst his army,
 Or as one that comforteth mourners.

A man possessed of such influence, evidently could (if he chose to do so) make laws and abolish them, obey and resist them with perfect impunity. But we have only supposed, not admitted, that the interpretation of the passage in question, referred to above, is correct; and we are not prepared to admit

* *Gate* here means a court of justice, i. e. the sitting of judges, among whom Job had a place. They were held in a public place or square near the gate of the town.

† Literally, *dropped upon them*.

it. In the first instance, we think the worship of the sun and moon, of which Job speaks, should not be stamped with the name of Sabeanism. To worship the sun and the moon, is the most natural and most simple form of idolatry, and not necessarily a system which bears a particular name. It is referred to in this way in a passage of Deuteronomy, which probably is a reminiscence of the one now under consideration. There (Deut. iv. 19,) Moses says to Israel: (Take heed) "lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldest be driven (or induced) to worship them." Secondly: supposing Job to speak of a crime punishable by the laws of the land, it was *denying the God that is above*, that constituted such a crime; and he only says, by way of inference, that to worship the sun or the moon would be tantamount to that crime. Thirdly: he is not speaking of an act so open and manifest, as to come under the cognisance of the law, but of a *secret* act which could not have been punished; for the sentence, translated exactly, would run thus: "If my heart hath been secretly enticed, so that my mouth hath kissed my hand," of course *in secret*. The OR of the common translation is quite erroneous, and was probably introduced to obviate a supposed difficulty. And fourthly, the word פְּלִילִי on which the whole question hinges, does not require the interpretation referred to. The translators of the English version have rendered it, "to be punished by the judge," indicating by the italics that they took פְּלִילִי for a noun, which they thought meant *the judge*: but if פְּלִילִי be a noun, it must mean *my judge*, and in that case it might be rendered ("an iniquity) *to be punished by MY judge*," i. e. by God. But if we take פְּלִילִי to be an adjective, meaning *judicial* or *criminal*, the sentence will then be: "this also were criminal iniquity," or as we should say "a criminal act," indicating its intrinsic heinousness, but not necessarily implying that it was punishable by the law of the land. We leave the choice free between these two renderings, either: This also were an iniquity before my judge; or, This also were criminal iniquity.

The *great age* to which Job lived, has often been adduced as a reason which renders it necessary to fix his era much earlier than that of Joseph. According to the lowest probable computation he lived to be 200 years old; we have even given him ten years more. Now it is maintained that at the period of Joseph the length of human life was much less, and that consequently Job must have flourished before that period, in fact, before the time of Abraham. To this argument we should be

inclined to yield at once, if Job's had been an ordinary case. But it was not an ordinary case, and we may therefore with good reason question the force of the argument. It is evidently the object of the conclusion of the book to show, that God amply compensated his servant for the losses he had sustained. In fact, with regard to his riches, it is expressly stated that he received double what he had lost. If the same rule holds good as to the length of his life, then supposing him to have been 70 years old when he was tried, the 140 years that were added afterwards, were just the double of his previous lifetime. With regard to his children, we find that there was no compensation as to their number; but the compensation consisted in his being spared to see his descendants to the fourth generation. In short, the great length of his life throws no light upon the period when he flourished.

Another objection to our view is drawn from the passages in which the friends of Job say that their lifetime is much shorter than that of their fathers, and that oral traditions, handed down from Noah's time, are preserved among them. One of these passages is the following :

Ch. viii. 8. Inquire, I pray thee, of the former age,
And be ready (to hear) the search of their fathers :
For we are but of yesterday, and know nothing,
For our days are like a shadow upon the earth.

If these words prove anything, they prove that at the period of Job human life had become much shorter, than it had been two generations before. That such a complaint suits the era of Joseph exactly, appears from a similar complaint made five or six years before the time we have fixed for the trials of Job. In Genesis xlvi. 9, we read, "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

The other passage is Ch. xv. 18.

I will declare what wise men have told,
And have not hid, (having heard it) from their ancestors,
To whom alone the earth was given,
And among whom no stranger passed.

Any objection drawn from this passage is sufficiently refuted by the fact that Abraham was born about the time when Noah* died, and survived Shem only by 23 years, and that at the period of Shem's death Isaac was about fifty years old.

* We regret to perceive that the calculations introduced in the former article, are erroneous by about fifty years. We have now corrected them, against our interest.

These, we believe, are the strongest reasons that can be adduced in favour of an earlier period. A few more might be enumerated, but as far as we can judge, they are of too fanciful a nature to deserve serious attention.

We shall now conclude by stating a few considerations of a *positive* nature which induce us not to fix upon an earlier period.

The first is, that upon our supposition the Eliphaz of the book of Job is identical with the only other Eliphaz mentioned in Scripture, who was the firstborn son of Esau. Supposing him to have been of the same age with Job, viz. 70 years, he would be 25 years older than Joseph. And should it be said that this is not enough, we might even give him five or ten years more: for as he was the first speaker that replied to Job, it is natural to suppose that he was older than either Bildad or Zophar, who with him are styled old men by Elihu. If it be objected that Eliphaz would probably be designated as the son of Esau, and not simply as the Temanite, it may be said in reply, that it was neither necessary nor desirable to do so, as it might have prejudiced the descendants of Israel against him.

The next consideration is, that Bildad, the Shuhite, seems to have been a descendant of *Shuah*, the youngest son of Abraham by Keturah. (See Gen. xxv. 2.) This would be perfectly compatible with our supposition. Such a coincidence is not to be disregarded, because the name *Shuah* does not occur in the Bible in any other connection.

Again, Elihu is styled a *Buzite*, or descendant of *Buz*: now we find in Gen. xxii. 21, that one of the sons of Nahor, the brother of Abraham, was called *Buz*, and it is natural to suppose that Elihu was descended from him.

It is further said that Job himself lived in the land of *Uz*, which renders it not unlikely that he was a descendant of *Uz*, who is mentioned in the same passage as the eldest son of Nahor.

We should attach little importance to each of these four coincidences viewed by itself, but the easy combination of all four, together with the circumstance that if they are combined, then three out of the four of Job's friends were distant relatives of his, leads us to consider them as being of some weight. If Moses was the author of the book of Job, would he not naturally expect that his readers would observe this combination?

A few more circumstances, not of any great importance, when viewed separately, combine to corroborate our supposition.

First: the account which is given of Terah's emigration from Chaldea, leaves the impression upon one's mind that his family

(including his son Abraham and his grandson Lot) was the first which left its native* home (near the mountains of Kurdistan) for the south. (See Gen. xi. 31, compared with Acts vii. 2—4.) Now it is very probable that when other Chaldeans saw Nahor's family comfortably settled in Mesopotamia, they imitated, for selfish purposes, what Terah had done under the divine direction, and emigrated to the south, but instead of settling, adopted that system of plundering and robbery, which finally issued (after the lapse of centuries) in the occupation, by some Chaldean hordes, of the ancient, opulent, and populous city of Babylon. It is not so easy to account, on the supposition of an earlier era of Job, for the Chaldeans, who carried off all his camels and slew the servants who attended them.

Secondly, in ch. xxii. 15, the deluge is referred to as having occurred in a time which is styled עָלְמָא *antiquity*, the same word which is often used for eternity. Whenever it means *antiquity*, it implies a time, from which the speaker is separated by several centuries. On our supposition, about 650 years intervened between the flood and the time of Job. The use of that word would be less appropriate, if the interval was shorter.

Thirdly, the destruction of Sodom and Gomorrah is referred to in two passages, but in neither of them is it represented as an event peculiarly impressive on the ground of its recent occurrence. This would be natural in the time of Joseph, when nearly two centuries had elapsed after that awful catastrophe; but the shorter we make the interval, the greater ought to be the prominence given to so signal a judgment. The passages alluded to are the following:

Ch. xxii. 16. Though he fill their houses with good things,
 Yet let the counsel of the wicked be far from me.
 The righteous seeth them and rejoiceth;
 The innocent laugheth them to scorn, (saying:)
 Verily our enemies are wholly destroyed,
 And the fire hath consumed their remnant.

Ch. xviii. 15. (Destruction) dwelleth in his tabernacle, until it is no longer
 his;
 Brimstone is scattered upon his habitation.

The former passage we consider as a direct allusion to the destruction of the cities of the plain, and we cannot help believing that in the latter the figure of brimstone scattered upon the habitation of the wicked, is derived from it; because the image is

* *Ur*, in Chaldea, may have been the place now called Urumiah or Urmiah. Supposing the latter name to have been אֲוֶר־מַיִם *Ur Mayim*, it would mean *Ur by the water or lake*. *Urmiah* is situated on a lake. *Chasdim*, *Chaldees* and *Kurds* are one name, differently spelt.

one that would not readily occur to the mind of a person unacquainted with that event.

All the arguments which have now been enumerated, lead us to the conclusion that Job lived about the time we have assigned to him. It would be presumptuous to maintain that they amount to a strict demonstration, or to attempt to settle the exact date of Job's trials.

Much of what has now been advanced, has been borrowed from *Lee's* introduction, prefixed to his translation and exposition of the book of Job—a work about as singular, as if a mathematician, whilst examining all the geometrical properties of the rainbow, undertook to prove that there are no colours in it, because forsooth it is not painted.

J. W.

II.—*Further Considerations on the Bengálí Participle* কর্ত্ত.

To the doctrine of the Bengálí Participles, as laid down and illustrated in the paper on their nature and use which appeared in the Sept. No. of this Periodical, no objections have come to my knowledge from any source, except as to that one of the Participial forms which of all others has been both most mistaken, and most extensively misapplied. And as I deem it of great importance to leave no objection unexamined, I at once address myself to the remarks which have, it is understood, been made in some quarters, both upon the nature and origin of the form in অত্ itself and upon its application.

Philological enquiries are in themselves highly interesting; as intimately connected with the philosophy of the human mind and as elucidating the mysterious subject of language in its origin, progress and diversities, they have always been reckoned among the most engaging of learned studies. They assume a still more interesting and important character when viewed in reference, in this country and at the present period in particular, to the zealous and laborious efforts made and yet making to give to Divine Revelation a correct and clear expression in the languages of the various populations of our Indian Empire and beyond it. Nothing can justly be considered of small moment, therefore, which may affect the clearness, force or precision with which religious and moral truth is presented to the native mind; and this consideration serves sufficiently to justify, if in reality justification were yet needed, the occupying of space and the employment of time and effort in enquiries such as that

now before the readers of the *Calcutta Christian Observer*, a periodical whose pages have always avowedly been open to, and have repeatedly invited, such discussions.

The remarks that have come to my knowledge, affecting the Bengálí Participle in অত are chiefly two, the one regarding its origin, the other its nature and use.

I. It is reported, as from a source entitled to no small respect, that this Participle is not *original* in the Bengálí language, but a form not only very recent in its adoption, but also of foreign invention. The Missionaries, it is said, have *coined* it within the last fifty years. Now this is a very singular assertion, if indeed it has in reality been gravely made by the scholar to whom it is attributed. Some years ago the world was amused with the assertion of some sage orientalist and anti-missionist, that the Missionaries of Serampore had coined a whole language or two! In one case they were said to have prepared a version of the Holy Scriptures in absolutely an unknown tongue, in professedly an Indian language, yet unspoken by any nation in India! And yet on enquiry it was found these Missionaries had not taken upon them so herculean and gratuitous a labour; that there *was*, not only a Concani *people*, but a Concani *language* also, and spoken by some *millions* as their mother-tongue, the *only* one in which the entire populace, as well of villages as towns, were able to communicate or to receive instruction! In another case the jargon, aptly so called indeed, known as the *Moors*, (a very corrupt Hindustání, which fifty years ago was almost the only medium of communication with the natives of all India with which the great bulk of Europeans had any acquaintance,) was elevated into the language of the people of Bengal; the very existence of its own vernacular, however incredible it may seem, being actually unknown and unsuspected by these well-informed reporters upon Indian languages! And when it came at length to be undeniable that there *was* such a language, it was yet portentously and gravely asserted that it had been the creation of those arch-offenders the *Missionaries*!! Verily Psalmanazar himself, who invented the language of his Formosa, and composed his imaginary history therein, was nothing to these extraordinary men, *giants* in every sense of the word. Akin to such bygone futilities and comic gravities, is the assertion I am now noticing; which it would seem, on first thoughts, unnecessary to combat with serious argument. Yet it so often happens that what is not denied or shewn to be false, is soon accepted and held to be true, that I shall patiently answer the assertion, however self-refuted in the mind of any man competently conversant with philology in general, and adequately acquainted with the Bengálí in particular.

Now I run no hazard in asserting that this participle in অত is emphatically the most elegant among the verbal forms of the Bengálí language—a choice specimen of philological invention ; combining in itself a conciseness, precision, and neatness not exceeded, scarcely equalled, in any other language on earth. It were indeed high praise to any Missionary or other linguist to have devised so beautiful and useful a form of speech ; and assuredly if such were its history, a Missionary myself, I should be among the last to rob a fellow-labourer of his just meed of celebrity by denying the fact. But truth is truth at all times, and ever sacred. Now, if the Missionaries, whether the earlier and renowned labourers of Serampore, or any others shortly posterior to them, were indeed the inventors of this participle, I ask *first*—how comes it to pass that this should be a solitary instance of the exercise of their inventive powers upon the Bengálí language ? How is it they should not have proceeded further than the introduction of this single new form into the verbal paradigm, or into any other chapter of the Bengálí Grammar ? Certainly, those who possessed philological taste and skill equal to the devising of so elegant and expressive a turn of phrase, could neither have been incompetent nor indisposed to give them wider play, and were little likely to be content with so small an exercise of philological power : and yet, in fact, if this *be* the solitary exception, certainly no *second* instance can be pointed out of their interference with the ancient idioms and forms of the language.

Again, when and by whom precisely was this form introduced, if in truth of foreign ex-cogitation ? If the fact be so, it is surely capable of proof and may be clearly and positively shewn.

Thirdly—if the Missionaries were the inventors of this expressive and useful participle, how comes it to pass that it is of such very rare occurrence in their Bengálí compositions ? Nearly all the productions of Missionary writers are in my hands or have fallen under my notice ; and I scarcely know of more than one or two, unless it be very recently, who have almost ever employed it in translations or compositions ? (I speak of Europeans, not of *Natives*, Christians or other). If to be met with at all in the versions of the Holy Scriptures, or in the entire list of Native Christian Literature, it is so rarely as to be in singular opposition to the assertion of its Missionary origin. The only Version of Sacred Scripture in which I have observed it, is Dr. Carey's ; and that very seldom as compared with either the bulk of the book or his abundant use of *other* forms ; never, I venture to assert, but where, as in some of the introductions of the Apostolic Epistles and other similar passages, *two* acts of the *same* agent are expressly represented as absolutely *concurrent* in time.

But fourthly, while so seldom employed by Missionaries, it is of perpetual occurrence in all the best (Heathen) Native Prose writings extant in the language. I have for now above one and twenty years been in the almost daily habit of noticing every peculiarity of speech and idiom employed in the native literature, which I have studied in its widest extent; and I am bold to assert that the use of this Participle is confined to no class of *Prose* writers, whether connected or disconnected with Europeans, but prevails in the works of *all* the best authors in the language. I find it in the writings of all, from the classical Mrityunjay Tarkálankár to the most illiterate; in the *Hitopadesha*, the *Puruṣparíkhya*, the *Batrish Singhásan*, and other standard works, the *first* printed and the *latest* alike; and also most profusely in all the periodical literature of the day. Now, it were surely marvellous, if being no proper original form of the language, but the unauthorized invention of foreigners, it should yet have been so rapidly and universally adopted even by those most rigid in adherence to their native idioms, and most repudiating foreign admixtures; the most competent to judge of its propriety and the ablest scholars.

Again, *all the native Grammarians* give the form, manifestly altogether unsuspecting of its being other than original to the language, and all of them too *correctly*—R. M. Ráy, Braja Kishor Gupta, and the anonymous publication from the *Chandriká Press*, as well as several MS. grammars which have fallen into my hands. Moreover Dr. Carey, who it should seem must have been the real inventor, on the supposition I am combating, yet gives the form without any note of novelty, much less of its having originated with himself; which were, methinks, so little candid that I should be extremely loath, all other considerations apart, lightly to credit the assertion. Nor is it at all in his *style* of thought or character of mind philologically considered, as every one must well know who was either acquainted with the Doctor, or has studied his compositions, and above all his *Grammars*, which betray but very little taste and perception of the minute elegances of language or the beauties of idiomatic formation. He was satisfied to take idioms as he found them, and with little exercise of discrimination to employ what was prepared to his hand, however clumsy or inelegant.

So much for the positive argument: I now address myself to the negative. And, *first*, it is objected that this form is almost, if not quite, confined to modern *prose* composition. I admit the fact. "It is *mostly* found in modern translations from the Sanskrit," observes Haughton, in his elegant Grammar. But *all* regular Prose Bengálí composition is modern, and hardly mounts up beyond half a century from the present time. As in

the parent Sanskrit for the most part still, and in all the sister derivatives from that venerable source, the whole literature of Bengal was, till the close of the last century, in verse, even to its science, its arithmetic and its school vocabulary ! It possessed, in fact, more properly speaking, *no* literature but Poetical translations from, or annotations on, Sanskrit originals, chiefly those mythological, amatory and amusing poems which were used, in unison with song and dance, in the religious celebrations or in the social assemblages of the people.

In every country it has been the same from the beginning : Prose writing comes only with increasing civilization, foreign intercourse, freedom of thought and the progress of the arts of life. Be it, then, that Bengálí Prose writers are all of recent date ; and be it also, if you will, that this form of the verb grew up with the cultivation of prose composition, and was either then first devised, or only more largely adopted to aid in the preciser expression of thought which prose both favored and required, its indigenous original is unaffected, and that is all I contend for. It bears all the clearest marks of an integral portion of those forms of speech among which it is found ; has no exotic indication whatever about it ; and its large and constant use by all the best native writers decides its right to be deemed no Missionary corruption, no foreign invention whatever.

But the objectors build on its non-appearance even in Poetical works of a date anterior to the introduction of prose composition. I might sufficiently reply to this by either supposing that those elegant Native Scholars, Mrityanjay and others, who first employed a prose style in works of literature, did then first really devise this beautiful and appropriate form—and then it only stands in the same category with any other legitimate improvement in spoken or written language made by indigenous writers—or I might observe that the character and construction of all Bengálí verse and the succession of accent rendered the *dissyllable* very much the preferable and prevalent usage ; so much so that other trisyllabic and even quadrisyllabic forms are perpetually contracted into dissyllables, a contraction manifestly not so easily made in *this* form ; its use was therefore extremely limited until the adoption of Prose composition rendered its employment at once facile and desirable, nay, necessary and highly elegant. This remark also replies to the objection that Halhed, the earliest of our Anglo-Bengálí Grammarians, takes no notice of this Participle, (as he does not of many other points both of interest and moment ;) since “throughout his work,” as he states in his preface, “he confines himself to examples taken from *Poetry* only.” And surely it is unnecessary to observe to any scholar, that in every language there are forms of speech and

construction, words and idioms confined to poetry, which are never or but rarely admissible in Prose. Moreover, the less frequent use of this form, even in prose, is easily and naturally accounted for, by the consideration that so few acts of *the same agent* are ever strictly *concurrent* in time, whilst so many are perpetually taking place consecutively. Hence, of course, this Participle must ever be of rarer application than one denoting a *previous* act.

II. I come now to consider certain notions as to the nature and use of this participle. And *first*, it is asserted, I am told, —but certainly not by persons either deeply read in Bengálí literature or, it should seem, much accustomed to investigate the philosophy of Language in general—that this is *no* Participle at all, but a sort of *adverb*, formed after the model of Sanskrit *ablatives* in অতঃ; agreeably to which theory it is averred that it corresponds to a note of order or time, and may be exchanged for পূর্বক, rendered by the Prepositions *before, with,* and the like! Now that this is, if possible, even a stranger assertion than that of the Missionary origin of this form of speech, will I think soon appear. For—

1st. The form is not অতঃ, but অত without a visarga. The misapprehension has probably arisen either from a few instances in some wretchedly printed bazar books, that swarm with every imaginable error in spelling, grammar and common sense; or from a practice once in vogue, but now wholly disused by all accredited writers, “of marking an *open* অ final by a following ঃ,” as Halhed observes; who gives the example of যাব I will go, written যাবঃ in order to distinguish it from the monosyllabic যাব, ‘lac-dye.’ So the visarga was also used formerly instead of the |, to mark the divisions of verse, as in the ত্রিপদী and other metrical lines. Thus the word জানত, which is literally ‘*knowing all the while,*’ has often mistakenly been spelled জানতঃ, and rendered adverbially by “*knowingly, wilfully, &c.*” an equivalent, indeed, in sense, and therefore unobjectionable where greater precision is not required; but injurious when, as here, the practice leads both to a vicious spelling and to a misapprehension of the real nature of the word and of its veritable construction.

2nd. Again, if this were an *adverbial* form analogical to Sanskrit *ablatives* in অতঃ, how comes it to pass that *in every single instance, without one solitary exception*, the words in অত are not *nouns* at all, but *verbs*? and not even *verbal nouns*, but the *roots* of verbs only? Moreover *every verbal* root may receive this form; thus—জানত, করত, হওত, দেখত, &c. all through the language. Is জান or কর or হও or দেখ a noun? or a verbal root? Of course the latter only. What strange mode of reasoning is it, then, that would add to *verbal* roots the terminations *proper* to nouns? The great probability is that this form is borrowed

from the Sanskrit Participle Present in its *crude* form অৎ, the ত being only opened, partly for euphony, partly as in its very utterance imitating, as it were, the *continued* action it was intended to denote. But whatever be its origin, by whom or whensoever devised, the form is now established in the language, occurs in all its standard literature, and *cannot* be thrown out; the only important question is the practical one of employing it aright, agreeably to the best usage, and especially distinguishing its application to express *concurrent* not previous agency, this being the special intention of the form in ইয়া, as on all hands allowed.

3rd. Nor is it less incorrect to say, that পূৰ্ৱক may be substituted for this form “every where or any where.” The exact contrary would be more consonant with fact, that in *no* case can this participle be used where পূৰ্ৱক would be especially proper. For what is পূৰ্ৱক? It is the adjective form of the noun পূৰ্ৱ, signify the East, or the region *in front* of one having his দক্ষিণ, or right hand to the *South*, his উত্তর, or *other* hand to the *North*, and his পশ্চিম, or hinder part, to the *West*: thence it came to denote *in front*, or ‘before’ either in *place* or *time*. The affix ক renders it an adjective; so হেতু cause, হেতুক being cause = causal, causatory; করণ an instrument, করণক instrumental; পূৰ্ৱ what is before, পূৰ্ৱক previous, preceding, &c. as—নমুতা-চারপূৰ্ৱক নিবেদন করিল; “he made his request with humility, *i. e.* humbly: *lit.* he made a request *preceded* by a shew of humility. Where, in the Bengálí idiom, পূৰ্ৱক is adjective to নিবেদন, and নমুতাপূৰ্ৱক a *samás*: *q. d.* ‘a request having (preceding it) a shew of humility.’ But the use of the Participle in question is certainly to denote a *concurrent* act, as *all* the Grammarians, Native and European, and all examples of correct writers, unite in testifying. Now, that which is concurrent, cannot of course precede; ergo পূৰ্ৱক *cannot* be substituted for the Participle in অত: of course I mean where it is not a matter of indifference which mode of expression be adopted; cases occurring in this, as in all other languages, in which the sense may be unaffected by the use of a various construction. Again, on the principle asserted in the objection, try the following from Carey’s Grammar, or any other sentence, as the best test of its correctness;—এক জন অঙ্ক ভিক্ষা করত পথের ধারে বসিত, ‘A man used to sit by the road side begging alms;’ how is the notice of precedence, as conveyed by পূৰ্ৱক, to be gathered from a sentence which directly asserts the concurrence of the act of begging with the position of the sitter? substitute ভিক্ষাপূৰ্ৱক, and we have ‘*after* begging he used to sit;’ so that he begged standing and then sat down! Again, how is করত (or করতঃ as the objection asserts) to be rendered adverbially? Is it “a man from or by or because of begging?” not so evidently. And

similar will be the result in the attempt to apply the hypothesis to any similar sentence whatever. But not so where the Sanskrit ablative is really used, as the ablative of *any* noun may be, to denote *origin, cause, motive, place* of issue and the like. Thus তিনি স্বভাবতঃ ক্রোধশীল ছিলেন, 'he was naturally irascible;' স্বভাব natural disposition, স্বভাবতঃ from or out of, originating in, his natural disposition=*naturally*, by nature.

Having now, as I judge, sufficiently met both the objections that have been alleged to lie against the doctrine of this participle, as already given (in the September No.) I might at once conclude and leave these remarks to the consideration of all impartial scholars. I wish, however, to add an earnest request that such as would arrive at a correct understanding of this and of other points in Bengálí Grammar, would beware of giving heed to unsupported *hypotheses*; and would never content themselves with simply receiving the tradition of another, however high he may be thought to stand in general estimation as an accurate scholar. Let them have recourse to the best works of *intelligent* and *instructed* Natives. I say instructed, because there are many who write without being instructed; and this is true peculiarly of Bengálí writers, who are too often vainly desirous of the *fame* of authorship, with but a slender stock of qualification to enact it successfully or usefully. In the use of this very form of speech, many err daily; these are especially young men, who having acquired all they know through the medium of English, have absurdly learned to despise the vernacular tongue, and without having given one month to its diligent study, yet presume to write in it for the public! Still, I make much allowance for such persons; they act presumptuously, indeed, and absurdly; yet they act in ignorance. Ignorance, however, is never becoming in those who set up for instructors; and ignorance of our mother-tongue, the medium of all ordinary converse, and the only channel of general *public* usefulness, is specially reprehensible and very discreditable. I would earnestly intreat such individuals to make themselves acquainted with the Grammar and Philosophy of their own language, and to read carefully the best compositions of Native Authors; from whom, if they obtain little knowledge, it is true, that may be set side by side with the multifarious information derivable from European works, they will at least learn the proper idioms and native construction of their own tongue, and so be best qualified to transfuse into it the treasures of foreign thought and knowledge of every kind. Thus they will become at once respectable, and benefactors to the mass of their countrymen. Whereas *their* errors mislead Missionaries and other European students of the Native tongues; and, creating endless confusion of speech and conception, lead

to accumulated corruptions of the Vernaculars, impeding in every way the progress of knowledge.

It has been asked, if things be so, how it is that I, or any other European, can decide with any confidence upon points of obscurity or difficulty in enquiries like the present? But surely, no Scholar at least would put so inconsiderate a question. For, is there no difference between the case of a careful, patient student, accustomed to grammatical investigations, and possessed of some tolerable share of philological tact and acquirement, and that of one who has paid but little attention to the nature of language in general, or to the peculiarities of any one tongue in particular? How does a man become competent to decide upon correct and vicious forms of construction, and the like, in Latin, Greek, English, French or German, his mother-tongue or a foreign one? Is not such an attainment the result of study specially devoted to its object? Again—are there not errors to be found, aye and gross errors too, in some of our best English authors? errors of every sort and in great abundance sometimes? But are they less errors because found in juxta-position with great elegance of construction and beauty of style and idiomatic phraseology in those same authors? Yet is not the discrimination easy to one competently versed in the theory and practice of grammar and composition, with philology as a science? So may a similar course of careful study and inquiry render a person of ordinary ability and taste fully competent to discriminate the beauties and the errors, the idioms and anomalies, that are often found even in the same page in Bengálí writings.

The apprehended difficulty is purely imaginary, and will wholly vanish on closer acquaintance with the subject. I arrogate to myself nothing but what is attainable by any one not originally disqualified by a defective organization or not disqualifying himself by theorizing instead of reading and comparing. I am no *purist*, but yet contend against all wanton and unnecessary barbarisms and corruptions in language. And while I think *instructed* Natives must always be the best judges, *cæteris paribus*, of style in their own vernacular dialect, I would sedulously, at the same time, guard both myself and others from a gratuitous and unreasonable hood-winking of our own powers of perception and investigation, and a forestalling of our own judgment when qualified for self-exercise by competent acquisition. A studious and reasoning foreigner will very often be far more discriminating and clever in the use of a foreign tongue, than will the heedless or the uneducated or the *half* educated native, who decides without judgment and asserts without knowledge, only lest *he* should seem ignorant of what a foreigner much better understands.

I subjoin a few examples of the use of this Participle, elucidatory and confirmatory as well of its real nature as of its proper and necessary use.

Dr. Carey's version of Eph. v. 16 runs thus—কাল সার্থক করত জানবান লোকেরদের যত চল কেননা কাল মন্দ হইয়াছে, &c. Here, whatever be the exact merit otherwise of the rendering, it at least follows the Greek original with equal literality and philosophy, by the employment of করত for *εὐλογουμένοις*, and well shews that it is in the *very fact* of *walking wisely* that *time is to be redeemed*; the acts are distinct, but perfectly concurrent. The Calcutta version, seemingly for no other reason than to *avoid* the use of this participle, though so literally and exactly rendering the original, first fuses down verses 15, 16, 17, and overturning the entire order of the Greek makes verse 16 take the place of verse 15, displaces "therefore" from its own connexion, to throw it in as 'অতএব' at the commencement of verse 16, turns a Participle into a perfect verb, and perfect verbs into participles, throws away, "see that" and "because," altogether, renders *συνιέντες* 'understanding,' by তৎপর 'following,' and makes it exceedingly difficult to collate the version with the original to ascertain its correctness or otherwise. Yet after all these freedoms, what is gained? Is a form of speech to be refused, when equally literal and appropriate, only because it had been used by a preceding translator, or under the futile notion of its foreign origination? This is only one instance among many, of the pernicious operation of a system which, I am bold to aver, has not a shadow of real support in fact or in the genius of the language.

Again in Phil. iii. 18, Carey has—এই কথা আমি তোমাদিগকে পুনঃ পুনঃ কহিয়াছি এবং এখনও ক্রন্দন করত কহি, 'these things I have again and again told you, and now also tell you weeping:' where the *weeping* is concurrent with the *declaration*—he did not either weep first and tell afterwards, or *vice versa*, but told and wept *together*. Now this is fully and exactly shewn by করত. Ellerton does not use করত, but an equivalent Sanskrit form ক্রন্দনমান, "concurrently weeping." The Calcutta version has রোদনপূর্বক কহিতেছি 'after weeping (or having first wept), I tell you!' Surely this is equally a departure from the veritable text of the Apostle, and a gratuitous refusal to employ the *only* appropriate expression of the original notion.

The same remarks apply to the several renderings of Col. i. 8, (original v. 3.) as to Eph. v. 16. Carey properly and faithfully renders *προσευχόμενοι* 'praying,' by পূর্ণনা করত 'making prayer' concurrently with the rendering of thanks to God—*ευχαριστούμεν*, ধন্যবাদ করি. The later Version renders—ঈশ্বরের ধন্যবাদ করিয়া সর্বদা প্রার্থনা করিয়া থাকি, 'having uttered the praise of God we continue ever to pray for you.' Here, besides the making of those

two acts *successive*, which in the original are contemporaneous, (so intimately associated as to run into each other, and always to go together as it were,) the same licence is taken to invert the *order* of the sentence, and so the relative position of the *acts*, to change the verb into a participle and the participle into a perfect verb. The freedom cannot be proper, even though in this instance no great evil besides results from the discarding of the proper form. The following sentences from Native authorities will exercise the student and prove both interesting and instructive.

1. সকল স্থানের মনুষ্যই গুীক্ষের অসহ্য যন্ত্রণা সহ্য করত বহুকষ্টে প্রাণধারণ করিয়াছেন, 'men of all countries (flocking to India) have with much difficulty, sustaining (all the time) an intolerable degree of heat, preserved life in it.'

2. বহুবিধ ক্লেশ করত ধনোপার্জন করিয়াছি, 'we have acquired some wealth, using (in its acquisition) much labour.'

3. উপদেশককে ইঞ্চক লোফ্ফাদি নিক্ষেপ করত সমুচিত দক্ষিণা দিবেক, 'they will give this (false) teacher his due wages, pelting him with bricks and clods of earth.' The wages themselves are the peltings of clods, &c.

4. পরে দুরাস্তা রাজপুত্রের সেবা করত তাহাকে অতিশয় নিদ্রিত বুঝিয়া লতাত্তে বন্ধন করিল, 'the vagabond having judged the prince to be laid fast asleep (by) tapping him gently (as a nurse does an infant), bound him with a withy.' The *falling asleep* was concurrent with the *tapping*.

5. অন্তকালে যে জীব আমাকে স্বরণ করত দেহত্যাগ করে সে মন্ডাব প্রাপ্ত হয়, 'the soul that departs from the body thinking (while departing) on me (Krishna), obtains the same condition of felicity as myself.'

6. শব্দ করত আপনাদের আনন্দ পুকাশ করিলেন, 'he manifested his delight, making a noise.' The noise was itself the manifestation of joy, the feeling of which was of course therefore concurrent therewith.

7. জয়েঙ্কু রাজা দুঃসাহ্য শত্রুর সেনাকে ব্যামোহ দেওত আস্ত্র সেনাকে অতিশয় পোষণ করিবেন, a king who wishes to conquer, while inflicting calamities upon the audacious arrives of his enemy, will yet, (at the same time) be very careful of the comforts of his own troops.—*Hitopadesh*.

8. সুবোধ লোক উপায় চিন্তা করত অপায়ও চিন্তা করিবেক, a wise man while devising expedients of success will also (concurrently) provide against the causes of failure.

Similar illustrations might be given *ad libitum*. These must suffice.

W. M.

III.—*American Suggestions and Remarks on Education.*

In August, 1830, a convention of teachers and other friends of education, to the amount of several hundred, assembled from eleven different states of the Union, in the Representatives Hall at Boston, for the purpose of organising an "American Institute of Instruction;" the objects were, to collect information on the state of the schools throughout the United States, to raise the standard of the qualification of teachers, to show that education is a science and therefore must be advanced by experiments conducted by philosophical minds—to enlist more effectually on the side of popular instruction the highest intellects of the nation. A series of 14 lectures were delivered before the convention on various branches of education: "they are offered to the public as contributions to the storehouse of facts from which the science of education is to be formed." We shall extract from them a few of the many suggestions and remarks that are interspersed.

Introductory Discourse by President Wayland.—The following are some of President W.'s remarks and suggestions: "The object of the Science of Education, is, to render the mind the fittest possible instrument for DISCOVERING, APPLYING or OBEYING, the laws under which God has placed the universe. To hear a scholar say a lesson, is not to educate him: he who is not able to leave his mark upon a pupil, never ought to have one. It is desirable that the pupil be taught permanently, i. e. that the truth communicated be *so associated with his other knowledge*, that the lapse of time will not easily erase it from his memory.

"Let us never forget that the business of an instructor begins where the office of the book ends. It is the action of mind upon mind, exciting, awakening, showing by example the power of reasoning and the scope of generalization, and rendering it impossible that the pupil should not think."

On Physical Education by Dr. Warren.—Dr. W. makes the following observations, "Children under fourteen should not be kept in school more than 6 or 7 hours a day: it is expedient that it should be broken into many parts, as young persons, however well disposed, cannot endure a restriction to one place and one posture. The plays of dumb bells are useful, the parallel bars afford a very fine exercise for the muscles of the body and upper limbs.—The diversions of the Gymnasium should constitute a regular part of all the duties of seminaries of learning.—Let those who are compelled to sedentary pursuits seasonably lay aside one half of their ordinary food.—The judicious use of the voice by reading aloud, I should highly commend, it invigorates the lungs and gives action to the whole digestive apparatus."

The Development of the Intellectual Faculties and teaching Geography.—Mr. Carter, who delivered the lecture, makes the following remarks, "That youth is not necessarily the best educated, who knows the most: but he whose faculties are most perfectly developed, these constitute the man, and give him his own individual and peculiar character. The correct plan for an elementary work on geography would

enable the learner to begin with a description, and if practicable, with a map, of the town in which he lives. Children should always learn the particulars or facts of history, in connection with geography, the facts or events are naturally associated with the places where they happened."

Infant School Education by W. Russell.—"The distinguishing points of excellence in the Infant School system consist chiefly in the blending of physical and moral culture with the exercise of intellect, and the embodying of all in simple and attractive forms, addressed to the imagination. To secure for children permission to cultivate a piece of ground is a happy opportunity for inculcating a practical lesson on the fruits of industry, and of leading the young mind to watch the growth and trace the form of plants, or to observe the frame and habits of insects. A discipline characterised chiefly by restraints represses the action of the mind, takes away its freedom, and the whole merit and conscious pleasure of voluntary virtue. The school exercises should be often varied, and the attitude of the children frequently changed. Motion at short intervals should be a part of regular school exercise. The school should be controlled by management rather than government. Pictures, conversation and stories, and, if possible, plants and animals, should be the chief sources of instruction: formal lessons being carefully avoided. The first part of school time should be devoted to the direct influence of the teacher's mind on his pupils, by conversation or instruction: the second portion, perhaps, to the action of the children's own minds in telling again to their teacher the story he has read or told to them—in writing, (if old enough) what they remember of it on their slates.

On Spelling and Defining.—Mr. Thayer, the lecturer, remarks: "Assign a portion in the reading book of each class, to be written on slates to dictation, and subsequently examined by the teacher or monitors, who, after checking any errors that might occur should return the slates to their respective owners for correction. The transcribing of good composition, beside aiding to furnish the mind with various other knowledge, is of essential service in fixing, by habit as well as by memory, correct methods of spelling."—Mr. T. recommends that oral explanation should be given during a lesson in reading or reciting, that the pupil should paraphrase in his own language the story read in the book, that the pupil should learn to substitute in reading synonymous for the original words, and that he should embody every word he is asked to define, in a sentence of his own composing.

On Lyceums and Useful Knowledge Societies.—"In most of the Lyceums established in England it is established as a principle, that a majority of the committee of management shall be of the class of mechanics or working men. Such a measure, it is thought, has a tendency to promote their independence, it inspires confidence and creates and sustains a direct personal influence. Lord Brougham, referring to the regulations of the London Mechanic's Institution, says—'of these, by far the most important, and one, which, in common, I believe with all my colleagues, I consider to be altogether essential, provides that the committee of management shall be chosen by the whole students, and consist of at least two thirds working men.'" The

lecturer recommends familiar discussions, small classes for reading, conversation and instruction, and that the lectures should not give undue prominence to physical science in accordance with the utilitarian tendency of the age.

On Teaching Rhetoric.—Mr. Newman, the lecturer, who is a Professor of Rhetoric in Bowdan College, recommends that students should be taught the philosophy of Rhetoric by talking familiar lectures, and that a text book, if any is used, should contain but a mere outline.—“Rhetoric is an appropriate branch of female education; it is well known that the female mind is highly imaginative and strongly susceptible of emotions of taste.”—“In relation to the work of composition, students derive important aid from translating select passages from the writings of good authors in other languages; in this way a command of language is acquired, as also a copia verborum, and the power of nice discrimination in the use of words. Other things being equal, he who, during the first six months in which the attention is directed to composition, should devote half of his efforts to the writing of translation, would, I doubt not, be in advance of him, all whose exertions had been employed in the work of composition.”

On Geometry and Algebra as Elementary Branches of Education.—Mr. Grand, the lecturer remarks, “A system of instruction adopted merely to the acquiring of certain facilities for particular purposes in life enslaves and degrades human nature, it reduces men to machines by bringing up workmen for a manufactory.—Pestalozzi’s method evidently aims at making the child independent of its teacher, by bringing it to think and act from principles to which it became sensible by the force of its own application.”—Mr. G. recommends that mathematical studies should be commenced at an early age in order to form proper habits—that geometry should be taught before algebra—that at the end of each geometrical lesson one or two questions may be proposed for the pupils to think and reflect upon until the next day; that this will excite their curiosity, make the study most interesting, and stimulate them to individual efforts.

The advantages and defects of the Monitorial System.—The advantages the lecturer states are: (1). Providing for the tuition of a great number of pupils. (2). Economising time, the monitors also learn by teaching others. (3). Every individual is kept in constant employment. (4). By giving constant employment it removes irksomeness from the minds of the pupils. (5). It relieves the teacher from the tediousness consequent on long continued efforts in teaching the more mechanical branches of learning, and thus enables him to introduce some of his pupils to more advanced studies. The disadvantages are, (1). It produces noise and confusion in consequence of the greater part of the scholars being engaged in simultaneous recitation. (2). The difficulty of procuring faithful and capable monitors. Every teacher should be a person of studious habits, of extensive reading, and of very considerable acquisitions in every branch of learning relating to the particular course of study adopted for his school. (3). The principal instructor cannot be sufficiently acquainted with the merits and failings of each individual pupil. (4). It makes superficial and inaccurate scholars.

Vocal Music as a Branch of Common Education.—Mr. Woodbridge, the lecturer, observes on the advantages of making Musical instruction popular. “It cultivates one of the faculties which our Creator has seen fit to bestow upon us; to neglect it is to imply that it was unnecessary, that it is useless.—No thorough improvement in Church Music can be made without acting on the rising generation. Music is highly important as a means of refreshing the weary mind, and is perhaps the only employment which leaves the intellect in complete repose.—It diminishes the strength of the passions by keeping them, for a time at least, in a state of inaction.”

On the importance and method of teaching Linear Drawing in common Schools.—The lecturer states the benefits that would result from making drawing a branch of popular education are, “The formation of a habit of accurate observation, with a view to obtain exact perceptions of things is of great use for youth, through the perceptive powers being improved, the judgment, the memory and the imagination are also improved. The art of drawing is useful for civil, military and naval architecture; for surveying, mapping and engraving. Writing is only a peculiar modification of linear drawing. The learning to draw should be commenced by drawing simple, geometrical lines and figures with a slate and pencil.”

On teaching Arithmetic by W. Colburn.—The lecturer remarks, “Arithmetic, when properly taught, is acknowledged by all to be very important as a discipline of the mind; but the best method of any instructor is that by which he can teach best. If the learner meets with difficulty, the teacher, instead of telling him directly how to go on, should examine him, and endeavour to discover in what the difficulty consist: and then, if possible, remove it. All illustrations should be given by practical examples having reference to sensible objects.”

On Classical Learning by C. Felton.—A masterly defence of the propriety of incorporating classical studies into a liberal education; “Language is the instrument of that power by which all other powers are guided and fashioned, by which all emotions are described, by which all the playful efforts of fancy are made distinct to the perceptions of others, by which more than by all our powers beside, the creation of genius are illustrated. Are not words realities? Did not the words of Demosthenes carry more dread to the heart of Philip than the arms of Athens and the fortresses of her tributary cities? I assert the impossibility of understanding our English vernacular tongue fully without the aid of Greek and Latin. The fine conceptions, the productions of the beautiful fancy of the ancients have exerted so strong an influence on the tone and genius of the elder English literature, that one half of the beauties of the latter are lost sight of without a knowledge of the former. Read the authors of antiquity connectedly and entirely, illustrated by philosophy, politics, geography, history, customs and manners, mythology and religion, and then we may decry, if we will, the advantages of classical learning.”

On Moral Education by Jacob Abbott.—Mr. Abbott is well known as an able writer on education. After making some observations on the neglect of moral instruction in schools, he suggests that the following

questions should be asked of the parents on this subject; "Has any apparent change taken place in the *character* and *conduct* of your child since he began to go to school? Has he become more *amiable* and *gentle*, or more *rude*, and *selfish* and *ungovernable*? Has his regard for truth been increased or diminished by the influence of the school? Is he more or less docile at home? Has he acquired bad language, or bad habits of any kind, or have previous faults of this character been gradually corrected? Boys perhaps acquire at school as often a love of contention as a love of peace. It is easy to instruct, but how shall we influence to action? A distinguished teacher once made this remark 'To make your pupils like you, all that is necessary is, for you to like them.'"

On motives to study without the aid of emulation.—On this deeply important subject the lecturer gives the following suggestions and advice, "Teach in a judicious manner, for the exercise of the faculties and the acquisition of new ideas are both naturally sources of pleasure to the mind, this pleasure, once tasted, will be again desired. Aim at variety and novelty in the objects which are presented to the attention of the student: when the student begins to be weary with application to a single branch of learning, to exchange it for another serves as a relaxation to the mind; if possible, not a lesson should be suffered to pass, without the acquisition of some idea which the learner feels to be new. The putting of questions promiscuously, and refusing to repeat a question which has been once distinctly announced, may be made a powerful means of keeping alive the attention of a whole class. To limit each pupil strictly to a single answer, not only affords a stimulus to exertion, but induces a habit of considerable caution and correctness in speaking, which is of inestimable value. Associate as many pleasing ideas as possible with the thought of a student's lesson, book, school and teacher."

On Natural History as a branch of common Education.—The lecturer makes the following remarks: "Education comprehends all the improvement of the mind from the cradle to the grave. It is often a subject of remark, that so little of school education is carried into the actual business of life: that what was considered dry and uninteresting at school, is soon forgotten after the pupil is disengaged from the thralldom of early years. Books may be read and be forgotten, the avocations of after life may leave us no time for their perusal, but the volume of nature is always open to us. The object of common instruction is to impart important and general ideas, to explain the principles upon which knowledge is founded, as landmarks to guide the pupil in the onward path of life. One of the most obvious advantages arising from the study of natural science, is the habit of discrimination which it teaches; it suits well the restless disposition of childhood when no one object pleases for a long time, and unlike most other subjects, this retains its interest in after life; he who loves a flower in youth, will love it when he is old. Linnæus attributed his early bias and love for the study of nature, to the remarks his father made upon a flower, in a ramble, when he was scarce four years old. The natural world, instead of a *living*, is actually a *dead* world to the mass of educated persons."

Influence of Academies on Common Schools.—Academies occupy a position between common schools and colleges as means for their improvement: the lecturer suggests “the employment of permanent teachers; a temporary teacher has neither motive nor time to become acquainted with education, either as a science or an art; he feels that it is utterly vain for him to enter upon an enlarged plan of education which it would require some years to execute: let the student at law know that he will continue but one, two or three years in that profession, and think you, would he be very anxious to become acquainted with its principles, its forms and its pleadings?—a longer attendance on the part of pupils in academies; they do not stay there long enough to become acquainted with the particulars of the several subjects sufficiently to enter into the spirit of these subjects; time is necessary to form the workman that needeth not to be ashamed. A means by which academies may be made to exert a greater and more salutary influence upon common schools, is the establishment in them of a department for qualifying teachers.”

X.

IV.—*Extracts from an Address delivered to a Society of young men.*

There is perhaps nothing in which the Christians of this country fall so much short of the corresponding ranks and classes of Christians in other countries, as in religious knowledge. The evil of this it were altogether superfluous to dwell upon. It is the doctrine not of Christ but of Anti-Christ, that ignorance is the mother of devotion. What a living writer says, regarding the qualifications of the Christian Minister, is in scarcely a less degree applicable to those of the ordinary members of the Church. “What, says he, has ignorance to do with the work of the ministry? Just as much as sin has, and no more.” Indeed, it is impossible to over-estimate the importance of cultivating religious knowledge. The father of Modern philosophy has declared in words that are constantly quoted, that knowledge is power. And if this be true in regard to knowledge in general, it is especially true in regard to religious knowledge, that it is religious power. As I wish to make every thing that I say to-night as practical as possible, I shall illustrate the importance of scriptural knowledge by a plain practical example of its utility. All Christians have always admitted that one of the Christian’s highest privileges, and one of his most sacred duties, is the privilege, the duty of prayer. But prayer in order to be effectual must be offered in faith, and faith must rest upon the written word of God; where then there is an ignorance or contracted and limited knowledge of the written word, prayer is hindered, and the answer to prayer restrained. Or, to express nearly the same thing in different words; Prayer, in order to be effectual, must be for such things as are agreeable to the will of God, and suitable to his character, and in accordance with the provisions of the eternal covenant. But the will of God, the charac-

ter of God, and the provisions of the covenant of grace are unfolded to us in the Bible, and consequently the prayer of a man ignorant of the word of God is like the groping of a blind man; whereas the prayer of him who is well conversant with his Bible is like the flight of the arrow discharged from the bow of the skilful archer, which turneth not aside from the mark. This is a single instance, but it is a very important and comprehensive one. We may safely affirm that there is no duty to which a Christian man can be called, for the discharge of which he will not find directions in the Bible; for Scripture is so given by inspiration of God, and is so profitable for doctrine, reproof, correction and instruction in righteousness, that through it the man of God may be perfected, thoroughly furnished unto all good works. Now, if I understand aright the objects of this Association, one of the chief of them, is the acquisition of Scriptural knowledge. You are to stimulate one another to the pursuit, and you are to assist one another in it. You are by conversation, and free and friendly conference, to communicate your several acquirements for the general good. You are to converse on Scriptural passages, and read compositions on Scriptural subjects. You are to seek from time to time, the aid of Ministers and others, who will set forth to you the truths and doctrines of Scripture in their particular bearings upon the duties and circumstances of young men, with more minuteness than would be always suitable in the more public exhibitions of the truth. Thus you are to strive together in various ways for the advancement of your own knowledge of the blessed truths of revelation. Here then, dear friends, is a noble field spread out before you. Gird yourselves for the reaping of it—the crop with which it waves is rich and ripe, and will amply repay you for all your toil. Here is a table spread before you, richly furnished for your refreshment and nourishment. Partake freely of the banquet of God's providing. Eat, O friends, drink, O beloved—for man shall live by every word that cometh from the word of God. Here is a rich and inexhaustible mine; come to it and dig, and you will find it richer far than India's diamond treasures, or the pearls in the depths of her sunny sea. The Prophets, and Kings, and righteous men, who were of old, found some fragments of the precious ore upon the surface, and they were by these fragments greatly enriched; but now the full vein of treasure is opened and disclosed to you. Dig freely, and fear not that you will ever exhaust the precious supply.

But it must not be concealed that there may be much scriptural knowledge with very little Christian feeling. There may be much light and very little warmth, and therefore of still greater advantage than those that we have mentioned, is the aid that such an Association as this is fitted to afford for growth in grace. Its members are young men of various degrees of spiritual attainment, but all professing to desire to walk in the statutes and ordinances of the Lord blamelessly. You are surrounded by numberless temptations. Living as you do where it may be said emphatically in the language of Scripture, Satan's seat is, there is not a moment of your lives in which you can reckon on being secure from his wiles. "Divide and conquer" is his maxim—"union is strength" must be yours. You are the recruits

of the army of the Lord, and the first lesson of your exercise is, that you learn to hold together, to act in concert, and to offer an unbroken front to the enemies of your souls. All men who are engaged in a common object soon feel the necessity of banding together, and uniting their energies for the accomplishment of their ends. Whether their object be commercial gain, they have their joint-stock companies; or whether it be the acquisition of knowledge, they have their literary and philosophical societies—or whether it be the diffusion of knowledge, they have their societies for that purpose—or whether their object be pure and unmixed evil, they form their bands for dissipation and excess, and theft and outrage. You also are to cheer each other in the work for which you are associated. You are to *pray* together, for the Scripture promises a special answer to the prayers of those who agree together as touching such things as they shall ask. You are to *speak* together of the things of God, for it is written in the word of God that when they that fear the Lord speak often one to another, the Lord hearkens and hears it, and a book of remembrance is written before him for them that fear the Lord and that think upon his name. You are to *read* and search the Scriptures together, for the Scripture saith, that as iron sharpeneth iron, so doth the countenance of a man his friend.

You are especially to stimulate one another to perseverance and progress in the Christian profession, and to encourage one another to bear the sneers and the taunts and the jibes with which young Christians are so constantly assailed, and which, without the sympathy of others like themselves, they find it so difficult to withstand. In a word, dear friends, you profess to be a band of brothers engaged in a common pursuit. The object of your pursuit is holiness of heart and life. The obstacles to your attainment of it are great and manifold, and you are to consider yourselves as bound each to assist all the others, and each thankfully to receive the assistance of all the others for the attainment of this end. You are by mutual warning, and by mutual exhortation, and by mutual intercession at the throne of grace, to labor for each other's progress in holiness, and growth in every Christian virtue and grace. But once more, and finally on this branch of our subject, you are associated for the prosecution of active works of benevolence, in the way of tract distribution, Sabbath School teaching, and such other ways as God may give you opportunities to benefit others. Let us exhort you in these matters to be instant in season and out of season. And if any suppose that now is your time to form your own opinions and to store your own minds, and to prepare for future usefulness, rather than now to engage in active works of benevolence, your time to take in rather than to give out, we would assure such that there is scarcely a means of fixing and reducing to order and arrangement what you have already learned, so good as the exercise of communicating that knowledge to others, especially to children. Vague and general notions may satisfy your own minds that you understand a subject, but try to express it in words for the instruction of a child, and you will find that vague and general notions will not serve your purposes. You must be able to turn the subject into every variety of form, to exhibit it in every variety of light, and illustrate it by every mode of comparison; and this

you will probably find, when you begin, that you are not able to do, even in regard to those subjects which you supposed that you thoroughly knew. No Sabbath School teacher ever gave himself aright to the discharge of his duties, who did not feel that the exercise was most profitable for the confirmation of his own judgment, and the consolidation and regularization of his own knowledge. And then, look at the matter in another light. There are children without number growing up in our city without a knowledge of God or the gospel method of salvation. Who is to teach them if you do not? And on this point let me offer a few remarks as to the practical method of carrying out this part of your design. I am convinced that a large number of small Sabbath Schools in various localities of the city are much more likely to do good than a single large school. If such a school were established now, there would probably be a large attendance of children secured, but then they would be in 99 cases out of 100 the children of parents who have some interest in the matter, and who would themselves instruct their children at home, while the great mass of those for whose good Sabbath Schools are chiefly intended, would be left as little instructed as before. In such a case there is the éclat of a large school of tidy and intelligent children, and far am I from denying that this is a beautiful sight: but then if these children were not collected together, they would probably be far better taught by their own parents, than any stranger can possibly teach them. Be not ambitious then of gathering around you a large assemblage of tidy, well-dressed, affectionate and intelligent children. But go into the lanes of this vast city. Get a room in an empty house in every lane. Assign the district immediately surrounding the house to two of your members. Let these visit every house in the district. Let them take a regular census of all the children between the years of five and fourteen, putting a special mark opposite the names of those who are not taken to church, and who are evidently not taught in the family. Converse with the parents, and convince them that you take an interest in the welfare of their children. Talk to the children and endeavour to win their affection. Urge their parents to send their children to the school. They will object that the children have not decent clothes. Shew them the room that you have got for a school-room, in order to convince them that it is not infant ladies and gentlemen that you want, but the poor, the naked, the wretched, and the vicious. You will get some promises of attendance, but most of them will be broken. Some, however, will come. Speak kindly to them, and teach them some little hymn, and send them away with a desire to learn more. Repeat your visit during the week both to those who attended and those who did not. Repeat your visits regularly, and take a handful of tracts along with you. Go through your whole district, visiting every family in it not less than once in the month. If you do this in the Spirit of faith and prayer, you may have little of the glittering show that is so often exhibited at the Soirées and examinations of Sabbath Schools in England, but if human nature be what it has ever been, and if the word of God be true, you will have souls for your hire. The work is one of severe labour and of intense anxiety, as I can testify from experience, but to one who has an eye for the really

beautiful, I do not know a finer sight than that with which I can promise that your eyes will be greeted if you will zealously undertake it and faithfully and judiciously persevere. Σ.

V.—*Lectures on the Errors and Evils of Romanism; Introductory Address, delivered at the Prayer Meeting held at the Circular Road Chapel, on the evening of November 20th;—By the Rev. J. Macdonald.*

On the eighth day of October last was held a meeting of Christian Ministers of various denominations, to take into consideration the propriety of delivering, in this city, during the ensuing cold season, a series of Lectures on the Errors and Evils of Romanism.

The names of the Rev. Messrs. Morton, Evans, Ewart, Denham, Wenger, Smith, Mullens, Small, Mackay, Campbell, Boaz, Drs. Yates and Duff, Lacroix, Parker, Paterson, Leslie, Brooks, Thomas, Page, Macdonald, were recorded, as cordially approving of and entering into the object of the meeting; and Mr. Macdonald was requested to act as Secretary to the Association.

The following proposals were then laid before this meeting of brethren, and unanimously adopted:—

1. That a series of Lectures, on the Errors and Evils of Romanism, be delivered during the ensuing cold season, by Ministers associated in this meeting, that is, by ministers of different Christian denominations in Calcutta or its neighbourhood:

2. That the object of these Lectures be, not to enter into controversy with Romanists themselves, but to convey to Christian brethren generally a just view of Romanism as it really is, and to arouse them to a deeper sense of its evils, than many of them seem now to possess:

3. That the list of proposed Topics and Lecturers, now laid before the meeting, as already arranged by a few brethren met for that purpose, be approved of and adopted:

4. That the place of meeting for the delivery of these Lectures be the Union Chapel, and the time, Wednesday evenings at seven o'clock; (the Pastor of the Chapel having kindly offered to forego his usual service on that evening, during the continuance of the course)—and that a lecture be given weekly, or nearly so, to the end.

5. (Added at a subsequent meeting.) That the series of Lectures be opened with a public Prayer Meeting—and closed with the same; in order unitedly and openly to beg the blessing of our common Lord to aid us in this effort to oppose error and deliver the souls of our brethren from the mystery of iniquity.

The meeting was opened and closed with prayer.

The following is the list of TOPICS and LECTURERS, as nearly as can be given, either as to the definition of the subjects, or the succession of the speakers—for both may be affected by peculiar contingencies:

- Nov. 20th. **THE PRAYER MEETING.** With a short Explanatory Address by the Secretary of the Association.
- Nov. 27th. **REV. MR. DENHAM.** The Rule of Faith:—the Word of God.
- Dec. 4th. **REV. MR. SMITH.** The Rise and Progress of Popery—including its Hierarchy and dogmas.
- Dec. 11th. **REV. MR. MACDONALD.** The doctrine of grace as perverted by Romanism—with special reference to the doctrine of justification by faith.
- Dec. 18th. **REV. DR. DUFF.** The Jesuits:—their Order and Morality.
- „ 25th. *Christmas Day*:—Jan. 1st *New Year's Day*, 1845.
- Jan. 8th. **REV. MR. LACROIX.** The Idolatry of Popery.
- „ 15th. **REV. MR. MORTON.** The Persecutions of Rome.
- „ 22nd. **REV. MR. BOAZ.** The Ultimate Fate of Popery, as predicted in the Scriptures.
- „ 29th. **REV. DR. YATES.** The essential Characteristics of a New Testament Church.
- Feb. 5th. **REV. MR. LESLIE.** The Duty of Christians in regard to Popery.
- „ 12th. **CONCLUSION.** Prayer Meeting.

Agreeably to the above appointment, a Prayer Meeting was held on the evening of the 20th, at the Baptist Chapel, Circular Road (the Union Chapel being temporarily shut for repairs). The attendance was very good, and a spirit of serious solemnity pervaded the meeting. The Rev. Messrs. Pearce, Parker and Ewart read portions of Scripture, and offered up prayer successively, and Mr. Macdonald delivered an expository address. May the Lord accept the service of that evening!

The address delivered by Mr. Macdonald was as follows:—

CHRISTIAN FRIENDS,

Permit me now, by appointment, briefly to address you in the name of those Christian brethren, at whose earnest invitation you have so readily assembled yourselves together, on this occasion. Some little exposition of the object of our meeting, more than has yet been given, seems to be required, in order that the minds of all, both your minds and theirs, may perfectly harmonize in a work so very serious as that on which we are now about to enter;—a work involving much that is painful to natural feeling, and much that is trying to Christian faith—but a work also in which truth and love, in their highest forms, may be fully developed. May the **LORD JESUS CHRIST**, in whose name we are assembled—may that **HOLY SPIRIT** who abides in the Church of **GOD**, and dwells in the hearts of his people: and may that **ETERNAL FATHER** who knows and loves, and guides and blesses all his own children, be with us and be merciful unto us, and cause His face to shine upon us, and give us peace!

Our object may be briefly and soon told:—It is simply this—so to expose the errors and evils of **ROMANISM**, as that the Christian minds of our people may be aroused to right thoughts concerning it, and to renewed efforts against it, as against a rival, an enemy to the **LORD JESUS CHRIST**, an Antichrist;—and that unchristian minds, if we should gain access to any such, may be warned of their danger, lest

they should fall, at some time, into the snare of this Antichristian delusion, and instead of saving, should ruin themselves for ever. We intend not now to enter into controversy with Romanists as to the grounds of their faith, but rather to carry on a controversy with our own Christian friends for their unchristian apathy to that Antichristian system which usurps the name and place of the Gospel of Christ ;— and for their necessarily consequent indifference to the spiritual condition and eternal prospects of so large a number of their fellow-men. For, we boldly say, that the man who cares not for the system of Popery when existing before his eyes, or for the salvation of Papists when they are spread around him, is neither loving God with all his heart, nor loving his neighbour as himself ; and, does such a man, in such a state of mind, deserve the name of CHRISTIAN ?

We are all aware that we are entering on a course that is unpopular with the world, and that may be doubtfully spoken of by not a few of our nominal friends. The experience of all our brethren, in every place, who have attempted the same thing, bids us to anticipate *that*. Some will tell us, that we are attempting what is utterly useless ; others, that we are giving our time and our strength to a most unnecessary and uncalled for demonstration of zeal :—Some will inform us, that, in entering on such a course, we are only giving proof that our bigotry is surpassed by our folly ; and others will not hesitate to say, that we are but wantonly renewing old and bygone strifes, and that, if we could, we would bring fire and faggot, and kindle them into a flame to the tocsin of the political “*no Popery*” cry :—Some few, with a mistaken sense of prudent care, will plainly endeavour to assure us, that we shall do more harm, than good, to our own cause, by meddling with the active and sensitive Romanist party ;—that we shall but arouse our opponents to keener and more embittered efforts on their own behalf, and cause to enlist on their side the sympathies of the bystand-ing scoffing world :—and some few more, who in their inmost hearts, are with Rome rather than with Christ, will boldly and plainly betray this their fellow-feeling and say, “*Why should brethren fight and strive, and deny the unity of the Christian name and of the Christian Church ?*”

To turn aside, to answer these petty but common cavils and objections against any renewed exposures of the Roman Antichrist, were as useless as easy, as endless as simple. Our object is deeper : it is to remove that *spirit* in men which gives birth to all these doubts, and misgivings, and charges, and fears :—or at least to do what may be in our power to have that spirit corrected in our own immediate sphere of influence and access. Therefore, do we take our ground on that very difference of opinion, on that very disinclination to the discharge of painful duty, which so extensively prevails around us : and so, every objection that is devised to hinder us, becomes but an additional argument to incite us ; and so also, as in the case of blind Bartimeus of old, the more that the multitude calls upon us to hold our peace, by so much the more are we compelled to cry out. Besides, brethren, we are not set up to be guided by the opinions of men, but, as ministers of truth and righteousness, to guide those opinions :—We are not to be

influenced by the judgments of those who must themselves be judged together with us, but we are to obey the word of HIM who is the common LORD and JUDGE of us all. We are "watchmen," and must so deliver our warning, as to deliver our own souls from condemnation—this is our *first* work; and the *second* is like unto it, so to warn our people against every danger, as that they too may be saved, if they will. We must speak as the Bible reveals, as the Spirit teaches, as our consciences require, and as our God commands us.

Those are remarkable words of the inspired Jude, and most appropriate to our present case—"Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you and exhort you, *that ye should earnestly contend for the Faith which was once delivered unto the Saints.*" (Jude 3). To whom is this exhortation given? "To them that are sanctified by God the Father and preserved in Jesus Christ and called;" that is, to all the people of God, without any distinction of office—to pastors and flocks alike:—And *what* is the exhortation given them, that they may fulfil it? Even this, that all, as Christians, should together contend, earnestly contend, for the maintenance of the Faith once delivered to the Saints. The Greek term here employed is one of the strongest, probably, which is contained in the original language of the New Testament, to convey the idea of extreme effort; it is an intensive compound of the term employed by our Lord, when He says, "*strive*, or *agonize*, to enter in at the straitgate"—the one is "*agonize*," the other is "*earnestly agonize*"—and surely this indicates a degree of exertion in the exposure of error, (even Roman error, which is indeed the opposite of the faith once and first delivered) to which none of us have yet reached, and to which none of us, after every effort, will ever be able perfectly to attain.

We have come thus far on the supposition that some of our Christian Brethren *may* not be of one mind with us as to the expediency of the course on which we are now entering: and yet, why should we make any such supposition, save as to a very few? Are we not as a Catholic body, an assembly of Christian Brethren, under different names, yet really and truly of one mind as to the relative positions of the Christian Church, and the Romanist community—and therefore as to the ground which we *must* occupy?

I. Are we not a portion of the Universal Witnessing Church, to whom our Lord has entrusted the Word of Life, the Gospel of Salvation, to be preserved pure and entire, and to be proclaimed unto all men, and to every creature? Must we not therefore expose and resist every thing that is contrary to that word of our LORD, and especially, and above all, whatsoever would injure or tamper with the very testimony itself? Shall we therefore oppose every system of religious error, with the exception of *one*?—Shall we expose the Paganism that disowns God's Word, the Muhammadanism that supplants it, the Deism that denies it, the Socinianism that sports with it, the Nominalism that dishonours it; and leave untouched and unexposed, that deadly Romanism which mixes, corrupts, perverts, and thus destroys, the very substance and essence and power of the Gospel committed to our trust? Brethren, can we, dare we, then, be silent in regard to it?

II. Do we not together hold that the system of Romanism, as a whole, is essentially Anti-Christian—in spirit and effect opposed to all that, as believers in Christ, we hold to be the pure and only Gospel of Salvation? Do we not hold that the Scriptures of the Old and New Testaments are the sole rule and the entire standard of Christian Faith and practice: and do we not with this maintain, that the whole creed of Romanism, as laid down in her authorized records, when compared with that standard of Divine Truth, is so different from it, and even opposed to it, that if the one be true, the other must be false—if the one be CHRIST, the other must be an Antichrist? and can we hear Antichrist called by the name of Christ, and yet be silent?

III. But, as if to prevent all doubt on our part, as to the true position of Rome in regard to us, do we not all know what place she has assigned to *us*—and what place is that? The place of the ACCURSED! We may consider the Romanist Creed to have been finally fixed and declared by the Council of Trent, in the 16th century, and that with a special reference to those very New Testament doctrines which constituted the peculiar glory of the Protestant Reformation: and what was the result? a multitude of Decrees defined and limited in ecclesiastical form, some of them, in whole or in part, somewhat Christian, but the majority of them the very contraries of what we hold and know, from the Bible, to be truth, the very truth of God: and these, in the second place, fenced by a multitude of Canons, each one of which ends in a CURSE, or rather is itself a curse uttered against every one who affirms the opposite of that which each dogma recites as the belief of Rome. Every thing of Rome is thus fenced with a curse, a spiritual anathema; and what is the necessary result or inference from this fact? That ROME herself has placed between us, or rather has declared to exist between her and us, the gulph of a curse:* an awful and oft repeated

* Lest it should be supposed that we have spoken or written too strongly in what we have said of the GULPH of a curse having been fixed between the Romanists and us by their own selves, we subjoin a few, out of a hundred, specimens of the Decrees and CANONS OF TRENT, now in force.

“Whoever shall affirm that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: LET HIM BE ACCURSED!

“Whoever shall deny, that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm, that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention: LET HIM BE ACCURSED.

“Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault; and therefore penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them: LET HIM BE ACCURSED.

“Whoever shall deny, that in the most holy sacrament of the Eucharist there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire; but shall affirm that he is present therein only in a sign or figure, or by his power: LET HIM BE ACCURSED!

“Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable Eucharist as soon as the consecration is performed, but

and often executed curse; an anathema which she has never removed and dares not remove, but at the expense of confessing her own fallibility as an authority, or denying her own unity as a continued corporation:—surely then, we may easily understand, by the very sentence of our opponents, what our relative positions are? Suppose in such circumstances, *Rome* right, that has cursed us; then, where are *WE*? Suppose, on the other hand, that *we*, the accursed, are right, then, where is *SHE* that curses us? Harmless as her curse is to those on whom it lights, yet it cannot be harmless to her who utters it—and it cannot be harmless in us to look silently on, whilst the whole evangelical and spiritual Church of Christ is laid under a curse in the very name of our Lord and Saviour Jesus Christ? Nay, even when we are to “bless them that curse us” as we on this occasion are met in prayer to do, how can we wisely or rightly perform this merciful office, if we know neither the characters of the men who have thus sentenced us, nor the reasons of the sentence which they have so awfully passed upon us? How can we effectually pity or forgive, if we know not that which is to be pitied, or that which is to be forgiven?

IV. But do we not together also hold, beloved brethren, that this very system which has so undeniably marked itself out by cursing the whole Christian Church, is with no less certainty marked out in the word of GOD, prophetically, as an object of divine aversion and of divine displeasure? Have not we and our fathers agreed, and do we not all here agree, in regarding the Apocalyptic predictions (Revel. 17th and 18th Chapters) in regard to the City of the Seven Hills, the great Adulteress of the earth, as fulfilled in the history of the PAPAL ROME, of her who has twice been mistress of the world:—and holding this as truth, how can we read with indifference what is written by the very hand of GOD, concerning her names, her character, her doings, and her ultimate doom, as recorded in those Apocalyptic chapters, without saying, “Can I read all this, and keep silent?—can I *now* be silent about Rome, and not by my very silence contradict GOD?” An Antichristian system, exactly corresponding with that portrayed in these divine prophecies, has long existed and reigned over the chief nations of the earth, the kingdoms of the so-called Christendom: countless multitudes have lived and died, or

only as it is used and received, and neither before nor after; and that the true body of our Lord does not remain in the host, after communion: LET HIM BE ACCURSED.

“Whoever shall affirm, that Christ, as exhibited in the Eucharist, is eaten in a spiritual manner only, and not also sacramentally and really: LET HIM BE ACCURSED.

“Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ: LET HIM BE ACCURSED!

“Whoever shall affirm, that a true and proper sacrifice is not offered in the mass; or that the offering is nothing else than giving Christ to us to eat: LET HIM BE ACCURSED.

“Whoever shall affirm, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the Church, is an imposture: LET HIM BE ACCURSED.—(Vide *Decreta et Canones Concilii Tridentini, passim.*)

may yet live and die, under the acknowledged dominion of its faith, as the only faith of CHRIST, the only faith of salvation—believing and holding that to be the will of GOD, which is not the will of GOD,—that to be the Christian Church, which is not the Christian Church—that to be the way of life, which is not the way of life—and that to be infallibly true, which is just as infallibly false :—we find such a system of things existing in the most conspicuous, influential, and palpable form, although in different degrees of growth, for about 1100 or 1200 years that are past, even as predicted in the Word of God : and can we connect with all this the fearful consequences which are in the same Prophecies threatened against the confederates and helpers, as well as members, of this corporate system which we call ROME, and feel guiltless, of holding back a vital part of God's Word, or of having contributed to that sinful ignorance which slays the transgressor? Hear what is said concerning this very book of the Revelation, including of course the chapters we have now referred to :—

“Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein :—For, the time is at hand.”

And have we not this great and immediate blessing in reading and hearing the words of this Prophecy concerning Rome, the Babylon of the Christian dispensation, that we have a clear and certain view of her last end?—that defeat and ruin will be hers, and victory and triumph ours? For the day will certainly come when it will be said, “Babylon is fallen, is fallen, is fallen!” We believe that Popery is yet, perhaps soon, to acquire a short but fearful ascendancy in the earth—that we shall yet, if we be faithful and true, have with her a fearful struggle—so that the witnesses of God on the earth will seem to be slain for a time : but, a glorious resurrection will follow ;—awful judgments will strew the earth with the wrath of God, until his enemies be broken ;—the “Spirit of the Lord shall be poured out on all flesh :”—the latter-day glory shall then appear ; Popery shall be forever gone ; Rome, eternal Rome, be for ever extinct :—her popes be without successors ; her cardinals without survivors ; her priesthood without a representative ; her sacraments without a receiver ; her very name without one to bear it : THEN the true Catholic church, the universal assembly of the true believers in the Lord Jesus Christ, as revealed in the gospel, shall prevail and cover the earth ; and men shall say of the City on seven hills, as of another city in more ancient times, “*Rome was !*” Such is the triumphant prospect held out to those who hold by the Word of God ; and shall we not enter on the conflict, that we may partake of the triumph too ?

V. *Lastly.* Christian friends and brethren, must we not be, and are we not, of one mind in *this*, that neutrality or inactivity, in regard to Romanism or Popery, is now impossible, and would be ruinous, even if possible?—and why?—because that system, in its *worst*, that is, its *Jesuitical* type, is now putting forth anew all its energies and resources in the very midst of us, in our Missionary Metropolis, and in our suburban stations—nay, we may say, throughout all India, and in most of the world. Without entering into minute statistics, which would

on this occasion carry us beyond our immediate object, may we not notice how their missions, their agents, their mass-houses, their nunneries, their schools, all the fortresses of their system, are multiplying, and are already multiplied around us? Are they not in every hopeful place, especially on the fields of other men's labours, laying out their influences and their agencies so largely, that in almost every district or town we hear of some thing having been done, or planned to be done, for the establishment of Jesuitical Romanism? Are they not even now tampering with our Christian Missions, and drawing away, by their subtle and attractive delusions, those who are weak in the faith; half-converted ones, to whom Romanism presents an easy and alluring substitute both for Hinduism rejected, and for Christianity dreaded, or disliked? And shall we look on and do nothing, with all these hostilities proclaimed, this warfare begun, before our very eyes? shall we do nothing to resist the agents of evil; nothing to rescue the victims; nothing to prevent ourselves from becoming virtual participators, by being mere indifferent spectators, of all this deadly evil? Men may say what they will, but this is most true, that very few amongst us know what Romanism really is,—and few, very few amongst us, ever consider what Romanism is doing to the souls of men: whilst the rest of men, for the sake of a selfish charity, are willing to suppose that it is better than it is, or for the sake of a little personal ease, are willing to listen to the tale that it is not so bad as it is said to be. Such a charitable, easy frame of mind, may be to you one of enjoyment—but, take heed lest there be a blood-spot upon it, that shall one day testify against you! What if any of your kindred or friends or people, lulled by your smiles, confirmed by your silence, encouraged by your charity, and unchecked by any voice from your faithless relationship, should persevere and perish in his anti-christian delusion, will you be free from your brother's blood? Will you find any escape in repeating the words of the ancient fratricide, "Am I my brother's keeper?" Nay, rather hear that better voice which says, "Thou shalt love thy neighbour as thyself;"—and listen to this other apostolic exhortation—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: but exhort one another daily whilst it is called to-day; lest any of you be hardened through the deceitfulness of sin!"

Impressed by the views which I have now so inadequately endeavoured to lay before you in this introductory address, the brethren for whom I now speak, came unanimously to the resolution of instituting that Course of Lectures on the errors and evils of Romanism, which has been opened with prayer this evening; and I trust that having now a clearer perception of our mind and aim in this important matter, you will be enabled the more fervently to join with us, and cordially to use the Psalmist's prayer in connexion with our present work:

"Return, O Lord, how long? and let it repent thee concerning thy servants!

O satisfy us early with thy mercy; that we may rejoice and be glad all our days!

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil!

Let thy work appear unto thy servants, and thy glory unto their children!

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!"

VI.—*Jagannáth and its Influences.*

It is indeed distressing to every ingenuous mind to behold the sad workings of idolatrous superstition on the minds and conduct of the benighted Hindus. How much more it must be so to those whose hearts are purified and enlarged by the sanctifying Spirit of the Living God!

In the Sept. No. of the *Christian Observer*, I perused the tale of misery witnessed by that excellent man, Mr. Lacey, at the Temple of Jagannáth—it makes the heart shudder and recoil at the lamentable description of the wretchedness and distresses endured by the thousands of the Pilgrims that are constantly visiting that shrine of abomination. But alas! the extent of distress is not circumscribed to the limits of Puri,—it is felt at this distance, at every place from whence the worshippers of that "abomination of desolation" proceed.

The *Mania* of Jagannáth pilgrimage commences in this part of the district at the close of the *Dasmy Jútrá*, when there is nothing heard or talked of but Jagannáth.

It is customary for the devotees to congregate from the neighbouring villages in any adjacent convenient locality, and when a sufficient number is collected together, to set out finally from thence.

When they were being collected (a few days past) I went over to them—the place of rendezvous not being far from my Factory—to persuade them to return to their homes, and if possible to shew them the *folly* of relinquishing their honest occupations, and the *sin* of undertaking so long and perilous a journey for the purpose of worshipping a monstrous idol made out of a log of wood. But my reasoning had no effect upon the minds of these poor deluded creatures. They seemed to be infuriated and frenzied with a zeal,—alas how mistaken!—for their idol—I then set before them the difficulties and the privations to be endured in so long a journey, which will occupy to their return, about sixty days—but it was to no purpose—I appealed to the tender emotions of the heart—their wives, mothers, sisters, and children weeping—but their hearts remained unmoved. How powerful is the hold of Satan!

On the day fixed for their final departure about 250 men being collected their relations and friends went to take leave of them, and to supply them with provisions and expenses. There could not have been

less than 3000 persons congregated. It is customary that every Játrí or pilgrim should appoint a *Kartá* कर्ता or one who in case of death is to perform the rites of *Shrádh*. When this subject was proposed, the whole mass began to weep and wail, falling upon the necks of one another, some embracing each other, the women rending the air with their lamentations, and even those unconcerned, who had come to see the "tamásha" added their tribute of tears. It was a heart-rending scene. The Játrís, to end this sad scene, at once with a sort of "*Jai Jagannáth*," tore themselves from the embraces of their weeping relatives, and set out on their perilous journey.

When the Játrís are being collected, their relatives frequently go over to them to persuade them to return. When they find that they are not successful, they then begin to exert themselves to collect a few rupees with which to supply the Játrís. With the major part of them this is no easy task. There is more wretchedness in the world than we, who are so undeservingly blessed with sufficiency, are inclined to credit. It was distressing to me to behold the poor creatures going hither and thither to borrow at any rate they could, to supply the Játrís. Their relatives are put to the greatest straits and inconveniences. How few there are who lend to the poor, and when they do, it is for their *own* advantage, and to the ruin of the borrower. Even at so great a sacrifice, of cent per cent interest, they seldom succeed—then they are obliged to sell their cattle or brass utensils at any price, and at such times they seldom realize their proper value.

Each of the Játrís is supplied at *an average of six rupees*, and a blanket or kambal. They take victuals also sufficient for five or six days. Some of them take from eight to fifteen rupees, and some have only three or two rupees. Their constant fare throughout the journey is *Churá* or beaten rice, and rice, the former softened in water, is eaten with a little salt at their morning meals, and boiled rice also with salt is taken at their evening meals. Some of them are supplied with pounded dry-ginger, turmeric, and other such drugs, as medicines to be used in case of sickness. The rupees are generally sown up in the upper border of their dhutis, and cut out when required.

Before the Játrís set out they constitute one or two heads to act the part of guides and directors—and these are generally those who have been to Jagannáth before. A certain number, from six to ten or twelve, being either next-door neighbours or relatives, join together and form a sub-band for the convenience of cooking. It is a praiseworthy practice of the Játrís of this village Bangáwn, and I do not know if it be also of those of other parts I hope it may be, that if any of their company fall ill while proceeding, they do not relinquish them to their hard lot; but they form a kind of conveyance which they call *Jhalangá*, and on this four of them by turns carry the sick person to Puri, and if any fall sick on returning, they in the same manner, bring them back to their homes. It is said of them much to their honour that they, being all bráhmans of a high caste, brought a chamár of their village on a *Jhalangá* all the way from Puri. Would that others would imitate them in this particular, in which they evince the spirit of the good Samaritan.

Since the pilgrim tax has been taken off by Government, many more resort to the shrine of Jagannáth—nevertheless it was proper that it should have been taken off. The tax was not levied from *proper motives*. We are not to do evil that good may come. To shew that the act of taxation was unchristian, much has been said by honest and pious persons. Persons should in *all cases* do as they are commanded by God, and leave the issue of it in the hands of Him who is “just and right in all his ways.”

In this part of the country it is generally credited that the idol of Jagannáth is an imperishable idol; that it is endowed with miraculous powers, of ridding its worshippers of all their diseases, and of bestowing on them wealth and prosperity, and that it influences the minds of such persons as are predestined to undertake the pilgrimage. The people believe also that all such persons, as were engaged with *Krishna*, the incarnate Vishnu, against the enemy in the *Mahábhárata* are those who undertake this pilgrimage, and for this purpose they are brought into the world that they might have the felicity of beholding Vishnu's ninth incarnation in the form of Budh. They are taught to believe that those who get the *Darshan* or sight of Jagannáth, will not be subject to any more births in this world, but that they will receive *mukti*, by being absorbed into the essence of the Eternal Spirit, or Bramha—and to enforce this notion they cite as appropriate to the purpose, জগন্নাথ মুখং দৃষ্ট্বা দৃষ্ট্বা বা মধুসূদনম্। কামধেনু মুখং দৃষ্ট্বা পুনর্জন্ম ন বিদ্যতে।—জগন্নাথের মুখ দেখিলে কিম্বা মধুসূদনকে দেখিলে বা কামধেনুর মুখ দেখিলে মনুষ্যের পুনর্জন্ম থাকে না। or—“He who has seen the face of *Jagannáth*, *Madhusúdan*, or *Kám Dhenu*, will not be subject to another birth.” Many other wonderful stories are related and believed of this their God. Such for instance as his drawing up his feet when any one puts forth his hands to touch them, and making use of a *datwan* to clean his teeth every morning, and that, when five or six pots of rice are placed one above another on the fire, the topmost is first heated, and such like tales of wonder.

Now let us attend to the pilgrims' return. The order and rules observed in proceeding are maintained also in returning, only that they take less by six or eight days in returning homewards.

When the *Játrís* arrive at a certain place in the vicinity of their village, they put up there and rid their heads and chins of their overgrown hair, for they have no recourse to barbers from the time they quit home. They then, such as are able to pay for it, purchase a kid or *chhágal*; but such as have not the means left for this purchase, are supplied with it by their relatives, who generally go about a day's journey to meet them. After the tears of gratulation are shed and caresses exchanged, they proceed in regular order to their village, and go directly up to the shrine of their tutelary god—there is hardly a village without its particular shrine—and offer up the kids. The heads of the kids become the prerequisite of the *Pujari* or officiating priest of the shrine, and the trunk of the victim is taken home by the offerer and feasted upon. On their reaching their homes, after this sacrifice is

offered, a ceremony of दूयाग्न Chumávan is gone through; this is purely a domestic rite. At the Játrí's coming to the threshold of his house, a few betel leaves and a rupee is put into his hands—the betel is afterwards given to the relatives, and the rupee to the sister or any other near relative. This being done the Játrí is dressed out in a suit consisting of a dhuti and chádar of cloth died red, and thus ends the ceremony of the pilgrims' return—visiting, feasting, and idleness for a few days are enjoyed by the returned Játrí—and then he wends his way to his customary occupation.

It may not be out of place to close this account with a few observations. It is the duty of every Christian to labour for his Lord and Saviour who has redeemed him; to do so, it is not necessary that every Christian should formally be called a *preacher* or a *missionary*, for every Christian is truly a preacher and missionary in whatever place or situation he may be; we should all be zealous in the cause of our Lord. The Hindus put Christians to shame, they are more zealous for their *wooden* and *stone* gods, than we are for our *Living* and *Eternal* God. We should all within our sphere, do as much as we can for the glory of God. We should point out the perishing nature of gods of wood and stone, their want of power, and set forth the goodness, power and wisdom of the only True God, and of Jesus Christ whom he hath sent. Had we the spirit of true piety, we would be ready in beholding such scenes of idolatry, to cry out with David, "Rivers of water run down mine eyes because they keep not thy law." May God in his mercy, for Christ's sake, give us this spirit of piety and zeal, is the prayer of,

JUNIOR.

Tirhoot, Bangáwn Factory, 14th Nov. 1844.

VII.—Providence—An Anecdote.

When Oliver Cromwell entered upon the command of the Parliament's army against the Royal forces, he ordered all his soldiers to carry a Bible in their pockets, (the same which is now called Field's Bible.) Among the rest who complied with this order there was a wild young fellow, who had ran away from his apprenticeship in London, for the sake of plunder and dissipation: yet he was obliged to be in the fashion, and seem a Puritan, though he was not one. Being one day ordered out on a skirmishing party, or to attack some fortress, he returned back to his quarters, in the evening, without hurt; but, when he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole, when he found that a bullet had gone as far as the eleventh chapter of Ecclesiastes, ninth verse. He read the verse. It was, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that, for all these things, God will bring thee into judgment." The circumstance had its effect upon his future conduct; and he used pleasantly to observe, that the Bible was the means of saving his soul and body too.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have pleasure in announcing the return of our esteemed fellow-laborers of the Church Missionary Society, Mr. and Mrs. Weithrecht, Mr. and Mrs. Wilkinson and Mr. and Mrs. Leopolt. The Church Mission has been re-inforced by the arrival of Messrs. Renalds, Heckler and Geidt. Mr. Weithrecht proceeds to Burdwan accompanied by Mr. Geidt. Mr. Wilkinson is appointed to Simla, Mr. Heckler to Kishnagur. Mr. Renalds is to labour in Calcutta, but will for the present reside at Burdwan with a view to the acquisition of the language.

The following friends intend (D. V.) leaving India for Europe this season.—Rev. R. C. Mather and family, Rev. W. and Mrs. Morton, Rev. W. S. Mackay and family, Mrs. Penney and children, Mrs. Smith and children, Rev. Mr. and Mrs. Meiklejohn, Mrs. Wilson of Allahabad. The Rev. J. Wilson of Futtighur does not intend to leave India this year.

We are happy to state that our esteemed friends Dr. and Mrs. Yates have returned from the Sand Heads in restored health.

Madras.—The Bishop of Madras arrived at the presidency on the 30th ult.

The Rev. R. and Mrs. Wyman, of the American Mission, Jaffna, are in Madras for his health, which is in a critical state.

The proposed removal of the Rev. Messrs. Ochs and Schwartz from among the Telugu people to Myaveram, noticed in our last, we are informed, does not take place; but that they will probably settle at Ellore.

Bombay.—His Lordship the Bishop of Bombay left this on Tuesday morning last on a visitation tour, and expects to be away five months. He first proceeds to Surat.

The Rev. Mr. Muhleisen and Mrs. Muhleisen of the Church Missionary Society, arrived by the last Steamer. Mr. Muhleisen for the present will conduct the duties of the Money School.—The Rev. J. B. Dickson left Bombay on Tuesday last to resume his labours at Nasik, the Rev. Mr. Muhleisen supplying his place in Bombay. We heartily welcome another missionary to this lately afflicted mission, and we trust the Lord will abundantly bless his labours in the vineyard.—*Bombay Witness.*

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held, at the Union Chapel, on Monday evening, the 4th November. The address was delivered by the Rev. A. Duff, D. D.—Dr. Duff gave some account of a part of his travels in Egypt, especially with reference to the departure of the Israelites from the land of bondage and their journeyings to Sinai. It was an elaborate and eloquent defence of the scriptural account of the departure of the favored people out of Egypt, their passage of the Red Sea, and further journeyings until they arrived in the wild and awful scenery of Sinai. We have reason to hope that the address, with notes directory for the use of travellers visiting those spots of deep interest on their overland route, will assume a permanent form. The devotional services were conducted by the Rev. Messrs. G. Pearce and G. Small.

We were happy to see the spacious Chapel well filled on the occasion.—*C. C. Adv.*

3.—THE MONTHLY MISSIONARY MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 6th November. The address was delivered by the Rev. T. Boaz.

Subject—the Missionary Prayer Meeting—its importance to the success of Missions;—the estimate in which it is held by the Saviour; some of the

subjects which should occupy the thoughts and be the burden of our prayers at such meetings were set forth and commented upon:—1. The Ministry at home, that they might keep up a Missionary spirit in our churches. 2. The Directors of our home Societies, that they may be qualified for their high and responsible office. 3. The Colleges and Schools of the Prophets, that the young men educated in such institutions may be induced from right motives to give themselves to the work of missions. Mr. B. urged upon the youth and others qualified in this country, and especially those possessed of property, to come forward and give themselves to this work.

The devotional services were conducted by the Rev. Messrs. Paterson and Parker. The attendance was encouraging.—*Ibid.*

3.—NATIVE CHRISTIAN CATECHIST'S WIDOW'S PENSION FUND.

We gather from the *Christian Intelligencer* for November, that the friends of the Episcopal Church Missionary Society propose to establish a Native Catechist Widows' Pension Fund; 620 Rs. have been forwarded from Simla as the basis of such a Fund, and further Donations or Subscriptions are requested from friends favorable to the plan.

It affords us satisfaction to find the friends of the Native Christian Church in Bengal, as well as the Members of that Church itself, and by church we mean the whole body of believers, putting forth their energies for the support of their own poor generally, or for the support of superannuated ministers or the widows and orphans of deceased faithful labourers. Nor are we, in the present incipient state of the Native Church in Bengal, indisposed to sanction appeals for such objects to the more wealthy and highly favored Christian community. We should however advise, as far as practicable, that the Native Christian Brethren, and their Missionaries, should be made to feel as much as possible—in connection with such objects—their independence. It is neither fair to them, having received the Gospel, or to others, their brethren, who have not yet been so favored, nor to the Christian Church at large, that the funds which the latter is willing to bestow, and which should be chiefly if not exclusively devoted to the Propagation of the Gospel, should be directed from that great and noble object to the support of the poor, or the Widows and Orphans of already existing Christian communities. We would not discourage limited assistance in the present weak and feeble state of the Church in Bengal, but would urge upon all who have the direction in such matters to bring the energy and means of the churches fully to bear upon the object. Throw the responsibility as much as possible upon the native churches, and make them feel that it is a privilege as well as a duty to help the fatherless and widows in their affliction, and to contribute to the temporal necessities of those now enfeebled who have in the days of their health ministered to them in spiritual things.

We would further suggest, whether the proposed or a similar fund might not comprise all the objects to which we have referred, viz. Orphans and superannuated Ministers and Catechists. They have at least, we think, an equal claim upon Christian benevolence with widows. The subject is one well worthy the consideration of all the Christian Churches in India, and one which deserves prayerful and Catholic discussion, for from the increased and increasing numbers of our Christian converts it is evident that neither the poor, or Widows or Orphans, or superannuated Catechists can be provided with support from the funds of our Missionary Societies, or from the eleemosynary gifts of the European Christian community in India. That an effort must be made by the native churches to meet this increasing class of wants we are fully convinced, the sooner it is made the better, ere the feeling of the Native Christian community becomes paralyzed by a pauperized dependence upon foreign aid.—*Ibid.*

4.—THE RAJA OF CASSIM BAZAR.

Most, if not all our readers, have read or heard of the violent death of the Rájá of Cassim Bazar. This unfortunate young man, for he had only attained his 22d year, fell a few days ago, by his own hands. The immediate cause of this dreadful act appears to have been the fear of disgrace and punishment consequent on the death of one of his dependents, who is supposed to have died from the effects of torture inflicted either by the Rájá himself or under his immediate orders and superintendence. He had been admitted to bail during the life time of the deeply injured party, but immediately on the death of the man, the Magistrate of Moorshedabad issued a purwannah for his apprehension. This it appears, wrought upon the Rájá's mind so powerfully, that he blew out his brains with a gun. He had previously to the commission of this painful act, made his will, in which he had bequeathed the burden of his property to establish a College at Moorshedabad. From the evidence given on the inquest, we should doubt his capacity for drawing up a will at the time the present document appears to have been written, the burden of the evidence being that his mind had evidently lost its balance, and that owing to former habits of intemperance, and present fear, he was quite incapable of adjusting his own affairs. This will be a fine nut for the lawyers. It is not so much with the awful end of this unfortunate young Rájá that we have to do, though over that we cannot but sorrow, as with his education and life.

He was a ward of the Government—for the formation of his character and influence they were in a great measure responsible. To the want of a proper system of moral and intellectual surveillance on the part of those appointed to his control, we fear may be traced the unhappy tenor of his life, and his still more melancholy death. Not but that he had at least one good teacher, Mr. Lambrick, but he was thwarted by the wicked waywardness of the Rájá, the still greater depravity of his panders, and the debasing influence of the zenanna on the one hand, and with the absence of firm interference on the part of the resident representatives of the Government on the other. Such was the extent to which this system was carried, that the tutor at the earliest stage of his labors, despaired of affording his pupil the elements of an ordinary education, or of imbuing him with those principles which would have made him a blessing to his neighbourhood and the country at large. So rapid was the progress of this evil influence, that he, while yet comparatively young, became a proverb for many of the evil habits which degrade human nature. From bad to worse, in that form of debasement specially which is the parent of many others—*drunkenness*, he at last arrived at an awful perfection.

Mr. Herklotts, his confidential agent, in his evidence on the inquest, says:—"The Rájá was accustomed to take intoxicating drugs; and would drink wine and beer. The Rájá was at times known to *keep drinking wine, beer, or brandy, for two months together.*"

"His age was 22, and he possessed extensive estates and property—he has left a widow, a daughter and a mother." His wife is now encienté.

Mr. Strettel, his attorney, another witness, says,—"*His conversation was wild and unconnected, his appearance wild, his hands very cold. I have seen the Rájá drink wine and get intoxicated.*"

And this is the course pursued and the end arrived at by a once promising lad, possessed of extensive estates and a ward of Government; one, the formation of whose character was in a great measure in their hands. Alas! for the system that could produce such fruits. Not that we think the Government alone are censurable; that there are difficulties and prejudices to contend with in such cases we are prepared to admit, but they are mere sha-

dows compared with the prestige of the name and influence of Government. The mere knowledge that such a course as that pursued by the panders of this young Rájá was reprehended and would be severely visited by the authorities would have materially checked the harpies: while the encouragement and example of the authorities themselves in the path of virtue and truth would have infused a desire into the mind of their ward to follow in their steps. Had such a course been pursued with the Rájá of Cassim Bazar we cannot doubt but that his life would have been comparatively useful, and his end at least after the natural course of men.

The melancholy and hopeless conviction forced upon the mind by such a case is, that if the Government can effect no more good with those who are immediately under their influence, and over whom they ought to exercise a wise and salutary control, what must be the condition of the masses, and what hope is there from the native community, wealthy and educated though it be, of the regeneration of India.

It is not thus with those who are educated in our Mission Schools, at least with those over whom any influence can be exerted; and much as the Government have professed to dread Christianity as an interference with native religious prejudices and rights, and the parent of disruption, we apprehend it has much more to dread every way from a system which terminates in results so fatal to the interests of the individual immediately concerned, and the country at large, as in this case of the Rájá of Cassim Bazar.

We do not write thus because drunkenness and suicide are unknown in Christian circles, would they were less so: but because drunkenness is a new habit, and such suicides are novel in the native community. Drunkenness they have evidently caught from European society, for it was opposed to Hindu practice, and is still further opposed to the rules of the shástras. Such daring suicides are the result of a desperation induced oftentimes by habits of intoxication; and as the one is a comparatively new vice, and the latter a new form of a most fearful sin, we trust the Government, and all who really wish well to the country, will unite heartily in affording India the only system of education which can bless her masses—a Christian education accompanied by that which will chiefly impress the truthfulness of that education upon the minds of the people—a Christian example.—*Ibid.*

5.—CHURCH MISSIONARY ASSOCIATION—ANNIVERSARY MEETING

Of the friends of the Church Missionary Association was held at the Town Hall, on Friday evening the 8th of Nov. The Archdeacon of Calcutta presided. The proceedings of the evening opened with prayer by the Rev. J. F. Osborne. The Report was read by W. Byrne, Esq., the Secretary, from which we gather that there are two preaching places in Calcutta which are well attended; and a somewhat remarkable circumstance is that females have been found attending at one of the Tontonnia Chapels.

The Christian Girls' School, on the Mission premises at Mirzapore, contains 22 children, and is in a very promising condition.

There are five native Schools at Rajahat, Maniktollah, Potuldanga, Agarpara, and Pennehutty, affording education to about 300 boys. The usual education of reading, writing, arithmetic, geography, and religious instruction is afforded in all.

The Christian Instruction Society, which has been incorporated with the Association since last year, maintains three Christian Readers, who visit about 30 or 40 families in the city, and read and expound the Scriptures to the servants. About 500 servants are thus brought within the sound of Gospel truth.

A very excellent little periodical, the *Church Missionary Gleaner*, is monthly circulated amongst the subscribers and to the friends of the Association, in order to afford information on Missionary subjects. The funds have been very prosperous. The balance on the 1st of January last, was Rs. 82, 2, 9. The receipts up to the 22d of October, have been Rs. 4505, 2, 6, the disbursements have been Rs. 3198, 6, 3. The balance in hand is Rs. 1388, 15, 0.

We are indebted to the *Christian Herald* for the following account of the speeches:—

The Chairman urged upon the meeting particularly the principle, that, as we have so freely received of the mercies and blessings of the Lord, we should as freely exert ourselves in diffusing those blessings to our perishing brethren around. It is to that word, the word of life, which this Society is employed in disseminating, that we must trace all our privileges and all our blessings; and the object of this meeting is to return thanks for those blessings. We see around us wretchedness and misery and ignorance of the most degrading description, and there is great danger that our feelings should become hardened and deadened by our being constant spectators of it; but this should rather stir us up to greater exertion to bestow on others those gifts which have been so liberally given to us. The object of the association, in connection with which we meet together to-night, is two-fold:—1, the simple dissemination of the gospel among the heathen, by means of Schools, and public preaching, just the very means used in primitive times by the apostles. And also, 2, the Christian instruction of our servants. It was mentioned in the last report that it was in contemplation to combine the Christian Instruction Society with this Society: that has been done, and now no less than five hundred individuals, belonging to our domestic establishments, are receiving instruction in the way of truth. In this respect also does the Society deserve our individual acknowledgments,—there is now opened up a means of bestowing, at the expense of a rupee or two a month, the word of life, by catechists and readers, on the domestics in our own homes. Another object of this meeting is to stir each other up to Christian union, to feel a more deep and lasting emotion in the cause of the salvation of our native brethren; and this feeling of Christian union should take in all sects and all denominations of Christians.—We are broken up into many divisions and sects, but we all have one object in view, the advancement of the kingdom of Christ—let all differences, therefore, maintained by different sections of Christians, whatever they may be, be merged in this Christian love, which should be cultivated and kept alive in the heart of each one of us. Perseverance is a further object of this meeting—perseverance to keep constantly before our eyes, not only at this meeting, but in our Churches, and in our dwellings, and in our prayers, the cultivation of that Christian love and union, and the stirring up each other to greater exertion in the cause of Christ.

Rev. W. O. Ruspini moved—"That the report now read be approved and published for general information; and that this meeting rejoice at hearing of the increase in the funds of the Association during the past year." In the report we are left in the dark as to the amount of labour bestowed, the mercies received, and the anxiety felt by those engaged in the work—we have but to receive the report as it is given to us, in order to satisfy the public who afford us support, and encourage our friends to proceed in their labour of love. The nineteenth report mentioned that there was a balance of about 218 rupees only at credit of this Association at the beginning of that year—at the end of 1843, that balance had been reduced to 82 rupees. In the past year we have had a larger measure of success; our spheres of labor have been increased, and the expenses also

—but the income has kept pace with that increase, and there is now in hand a balance of rupees 1300 to begin the operations of the new year. This state of things is sufficient to encourage, but not to make us stop in our exertions.—The speaker urged the adoption and printing of the report, and others who had not been permitted to be present might also rejoice at the success of the past year's operations. And that it should be circulated for general information, that all may come in and encourage and strengthen, by the various means in their power, the hands of the Missionaries and ministers.

Rev. H. Thomas seconded the above resolution. The resolution naturally divided itself into two parts, the publication of the Report, and the call for rejoicing at the increase of the funds—on the first head the speaker urged briefly the same points as had been urged by the previous speaker, adding this further reason why he would recommend the publication of the Report. We come to the meeting and we hear the report read, but we soon forget what we have heard, and unless things are brought before us again and again, our worldly engagements will not allow them to be retained in our memory. The publication of the report is therefore necessary, that it may be constantly before us to stir us up in seconding the good cause. And what are the means that should be taken for teaching the heathen the way of salvation? They are the dissemination of the gospel and the instruction of the young, both which means are put into operation by this Society. With reference to the second division, the call for rejoicing and thanksgiving for the increase of the funds, he would not that it should be understood that the cheerfulness was only on account of receiving the money, though that is useful and necessary for carrying on operations, but that as man is naturally selfish, when we hear the amount of money received for carrying on the cause of God among the heathen, we rejoice in the hope that the hearts of many men are not so bad as they were before. In raising funds much can be done by individual exertions, and the speaker recommended all to open collecting books. But while the meeting rejoiced at the increase of funds, and the speaker expressed a conviction that some hearts had been awakened to take an interest in this good cause, he would wish it to be remembered that it was more easy for men to give of their substance, than their personal labour in carrying out the designs of this society—we must be mindful that while we contribute we do not undo our contribution by our conduct, and example. Are not our Saviour's words—Let your light so shine before men that they may see your good works, &c.? Do we not find that the Jews, the most honored nation on the face of the world, by their sins and sinful indulgences, dishonored the name of God among the nations around—how much more should we be careful that among the heathens we do not bring dishonor on the name of God. We should each of us ask ourselves the question, whether as masters or servants we are doing our utmost to promote the cause of the Redeemer, or bringing dishonour on his name.

Rev. G. Pickance moved the second resolution,—“That this meeting offers its grateful acknowledgments to Almighty God for the encouraging measure of success which it has pleased Him to afford to the labours of this association, and that it desires to look in prayer, and faith in the Lord Jesus Christ, for future success in making known to the surrounding heathen the blessed truths of the everlasting gospel.” The resolution speaks of gratitude to God—there is not a single emotion so gratifying and so delightful as gratitude—it is of various kinds and may be excited on different objects. The speaker then entered at length into the nature of these kinds of gratitude,—the gratitude due to benefactors; the gratitude due by a child to its parents not only during its infantile days but all through life; the gratitude which an individual should feel to his Maker, on account of

the multitude of blessings with which he is constantly favored from day to day and from year to year ; the gratitude which a poor sinner feels when the load of guilt is taken off his shoulders and his sins are forgiven. But there is another kind of gratitude, the gratitude which is experienced by individuals, who are enabled to assist in raising and bestowing blessings on his fellow-creatures—having tasted of the blessed fruits of the gospel, he is desirous of allowing others to taste of it also—such as this is the nature of the gratitude which the company are called upon this evening to acknowledge. As we listen to all the operations of the Association during the past year, we should feel thankful indeed for what has been done. And as it gives rise to thanks for labors bestowed, each one should ask himself the question, How much of this labour have I given? whether by the contribution of money, my own individual exertions or by any other means—if we have taken no part in these labours then are we denied feeling that pleasure that is enjoyed by the best and most respected of men in all ages of the world. But it is not yet too late, the report contemplates future operations, therefore all who may feel desirous of assisting in the good work can yet do so. And while contemplating these future operations of the Association, the committee would do so in humble reliance on the power of the Almighty, his wisdom and faithfulness. But a stronger motive than either of the above three should actuate us, the *love of God*. He that has given so much to us poor wretched creatures, even his only Son, will certainly not withhold his blessing on our labours in his cause, while we are planting and sowing He will grant us assistance and blessing. Let us go forward in humble dependence on the Almighty, and take courage; and while we are thankful for what has already been done, let us be willing to spend and be spent in his service; in thus doing we shall meet with a rich and lasting reward. We shall never regret that we have done too much for God but rather too little.

Rev. J. Innes in seconding the resolution, would speak briefly, on the nature of the views and feelings which should characterize each individual in being present at such meetings. We have just entered the cold season, and many meetings of a similar kind to the present will be held; in attending such meetings it should be the object of each to consider whether he comes in a right spirit, and whether he rightly understands the purport of the meeting, and rightly appreciates the object of assemblage. We should come with a feeling of humility, contrition and self-abasement, in the sight of God. In report we hear of much that has been done, but how much has yet to be done—the little that we have been enabled to do should humble us in our own eyes. We should humble ourselves as individuals in consequence of the little done by the Christian Church generally. The more we become interested in the cause of God, the greater cause shall we have for humility. We must feel that Christ has been backward in making known the blessings of salvation on account of our own deficiencies and the deficiencies of our brethren: this is a further cause for humility. The second question we should ask ourselves is whether we come in a spirit of thankfulness. We may be thankful to God for the common mercies which we are every day receiving; for having been spared during another twelve months. We should rejoice that we have been permitted to meet again. We should exalt His name in making us what we are, Christians, and the preachers of Christianity among the surrounding heathen. We should heartily exalt God's grace. We should rejoice at the success God has afforded our labours—He is doing his own work among the heathen, and in due time the result will be manifest. Again—we should have a spirit of prayer. We cannot hope to meet with success in our work without praying for the assistance of the Almighty. We should cultivate this spirit of prayer before we come—should live in prayer—and he that ever cherishes a

prayerful spirit will have great cause for thankfulness. We should feel too that we are in the awful presence of the Almighty God, and should fear to allow any vivacity or amusement at the manner of speakers to enter our hearts—it is only a prayerful spirit that can make us useful. Lastly, we should come in the spirit of faith—we do not see much fruit arising from the circulation of the scriptures and the preaching of the word among the heathen now, but we live in faith—we do firmly believe that all the promises which God has made will be fulfilled. What can afford so much comfort as the belief that He will remove all obstacles to the progress of the gospel—that there is a rest prepared for those who trust in him—that our light afflictions are but for a moment, and are not to be compared with that happiness which is in store in heaven for us. These are some of the feelings with which we ought to be affected in coming to this meeting, and it is to be hoped that these feelings may stir us up to greater effort in future.

Rev. J. F. Osborne proposed,—“That a committee composed of the following gentlemen be appointed to conduct the business of the association for the ensuing year, viz. Messrs. W. Byrne (*Secretary*), E. Edmond (*Treasurer*), R. Giblin, C. Kerr, G. Kilby, T. W. Smyth and M. De Rozario.” The speaker felt that at meetings of this kind it was sometimes useful to look back at the resolutions passed at the previous meeting—it serves to show how far the prayers expressed then have been answered. In a resolution passed at the last anniversary it was hoped that God would awaken the hearts of his people, and stir them up to exert themselves in the cause of the association—how far has this prayer been answered? The prayer has been answered, and if we look at this as we ought we should be ready to ascribe the glory of all directly to God, the answerer of prayers, and be encouraged to go on. When God blesses a country or city he stirs up his people to exert themselves—it is they who are to do his work among the heathen; if they do not thus they have no reason to expect the reward. At the last anniversary it was reported that there were but *four* collectors, now there are *fourteen*, and it is to the labours and exertions of these kind friends that the increase of funds is mainly due—they have given their means, and their time, and they have stirred up others to give. Another resolution passed at the last meeting was a desire that the union of the Christian Instruction Society with this association might be to the benefit of both societies. And this prayer has been answered also. Since the union many more applications have been made for readers, so that on this account also we have to thank God and take courage. But let us take a look on the real state of the heathen around us—what does a Christian new comer think of them? when he lands he sees vast multitudes of natives in every street and at every turn, all of whom he puts down as gross idolators—he perhaps has in his recollection something that he has heard of them while in England, and that feeling is strong; but alas, Christians by their constant intercourse with heathens became at last indifferent to their abominable superstitions and idolatries—we should therefore make it a practice to stir up each other at set times to be more zealous for our God—we should consider with attention the condition of the heathen at the present moment, and what their condition will be in a few years, and also what will be their state in eternity. And then we should consider the peculiar state of the heathen in this city in particular—here education has done much, but nothing to advance the way of salvation; they know the evidences but will not embrace the offer of mercy through the atoning blood of Christ. Let us not suppose that because they have received some light they should have nothing more; indeed much more is needed. Many of them acknowledge the absurdities of the worship of their forefathers, it is in such cases necessary that we step forward to save them from infidelity. Young men brought up in this country, and perfect

masters of the language, if they had the spirit of Luther or Whitefield, showers of blessings on them and our labours would be the result. We ought to consider the best means of doing good in this city, because it is the central spot where natives from all parts of the country are congregated, and from which they would convey the good seed sown in their hearts to the most distant stations. This is a small institution certainly, but God has frequently chosen the small and despised things of this world in order to work his own purposes of mercy. But why should the society continue small? It is now small on account of the want of means and men, but God willing we shall have more. We are now daily expecting a brother out from England to engage expressly in these labors. The members of the Church of England ought to have a preaching chapel in every street, and a missionary in each. And if that spirit was in us which was in Paul, it would be so. In getting men for work we look to England to provide, have not the local means been found sufficient for all such purposes?—they have not. Had we but felt our own sufficiency as we ought to have done, accompanied by prayer, our spirit would be now stirred within us at the approaching festival, when Kally is to be worshipped, and all offices are to be closed—but who among us feels affected by these things as we ought to be. And then when we look at the past, at the good already done by the labors of this society, ought we not to go forward—if any effort, however small, is made, it will meet its reward—the effort will not be spent on others alone, but return on ourselves. And lastly, consider the greatness of the work in which we are engaged—to give the Hindus the Gospel: it is thought a great thing to give them education, and to teach them agriculture, but much greater than either is the gift of the gospel.

J. Norman, Esq. seconded the resolution, and briefly stated the joy he felt at finding such a spirit of prayer pervading the proceedings of the evening. He hoped that love would prevail. We have met for promoting the efforts made on behalf of the perishing heathen, not only for temporal but spiritual good,—we have heard of the efforts made by the collectors, let us also exert ourselves, in carrying on this work. The speaker's heart had been warmed by the information that readers and catechists were now sent into families, at little expense—he urged that missionaries should not be permitted to do this labour of love alone, but all should join in the work. He had lived many years in Spanish and other Roman Catholic countries, where none are at liberty to speak in the name of Jesus; we should value the privileges we have and should do our best.

The Chairman in closing, said “he would that all should carry away with them the spirit of this meeting—that they should recollect the spirit of prayer and its necessity—that means must be obtained, and that the more that is received the more will the Society be able to extend their cords and their labours.”

The spirit that pervaded the meeting was truly refreshing, it was characterized by a Christian Catholicity which we could wish might ever pervade the meetings of all evangelical bodies, and would that the spirit displayed in the meeting were always carried out into all the details of practice, then should we be able

Our wandering foes to move,

and make them exclaim, “see how these Christians love one another.”

The attendance was better than we have ever seen at any Meeting of the Church Missionary Association;—there were upwards of 150 present: but though this attendance was better than usual, what a mere moiety is it out of all the congregations of the Episcopal Church in Calcutta; nor were they all from the Episcopal Churches, for we with pleasure noticed both

ministers and people of other denominations present. Of Chaplains and Missionaries the following only were present, Rev. Messrs. Ruspini, Thomas, Fisher, Innes, Osborne, Thompson, Banerjea and the chairman.

Fearful as is the state of the Church of England at the present moment, we sincerely trust that out of the vast numbers professedly attached to her communion in Calcutta, there are more than some hundred Christians and eight Ministers to be found to give their hearty support to such excellent institutions as the Church Missionary Society and its affiliated associations.

We have noticed, for some years past, in attending the Anniversaries of our Evangelical Societies, the comparatively few European Christians who give their countenance to religion in this particular form; the body of the people, to their honor be it spoken, are generally East Indians.

Another thing that has struck us is, whether they be East Indian or European, that the principal portion of them are either connected with the Old Church or the dissenting congregations, and of these again the most steady and interested are the families of those who date their conversion to the labors of such men as Thomason, Carey, Brown, Townley, Keith, Lawson, and the other early worthies of the Church in India. How is this? and ought it so to be? Surely not, when vital Christianity and all the labors connected with its interests are attacked by the most insidious and open efforts; by cloaked and avowed enemies;—this is surely a time for Europeans, East Indians, old and young, for all who love the truth to contend earnestly for, and shew in every possible manner their attachment to, the faith once delivered to Saints. We sincerely rejoice in the prosperity which has attended the Church Missionary Society during the past year. May that success be in a thousand-fold in the coming year, for on the vitality and success of the Church Missionary depends, under God, the existence of true religion in the Church of England.

6.—DEATH OF THE REV. W. MOORE OF MONGHYR.

We have to announce the death of the Rev. W. Moore, one of the oldest Baptist Missionaries in India, he having resided in the country, without being absent from it one day, for the long period of nearly forty years. He fell asleep peacefully in Christ, at Digah, near to Dinapore, on the 5th instant, after an attack of cholera. A very short time ago he was residing at Bhaugulpore, and had fully determined on coming to Calcutta to take back with him his youngest daughter, who only fifteen days ago arrived from England, whither she had been for education. He, however, contrary to all expectation, suddenly determined on going to Digah, where he arrived on the 31st ultimo. Thither he was no doubt guided to die, and to be entombed alongside of some whom he had ardently loved in life. His age was about sixty-eight. He was a meek and truly humble follower of his Great Master, and will be most deeply lamented by a very large circle of relatives and friends.—*Christian Herald*.

7.—THE SABBATH AND THE POST OFFICE.

In our issue of the 13th July last we noticed an advertisement put forth by the Post Office, announcing that as the *Bentinck* Steamer would leave on Monday the 15th of that month, the principal Mail by that opportunity would close on Saturday the 13th, but that an after packet would remain open till the evening of Sunday; and we took occasion to point out the inducement thus presented to the public, and especially the merchants of Calcutta, to violate the Sabbath. We have now a more grateful duty to perform. The *Bentinck* is to leave on Monday next, but the Post Office advertisement states that the Mail is to be closed this day. This is as it

should be, and we notice with pleasure this intimation on the part of the Post Office authorities. We trust the time is not far distant, when the Government, following the example of the Government at home, will order the Post Office to be entirely closed on the Sabbath.—*C. C. Adv.*

18.—THE TAHITI QUESTION AND MISSIONS.

The "Tahiti affair," as it has been termed, had been discussed and commented upon by almost all the journals of the day, and has been disposed of according to the different views of the several political and religious sections of the fourth estate. Condemnation and adulation have each been awarded the Missionaries or the Governments of Britain or France, as it has suited the interests or tastes of the different leaders of public opinion. That the views taken of the matter generally have been calm and dispassionate, we cannot say, nor in the heat and excitement of exasperated national and wounded religious feelings, could we anticipate the calm and dispassionate temper and conduct of more tranquil times. The real merits of the case must be left for calm discussion to the pen of the historian. For this reason, we are willing to pass by and forget many expressions used by all parties which it would have been well had never been penned or uttered, and attend to the real merits of the case, premising our remarks with this, that we are the uncompromising enemies of war in every shape and under all considerations, save in defence from foreign aggression.

The most essential part of the subject, in our estimation, is, can the civil and religious liberty of a British subject be violated by a foreign power with impunity, while that subject is defending the weak against the strong, the weaker party being to all intents and purposes, entitled to British protection, and seeking and desiring it, whether so otherwise entitled or not?

Whether such subject be Missionary or Merchant, whether ecclesiastical, civil or military, is not at all the question; the department in Society to which he may belong, will not, and ought not, to alter his status as a British subject. If we rightly interpret the spirit of the British constitution, the feelings and views of the nation, or the nature of the Christian religion, all will unite in one strong testimony, that not only would a British subject be justified in pursuing the course we have laid down, but that he would deserve and receive the warmest commendation of his country for such conduct. It has ever been the proud, and hitherto deserved reputation of Britain, that she is the protector of the oppressed and the refuge and defence of the injured and calumniated. That one of her sons upholding this reputation should be approved and commended, would be but natural; that he should be condemned and calumniated, monstrous. The extent of commendation will of course materially depend upon the character of his party, and his adaptation to, and qualification for conducting the matter in dispute, and also on the nature or importance of the subject itself. The subject may be comparatively trifling in itself, and yet may involve principles the most important and vital to the welfare of individuals, the nation to which he is attached, or even of mankind generally. In such a case, be the original cause of dispute what it may, a ship or a fortress, a right to trade or a desire to legislate, the circulation of a book or the retaining of land; if it involve principles which are dear to all, all, according to their ability, have a right to judge and act on the subject. His relation in Society, whether ecclesiastical, civil or military, does not, cannot, and ought not to deprive a man of his rights as a citizen; nor will any one, we think, attempt to maintain the contrary.

It is true the relation sustained by a citizen may place him in a peculiar position, in which it will need much prudence in the expression of his opinions or the course he ought to adopt. Such is the critical position of

the clergy, and military especially. The former, from the sacredness of their calling, the latter from the influence they hold over those whose chief duty it is to obey.

If the positions we have laid down are applicable to an individual under ordinary circumstances, they must apply with tenfold force to one holding an official appointment, placed in a peculiarly critical and trying situation.

A case, to which the foregoing principles are applicable, is not difficult to suppose: we may, without any great stretch of imagination, suppose a British subject placed amongst a people but recently rescued from the horrors of heathenism, and introduced to all the blessings and evils of civilized life, an independent people few in number, unaccustomed to the arts and chicanery of polished life, struck with admiration at the purity and sublimity of the Christian faith, firmly attached to their first friends, the instruments of their conversion and equally attached to the Government and institutions of the country from whence they had come, bound up with that country by every interest, desiring but not directly seeking its protection, and deeming their religion, morals and life secure from the hands of a ruthless foe under its influence. Commercial and other interests require the Parent Country to be represented in such a state of things, to whom would the attention of the Home authorities and the Natives be directed, to whom? but to those very persons who almost alone know the language of the people, and who are pre-eminently and chiefly conversant with all their feelings and habits,—to whom but these first guides and instructors of the people? and that these their first and best friends should struggle disinterestedly for the preservation of the moral, civil and religious liberties of the people, would be only natural and praise-worthy; and the more so if they were ecclesiastical, as they saw the introduction of elements destructive at once of present morals and future religious happiness. Surely in such a case, if at all, it were right in a Missionary to assert his right to citizenship, and to stand up in defence of the injured and oppressed.

We join issue with the bitterest enemies of Christianity, as well as with its best friends, in condemning, in the most unqualified terms, all trading speculation and political interference on the part of Missionaries; the former is highly censurable and can never be approved; and we are happy to say, that those on whom such a charge can be fastened in the whole history of protestant Missions, when compared with the whole body, are as the spots on the disc of the sun when compared with his brightness and usefulness; and even such, we have reason to believe, have entered into speculations under the false, but generous impression, that by so doing they might relieve the funds of the Societies by which they were supported.

Such a case we believe to have been the case of Tahiti and Mr. Pritchard. The South Sea Islands, it is well known, were converted through the instrumentality of the Missionaries of the London Society; to them the natives were indebted for all the blessings, civil, religious, legislative and commercial which they enjoyed. These Missionaries were British subjects;—that the natives were attached to Britain and her institutions was but natural; that, that feeling should be fostered by the Missionaries still more so,—that they ever entertained an idea that their civil and religious rights were not entirely secure, we entirely disbelieve; that they were secure in their connection with Britain ever filled up their minds; the absence of that idea would have led the Missionaries, as well as the natives, to have suggested, long ere this, the direct protective influence of Britain; this they did not do, though repeatedly urged to it for the purpose of avoiding the charge of political interference which has been so lavishly bestowed on them, on the slightest superficial apparent evidence, by the enemies of Missions. We have no fear as to the result of a rigid scrutiny into the conduct of the Missiona-

rics of the South Sea Islands, against the base and scandalous calumnies of interested commercial and anonymous Popish writers, together with the charges of practically wicked men, defeated in their lustful and mercenary purposes; out of such an ordeal, we have no doubt, they would come more unscathed than any other class of men placed in the same position: nay more, we are willing to place the colonization of Tahiti and the neighbouring Islands, up to the time of French interference, in contrast with all attempts at modern colonization, and we are certain that the result of such a contrast would be that it stands alone in the small amount of injury inflicted upon any class, and the large amount of blessing communicated to all. We write not this *ad captandum*, and for the mere sake of defending Missionaries, or from mere hearsay, but from an intimate knowledge of all the facts of the case. That the Missionaries, with their knowledge of the habits and feelings of the natives, and of the practices and tendencies of French colonizers, and the blighting influences of Popery, should advise those natives who sought their advice,—to be cautious in the introduction of Popery and hold to resist the political interference, and morally ruinous practices of the French people, was but natural and commendable. When they saw the women whom they had rescued from heathenism prostituted, the people that they had rendered moral and religious, demoralized and degraded, the lands they had secured by legal tenure wrested from them by low and mercenary foreigners; intemperance, the parent of all other vices, tearing up the very roots of social order, political disaffection scattered amongst the community, and a mere handful of dissipated and degraded natives made the hot-bed of all disaffection and corruption, and used by French and Popish intriguers for political, immoral and irreligious purposes; when they saw a helpless woman who had cast in her lot with the Christian Church, and who desired and sought British protection, deprived of her sovereignty, driven from her home-stead, and exposed to all the temptations and insults of French intrigue, and French dissipated and semi-infidel sailors, French spirit-dealers and the refuse of native and European Society, surely in such a state of things, it would not have been manly nor British, much less Christian, to have stood still and seen the work of devastation carried on, without raising the voice of remonstrance, or endeavouring by any and all means to protect the people. The reverse would have called down the execrations of all parties.

In reference to Mr. Pritchard, who from his character and influence has been the most prominent in this matter, we have a word or two to say. Not that we are anxious to vindicate a reputation that needs no apology, or to meet charges which, from their very extravagance, defeat themselves. We only state, without the fear of contradiction, confirmed by facts, that Mr. Pritchard has sustained, in all the relations of life, an unsullied reputation. He has been invariably feared for his abilities and integrity by the enemies of good order, and hence by them calumniated; but by all unprejudiced persons he has been looked up to as every way a person best qualified for the post of Consul which he most unwillingly accepted and filled with an impartiality, prudence, and moral feeling, which has secured for him the confidence and respect of the officials of all political parties in Great Britain.

The conduct of Mr. Pritchard has been contrasted with Swartz in Southern India, somewhat to his disadvantage. We are confident that if Mr. Pritchard had had to deal with a British force and the natives of India under similar circumstances with those of Swartz, that his influence would have been very similar. He had to contend with French enmity, vice and pride, equally fed by a desire to propagate Popery, to humble Britain and propagate French influence, and swell the glory of La Grande nation, and

hence his present position and the thousand probabilities of a fearful war. The fault is not in Mr. Pritchard but in the popish ridden, belligerent, England-hating, and diseased mind of the French people, a mind too erratic and potent for Kings, Emperors, Popes or Tyrants long to hold in abeyance, much less to be dictated to by a British Consul and insignificant Missionary.

In the course of this discussion insinuations have been thrown out against those Missionaries who have held official appointments under British Government in their fields of labor, some of these insinuations have been of a mercenary, others of an intermeddling character; moreover it has been distinctly stated once and again that Missionaries have no right to undertake such offices. We have previously stated our opinion in general terms as to commercial or political interference on the part of Missionaries, and have only to state in vindication of such men as Carey, Morrison, Pritchard and others, with whose history we are acquainted, that their offices were thrust upon them, and they were almost compelled to accept Interpreter, Secretary and Consulships, from the fact that there were no other persons conversant with the language and habits of the people, or at least none in whom both parties could exercise a mutual confidence. In the case of the three mentioned, and of others who are fresh in our memory, of whom it might also be said that they accepted their offices under compulsion from the authorities, and always with the understanding that their secular offices were not to interfere with their other more important Missionary occupations; and more, that all the emoluments derived from their being so engaged were generously and fully devoted to Missionary objects.

Since we commenced penning the foregoing, the following melancholy tidings have reached this country by way of New South Wales. We confess our heart sickens at the perusal, of the barbarities perpetrated by a powerful, professedly Christian nation, on a mere handful of unoffending islanders, for defending their home-stead and every thing dear to them, in nature, morals or religion.

England we are aware cannot throw the first stone in such matters; the fearful invasion of Afghanistan, and still more recent conquest of Scinde, but ill qualify her for reproving France in this matter of Tahiti; but as lovers of our species, whatever be the sins of our nation, we cannot stand by and witness this great wrong done to a peaceable and harmless people, without lifting up the voice of remonstrance, and the voice of prayer to Him that judgeth righteously, that he would judge the right and send deliverance to the oppressed.

The French at Tahiti—Awful Bloodshed and Murder of the Natives.

“The *Sir John Byng* left Tahiti, April 7th, Sandwich Islands, 3rd June, and Navigator Islands, 9th July. She brings by means of an Auckland schooner, the *Maid of the Mill*, spoken at the Navigators, from Society Islands, news from Tahiti to the middle of June. Reports—the *Bull* at Tahiti: and a second, and by far the greatest conflict, betwixt the French, at Tahiti, and natives, in which the French led on by the native chief at enmity with Queen Pomare, and his natives, stormed and took the last stronghold of the natives, putting the garrison, about two hundred natives, to the sword. No quarter given, and a most desperate resistance. The fort was deemed almost impregnable, had not the French been led up a private path by the aforesaid chief and his party, on which the natives' field-pieces could not bear. A party of natives went out to oppose the French, and died to a man. The French Governor was wounded in the shoulder, the first Lieutenant of the *Uraie* frigate was killed, and many sailors and soldiers, it was rumour-

ed about fifty in all. But this last stronghold of Pomare's party is gone, with the most of their *munitions de guerre*, &c. Pomare was still on board the British ketch *Bassilisk*. A French merchant ship from the South American Coast, with stores for the French troops, and specie, struck on the reef at the entrance of Papeite harbour, and on being towed off went down, for good and all. The French establishment was very strong, and arrangements for everything very complete. The two schooners, *Lady St. Kilda* and *Challenger*, bought by them from Sydney, were employed as police boats, between the islands, to prevent smuggling of arms or powder to the natives, about which the utmost vigilance is exerted; and although the natives all over the other islands are arming and mounting guns on their hills, the French have got their spies, &c., completely dispersed amongst them, so that the French influence is complete."—*Star*.—*C. C. Adv.*

9.—LONDON MISSIONARY SOCIETY—FIFTIETH ANNIVERSARY.

The fiftieth anniversary of the London Missionary Society was celebrated on Wednesday, at the Exeter Hall, by a numerous public meeting. Sir C. E. Smith took the chair and enlarged upon the efforts made by the Pope and his emissaries to counteract the Society in diffusing the pure gospel throughout the world, and especially in Polynesia. He said that Popery was still the same superstitious, persecuting, anti-Bible system which it ever had been. In proof of its wretched superstition, shameful impositions, and miserable cupidity, he need only state, that in 1844 the pope had received upwards of 10,000*l.* from the King of Naples to make a certain woman a saint. Some priests in Italy were exhibiting a letter which, they said, had been written by the Devil in Messina. The priests pretended to have a letter which, they said, was written by the virgin Mary at Paradise accepting the patronage of that city. The Pope had recently an enormous sum of money to say a single mass for the soul of an English Catholic. A physician had been imprisoned in Rome for recommending his patients not to fast; and certain students had been similarly punished for having Protestant books in their possession.

The Rev. Dr. Leifchild reviewed the progress of the Society, and said that the dozen missionaries which it had at first sent out had been multiplied to four hundred, and with native teachers to seven hundred. It had eighty-five stations in the world, each station having several outposts; it has caused to be translated and published sixteen versions of the scriptures in the various languages of the earth; since its establishment the Society had expended more than a million and a half of money in furthering its mighty object: and they might fairly conclude that more than a million of individuals had been taught the Christian faith by the efforts of the Society.

The affairs of Tahiti was alluded to, and letters were read from the missionaries, in the islands to M. Bruat, as governor, offering their mediation between the French and the Natives, in order to prevent bloodshed. Alluding to attacks on the Society and its Missionaries, Dr. Leifchild said, that when the time came for the calumniated persons to speak out and tell the whole of what they could reveal, he was certain that the public would be satisfied with their proceedings. He believed that the Directors meant to continue their appeals to the public, in order that government might not be permitted to go to sleep upon the matter. Among other resolutions passed unanimously was the following:—"That this meeting bows before the righteous though mysterious providence of God, which has permitted the power of persecution and oppression to fall upon the Christians of Madagascar and Tahiti; and humbly acknowledges that the imperfections and evils of the best services offered to His sacred cause might justly pro-

voke His holy chastisements. Towards its suffering Christian brethren in these islands, the meeting cherishes the most affectionate sympathy and prayerful solicitude; and in relation to Tahiti, it cannot withhold the expression of its severest reprobation at the perfidy and cruelty perpetrated by the agents of France on the defenceless Queen and her oppressed people." [The resolution went on to urge upon the directors steps for the Queen's complete deliverance from oppression.]—*London Mail*.

10.—JUBILEE MEETINGS OF THE LONDON MISSIONARY SOCIETY IN LONDON.

From our letters and papers from England we gather that the Jubilee Meetings of the London Society have been distinguished by a prayerful and liberal spirit; one friend had presented the Society with a donation of £1,000 on the morning of the Anniversary. The general impression in reference to the amount likely to be raised for the fund is that it will reach ten lacs of Rupees.—*C. C. Adv.*

11.—TRACT ON POPYERY IN BENGAL'LI'.

It will be gratifying to those who feel interested in preserving our Native Christian Churches from the errors of Romanism, which have recently been introduced amongst them in a popular and Catechetical form, that the *Calcutta Christian Tract and Book Society* have just published a small tract, in the dialogue form, on the principal errors of the Romish system. The tract is well adapted to the purpose for which it is designed, and may be distributed with advantage not only amongst native Christians, but amongst the less informed masses of the Portuguese community, who are more conversant with the vernacular than the English language. The tract might with advantage be translated into the several dialects of India, where Romanism is making a demonstration. The Tract Society, through the excellent author, would, we doubt not, cheerfully supply a translation for so good a purpose.—*Ibid.*

12.—A MEETING OF THE NATIVE INHABITANTS

Was held at the Free Church Institution, on the 25th Nov. for the purpose of uniting in an address of thanks to the Governor General for his recent noble order on the subject of education.

The meeting appears to have been appropriate and unanimous. Rájá Káli Krishna presided. The resolutions, expressive of gratitude and thanks were moved by those of our native fellow-citizens, who have been for some time past the agitators in every effort to benefit their country.

It always affords us peculiar pleasure to see the native community manifesting their influence in so praise-worthy a manner, and we sincerely trust they will be found more and more in such an exercise of their talents and influence; it cannot be better bestowed nor can it be employed until they shall have received the truth as it is in Jesus—in a manner more calculated to raise and bless the people.

How much more gratifying is to notice our native fellow-citizens engaged in such a work than giving éclat to senseless, debasing and extravagant pujás.

How much more ennobling to themselves, how infinitely better calculated to obtain for them a lasting influence with and over their fellow-countrymen, and to raise them in the estimation of all right-thinking men.

13.—THE FIRST LECTURE ON POPERY

Was delivered last Wednesday evening, Nov. 27, at the Union Chapel, by the Rev. Mr. Denham to an overflowing audience. The spacious chapel, was filled in every direction. Subject—The completeness of the Holy Scriptures as a rule of faith and practice. The subject was discussed in a Christian spirit with deep feeling and much ability. The affecting appeals to the Romanists to search the Scriptures and think for themselves, coming as they did from one who had formerly belonged to their communion, were well fitted to awaken and arrest devout attention. May the blessed Spirit vouchsafe this influence for Jesus' sake.

The importance of the theme will be disputed by none interested in the overthrow of error or the Salvation of men.

The redemption of the soul is precious, and that the means appointed by heaven should be in itself adequate and complete is of the highest moment, nay it is imperative.

That it has been and still remains complete is evident from the fruits it has produced in the conversion, sanctification, and redemption of the souls of depraved and erring men out of every kindred and nation and people. This is confirmed in the maintenance of a pure and spiritual Church, in opposition to a merely nominal Christianity in all ages, and not less in the signal triumph of truth wherever it has been faithfully and prayerfully brought into contact with error, whether under a Christian, heathen or Muhammadan form. The Word of God has been mighty through the *Spirit* in pulling down the strongholds of wicked men; and we bless God that it still remains, the complete palladium of the liberty of the Church, and the stronghold and defence of Zion.—*Ibid.*

14.—MADRAS—TANJORE.—DEATH OF AN AGED LABOURER.

Nov. 1.—The Rev. Nyanaparasum, another of the Christian aborigines of Tanjore, closed his earthly career yesterday morning at the advanced age of 96 years, and was buried in the evening in the Protestant burial ground. He was a pupil of the Apostolic Swartz, and a fellow-labourer in the same field with the late lamented Mr. Kohlhoff. His ordination took place in the year 1807, by Messrs. Kohlhoff and Pohle, according to the form of the Lutheran ritual. This venerable old man possessed a most extraordinary memory up to the time of his death; he had committed to memory almost every part of Holy Writ, in fact, if I may so use the expression, he was a walking Bible. His vision had become completely lost to him within the last 16 or 18 months, notwithstanding he would on some Sabbath days address the native congregation extempore, the discourse principally consisting of scriptural quotations. He died calling upon his Saviour to receive his soul.—*Athenæum.*

15.—BOMBAY—RECENT BAPTISMS.

We have much pleasure in stating that a Mahratta man and woman and two Purdesees were baptized by Rev. C. P. Farar of the Church Missionary Society at Nasik in the first week of this month. While Christians are called upon to rejoice in these instances of the Lord's goodness and to sing aloud with praise and thanksgiving, they are surely required to pray for those who have been drawn from darkness, that their faith fail not. We desire to rejoice with the Church Mission in this happy event, and our prayer is that the Head of the Church may own the exertions of her Missionaries.

We have much pleasure in adding the following from the Dnyanodaya of November.

Since the first of last month eight converts from Hinduism have been received into the Christian church in connection with the American Mission at Ahmednuggur. One of this number, a middle-aged man, formerly practised many of the rites and austerities enjoined in the Hindu shastras, hoping to obtain salvation by the merit of his good works. He once went to Benares and brought from thence with great labor a load of the sacred water of the Ganges, with part of which he gave his mother a sacred bath and the remainder he carried to Punderpoor where he bathed the image of Chokhoba, an act of great merit in the eyes of Hindus. A few months ago on hearing the Christian religion exhibited and explained, he became satisfied that he could not obtain salvation by his own works but through the merits of Jesus Christ alone, and he accordingly received him as his Saviour and publicly embraced his religion.

Another of those recently admitted to the church was formerly a well-known Gooroo of the Kubeer Punthee sect, who has for a long time exerted great influence over a large class of the community and numbered his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick and numerous other places in the region. About a year ago he first heard of Jesus Christ the only Saviour of the world, and about two or three months ago he began to teach his disciples that there was no Saviour but Jesus. Most of them left him in consequence, though some declared that inasmuch as he was determined to embrace Christianity they could not do otherwise than follow him. He told them that he had been deceiving them hitherto that an awful load of guilt rested upon him for practising such deception in matter concerning their salvation, and that the only way by which he could hope to obtain deliverance from this burden of sin was by applying to Jesus Christ the sinless Redeemer of lost men, and he urged them to apply to the same Saviour for salvation. He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of religion among the Hindus, he is well acquainted with many of "the hidden things of darkness" and modes of deception practised among them, by which they lead the people to look up to them as possessed of superhuman power, and he is now prepared to make these things manifest. He declares that every religion with which he has become acquainted among the Hindus, is maintained by fraud and deceit, and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support.

We entreat all our Christian friends to join in prayer to God in behalf of these new converts that they may endure to the end and glorify their Father which is in heaven, and particularly that the gooroo mentioned above may cleave to that Saviour whom he has embraced, and be the means in the hands of God of extending the light of divine truth among this deluded people, and of delivering many of them from the snares in which they are now held through the power of Santan and the craftiness of wicked men.—*Bombay Witness*.

16.—THE DNYANODAYA (THE RISE OF KNOWLEDGE) A CHRISTIAN PERIODICAL, CHIEFLY IN MAHRATTA, FOR THE NATIVE COMMUNITY.

We have, on several occasions, referred to the character of the native press in Bombay. Last week we quoted from a circular recently printed, a statement in regard to the various periodicals now issued in the different languages in use in this Presidency.

We have much pleasure in now directing the attention of our readers to the *Dnyanodaya* which is the only Christian periodical in any native language on this side of India. It has hitherto been published monthly by the missionaries at Ahmednuggur. From the beginning of 1845 it is to become a semi-monthly publication, to be issued about the beginning and middle of each month at the American Mission Press, Bombay. The missionaries at Ahmednuggur will still continue to contribute largely to its columns.

"The articles will generally have both an English and Mahratta heading, and as has been the case hitherto, a portion of each number will be in English. This will greatly increase its value in the view of many of the natives. It will also enable those gentlemen who patronise the paper, and who are unacquainted with the Mahratta language, to ascertain for themselves the character of the most important articles inserted for the perusal of native readers."

"The paper has for its object the spiritual and temporal welfare of the natives of India. Hence, while subjects adapted to illustrate the nature of Christianity and Hindooism, and the comparative merits of the two systems will be made to occupy an important place in its columns, the whole circle of the arts and sciences will, as shall appear advisable, be laid under contribution, and the passing news of the day will not be passed by unnoticed."—*Ibid.*

17.—CEYLON.—PRAISE-WORTHY LIBERALITY OF THE PLANTERS OF KANDY.

The Planters of Kandy and its neighbourhood have subscribed the sum of Twenty Pounds to purchase a Horse for the use of Mr. Thomas Garnier, the zealous and devoted Missionary who is engaged in preaching the Gospel to the Coolies on their Estates. Mr. Garnier was sent to the present scene of his labours by the late Rev. E. Daniel, Baptist Missionary, and has had to contend with many difficulties in the prosecution of his work, but is encouraged by witnessing some of the Coolies brought from darkness to light through his instrumentality, as well as by the kind feeling invariably manifested towards him by the managers of the estates.

On Saturday, September 21st, a meeting of Subscribers to the "Daniel Testimonial Fund" was held in the Baptist Pettah Chapel, Colombo,—Sir Anthony Oliphant in the Chair—when the following resolution was unanimously adopted:—"That a sum not exceeding £20 be applied to the erection of a tablet in the Baptist Pettah Chapel, to perpetuate a remembrance of the labours of the Rev. E. Daniel, and that the remainder be remitted to his orphan children through such channel as shall appear most advisable." C. Elliott, Esq. the Rev. J. Davies, and E. Maberly, Esq. were appointed a committee to carry the resolution into effect.—*Commentator, Kandy, Oct. 1844.*

18.—BOMBAY.—TEMPERANCE ADVOCATE.

The Bombay press moves on apace. We lately had the addition of the weekly *Witness*, and now we have that of a monthly Temperance paper.

The Temperance which the new paper advocates is *teetotal*.

The first No. of the Temperance Advocate contains a great mass of interesting information. With the argument of the editorial and Archdeacon Jeffrey's contributions many will not agree,—but the spirit of both will generally commend itself.

We have so frequently given insertion to the Archdeacon's always clever articles, that we need scarcely say we desire to see the temperance question

fully and fairly grappled with. We hail, on this ground, the appearance of the new paper with satisfaction.—*Christian Spectator*.

19.—BAPTISMS AT AHMEDNUGGUR.

During the last month eight people have been baptized by the American Missionaries at Ahmednuggur. One of these was a *guru* (teacher) of the sects of Kabir Panthi's, who now tells his former disciples that he had led them astray, and that the only true Redeemer is Jesus Christ. This is a most interesting case.—*Ibid*.

20.—MISSIONARY OPERATIONS AT MOMBASSA.

We are glad to learn that the Rev. Dr. Krapf, of the Church Missionary Society, has commenced his labors of love at Mombassa, on the coast of Africa, lying to the North of and two or three days journey from Zanzibar—he has been there about 6 months, and has made great progress in the Sohalee language and translated considerable portions of scripture. Mombassa presents a deeply interesting field for Missionary labour, and we trust Dr. Krapf may do much in the suppression of the slave trade. We desire to sympathize with him in the bereavements he has had to bear, as well as his own sickness. On the 13th July his wife, and on the 15th July last his child were taken from him. We are glad to learn that the Rev. Mr. Isenberg and Mulheisen of the Church Mission are expected to join him. May the Great Head of the Church abundantly bless their labours.—*Bombay Witness*.

We understand that the Bishop of Bombay, who returned last Saturday, purposes holding a confirmation at the Cathedral on Friday morning next, the 8th instant, at seven o'clock.—*Ibid*.

The Rev. Mr. Frey, of the German Mission, who left Bombay in the early part of last year, of whose safety fears were entertained, he having had to leave two ships on account of their disabled condition, one at the Mauritius and the other at St. Helena, has, we are glad to learn, been heard of from the latter place, where he is engaged as tutor to the Governor's children and preacher at St. Helena, his health too we are glad to learn was greatly recovered.—*Ibid*.

21.—CHINA.—LETTER FROM DR. MACGOWAN.

Extract of a letter to the Board from Dr. Macgowan, Missionary Physician in China.

After mentioning the prevalence of sickness at the city of Hongkong, (now called Victoria) that Mr. Shuck had been sick, but was recovering, and also, that himself was expecting soon to leave Canton for Ningpo, one of the large cities on the coast, and several hundred miles north, which by the late treaty, has been made a free port, for the purpose of establishing a hospital, he records the following interesting incident :

“One of the Hong merchants, the other day, sent his sedan with bearers, to carry me to a distant part of the suburbs, for the purpose of prescribing for a friend whose disease baffled the skill of the native physicians. The mode of conveyance was preferred as I was thus carried to the patient's residence with perfect secrecy. So anxious were those entrusted to keep me concealed that I could scarcely breathe; the only opening in the chair being very small, and covered with gauze.

After threading my way through numerous streets, whose average breadth did not exceed six feet, I was set down in the ancestral hall of a spacious

mansion. This mansion resembled somewhat a Romish chapel; the altar, its burning tapers, and other decorations; on the altar were small tablets, with inscriptions relating to various deceased ancestors.

On being ushered into the patient's room, I was received with marked politeness, and placed on the left—the seat of honor.

The sufferer was an aged man, the head of a large family. The male members of the family were all assembled, anxious to hear what could be done for their father. The wives four in number and the daughters were looking on through screens, carefully concealed from the view of the foreigner—illustrating the fact that Chinese females can be reached only by female missionaries. It is only when sick, and rarely then, that they are permitted to hold any intercourse with a foreigner.

The old gentleman complained that his malady—an enormous tumor on his knee—prevented his kneeling, and that in consequence *he had not prayed for four years*. This afforded me a favourable opportunity to tell him of the true God, and of the *spiritual* worship which he required. He expressed himself pleased with all I said, and told me that I must have a good heart. This led me to attempt an explanation of the lost condition and depraved state of all men, and of the sinner's Friend and Mediator. He was supplied with tracts; and subsequent visits have shown that he begins to comprehend the motives of Christians in visiting the sick. The remedy for his bodily disease is very simple. But he does not know that he has a disease far more frightful than the one of which he complains. One of my greatest trials, is my inability to hold free conversation with the people on the all-absorbing theme to every Christian of every clime—Christ crucified. Happily this is a trial that time may overcome."—*Boston Macedonian*.

22.—CHEERING NEWS FROM THE CAPE.

By a late arrival from the Cape we have received pleasing intelligence of the state of Missionary operations amongst the coloured population in Cape Town. The chapel, to which our correspondent alludes as having been formerly a Theatre, was opened as a place of public worship and school for the coloured population in the early part of the year 1839, shortly after the entire emancipation of the apprentices, as the whole of the slave population were then termed. The Rev. G. W. Stegmann, one of the Lutheran Ministers there, trusting in the Lord, originally engaged this building, and, with the assistance of a few Christian friends, made the necessary alterations to fit it for use as a school for adults and children during the week, and for the exercises of devotion on the Lord's-day. His efforts were blessed, and, in a short time he had the joy of seeing it filled with negroes, who, in the sonorous melody of the old Lutheran hymn tunes learned to sing the praises of that God, through whose grace, they were being made partakers of true freedom—"for if the Son make you free ye shall be free indeed." Our correspondent writes:—

"Our good and valuable friend Mr. Stegmann has continued his labours among the heathen with much success, the old Theatre, fitted up as a Church, contains more than 700 persons; but it is too small to hold the whole Congregation: he has also a school to which he devotes much of his time consisting of more than 500 boys and girls, including an Infant school of about 150 little children. Most of these poor children used to wander about the streets plunged in all sorts of vice and wickedness; and it is surprising to see what a reform has taken place amongst them since they have been brought into the fear of the Lord. Mr. Stegmann has also established a branch Institution at Drakenstein, where his cousin Mr. J. Stegmann is appointed as school-master and lecturer in a Chapel built by sub-

scription, where he has a congregation of 300, and a school of 85. Mr. Essden has been very successful at Kaits River near the Stellenbosch half-way house, where a neat Chapel has been erected, a decent congregation collected and a school established, and in other places the work is progressing greatly: still there is a great want of labourers in the Lord's vineyard, in many places the poor people are crying for Teachers, there is such a hungering and thirsting after the Gospel by the poor people of colour. You will be glad to hear that four young men, natives of this colony and connected with Mr. S.'s ministry, of respectable family and good means, have gone to Europe to study in order to qualify themselves for Preachers of the Word of Life. They have been all much favored by the Lord and were very zealous in assisting Mr. S. for a year prior to their leaving. We have just heard of their arrival in England; you will also be glad to hear that the Old Theatre now St. Stephen's church, has been purchased by Trustees for the congregation for £3,500. When Mr. S. was moved to make this purchase, every one ridiculed the idea of funds being provided, but the Lord has provided means; much having been raised by subscription and much by mortgaging the buildings and premises, but still a sum of from £140 to £160 is required to complete the purchase, and perhaps you will be able to assist us by some small collection made from the friends of our blessed Saviour's cause in India."

It is gratifying to learn that the use of this building has, by the purchase, been permanently secured to these poor people, and we shall be glad if the hearts of any of our readers are stirred up to throw in their mite in aid of this good work; any contributions entrusted to us, we shall thankfully acknowledge and forward by the first opportunity.—*Bombay Witness.*

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