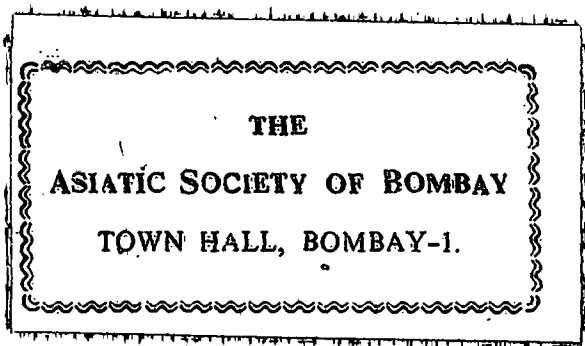


1838



000106080









THE  
ORIENTAL  
CHRISTIAN SPECTATOR,

FOR 1838.

106086

cc

---

FROM THE RISING OF THE SUN, EVEN UNTO THE GOING DOWN OF THE SAME,  
MY NAME SHALL BE GREAT AMONG THE GENTILES, AND IN EVERY PLACE  
INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR  
MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF  
Hosts. Malachi, i. 11.

---

VOL. IX.



---

*[Handwritten signature]*  
B O M B A Y .

COLLETT AND CO., MEADOW STREET.

LONDON: J. M. RICHARDSON, CORNHILL. EDINBURGH: JOHN JOHNSTONE,  
HUNTER'S SQUARE. CAPETOWN: A. S. ROBERTSON.

---

M.DCCC XXXVIII.





**000106080**

## TABLE OF CONTENTS.

### ESSAYS AND MISCELLANEOUS

#### ARTICLES.

- American Maráthí Mission, 114.
- Anderson, Findlay, Esq. on the Worship of Evil Spirits on the coast of Malabar, 275.
- Antiochus Epiphanes, 4.
- Appeal, An affectionate, to all who love the Lord Jesus Christ in Sincerity, 421.
- Baber on Slavery in the Western Peninsula of India, 328, 336.
- Backslider, Address to the, 238.
- Bengal, Report of the Committee of Public Instruction, &c. in, 56.
- , English Seminaries in, 57.
- Bohorás, Notes on the, 17.
- Bombay Gazette, Alleged Editorial unfairness of the, 255.
- Cabul, A letter from, addressed to the Editor, by a Pársí, 304.
- Cæmerer, the late Dr., 12.
- Capadose, Dr., Account of the conversion of, written by himself, 513.
- Cholera, A new method of expelling, from India, by a young Bráhman, 302.
- Chrysostome on the Reading of the Scriptures, 498.
- Christianity, Muhammadism, and Hindúism, Rough Notes of an Essay on, 24.
- Class exercises of the Preparandi of the German Mission in Tinnevely, Specimen of, 466.
- Commandments, Thoughts on the Ten, by Philonomus. With notes by the Editor, 305, 448.
- Converts from Idolatry, the State of, a motive to exertion and prayer, 531.
- Conversion of Dr. Capadose, Account of, 513.
- Crime in Great Britain and Ireland, 71.
- Dádobá Pándurang, Journal of a trip by, from Jáwará to Tonk, 296.
- Deposition of a Thag at Bangalur, on the 8th May 1835, 278.
- Dog, wild, of the Dakhun, 109.
- Education, on the necessity of conducting, on religious principles, 60.
- Essays on the promotion of Female Education in India, submitted at the second annual examination of the General Assembly's Institution, in Bombay, with a preface by John Wilson, D.D., 129.
- Faith, Justification, Good Works, &c, by Discipulus, with notes by the Editor, 286.
- Female Education in India, Essays on the promotion of, 463.
- Females, Status of, according to the Hindú Shástras, 130.
- , Learned among the Hindús, 136.
- , What can be done for the native of India? 129.
- Forbes, Rev. John, D.D. Glasgow, on the necessity of conducting Education on Religious Principles, 60.
- General Assembly's Institution, in Bombay, 254.
- Georgia, Retrospect of the German Mission in, 243.
- German Mission in Tinnevely, Specimen of the Class exercises of the Preparandi connected with, 466.
- Good Works, Faith, Justification, &c., by Discipulus. With notes by the Editor, 286.
- Grant, Sir Robert, G. C. H. Proceedings of a Public Meeting of the Inhabitants of Bombay, for perpetuating the memory of, 355.
- , Specimen of the Latinity of, 407.
- Haldane, Mr. versus Mr. Stuart, Reviewed by Discipulus. With notes by the Editor. 201, 240, 286.
- Hall, Rev. Robert, Notice of the Life and Works of, 88.
- Hammer Purgstall, Baron, On the first Translation of the Gospels into Arabic, 87.
- Hari Koshawaji, Essay on Female Education in India by, 129.
- Hindú Widows, On the marriage of, 22.
- Hinduism, Christianity, and Muhammadanism, Rough Notes of an Essay on, 24.
- Idolatry, Facts illustrative of the Connexion of the British Government with, in India, 250, 256, 314, 350, 402, 447.
- Instruction, Report of the Committee of Public, in Bengal, 56.
- Intoxicating stimulants, On the primary and secondary effects of, upon the human system, 100.

- Jeffreys, Archdeacon, On the primary and secondary effects, of Intoxicating stimulants upon the human system by, 190.
- , An affectionate Appeal to all who love the Lord Jesus Christ in Sincerity, by, 421.
- Jews, the three great Scourges of, 1.
- , London Society for Promoting Christianity among the, 50.
- Journal of a trip from Jāwarā to Tonk by Dādobā Pāndurang, 296.
- Justification, Faith, Good Works, &c. by Discipulus. With notes by the Editor, 286.
- Knorpp, Rev. Charles, Sketch of the Life of, 437.
- Kolis, Analysis of Major Mackintosh's Account of the, 104.
- Law, Abrogation of the Mosaic, by the Gospel, with notes, 340.
- "Liberty whorewith Christ makes us free," 348.
- Lorimer, the Rev. John G., Facts illustrative of the early Missionary Spirit of the Church of Scotland, by, 151, 185.
- Muhammadanism, Christianity and Hinduism, Rough Notes of an Essay, on 24.
- Marriage of Hindū Widows, 17.
- Marshman, the late Dr. 44.
- Missionary Spirit, Facts illustrative of the early, of the Church of Scotland, by the Rev. John G. Lorimer, 151, 185.
- Māwals, General Description of 109.
- Nebuchadnezzar, 2.
- Pahlavi and Zand, Illustrations of, by John Romer, Esq., 485.
- Parsis, Arrival in India, of, 495.
- Paul at Ephesus, 336.
- Penitent, Address to the sincere, 54.
- Pride and Selfishness, 115.
- Poynder, J. Esq., Extracts from the Speech of, on the attendance of British officers and soldiers at Idolatrous ceremonies in India, 256.
- Puja, Hanuman, 500.
- Queen, Remarks on the duty of praying for the, 81.
- Rhenius, the late Rev. C. T. E. Brief Memoir of 379.
- "Righteousness of God," 240.
- Reynolds, Lieut. Notes on the Thags, by, 229.
- Romer, John, Esq., Illustrations of the Languages called the Pahlavi and Zand, by, 485.
- Rulers, Remarks on the duty of praying for, especially for the Queen of this Empire, 81.
- Scotland, Church of, Facts illustrative of the early Missionary Spirit of the, by the Rev. J. G. Lorimer, Glasgow, 151, 185.
- Scriptures, Chrysostome on the Reading of, 493.
- Selfishness and Pride, 115.
- Sonship of Christ, &c, by Discipulus; with notes by the Editor, 201.
- Slavery in the Western Peninsula of India; 328, 386.
- Spirits, On the worship of evil, on the Coast of Malabar 273.
- Superstition of India, Facts illustrative of the connexion of the British Government with, 250, 314, 350, 402, 447.
- Surat, Proposal for the Establishment of an English School at, 530.
- , Mission Chapel, 541.
- Thag, Deposition of a, at Bāngalūr, on the 5th May 1835, 278.
- , Notes on the, 229.
- Toe-totalism, another word for, 101.
- Tirmal Rāo, an Essay on Female Education in India by, 148.
- Titus, 7.
- Toleration, a Principle of the New Testament, 98.
- Translation, on the first, of the Gospel into Arabic, 87.
- Uprightness, on the paths of, 73.
- Victoria, Queen of Great Britain, Prayer for, 81.
- Wesleyan, Captain Fawcett, and the Editor, 8.
- Widows, on the Marriage of Hindū, 17.
- Wilson, Rev. Dr. on the Status of Females according to the Hindū Shāstras, 129.
- Year, Word of affectionate Exhortation, addressed to the thoughtless on the commencement of another, 14.
- Zand and Pahlavi, Illustrations of, 485.

## POETRY.

- Baxter, Richard, Specimen of the Poetry of (1681) 408.
- Church Bells, Lines on hearing, 72.
- Girl, To a little, 375.
- Isaiah xxxv, Metrical Version of, 157.
- Mourning, House of, 467.
- Prodigal's, Retrospect, 501.
- Spirit, the parting, 156.
- Sonnet on leaving—Chapel, 73.

## REVIEWS AND NOTICES OF BOOKS.

- Ardall's Census of the Armonian Population of the City of Calcutta, 73.
- Buchanan's Comfort in Affliction, 266.
- Corrie's (Bishop) Sermons, with a Charge to the Clergy of Madras, &c. 75.
- Groves, On the New Testament in the Blood of Jesus, 158, 206.
- Harris' Narrative of an Expedition into South Africa, &c., during the years 1836 and 1837, 468, 502.
- Jeffreys's Visitation Sermon, 472.
- Murray's English Grammar abridged, with Marāthī translation, by Rāgobā Janāhīdan, revised by Bal Gungādhar Shāstri 272.



Ramsey's Elements of Gujathí Grammar, 129.  
Vaughan's Sermon on the Fruits of the Spirit, 262.

RELIGIOUS INTELLIGENCE.

ASIA:

BOMBAY PRESIDENCY.

*Bombay*, Arrival of Missionaries at, 117, 320, 542.  
Baptisms in connexion with the American Maráthí Mission, 33.  
----- the Church of Scotland's Mission 30, 266, 509, 543, Bible Society, Auxiliary, 31.  
British Connexion with Hindú Idolatry 415, 475.  
Church (of England) Missions in Bombay 320, 416, 543  
----- Establishment, 117, 376, 320.  
Church of Scotland, Presbytery of Bombay 30, 413.  
-----'s, Auxiliary Missionary Society, 30.  
-----, Mission 412, 442.  
-----, Female Schools of, 506.  
Famine Relief Fund, 173, 220.  
General Assembly's Institution 225, 413.  
-----, Building fund, 254, 325, 377, 420, 475, 502.  
Grant, Death of Sir Robert, 318.  
Idolatry of the Natives, Cessation of Government connexion with the, 475.  
Ladies' School in connexion with the Church of Scotland's Mission, 506.  
Liborality of a Pársi, 221.  
Morals of the Pársis, 267.  
*Ahmadnagar*, American Maráthí Mission, at, 33.  
*Belgaum*, Examination of the Mission English School at, 117.  
-----, Native Church at, 268.  
*Dharwar*, Basle Evangelical Mission at 543.  
*Mahabaleshwar*, Baptisms in connexion with the American Mission at, 32.  
*Puné*, Baptisms and admissions, in connexion with the Church of Scotland's Mission at, 321, 509.  
General Assembly's English School at, 174  
*Surat*, Mission Chapel at, 541.  
Baptisms in connexion with the London Society's Mission at, 509

MADRAS PRESIDENCY.

*Madras*, Examination of the General Assembly's Institution at, 113.

London Missionary Society's Mission at, 267.

Church of Scotland's Mission at, 414.

*Bangalur*, London Missionary Society's Mission at, 263.

*Bellary*, London Missionary Society's Mission at, 268.

*Cuddapah*, London Missionary Society's Mission at, 268.

*Cochin*, Admissions in connexion with the Church of England's Mission at, 543.

*Coimbatour*, London Missionary Society's Mission at, 269.

*Cánard*, Mission of the Basle Evangelical Society in, 543.

*Quilon*, London Missionary Society's Mission at, 32.

*Salem*, London Missionary Society's Mission at, 263.

*Tinnevelly*, German Evangelical Mission at, 125, 376

----- Death of the Rev. C. T. E. Rhonius, 321.

*Vizagapatam*, London Missionary Society's Mission at, 263.

BENGAL PRESIDENCY.

*Calcutta*, Dúrgá Pújá, 127.

Exportation of Natives 77.

Examination of General Assembly's Institution, 119.

Church of Scotland's Mission, 412

Native places of Worship, 221.

Sabbath, violation of, 127.

Shakespeare, Hon'ble H. Death of the, 221.

*Scrampur*, Death of Dr. Marshman, 32.

*Sydyabad*, New Hindú College at, 77.

INDIA BEYOND THE GANGES.

*Arracan*, Improvement of Schools in, 77.

*Burmah*, Persecution in, 545.

CEYLON.

*Columbo*, Native Female Education in, 222-  
Church of Scotland in, 79.

*Point-de-Galle*, Extract of a letter from, 222

STRAITS OF MALACCA.

*Malacca*, Mission at, 223.

*Singapur*, Bible Society at, 83.

*Prince-of-Wales-Island*, Temperance Society, 417

AFRICA.

CAPE OF GOOD HOPE.

*Cape town*, Muhammedanism, in, 509.

<i>Colony, Wesleyan Mission, in the,</i> 546.	A. Brahman, 303.
<i>Mauritius, Mission to,</i> 79.	A. European, 501.
— Relief to conscientious Protestant Soldiers, 176.	Aleph, 73.
<i>Madagascar, Martyrdom in,</i> 417.	Allen, D. O. 115.
	A Hindu, 317.
	A Poor Native Lad, 117.
	A Sincere Admirer of Sir R. Grant, 408.
	Aston, H. 173.
	A Young Hindu, 500
	A Young Native of Surat, 531.
	A Wesleyan, 10.
	Baber, Thomas Henry, 397.
	Chamior, Henry, 260
	Discipulus, 204, 296.
	Douglas, Robert, 137.
	E. 348.
	Editor, 12, 22, 24, 36, 54, 56, 78, 103, 121, 241, 252, 256, 273, 202, 204, 222, 276, 289, 292, 308, 324, 304, 346, 377, 397, 429, 455, 475, 500, 512, 546.
	F. 56, 240.
	Farish, J. 174
	Fyvie, Alexander, 501, 541, 542.
	— W. 542.
	H. 73, 511.
	J. 466.
	<i>Ἰακώβος</i> , 50.
	J. F. 11.
	Impartiality, 255.
	J. W. 132, 318, 509.
	Lacey, W. 485.
	M. M. S. 101.
	Macdonald, J. 176.
	Mitchell, J. 176.
	Moegling, H. 545.
	Nowrojee Fardonjee, 305.
	Paroikos, 44, 98.
	Presbyter, 157, 158, 376, 468, 502
	<i>φιλονομος</i> , 308, 455.
	<i>Πατριάρχης</i> , 346.
	Ramsay, W. 227.
	Reid, L. R. 319.
	S. 599.
	Smectymnus, 256.
	Sutherland, J. C. C. 60.
	W. S. P. 103.
	Willoughby, J. P. 319.
	W. S. 340.
<b>AMERICA.</b>	
<i>United States, Intelligences from,</i> 227.	
<b>EUROPE.</b>	
<i>Europe, Jews, in</i> 223.	
<i>Britain, The Quakers, 35.</i>	
— Notes of intelligences from, 226, 322.	
— Missionary designation meeting in London, 221.	
— Bible Society, 418.	
— Wesleyan Missionary Society, 546.	
<i>France, The conversion of an entire Com- mune from the Catholic religion to the Protestant, 34.</i>	
<i>Malta, Conversion of a Romish Priest, 225.</i>	
<i>Switzerland, Circulation of the Bible, Conversion of four hundred Tyrolians, 33.</i>	
<i>Sweden, Rev. Mr. Scott's Mission in Stockholm, 34.</i>	
<b>LITERARY AND SCIENTIFIC INTELLI- GENCE.</b>	
Bombay Branch of the Royal Asiatic So- ciety, 118, 271.	
Improvements in Steam Navigation, 80.	
Popular Lectures at Capo-town, 511.	
Statistics of New South Wales, 80.	
Stokes on the Brahmanical, &c. popula- tion of the Nagara division of Mysore, 271.	
Wilson's (Rev. Dr.) Census of Brahmans, in Bombay, 271.	
<b>SIGNATURES.</b>	
A. 8.	
A. E. 17.	

THE  
O R I E N T A L  
C H R I S T I A N S P E C T A T O R .

JANUARY, M, DCCC, XXXVIII.

I.—THE THREE GREAT SCOURGES OF THE JEWS.

From the death of Solomon, and the disunion of the house of Israel, the page of Jewish history presents, with but little variation, a field of rank political anarchy and extensive moral profligacy. The sword of internal strife and sedition was seldom sheathed. It was generally shivered by the more powerful blade of victorious and foreign conquest, and the domestic annals of the Jewish court and palace might, in treachery, corruption, and guilt, vie with the darkest of their oriental neighbours. This shelving degeneracy, though at times restrained by the wails of bondage, and the warnings of divine inspiration, continued to increase with fearful rapidity. The lust of idolatry was quenched only in the prevarication and darkening of the divine laws and precepts; and impiety, sharpened by the acrimony of sectarian prejudices and controversial pride, was at length driven to its height, and fearfully consummated in the crucifixion of the promised Messiah. After this event, the swoln mass of iniquity was propelled forward with an accumulated force, and a more head-long violence, until it was finally arrested by Roman conquest, and crushed beneath its overwhelming weight.

The inspired but slighted oracles predictive of divine judgments and wrath, were fearfully accomplished in the sack and ruin of Jerusalem. Desolation sat on Mount Moriah; and the sacred vessels of the temple, which were saved from the flames, served to illustrate the triumph of the son of Vespasian. But at the end of four centuries imperial Rome herself became the prey of a vandal barbarian. A vessel, laden with the rich spoils of the capitol, was buried with its precious burden in the caverns of the angry deep; but the costly emblems of the Jewish temple were safely deposited in the Christian church of Carthage, from whence they were in time removed by Belisarius to grace his triumph, and augment the religious wealth of St. Sophia. Their uncertain fate is henceforth obscurely and doubtfully traced in the revolutions of succeeding ages; but it is foreign to our purpose to enquire into the course of their peregrinations.

The election of the posterity of Abraham, that they might be the depositaries of the divine law, and a people peculiarly set apart for his worship, displays in a wonderful manner the mercy of God towards a fallen world. It was here—on the tablets of Jewish history—that he chose to inscribe, in characters indelibly bright and luminous, the attributes of his almighty name. It was here he declared his holiness, here he shewed forth his power, here he extended his mercies, here he vindicated his honor, here he dispensed his justice; and it is here that he has set up an unfading light, by which all who are in darkness may see, and all who seek may find, him. It is here also that man learns the terrible nature and extent of his depravity, and



feels himself exposed to the scorching glance of that eye which cannot suffer iniquity.

Notwithstanding the many instances in which the miraculous power of God was employed for the defence, and deliverance, and protection, of his people, they were still a stiff-necked and rebellious race. They forgot who delivered them from the toils of Egyptian bondage, and who commanded the sea to retire before them, and to return and swallow up their pursuers. They forgot who fed them with manna from heaven, and who made the waters gush from the barren rock. In vain did signs and wonders on the earth, and in the heavens, proclaim the superintending presence of God. In vain were chastisements and grievous penalties inflicted on account of their sins; they were still ready to forsake the God of their salvation, and to bow down unto the gods and idols of their own invention. In vain did Jehovah counsel and warn them by his prophets. In vain did he call upon them to repent, and turn from the error of their ways, that he might abundantly pardon. In vain did he hold the thunders of divine justice suspended above their heads. They still persisted in disobedience and iniquity. The wrath of heaven was at length poured forth in omnipotent severity; and it is the object of this paper to trace, in a brief manner, the characters of three individuals, who were the appointed instruments of its wrath.

In the troubled period of Jewish history above alluded to, these three messengers of divine vengeance stand out conspicuously pre-eminent. Towering upwards in magnificence of height and grandeur, the *Assyrian Monarch* rises amidst the surrounding desolation like the colossal image which he had set up in the plains of Dura. *Epiphanes* resembles a black and solid statue of marble, with its dismal and gigantic proportions illuminated, amid the darkness that enveloped it, by a flash of lightning; while a triumphal column, wreathed and trophied with the spoils of war, might be held symbolical of the illustrious *Titus*. To make a just discrimination between the characters of three such famous individuals, and to exhibit them only as they are developed in the appalling narrative of Jewish calamity, is a task of no easy performance. The various shades and distinctions of motives and of actions which make up the character of a conqueror, so cross and intersect one another in every individual who has earned this epithet, that the complexity thereby generated seems, when narrowed to a single point of observation, to be almost irreducible to separate identification. When, in a historical review of the disasters peculiar to any particular nation, the eye can rest upon nothing but one unvarying scene of exterminating ruin and bloodshed, we are apt to attribute to the authors of them a similar association of fermented motives and passions, all productive of the same results; and our only chance of delineating each in his proper diversity of color is, to withhold our attention from the inferior and subordinate display of minor influences and propensities, and fix them entirely on that predominating spirit which guides and impels the whole. If we in this manner form our estimate, and pay a due regard to time, and circumstances, and locality, we are likely to arrive at the most rational and satisfactory conclusions; our reflections will rest upon the pivot around which the character of a man revolves, and we shall have reached the fountain from whence all the numerous and circulating channels of hopes, impulses, and aspirations, are supplied.

Pursuing the path which we have thus selected and proposed to follow, we proceed to treat briefly of three of the greatest scourges which the Almighty had selected from among the potentates of the earth to inflict the fierceness of his wrath and indignation upon a favored, but a faithless and rebellious, people.

The first who demands our attention is Nebuchadnezzar, the son of Nabopolassar, who had extended the monarchy of the Chaldeans by reducing beneath his sway the Syrians and Phenicians. His aspiring son was trained in

the school of war and ambition, by his victorious campaigns against Pharaoh Necho, and the turbulent *Jews*; and scarcely had the death of his father consigned the sceptre to his vigorous grasp, when his unbridled pride and lust of conquest laid in ruins the city of Jerusalem, and compelled the *Jews* to taste the bitterness of servitude.

When an unfortunate fate had laid Josiah in the sepulchre of his fathers, three weak, timid, and unbelieving, monarchs ascended in turn the tottering throne of Judea, and their perilous diadems were successively and rapidly removed either by the stroke of death or by captivity. The feeble and almost unresisting opposition, offered by the *Jews* at this period, plainly indicates that the right arm of an offended God was in the camp of their enemies. Jehoiakim's vacillating policy earned him the distinction of a faithless ally; and a blind perversity urged him to look for aid from a prostrate Egyptian, and to persecute Jeremiah, the servant and messenger of Jehovah, when the Babylonian cavalry were at his gates. The imbecile gentleness of Jehoiachin saved him from the fate of his father, and his deposition ushered in the distracted and agitated reign of Zedekiah. With a rashness and folly bordering upon stupidity, he chose to walk in the fatal footsteps of Jehoiakim. Jeremiah again warned, and was again persecuted. The Chaldean trumpets were again heard at the gates; and Nebuchadnezzar, in his camp at Riblah, soon gave audience to the messengers who communicated the overthrow of Jerusalem, the capture of its fugitive monarch, and the plunder and demolition of its temple.

In the whole of his conduct toward the *Jews* the Chaldean Monarch appears to have been stimulated by a haughty domineering spirit of selfish pride and arrogance, which is, moreover, observable in all the actions recorded of him. The treachery of Jehoiakim and Zedekiah might be held as a sufficient excuse for the more solid establishment of his power in the extinction of Judea as a kingdom; but we in vain look for any reasonable pretext by which he could cloak his insatiable thirst for personal glory and aggrandizement, on his first aggression on the soil of Judea. The continued success of his arms had extended the territory under his sway to the confines of Palestine, and he took advantage of the weak and disorganized state of the *Jews*, to make an imposing demonstration of his forces, and to dictate to them the amount of their tribute. In this usurped supremacy over an unoffending people, we see nothing but the darkest efforts of a raging ambition; and we feel that the success was only wanting to the projects of Jehoiakim and Zedekiah, to have them handed down as exemplary and meritorious means of ridding their country and themselves of the oppressive weight of an arbitrary tyrant. This view of the subject exhibits a weak and unsuspecting nation suddenly entrapped, and writhing in the folds of unprovoked hostility, whilst the character of the invader appears to glitter in all the scaly deformity of malignant power, and deadly pomp and glory. An unmitigated spirit of ostentatious pride and personal magnificence, which spurned the dictates of justice and equity was, as we have already observed, the actuating principle of Nebuchadnezzar, both in his subjugation of the *Jews*, and in all his other conquests. It was for himself that he imposed a vexatious tribute which caused the Jewish monarchs to court an Egyptian alliance. It was for himself that he reserved the captives and spoil of the conquered city. It was for his own glory that his embattled hosts traversed the regions between the Euphrates and the Nile. His own grandeur and proud presumption were imaged forth in the golden statue which he had set up; and it was for an indignity offered to himself that he ordered Hananiah and his companions to be thrust into a fiery furnace. It was to please his own eye, that the utmost profusion of art, and the most fastidious fantasy of decoration, were lavished on his immense palace at Babylon; and it was for himself that he environed this mighty city with bulwarks of impregnable strength,

and unparalleled dimensions. But on the return of his reason, after a suspension of seven years, he might reflect with shame and humility on that day, on which he presumptuously exclaimed—"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"

From the death of Nebuchadnezzar to the beginning of the reign of Epiphanes, history carries us over a space of about four hundred and thirty years. In this period the fall and rise of successive dynasties are conspicuous in almost every quarter of the world. The impiety and effeminacy of Belshazzar had sealed the fate of the Assyrian monarchy; the Jews had been permitted by Cyrus, the chosen of God, to return to the land of their fathers, and the city and the temple were rebuilt "in troublous times." But the empire reared and constructed by the genius and arms of Cyrus was destined to a speedy subversion. The destruction of the countless hosts of Xerxes, and his own impotent and ignominious flight, confirmed the Greeks in the assurance of their own strength, and revealed the weakness of their enemies; and, after some time, the prowess of the Macedonian phalanx, led on by the son of Philip, confirmed, on the plains of Arbela, the establishment of the Grecian empire. The warlike distractions that followed the premature demise of Alexander threw this empire into the greatest convulsions; but the Seleucidæ maintained the throne of Syria until it became the government of a Roman Prefect. Sometime previous to this last event, the sceptre of Syria was yielded by a monarch whose reign was thus announced some centuries before by the prophetic pen of Daniel. "The he-goat\* (the Grecian empire) waxed very great; and, when he was strong, the great horn was broken; and for it came up four notable ones (Alexander's successors) towards the four winds of heaven: and out of them came forth a little horn (Antiochus), which waxed exceeding great towards the South, and towards the East, and towards the pleasant land. And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised, and prospered."

It has been the lot of the Jewish nation to have the displeasure of heaven often manifested against it in the grievous penalty of temporal afflictions; it has been exposed to the storms of invasion, and the tormenting fury of civil war: but in all the severe distresses which it endured, either as the effects of external war, or the fruits of intestine commotion, it never felt the pains and anguish of human misery with so acute a pang, as when they were inflicted by the remorseless hand of Epiphanes. This was a fearful and bitter foretaste of the deadly draught that was finally administered by the Roman Titus.

Antiochus, surnamed Epiphanes or *illustrious*, usurped the crown of Syria, in prejudice to the rights of the son of his brother Seleucus, who was poisoned by the sacrilegious Heliodorus. His accession to the throne was signaled by an act of bribery and avarice, which wrought much mischief in Jerusalem. For the sum of three hundred and sixty talents he transferred the high priesthood from Onias to his brother Jesus or Jason; and, from a similar spirit of versatile corruption, he was induced by the temptation of a larger sum to reinstate the former in his office. The actions of Antiochus are strongly marked, in every peculiarity of circumstance, with the foulest stains of avarice and treachery. His licentious youth had taught him how to conceal the malicious aspect of a tyrant under the eccentric mask of a buffoon; and, while his vicious and extravagant follies were amusing or scandalizing

\* Daniel viii. 5, 8, 9, 10, 11, 12.



the spectators of the games which he had instituted at Daphne, his lieutenants were sending the vials of a town or province to satisfy his imperious cupidity. He slew the Jewish deputies who came to complain of the cruelties practised by the creature to whom he had sold the priesthood. He circumvented and retained Philometor, the young king of Egypt in his train, and by this means he maintained an ascendancy over the kingdom of the Ptolemies. But the indignant Egyptians disclaimed the base and submissive reign of a captive monarch, and placed the diadem on the youthful brow of his brother Euergetes. The artful Syrian seized this as a pretext to recover Egypt for the lawful heir, and he advanced his arms to the siege of Alexandria. But a brave resistance baffled his utmost efforts; and, with the affected tone and demeanour of an amicable ally, he, with the exception of Pelusium, restored Egypt to Philometor. A reconciliation between the brothers, however, defeated his hopes of paternal discord, and forced him to declare his real intentions. Egypt was again invaded with a superior force; but Antiochus was a coward at the bottom. His career of usurpation was checked by the breath of a Roman ambassador, and he vented on the Jews the rage of a sullen and dejected spirit, by detaching twenty-two thousand men under Apollonius to savage and pillage Jerusalem, to violate the temple and sanctuary of the God of Jacob, and to establish the worship and adoration of the Olympian Jupiter.

The implicable hatred of Antiochus towards the Jews seems the more remarkable, as it stands unaided by any of those artificial reasons that too often constitute the manifestoes of despotic usurpation. His first entry into Jerusalem was effected by the treachery of a party whom he maintained there; \* and he entered the second time under colour of the most peaceable protestations. Treachery assisted him on both occasions; and, if we lament the terrible excesses of bloodshed, rapine, and sacrilege, which were perpetrated, our sorrow may be somewhat allayed by the reflection, that his traitorous friends met the reward of their baseness in the tomb of an indiscriminate massacre. Antiochus has been accused and stigmatized as an infidel who, without any feelings of religious restraint whatever, was urged onward by a profane and rapacious avarice, and whose daring spoliation no shrine, however fortified by the claims of sanctity, or the terrors of superstition, could resist. It is, however, probable that his treasury required a pretty constant supply, as it was often drained by his lavish and ostentatious prodigality, and that necessity inculcated an indifference as to the sources whence this supply was derived. But we have no reason to suppose that his hostility to the gods had any other motive in view, than that of easing their temples of the cumbersome wealth with which votive beneficence and donative zeal had enriched them. But, whether this was the case or not, we may presume that the jealous philosophy of the Grecian schools taught him to unsheathe a weapon which had never before been employed against the Jews as a nation. From his palace at Antioch a decree was issued commanding all the nations under his sway to conform to the rules and ceremonies of the religion practised by himself. A person named Athenæus, half-priest half-soldier, was immediately dispatched with full inquisitorial powers to see the decree enforced among the Jews; and his familiars, accompanied with troops of military executioners, were soon quartered throughout the country. The idols of Greece, with their several altars, were everywhere erected; the "abomination that maketh desolate was set up;" a stop was put to the observation of sabbaths and festivals; circumcision was prohibited; and an ample apostasy seemed to presage the speedy dethronement of the God of Israel. But that God had reserved to himself men who would not bow the knee to Baal; and the heroic

\* Some writers assert that he took Jerusalem by a siege and storm; but Josephus expressly declares that he won it by treachery.

patriotism, and devoted faith, of the Asmonean Princes disconcerted the apostolic labors of the servants of Jupiter. By their energy and example the people were recalled to a sense of their guilt in forsaking the God of their fathers. Their principles of religious obedience were thoroughly confirmed by the pangs of a sincere repentance; and, instead of looking for safety in the deadly embrace of proselytism, they submitted cheerfully to the pains of a most horrible system of martyrdom. Nor was their return to God unmarked by the customary assurance of his divine protection. The armies of Antiochus were everywhere routed; his generals were slain; his inquisitors were driven out; the "lion banner" of Judah again floated from the battlements of Jerusalem; the temple was purified, and the worship of the "living God restored. Antiochus, meanwhile, excited by the splendid accounts that were brought him concerning the wealth of a temple of Diana at Elymais, had marched thither in hopes of a rich booty. But the bravery of the inhabitants repelled all his covetous attempts, and he retired, in gloomy mortification of spirit, to conceal his disgrace in Ecbatana. It was there that news were brought him of the utter subversion of his authority in Judea, and he again set out to satiate his vengeance, rendered more furious by recent disappointment, upon the victorious Jews. But the measure of his guilt was full; and the arrows of divine wrath transpierced him on his impetuous way. An excruciating and loathsome disease preyed upon his vitals; its inexpressible anguish forced him to confess his own presumption, and to acknowledge the righteousness of God's judgments. But a tardy and ineffectual repentance could not arrest the torturing hand of death, and he expired an object of horror to himself, and of detestation to all around him.

This religious persecution of Antiochus may be fitly compared to one of those tempestuous hurricanes, which, after uprooting forests, and strewing the coasts with innumerable wrecks, ends in restoring the atmosphere to a more salubrious and purified state. The Jews had never experienced the torments of religious animosity upon their own soil, until their efficacy was tried by the superstitious, or perhaps atheistical, prejudices or craft of a Syrian monarch; and their confidence in the God of Moses was terribly shaken in the first violence of the tempest. But this guilty defection was checked by the example of the more steadfast; multitudes hastened to atone for their apostasy by yielding a more zealous and consecrated obedience to their divine Lord and Lawgiver; and a more solemn veneration for his name, and a more devoted conformity to his laws, were the fruits of a protracted persecution and a bloody intolerance. From this time forward we hear no more of the Jews indulging in their evil propensities towards idolatry, and, in the revolution of nineteen centuries, their faith and principles on this point, though often severely and cruelly assailed by the weapons of bigotry and fanaticism, have remained immovable up to this day. We might also, from this period, date the rapid growth of those sects, who not only corrupted the word of divine truth, but also distracted the social and political condition of the state. From this period the Pharisee and the Sadducee appropriated to themselves the chief seats in the synagogues, and the most conspicuous corners of the streets; and the Essenes retired into the caverns of the desert to be in time expelled by the more austere *Anchovites* and *Stylites* of the Christian religion. It does not appear to us presumptuous to conclude, that the persecution of Epiphanes was necessary, and in fact ordained, in order that the erring and perverted faith of the Jews might be perseveringly attached to the service and worship of the true God. But we see its necessity in another point of view. This more vigorous allegiance was, under the operation of human depravity, the means of producing a sect, who, under the pretences of a more fervid piety, assumed to themselves the power of interpreting, expounding, and thus defacing the sacred law of Jehovah. The law and scriptures were thus perverted; the Pharisaical glosses and traditions were received and credited by

the multitude; and the Pharisees thus acquired an ascendancy and rule over the temporal and spiritual interests of the people, ere the Lamb of God, which taketh away the sin of the world, came to be offered up on Calvary. The deduction which we have thus briefly drawn, may appear as nothing but a corollary from certain events proceeding from natural causes; but the Christian will reflect that these causes had their foundation in the eternal decrees of God's all-wise providence, and he will rejoice that, though he cannot see or trace them, he knows them to proceed from a wisdom which cannot err, and from a hand that is never "weary in well-doing."

From the death of Antiochus, a busy and warlike period of about two hundred and thirty-five years, brings us down to the Jewish wars of Titus. The Roman power had been now firmly established in Syria, and its predominance was nowhere disputed but in the narrow corner of Palestine. The atrocities committed by Gessius Florus, and the indifference manifested by the Syrian Prefect Cestius, who supinely reposed at Antioch, threw the Jews into open rupture and rebellion. The command of the East was therefore committed by Nero into the hands of Vespasian, who, on his accession to the imperial throne, left the completion of the Jewish war to his eldest son Titus. Historians have been lavish of their praise and commendation of this Prince, who has been panegyricised as the "*darting of mankind*;" and his splendid success in war, added to a virtuous, though short, reign of three years, might embellish those virtues which found a contrast in the vices of his brutal and bloody brother, and successor, Domitian. The accurate Josephus is loud and long in applauding the magnanimity and merciful forbearance of Titus; yet doleful ejaculations on the miseries and woes that befel his countrymen may reveal to the reader under what circumstances, and with what feelings, he composed his encomiums. It is evident, however, that neither the pride of Nebuchadnezzar, nor the avarice and guile of Epiphanes, belonged to the character of Titus, and that his military executions, bloody and numerous as they were, and justified by the licentious tactics of the times, were seldom dictated by passion or caprice. A spirit of vanity and ostentation, chastened by philosophy and refinement of habit and sentiment, seems, however, to have accompanied his actions. He was a lover of magnificence on an extensive scale; but we must in candour admit that he never indulged this costly propensity, either much at the expense, or in any way to the disadvantage, of his subjects. It was, probably, in accordance with these feelings, that he displayed an anxiety to save from the flames the temple of Jerusalem, that its architectural grandeur might serve either as a trophy of his exploits, or as a model for some future edifice.

His conduct, with respect to his enemies the Jews, appears throughout to have been under the unavoidable control of circumstances. His best wishes were repeatedly counteracted by the madness of his self-devouring opponents; his mercy, by their ferocious temerity, was often turned into cruelty; and the patriotic and holy zeal, inspired by the persecutions of Antiochus, seemed converted into the factious and fanatic bigotry that left the rent bosom of Judea exposed to the sword of the Roman legions. Titus was, in fine, a conqueror, who, in the true spirit of a Roman General, identified his own glory with that of the Roman name; but he was not aware of the high commission he was destined to execute, nor did he ever conceive himself to be the instrument of a God, who "bringeth down them that dwell on high; who layeth the lofty city low; who layeth it low *even* to the ground; who bringeth it even to the dust."\*

In concluding we may observe that the history of the Jews holds up a lesson of the deepest character and importance, not to individuals only, but to nations in their highest political capacity. It shows that sin will be visited

\* Isaiah xxvi. 5.



with judgment both in subjects and in rulers—it shews that they who “work righteously shall prosper, while the wicked shall be cut off.” Yet the mercy of God is incomprehensible, and endureth for ever; and a day of grace is yet to dawn on the scattered house of Israel. “And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”\* A.

## II.—A WESLEYAN, CAPTAIN FAWCETT, AND THE EDITOR.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—The simple fact of some individual having written a pamphlet in which he thought it right to abuse some section of the Church of God, would not be a sufficient motive to induce me to address myself to the task of criticism: but when such pamphlet is reviewed in a respectable religious periodical, and when the objectionable parts are quoted at length without a word of refutation from the editor of the periodical, I think it a duty I owe to the whole church of Christ, and especially to that section of it to which I have the honor to belong, to make a few remarks in return.

Such a case as the above occurs in your number for June this year, which a friend kindly put into my hands a few days ago.

Of Captain Fawcett I know very little, beyond the remarks you make on introducing him to the notice of your readers. Gathering my ideas, however, from the quotations you have made from his pamphlet, I conclude that he belongs to a very ancient family, whose history has been very closely connected with the church of Christ from apostolic days. Saul of Tarsus consenting to the death of Stephen, and breathing out threatenings and slaughter, belonged to this family, and well would it have been for Captain Fawcett if, in the midst of his persecuting career he had stopped, and, like his illustrious ancestor, asked, “Lord, what wouldst thou have me to do?” Probably in that case the wonderful pamphlet of 98 pages in 8vo. would never have seen the light. The illustrious family to whom I have alluded have always been distinguished by the use of some peculiar terms, and during the present and the last century you might know them by their constant cry of Popery, Heresy, Enthusiasm, &c. and by long arrays of assertions without proofs. At the expense of truth, and every principle of candour, they have been resolutely determined to fix a black mark on those who have differed from them on points of doctrine and church discipline. His family has been able to boast honourable men, and honourable women, mitred prelates, and titled lords, and as its present representative we have John Fawcett, H. E. I. C.’s Military Service.

I think the following quotation will prove that I have not mistaken the genealogy of Captain Fawcett.

“Had I, however, then known,” he says, “what manner of people the Wesleyans are, I should have hesitated, and been more careful, how I committed myself to act in concert with a section of the church, which, to say the least, is not sound in the faith, nor built on the grand foundation of doctrine on which the churches of the reformation stand. That many of their preachers and members are humble, pious men, and that they often declare saving

\* Isaiah xi. 11, 12, 13.

truth, and pray according to it, is not to be denied; but these things are so, not in consequence of the system, but in spite of it."

Captain F. has not condescended to tell us either on what grand foundation the churches of the Reformation stand, or on what foundation the Wesleyan "section of the church" is built; but as far as the latter is concerned, permit me to do this for him. The doctrines which Wesleyan Methodists consider fundamental are—the absolute perfection of the divine nature—trinity in unity—the incarnation, the sacrificial death, and the resurrection of our Lord Jesus Christ—the divinity and personality of the Holy Ghost—original sin—the absolute necessity of divine grace in order to salvation—justification by faith alone—the necessity of holiness—the resurrection of the dead, and the eternal duration of the happiness of the redeemed—and of the punishment of the lost. On these doctrines, Jesus Christ being the chief corner-stone, is the Wesleyan section of the church built, and so long as it rests on this foundation, neither the gates of hell, nor Captain Fawcett, shall prevail against it.

I thank Captain Fawcett for the sweeping concession he makes in favor of the Wesleyans, notwithstanding their want of a foundation. He says, "that many of their preachers and members are humble, pious men, and that they often declare saving truth, and pray according to it, is not to be denied; but these things are so, not in consequence of the system, but in spite of it." To say nothing of the strange collocation of *piety* in *spite*, does not this sentence put you in mind of a famous conclave once assembled for persecuting purposes in Jerusalem, who conferred among themselves saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it?" Pray, Mr. Editor, how do the *many* of the preachers, and the *many* of the members—that is, as I understand it, the majority out of four thousand two hundred preachers—and one million members, become humble, pious men, when the whole body is unsound in the faith, and without foundation.\*

Captain Fawcett certainly met with some strange things at Graham's Town. Had he furnished his readers with any thing in the shape of proof, his testimony to the state of things in that place would have borne another character. Perhaps then I might have taken a larger view of it, but as it is, I can only beg you will accept of a banquet, not *selected*, but *collected*, from Captain F.'s garden.

The vicious tendency of their (the Wesleyan's) system—"narrow sectarian time-serving spirit"—"the mischief he (John Wesley) has done"—the body "going on towards Rome"—"there is an overweening, intolerant conceit about this people that is really pitiable." Our author in "hot water with the whole fry,"—"these dissemblers,"—"a famous garbled statement,"—"all manner of abuse in the jesuitical journal of the place,"—"men pretending to holiness cheat in their shops,"—"sit in the seat of the scornful,"—"are full of bitterness,"—"the editor of that scurrilous newspaper, The Graham's Town Journal" "is a class leader,"—"unfortunate, self-deluded, infatuated men," &c. &c.

Now, Mr. Editor, can you imagine to yourself a more complicated scene?—A triton in hot water with a "whole fry" of stickle backs—a gallant captain nearly stung to death by a whole nest of Wesleyan hornets, and yet *calmly* and *coolly* unmasking the poor unfortunates—addressing large and attentive congregations with *great comfort* and *compassion*, and all this too in "a straggling" South African "village!"

I have now done with Captain Fawcett, only I beg to quote a few words from a letter I received sometime during last year; perhaps they may encourage him to persevere in his work of faith and labor of love. "Captain

\* Captain Fawcett does not say "The many," but "many."—*Edit.*

Fawcett's pamphlet has done much good (at the Cape); it has caused much enquiry into the doctrines of the Wesleyan Methodists, and they never suffer by investigation."

Before I take my leave of you, Mr. Editor, permit me to make an observation or two on the "errors of doctrine" you kindly ascribe to us, in your remarks on what you deem the over-severe judgment of Captain F. I wish to state what we do not, and what we do, believe, in order that your Bombay readers may have an opportunity of judging for themselves whether these things are so.

1st Error. *On the Divine Sovereignty.* We do not believe that God is a sovereign tyrant; condemning myriads of his helpless creatures to everlasting flames for not believing in Christ, when they never had grace given to them to enable them to believe. But,

We do believe that God, as a Sovereign, acts in consistency with all his attributes, and that he judges all men according to that which they have, and not according to that which they have not.

2d Error. *On the Constitution of the Covenant of Grace.* Pardon me if I mistake your meaning on this point. We do not believe "that God the Father made a covenant with his Son before the world began, wherein the Son agreed to suffer such and such things, and the Father to give him such and such souls for a recompense, that in consequence of this, those souls must be saved, and those only, so that all others must be damned." But

We do believe in a grand covenant between God and man, established in the hands of a Mediator, "who tasted death for every man," and thereby purchased grace for all the children of men. The tenor of this covenant is this—"He that believeth shall be saved, and he that believeth not, shall be damned."

3d Error. *On the Effectual Call and Operation of the Holy Spirit.* We do not believe that God calls some men with a call designed to be ineffectual, nor that the Holy Ghost is given to some men to communicate to them, to use the words of Baxter, "sufficient ineffectual grace." But,

We do believe that God calls all men, who hear the gospel, with a sincere intention to save them, and that the only cause why it is an inefficient call in any, is because they wilfully disobey it. And we do believe that the Holy Ghost is given to strive with all men, and the only reason why his strivings do not end in salvation in every case, is because men do "resist the Holy Ghost."

4th Error. *On the Perseverance of the Saints.* We do not believe that the scriptures teach any such doctrine as unconditional, final perseverance. But,

We do believe, that he that adds to his "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" *will never fall*: in other words, "he who is faithful unto death will receive a crown of life;" while all who make *shipwreck* of faith and a good conscience, except they repent and do their first works, will lose their crown, and perish for ever.

Now, Sir, permit me to request the Christian readers of Bombay to weigh the above doctrines carefully in the scales of the sanctuary, taking care to put in no weights, save those which have on them the stamp of the Holy Ghost, and I shall be sadly mistaken if they do not find *the Wesleyan errors* to be SOUND SCRIPTURAL TRUTHS.

From, dear sir, yours in the gospel of Jesus,  
Bangalore, Sept. 30th, 1837. A WESLEYAN.

The spirit and tone of this communication, so foreign to that of a Christian publication, would have secured its rejection, had we not feared that the writer of it might attribute the dismissal of it to something else than its own

demerits, and thus be confirmed in his improper feelings. Captain Fawcett, to whom we considered it our duty to show it, because our quotation of his work on the Cape had given occasion to it, makes the following remarks upon it.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Mr. Editor—I beg to offer my best thanks for the mark of your consideration in transmitting, previous to publication, the accompanying letter for my perusal. If the Bombay public were in want of evidence of the spirit of Wesleyanism, this correspondent has supplied a sample. My friends will now gather an idea of the petulance I was called to encounter at the Cape. The only advantage I purpose taking of the present opportunity is to remark, that I published my book at the Cape in the face of those with whom I was contending. I remained in the colony upwards of two months after its publication; and during this period the Wesleyans did not, and they could not, contradict my assertions, and what is more they wished for none of my proofs. I have, sir, the testimony of a good conscience, now sixteen months after the publication of my book, that the testimony I have borne of that colony is a true testimony. I retract not a word from my book.

As your correspondent appears inclined to have a rub with yourself, in making him over to you, Mr. Editor, I leave him in excellent hands, for I have neither time nor inclination to get into hot water with the whole body again.

Yours truly,  
J. F.

We did not state in our notice of Captain Fawcett's pamphlet *what* we considered to be the errors of the Wesleyans on the points to which he adverts;\* and we are of opinion, from the confession of faith with which he has favoured us, that if he writes sincerely, he has formed a very erroneous idea of them.

1. We are not aware that the view of the divine sovereignty which he disclaims has ever been entertained, or avowed, by any portion of the professed church; and we must consider him as acting disingenuously when he proounds it as the converse of that which he himself brings forward. What we really hold to be the error of the Wesleyans, on the divine sovereignty, is their denial of the doctrine of *predestination*, which is intimately connected with it, and which, as stated in the articles and confessions of the different churches of the Reformation, founded on the divine word, involves no principles or consequences opposed to the divine rectitude. It leaves the sinner, who has not believed, to be condemned for his *guilt*, contracted both independently and dependently of the light of the gospel, and aggravated by the rejection of the gospel-offer made with truth and sincerity, and not consisting in a withholding of grace. It appoints some men to accept the righteousness of Christ, and secures their salvation. Those who perish have no *demand* on God's *justice*; and those who are saved have no *demand* on God's justice, but are the objects of God's *mercy*. Our correspondent, and his associates generally, lose sight of the distinction between God's complacency and God's determination. While all must believe that God has "no pleasure in the death of the sinner," all must admit that it is certain that God does not determine to save all men. We see God's sovereignty in his passing by the fallen angels, and providing salvation for a portion of our race. It is strange that any persons should, in the face of numerous passages of scripture, fail to see *another* exercise of this sovereignty.

2. Our correspondent, in the negative clause of the second article of his

\* When we expressed our wish that Captain Fawcett had modified his language, it was necessary for us to make some allusion to their existence, lest we should be supposed to favour the peculiarities of the Wesleyan system.



creed, says, "We do not believe that God the Father made a covenant with his Son before the world began, &c." In the positive clause, he says that the Mediator "*purchased* grace for all the children of men." Does he really talk of a purchase without a bargain? He had better have laid it down that there was not that *kind* of covenant between the Father and the Son which he suspects us to hold; and brought forth his strong reasons, if he thought them required, in support of his opinion, which is very generally expressed, and which we perhaps sufficiently notice, when we say that Christ did not "taste death for all men," and did not "purchase grace for all men," in the sense that they should all either hear the gospel, or be led to believe in the gospel, or be saved by the gospel.

3. All must admit that some of the calls to believe the gospel are, in point of fact, effectual, and some ineffectual. Would our correspondent insinuate that the call which proves *ineffectual* was "designed" by God to be anything else than it proves to be, when he declares that he "worketh all things after the counsel of his own will?" To the question, which may be proposed, Why does God make a call which he determines shall be ineffectual, the answer may be given that God's decree suspends not the operation of human guilt on the one hand, and God's own complacency in holiness and his consequent sincerity in proclaiming the gospel, "Believe in the Lord Jesus Christ and thou shall be saved," on the other. There are mysteries in the matter, which are above the grasp of human reason, though not contrary to it. Revelation, in a case of this kind, should receive from us humble submission. The difficulties are increased, instead of being diminished, by the Arminian system.

4. What is meant by an "*unconditional* final perseverance," we know not, and cannot divine. The final perseverance for which we plead, is founded on the condition that God will preserve his people in the exercise of faith, and ultimately complete their sanctification.

We state our views at present without expounding or defending them. If our correspondent shall see fit to impugn them, we would advise him to come forward with his own name. His regard to it, we suppose, will secure, to some extent, that propriety in the mode of his address, which, on this occasion, he has failed to preserve when writing anonymously.

EDITOR.

### III.—THE LATE DR. CÆMMERER.

[FROM THE FRIEND OF INDIA.]

It is not scenes of any thing striking which characterize the life of the late Dr. Cæmmerer. But an extraordinary life is not always an useful, and is seldom a happy one. That plainness and uniformity, which most frequently constitute the principal well being of man, was a leading feature of Dr. Cæmmerer's earthly pilgrimage, though extended to a period of more than seventy years.

Augustus Cæmmerer was born in the neighbourhood of Halle, in Germany, in 1765. Having in one of the seminaries of this place gone through the rudiments of science, he finished his education at its celebrated university, by applying himself with zeal and success to the study of divinity. In 1789, at the age of 24, he was, by the Danish Government, appointed a member of the Tranquebar mission, and after having been ordained in Copenhagen by Dr. Balle, the then bishop of Seeland, he embarked for India, and arrived at Tranquebar, in 1790. Within a very short time he rendered himself so thoroughly acquainted with the Tamul language, that he was enabled to enter on his duties and partake in the labours of the mission. His sincere and amiable character, combined with his extraordinary Christian zeal, its own

cured for him the esteem and affection of all his brethren, but especially of the learned Dr. Rottler, and of the late venerable apostle of the heathen, Mr. Schwartz.

A few years after his arrival in Tranquebar, the philosophical faculty at the University of Halle, honoured him with the degree of doctor of philosophy, on account of a very interesting treatise on Indian proverbs, which he had published, and which proved his intimate acquaintance as well with Indian literature in general, as with the writings of the old Hindû philosophers in particular. In 1804, on the departure for Europe of the Danish clergyman at Tranquebar, Dr. Cæmmerer, in addition to his missionary duties, was charged with the pastoral care of the congregation. In this situation, in which he continued to labour till 1829, he fulfilled his duty in such a manner, as to gain not only the approbation and thanks of the Danish Government, but also the most unqualified esteem and love of his congregation. In 1835 a new vacancy having occurred by the departure of the Rev. Mr. Mohl for Denmark, Dr. Cæmmerer was again solicited to return to his old congregation, where he was received with so much affection and unfeigned joy, as to evince their unaltered attachment to their aged and revered teacher. A short time after, at the jubilee of the reformation of Luther, His Majesty the King of Denmark, as a token of his esteem for the faithful missionary, was pleased to confer on him the order of Dannebrog.

As a teacher of religion to the congregation, of which the author of these lines was a member for a considerable length of time, Dr. Cæmmerer explained the doctrines of the author of our faith, especially his incomparable principles of morality, in the language of a pious heart. Never did he bewilder himself in the mazes of mysticism, searching the scriptures alone for truth and religious instruction, expounding Christianity in a language intelligible to the meanest understanding, and preferring plain words and convincing arguments to dazzling oratory and subtle deductions. His very words seemed calculated to prove, that he deeply felt what he taught, and that it was his highest wish to lead others to be partakers of that religious happiness which he himself enjoyed. His delivery was natural, without the least ostentation, and his voice, though uncommonly powerful, was agreeable and melodious.

In a still more favourable light was he seen as teacher of the natives, who always occupied his chief attention. Perfectly familiar in all its details with the language in which he addressed the poor heathen, he spoke to their hearts as well as to their understandings in a manner so plain and energetic, as to render the leading doctrines of Christianity intelligible to every one, and to command large congregations and general attention. Often has the author of these remarks enjoyed the pleasure of seeing the reverend missionary surrounded by enlightened natives, and heard them declare, that they had been pleased and edified by what had been said. Dr. Cæmmerer possessed, in an uncommon degree, the esteem and affection of the natives, who looked up to him with confidence and veneration, considering his word as gospel truth. Like Schwartz he was indeed and in truth their apostle.

As a teacher of youth he was indefatigable. Beside, the missionary schools committed to his care, he cheerfully took upon himself the superintendance of the Tranquebar free schools, which are open to every one, of whatever caste or religious persuasion. Well knowing the predilection of the Hindûs for the sententious, he published in the vernacular language short extracts from the proverbs, the prophets, (especially Esaias) the parables of Christ, and the Epistles of the apostles, for the use of the schools, so that even the most obstinately bigotted parents did not scruple to send their children to his schools, where, however, they were imperceptibly imbued with the principles of Christian morality. In 1833, the free schools at Tranquebar contained about a considerable number, considering the population of the place.

Such was Cæmmerer as a teacher; as a man he has the same claim on our esteem. His domestic circle was a pattern of happy contentment and peace, through a long series of years. And it could scarcely be otherwise, for he was an affectionate husband and a tender father, always ready to excuse and palliate, and never frowning upon the innocent pastimes of youth. Being of a modest, unassuming, humble and cheerful temper, and never begrudging or even censuring many innocent pleasures, from which his vocation necessarily excluded him, it is not to be wondered that his acquaintance was cultivated and his society eagerly sought by all who could appreciate his many virtues, and who now mourn over the loss they have sustained. Wherever he went, he brought with him a cheerful countenance, lively and instructing conversation, and a disposition to make others comfortable and happy. Ascetic sourness he knew not.

Such was the life of Cæmmerer, till on the 20th October this year, he was called away by his God, in whom he died.

Thy pilgrimage is ended, noble Cæmmerer! and the day of reward has dawned upon thee! Peace be with thy ashes!

[*From the Englishman.*]

### IN FUNERE

VIRI SUMME VENERANDI AUGUSTI CÆMMERERII

*Ecclesia Tranquebariensis quondam sacrorum ministri Missionarii ibidem primarii, Ordinis Danebrog Equitis aurati.*

Cur festinaut mihi damnis mors addere damna?  
 Cur geminant ictus tristia fata succ?  
 Heu! rursus sævo anima est correpta dolore,  
 Vix lacrymis possit ut reperire modum.  
 Nam dolet acceptum rursus grave damnus amicus,  
 Cum vidit ademptum Camerarium suum.  
 Hunc luget religio, cui deditus olim  
 Omnes per vitæ se dedit ipse dies.  
 Hunc lugent boni, hunc mæsta ecclesia luget.  
 Hunc gratum sera lugebit posteritas.  
 Quis magis ingenuus, simplex, sincerus, apertus?  
 Quis magis humanus vir, probus atque bonus?  
 Quis magis comis erat, facilis vereque benignus?  
 Quis magis auxilio promptus adesse suo?  
 O! si privatos publicis miscere dolores  
 Non vector, et fas est propria damna loqui,  
 Quali, quam raro me sors orbavit amico.  
 Quod potuit vulnus tristius esse mihi?  
 Quam mihi constanti fidoque probatus amore,  
 Quam longo, quam dulci fœdere junctus erat?  
 Nunc largas imo lacrymas de pectore fundo,  
 Vixque potest triste dicere lingua vale.  
 Sic posuit lugens, moerens  
 vetus amicus.

#### IV.—A WORD OF AFFECTIONATE EXHORTATION, ADDRESSED TO THE THOUGHTLESS, ON THE COMMENCEMENT OF ANOTHER YEAR.

“Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?”

The mortality of man is proclaimed at every period of his history.

succession of time itself suggests it to him ; and when he listens to the vibrations of the instrument which is intended to mark its progress, he is impressively reminded that the hour of his mortal life is fast hastening away ; and that the solemn period must soon arrive when to him "time shall be no longer," because he shall have entered that awful eternity which needs no measurement, because it has no termination.

"The clock strikes one, we take no note of time,  
To give it then a tongue is wise in man:  
As if an angel spoke, I hear the solemn sound,  
It is the knell of my departed hours.  
Where are they? with the years beyond the flood.  
It is the signal that demands dispatch,  
How much is to be done! My hopes and fears  
Start up alarmed, and o'er life's narrow verge  
Look down—on what? a fathomless abyss;  
A dread eternity—how surely mine!"

We read the history of man's life in the transient loveliness of the evening cloud, and in the evanescent impression of "a tale that is told." The alternation of day and night, and of the seasons, teaches the same lesson ; the hours of light and of labour are soon followed by darkness and inaction ; the dawn of spring is quickly succeeded by the noon of summer, which as speedily fades into the twilight of autumn, and that again sinks into the gloomy night of winter. These analogies of nature are too palpable to be overlooked : accordingly, the progressive stages of human existence are familiarly compared to the seasons ; and life is likened to the cheerful day ; while death is compared to the "night in which no man can work." But in one point there is an affecting contrast to man in all these similitudes. In the darkest hour of midnight, we calculate with almost certainty that the morning will soon dawn, and the sun again diffuse abroad his cheering and reviving beams. In the dreariest decay and ruin of winter, we anticipate the renovation of nature in all her freshened and newly adorned loveliness, but "man lieth down and riseth not ; till the heavens be no more they shall not awake, nor be raised out of their sleep." "There is hope of a tree, if it be cut down, that it will sprout again," but "man dieth and wasteth away ; yea, man giveth up the ghost, and where is he?" In the view of nature's resuscitation from the grave of winter, what mourner over the ruins of the tomb has not exclaimed in anguish—

"But when shall spring visit the mouldering urn?  
O when shall it dawn on the night of the grave!"

Even the objects *comparatively* and *apparently* permanent (in reality, nought earthly is abiding) remind us, by the power of contrast, that "man dieth and wasteth away." We look at the stately and undecaying oak, and think with sorrow of the numbers of human beings who once like us admired its structure and enjoyed its shade, but who are now forgotten in the grave, whither we too are hastening. We gaze on the sublime grandeur of the lofty mountain. Such as it is, remote generations beheld it, thrilled with the same emotions we now experience, but the place that once knew *them* shall know them no more forever ; and *we* are fast following them, to be succeeded by beings alike subject to the same inexorable law of death.

And who has not been taught the truth to which we advert more affectingly than by the presages and symbols of decay which are ever before him? Who has not witnessed the appalling ravages of death? Who has not mourned over the blight and terrors of his progress? Who has not agonized over the hopes he has withered, the endearing ties he has severed, and the lovely scenes he has desolated forever?

But whither tends this continuous stream of human life? Like a mighty ~~flow~~ <sup>ocean</sup> on incessantly. Men are soon lost to mortal sight, but it is



because they reach the ocean of eternity. That unbounded receptacle is appointed to receive every son of Adam; and the fleeting periods by which we measure the span of earthly life, are lost in the vastness of never-ending existence.

It is this immortal destiny awaiting every human being which calls for his earnest, his chief enquiry. The spectacle of a suffering and of a dying world announces the solemn truth that we are sinners, and as such obnoxious to the displeasure of a holy and righteous God. It was sin that "brought death into the world and all our woe, with loss of Eden." The scriptures solemnly and simply assert, that "the wages of sin is death;" and they as solemnly declare that "all," without any exception, "have sinned, and come short of the glory of God." What, then, is the aspect of eternity to such creatures? It is the gloom of endless night, the consummation of the curse pronounced against sin, which is here but faintly shadowed forth, in the various forms of misery and suffering, in the tortures of racking pain, and in the far more terrible agonies of a conscience stung with remorse and despair. It is the soul made alive in every faculty to the majesty, and glory, and claims, of its Supreme Lord, and Creator, and Benefactor; made to see the contrariety of its own nature to his holiness and goodness; awakened to a sense of its deformity and vileness in his sight; and horribly conscious, to the depths of the undying spirit, that it has entered upon an inheritance of shame, of remorse, of lamentation, of spiritual and irrecoverable death.

But why have I chosen to dwell on such revolting themes as these, the misery of man here and hereafter? Is it to darken the light of present enjoyments, by throwing upon you the shade of certain and coming gloom? Is it to tell you of woes which must be endured, and which cannot be mitigated or averted? No, my dear reader, such is not my design; and were there no ransom for the condemned sinner, no conquest to be obtained over sin and death, no possible deliverance from coming wrath, I could not attempt to dispel the delusive fancy, or to dissuade from the delusive pursuit of mere earthly happiness, of mere temporary gratification. But it is not so: the ransom has been paid; the holiness and justice of the divine government have been gloriously vindicated; the claims of God's inviolable and righteous law have been satisfied; a way of access into the holiest has been consecrated; a fountain has been opened for sin and for uncleanness; every sinner is invited, is entreated, to come unto God for salvation, for peace, for eternal life. The proclamation hath been made of "good tidings of great joy, which shall be to all people;" "for unto you is born a Saviour which is Christ the Lord;" "glory to God in the highest, and on earth peace, good-will toward men." It is this message of mercy and good-will to which we entreat your attention, and which we urge on your attention and your cordial acceptance. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Thanks be unto God for his unspeakable gift!" There is salvation in no other, "for there is none other name under heaven given among men whereby we must be saved." And O, think of the magnitude of the price paid for our redemption. Think of the glory and dignity of him who stooped to become our surety: he was "in the form of God, and thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was "the brightness of his Father's glory, and the express image of his person, upholding all things by the word of his power," yet he veiled that glory beneath the cloud of humanity; he became poor, despised, afflicted; and subjected himself to the cruel persecution of his creatures—his rebellious, apostate creatures, for whose redemption he thus humbled himself; he bore our griefs, and carried our sorrows: he

chastisement of our peace was laid upon him, and by his stripes we are healed."

"Estimate, then, the value of your immortal souls by the immeasurable worth of the price paid to redeem them. See the awful demerit of sin, in the mysterious sufferings of Emmanuel. Behold the inflexible justice, the unspotted holiness, the unswerving truth of God, as they are awfully and affectingly manifested in the cross of Christ. Learn there that his law—his just and holy law—is inviolable; that its penalty is death: that when the guilt of that violated law was imputed to the spotless Lamb of God, the only-begotten and well-beloved Son of the Father, he spared him not; the cup must not pass from him; the "sword must awake against the man" that is the fellow of the Lord of Hosts; the appalling, the inconceivable agony of spirit must be endured, which drew from him that cry of mysterious woe, "My God, my God, why hast thou forsaken me," or our redemption had ceased for ever. O, then, contemplate the love which shines forth so resplendently amid the darkness of Calvary—the love which is exercised in harmony with all the divine perfections—the love which dwelt from all eternity in the bosom of the Father, which was so boundless that he gave up his only Son to the death for us all—the love of the Son who voluntarily offered to become our surety, who said, "Lo, I come to do thy will, O God, a body hast thou prepared me;" who hastened to suffer; who, in the full view of his passion, said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished;" and the love of the Spirit, the Renewer, the Sanctifier, the Comforter, whom Christ promised to send after his own departure, and who is willing to apply the redemption wrought by Christ to every soul who desires deliverance from the condemnation of the law; from the bondage of corruption; from the inheritance of wrath everlasting. Doubt not the willingness of Christ to save. When you do so, O think of his cross; think of his love, which "many waters could not quench, neither could the floods drown it;" think of his tears wept over reprobate Jerusalem; listen to his voice of entreaty, "Turn ye, turn ye, for why will ye die?" "Come unto me all ye that labour and are heavy-laden, and I will give you rest." "Whosoever will, let him take of the water of life freely." Rest not, for another instant, in the *uncertainty* of nature, or, I should rather say, remain no longer indifferent to the awful, the *certain* condemnation to which, in your natural state, you are exposed. "Flee for refuge to lay hold on the hope set before you in the gospel;" "believe on the Lord Jesus Christ, and thou shalt be saved." In him ye shall be safe, when the earth and all that is therein shall be burnt up; he "gives unto his sheep eternal life, and they shall never perish, neither shall any be able to pluck them out of his hand." Remember, also, that the salvation he offers is a salvation from the love as well as from the guilt of sin: he will repair the ruins of the fall; restore his own glorious image, now defaced and lost, in your souls, and give you the foretastes and pledges of heaven, in a felt, and ever-increasing, purity, and peace, and righteousness, and love; and, ere long, shall be brought to pass the saying that is written, "Death is swallowed up in victory." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Amen.

A. E.

## V.—NOTES ON THE BOHORAS.

Some account of the Bohoras of Surat is contained in the journal of Dr. Wilson's missionary tour in Gujarat, published in our volume for 1835. The following notes, which refer to the same people, who have not yet been described with the particularity which their importance merits, we extract from the *Asiatic Journal* of the Asiatic Society of Bengal for October, 1837. They



are contained in an interesting paper entitled, "Observations upon the past and present condition of Oujein or Ujjayani. By Lieutenant Edward Conolly, 6th Light Cavalry."

"The *bohra* can never conceal his opinions, is forever blurting out his creed, and seems longing to have a hearty curse at the three caliphs. Their chief mullá was my constant companion during my visit to *Oujein*. Sitting on one occasion with a munshi and myself, he asked interminable questions regarding our manners and customs. But the day was hot and the mullá is old: he grew sleepy: "l'admirait toujours mains is bailloit quel que fois" and every yawn was finished off with a piously prolonged Y—a A—l—i. These exclamations became at last so frequent that I could perceive my munshi wincing under the infliction, and he told me afterwards that he should have been much offended, "but he's an old man, and thank God I've seen the world." As might be expected, quarrels between the bohras and sunnis are not unfrequent, and in a fray which occurred at *Mantiswara* a few years ago, the chief mullá narrowly escaped with his life\*. A sunni will not receive a glass of water from a bohra, unless poured out before his eyes from the latter's lotá, who would, it is declared, certainly spit in it if the other turned his back for a moment.

The early history of the bohras is involved in much obscurity: MALCOLM, who asserts that they are descended from the Hassanis, has not informed us, whether he derived his knowledge from common report, or written authorities, and omits to notice that COLEBRIDGE and others have on strong grounds† disputed that extraction.

Of this interesting tribe, I at one time entertained a hope of being able to send you a more satisfactory history, than can be gleaned from the accompanying meagre notes: for on paying a visit to the chief mullá's house, I was delighted with the sight of nearly 200 volumes of Arabic lore, from which he promised to permit me to make whatever extracts I pleased. But the mullá is old, cautious, and avaricious, and though still profuse of his promises of giving me the use of his library, I have not as yet been able to procure even a catalogue of it, and the scanty information which in answer to my queries, and to whet my curiosity, he sends me piecemeal, in letters, is of that description, which the Hindus call, *Atpatáng*, in which *nec pes, nec caput*, &c.‡ Perhaps, however, he tells little, because he has little to tell. I am the more inclined to this suspicion, from the nature of a few extracts, hastily made, from two or three books which he pointed out to me, as the most respectable authority on the subject of his creed. Of the value of these you may judge from the following specimen§.

"A man, named YAKUB, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India, having left *Egypt* and landed at *Cambat*, A. H. 532, A. D. 1137. At this time, the chief mullá of the sect, (which had been for some years settled in *Yemen*) was ZOHEB BIN MUSA. *Egypt* obeyed the rule of the caliph MOSTEMSIK BILLAH, and SADRAS SINGH governed the Hindú kingdom of *Pitranpatam*."

\* See Heber's Journal, vol. II.

† Their not rejecting the last five Imams, their peaceable pursuits, &c.

‡ He promises to pay me a visit in the cold weather bringing all his books. Should he not fail me, I will send you notice of any thing I may find curious in them: D. HERBELOT mentions a few histories of *Yemen* for which I inquired, but the mullá did not seem to know of them, I remember the titles of a few of the bohra MSS.

§ The extracts, mere rough translations, are distinguished by inverted commas. Of the history of the sect before 532, I am ashamed to send but in a note the confused story of the mullá. The first Persian apparently of whom their chronicles speak, is one "SOLEYMAN FARSI," who emigrated from *Fars* or *Hamadan*, (I suppose to Arabia,) and was the bosom friend of (there a word seems wanting) "BIN MUSTAPHA."

NOW MOSTEMSIK, say most authorities, died A. H. 487, and his grandson HAFEDH, the 11th caliph, reigned from 524 to 544.

The *Guzerat* chronicles, though very confused at this period, agree better with the above date; for SIDDHA, or JAYA SINGH, of which SADRAS may be a corruption, was king of *Anhulwaranpatam* in 1094. YAKU'B having landed at *Cambay*, was received into the house of a málí named KELA, whose hospitality to a stranger soon met a reward, for the garden well becoming dry, the prayers of his guest caused water again to rise in it. The gardener naturally approving of such a convenient faith, immediately adopted it, and YAKU'B learning the Gujaráti language with surprising quickness, soon gained as a second proselyte, a boy the son of a brahman.

The king SADRAS, and his two dewans, the brothers TA'RMAIL and BA'R-MALL, used to pay frequent visits to *Cambat*, for the purpose of performing puja at a temple, much celebrated for an iron elephant, which hung in mid air, a *chamakpán* having been let into the roof above it. The zealous YAKU'B caused a block of stone to be cut to the size and shape of the loadstone, removed the original slab, and substituting his own, the elephant of course fell to the ground\*. The daring author of the profanation, who made no secret of it, but when they were eagerly searching for him, boastfully exclaimed, "adsum qui feci," would have been immediately sacrificed to the rage of the idolators, but he represented that it was folly to put him to death, merely because he was more powerful than their god, of which he had already given them one proof, and of which he was prepared to offer another. Let your god, said he, dry up that tank; if he succeed, kill me; if he fail, acknowledge my superiority. The eloquence of the preacher touched the simple Indians, who consented with joy to the trial; but in vain the brahmans, like the priests of old, called on the name of their BAAL, from morn even unto night, saying, BAAL, here us. Their lord was peradventure asleep, for he heard them not, the waters remained unmoved and undisturbed. YAKU'B stood by, like ELIJA, and mocked them, and when at last in despair they relinquished their fruitless task, he by a few prayers and incantations caused the waters to retire. I have dwelt the longer upon this fable because it confirms the fact of a connexion with Egypt † by the singular coincidence of the drying up of the tank, with a well known superstition peculiar to that country. In DE SACY's *Abd-*Matif** the curious may read the whole process by which the African magicians absorbed water; a small imago, the letters T and H, some string, a little pigeon's blood, &c. being the simple ingredients of their talisman ‡.

But YAKU'B's skill was not confined to depriving a pool of its water. At the king's request he again replenished the exhausted tank, and SADRAS and his court, won by such a succession of miracles, embraced the religion of their author. "Of a truth," says SADI, "every one is born with a disposition to

\* It will immediately occur to your recollection that the *Gaznawide* MAHMUD performed the feat in the same country; Dow, i. 71. The story is a very old one, and BAYLE in his article "Mahomet" gives some amusing quotations on the subject.

YAKU'B might have learnt the secret at *Alexandria*, where in the temple of Serapis there was a similar argumentum demonis.—Sed cum quidam dei servus inspiratus id intellexisset incantem lapidem e camera substroxit, &c. &c. PRIDEAUX, who had a large faith, and others, have argued upon the possibility of the suspension.

† Yemen was at this period a tributary of Egypt.

‡ See fourth appendix to the *Relation de Egypte*. The verses which contain the mystery are too long for insertion here, excepting the opening lines which have an amusing solemnity. "Toi qui desires appaiser le secret de faire absorber les eaux écoute les paroles de vérité qu t'enseigne in homme bien instruit," &c. The object of drying up water was to uncover hidden treasure, the letter T was always used in African magic, it was the figure of the cross with which the height of the Nile was measured, what H signified I cannot remember. You will have remarked that the names *Kela* and *Cham-akpán* (*Chambaka pathár*), are Hindi, though the work from which I extracted them is Arabic.

Islámism." The inhabitants of the neighbourhood soon followed the example of their lords, and in a few days a numerous population was repeating the *Imámíyeh kulma*. The Indian converts, who, being generally merchants, were distinguished by the name of *bohras* (*byohar*, traffic), were obliged, from their ignorance of Arabic, to refer to their brethren at *Yemen*, whom they looked up to as superiors in all questions regarding the laws and ceremonies of their religion, just as the Parsis of *Hindustán* obtained their *revaints* from the more learned *guebres* of *Yezd*. As it is the duty also of every Bohra to perform once in his life a haj to his chief mullá, an active intercourse subsisted between *Yemen* and *Cambay*, the pious pilgrims doubtless mingling some attention to interest with their spiritual functions,\* and in going and returning providing such an assortment of goods as enriched both themselves and the *Yemenites*,

A mutual interchange of good offices thus established, it is not surprising that the latter, when driven from Arabia by some revolution, should have sought refuge with their Indian brethren, by whom, as was expected, they were honorably and affectionately received. The whole tribe, with the exception of a few who are said to have fled into *Persia*, perhaps in gratitude to their hosts or from similarity of pursuits, adopted on their arrival in India the name of *bohras*, assumed their dress, and learnt their language. The old mullá had been enumerating to me in guttural tones the chief priests from 532 to the date of the final settlement in India, insisting that I should write them all down, though they consisted of such fatiguing long names as "*Sayyád ya saqir uddín, Abdulláh bin ali bin Muhamed bin Hátem,*" and was about to tell me the date of the emigration, when I assured him that he need not trouble himself as I had an infallible method of discovering it. Making them some show of figures and circles, I multiplied the number of mullás 23 by 17, and the product came singularly near the truth, for the grand emigration was in 946. It was amusing to witness the old man's astonishment; every visitor who dropped in, mullás and others, he eagerly told of the wonderful calculation. They all elevated their eyebrows, stroked their breasts, and drawled out *Yá Ali*†.

The troubles which obliged the bohras to leave "happy Arabia" are doubtless connected with the invasion of the Turkish emperor SOLEIMAN, who in 1538 conquered the kingdom of *Yemen*‡. Of this event we have no very detailed account, and perhaps the bohra chronicles will throw light upon CANTEMIR'S meagre notice§. The *Guzerát* historians of this period are too busy with the murders and depositions of the last weak kings of *Ahmedabad*, to remark the entrance into the country of a few poor fugitives, and the bohras, sheltered in their insignificance, do not seem to have been hindered||, and probably profited by the troubled state of the kingdom, and soon spread themselves over *Guzerat* and *Hindustan* settling at *Surat*, *Ahmedabad*, *Sidpore*, *Burhadpore*, *Oujein*, and *Ranpura*. Their numbers at present may be roughly estimated at 100,000 souls¶.

The most remarkable person of the sect at *Oujein*, is decidedly their head

\* That such has been the practice from the days of the Crusade till the present time, see ROBERTSON'S disquisition.

† I had shortened TOD'S average of reigns as an adult only can succeed to the *bohra gaddi*, but my average was too little; for the succeeding period it would have been too long, for as there were 22 priests, 14 would be nearer the average of each reign.

‡ The Turkish troops followed the steps of the fugitives, for it was in this year that they made an attack upon *Diu*, when four lamps suspended to the mast of every ship of the Portuguese fleet, frightened the gallant army from the Indian shores.

|| A work mentioned in D. HERBELOT'S article *Jaman*, would probably describe the event at large, as it was written but a few years afterwards.

§ There is a slight allusion to their having been expelled from *Sidpore* and *Ahmedabad*.

¶ I speak from native authority, without means of confirming it.

4, ESAU, to whom all Europeans apply for information on visiting the city, he has resided there about 40 years; he is a living chronicle of the "times of trouble," and to boot like CRÉBILLON'S Shah Bahmun, 'il est sans crédit l'homme de sa ville qui possède le mieux l'histoire des événemens ne sont jamais arrivés.'

It is a mistake to suppose that he partakes of any of the divine authority which the bohras invest their chief priest, of whose orders he is merely an organ; nor has he any particular respect paid him by his flock; for as we were seated together at a *melá*, where numbers of them were assembled, I remarked that they almost all passed him without notice or salutation. He tried to guess my thoughts, and said rather tartly, 'We are a plain people, not addicted to bowing and scraping.'

The succession among the chief priests, is solely determined by the will of the reigning *mullá*, who in case of incapacity in his own family, from youth, bad conduct, &c. will transfer the honor to another house; and one of the first acts on ascending the *gaddi*, is to nominate the next heir to it. The last *mullá*, who was the *saggá* brother of *mullá* ESAU, died in the beginning of March, and was succeeded by MAHOMED BADAR U'DDI'N, who is about 27 years of age. The bohras have three separate wards in *Oujein*, or as they themselves count them five, for two are large and double. Their religious buildings are hardly worth visiting except perhaps one mosque, to which is attached a low, small, dark room, where rest the remains of 7 or 8 of their chief *mullás*: the tombs are placed side by side, on a raised foundation of fine white marble, on which verses of the *qurán* are thickly sculptured. A sort of awning is spread above them consisting of a board, into which pieces of looking glass are closely fitted together, and these with the common wall shades round the room give it the neat but tawdry appearance which characterises their shops. When lighted up on festivals, it may look gay enough, but on common days, its only ornament, the pure marble, (to preserve it from injury,) is concealed under stuffed *rezáis*, so that the place altogether presented but a mean and shabby appearance; though of course I expressed with uplifted hands and eyes all the admiration I was expected to feel.

A Persian historian quoted by COLEBROOKE, tells us that many bohras were converted in the orthodox tenets by the first Musalman king of *Guzerát* in 1391: but the "Arguments" of the traditionists (we may guess their nature) doubtless prevailed only so long as they had the power of enforcing them; for I am assured, that there is not at present a single *sunní* included in the sect. They appear with a few ceremonial exceptions to be strictly *shiahs*; and reverence the six last *Imáms*, which distinguishes them from *Ismaelís*. Their burial-grounds have a pleasing appearance, the tombs being regularly arranged in streets east and west. The tombs themselves, which are of course north and south, the corpse resting on its right side, differ in no respects from those of *sunnís*, with the exception of a small *chirágh takia* cut out of the north face, just like the cavity for the inscription of our own tombs. In a church-yard of this description at *Kargaon* I counted more than 1000 tombs ranged in about nine streets, some of them for children smaller than the rest, and one, covered with a singularly elegant, though perhaps tawdrily painted dome. They formerly, we are told, sent a fifth of their gains to the *Sayads* of *Medina*, but a practice which imposed such a strain on the conscience could not have been expected long to obtain among a money-loving people. Now and then perhaps a twinge of conscience may induce the driver of a hard bargain to devote a pittance of his gains to the holy *Sayads*, but this is a voluntary, unusual, and supererogatory, act of piety. Like other *shiahs*, they pray singly without an *Imám*. At their devotions they use a particular dress, which consists of a *tahband*, a *chadar* thrown over their shoulders, and a small dark-colored cap, some adding to this a sort of *surtout*. After praying they wrap up

the clothes in the *mosalla*, or praying carpet. They are not so nice with respect to the cleanliness of this dress as COLEBROOKE supposed, for all that is required is that it shall be washed by their own hands after coming from not sufficiently orthodox fingers of the *dhobi*, but it is only again changed, and become even in *their eyes*, dirty, or when it may have acquired a peculiar filement\*. So cleanly a precept as that of daily washing it, would be an exception to their general habits; for they are a very dirty people, wearing usually colored drawers, which they seldom wash, and do not change till they fall off in rags. Their houses seemed certainly neat, and a tiffin of which I partook at the mullá's was served up in the European fashion, in very clean looking dishes, but the narrow and sometimes covered streets of their wa- teen with every sort of filth. In this last respect they but copy their fellow-citizens of *Oujein*, than which I have rarely met a dirtier city; even in the dry weather mud a foot deep covers most of the streets, and disgusting sights and smells offend at every corner.

I must not omit to notice that a fine of 20 cowries (rich and poor pay equally) punishes the non-attendance of a bohra at the daily prayers. A larger sum is exacted for remissness during the *Ramzán*, and it is said that the dread of this small loss operates powerfully upon a class, of men who are particularly penny-wise. The money collected thus is transmitted by the *Oujein* mullá to his chief at *Surat*, who devotes it to religious purposes, such as repairing or building mosques, assisting the needy of his subjects, and the like. Several other offences have the same characteristic punishment, such as fornication, drunkenness, &c. But the cunning bohras elude many of the fines, and daily indulge in practices not sanctioned by their creed; thus in their shops pictures and figures may be purchased, though it is against the commandments to sell the likeness of any living thing. I cannot learn how the chief mullá is supported, but I am told that the heavenly passport he was supposed to furnish, is an idle fable, and every bohra to whom you speak on the subject begins to curse and to swear, and to exclaim that it is a lie.

[They not unfrequently travel throughout the country, with the view of receiving the homage of the "faithful." The Mullá was expected the other day to visit Bombay; but he turned his course to the Dakhan after arriving at *Taná*.—*Editor of the O. C. S.*]

## VI.—MARRIAGE OF HINDU WIDOWS.

This subject has latterly engaged much of the attention of the Hindù community; and the repeated discussion of it in the native papers appears to indicate the approach of some favourable change. The Bombay Government are also said to have turned their minds to it, and to have inquired of those learned in Hindù law, whether there was any peremptory prohibition of the marriage of widows to be found in the *Shastras*. This is one of the most important questions connected with Hindù polity, and bears directly upon the peace and morals of native society. Unhappily, however, the injunctions of the sacred books of the Hindùs are unequivocally and positively against their marriage, and the prejudices of the great bulk of the community strongly coincide with the Hindù legislators. We say unhappily, for it would scarcely be possible to devise any rule which should more effectually tend to the total demoralization of society, than that which in a country of warm and uncontrolled passions, condemns so large a number of females to a state of perpetual widowhood. Not to speak of widows of riper age, under

\* *Quum crepitum ventris ediderint*. They have generally two sets of this dress, one of which is always kept at the mosque.

† The chief priests have, of late years lived at *Surat*, but their place of residence is in their own option, and has been often changed.

twenty-five, with one, two or three children, fancy the constant existence of more than a hundred thousand widows, between the age of six and sixteen, who are considered a burden on their own families, and are yet debarred from entering anew into the married state, and becoming the centre of a new domestic circle; who are denied the ordinary enjoyments of life, and who can taste no pleasures which are not illegal; and it will be seen at a glance that this system is utterly incompatible with the general welfare of society. It is difficult to conceive of any two injunctions more fatally injurious to a people, and more calculated to pollute the domestic circle with intrigues and licentiousness than the early marriage of females, and the condemnation of the young widow to perpetual celibacy. There is so much superfluity of wickedness in this legislation, that the mind is led involuntarily to attribute it to some deep laid scheme for inflicting a lasting injury on the country, rather than to rules devised by men whose wisdom and benevolence are supposed to have entitled them to the gratitude of posterity. Until there be a radical reform in this branch of Hindù economy, it will be in vain to look for any improvement of the general tone of morals.

The most distinguishing feature in native society is *want of mutual confidence*. It is this great national characteristic, which has from remote ages deprived the natives of the power of resisting foreign invasion. It is this feeling which imbitters the general intercourse of society; but it begins at home—in the family circle. The Hindù locks up his females, and refuses to allow the young and ardent widow to enter anew into the joys of domestic life; and he has, therefore, constant misgivings relative to the honour of his family. He can have no confidence in seclusion, as the guardian of virtue. His life is one of unbroken apprehension; and good reason, indeed, has he for his fears. The events which transpire in the interior of each native house, are only by accident brought out to public view; but if the secrets of every Hindù family, which are now veiled in the most impenetrable mystery, could be laid bare to the world as unscrupulously as are the secrets of families in Europe, we should behold scenes from which the most indulgent friend of Hindùism would shrink with dismay.

But how can this great national evil be remedied? Scarcely, in the present state of society, by the direct interference of the public authorities. Government cannot, and ought not to legislate, where there is no possibility of enforcing the law; and no law can *compel* marriages. This grand reform must grow out of a reformation of the national morals and manners; and the best means of hastening this consummation, is the repeated discussion of the subject in the native papers, and constant appeals to reason and common sense. The advocates of the practise are so firmly entrenched behind the bulwarks of Hindù authorities, that the weapons of reason, and even of ridicule, assail them in vain. They must gradually be taught to lower, and eventually to abandon, their respect for laws which, whatever might have been their relative character three thousand years ago, are totally inapplicable to the existing state of native society. The Hindù must divest himself of the idea, that precepts which were given in a rude state of society, are to be considered binding through every change of time and circumstances. This slow progress of improvement by reason, by education, and by enlarged observation, is, however, at once anticipated wherever Christianity takes possession of the native mind. The native Christian, however his fellow countrymen may rail at him, has this immense advantage over the Hindù, that he admits and acts on the principle that women ought to be married at an age in which they may exercise their own choice; and that widows may enter anew into the domestic circle. And if Christianity did nothing more than introduce these two radical changes into the country, and thus improve the social habits of the people, it would be the greatest blessing which the country has ever received.

—*Friend of India.*



There can be no doubt of the inexpediency of any attempt by the Government to compel the remarriage of widows. It ought, however, to declare that the children of such widows as may remarry are entitled to inherit property, as well as the children of other wives. By doing this much it will perpetrate no injustice connected with the present distributions of property, while it will undoubtedly lead to an extensive practical reform. With many of the natives, common sense, it is to be hoped, will soon triumph over all the absurd dicta of the olden *Rishis*, who seem to have legislated on the subject of matrimony, in the true spirit of their unnatural seclusion from the abodes of men, and as those who had neither daughters to give, nor wives to win.—*Edit.*

## VII.—ROUGH NOTES OF AN ESSAY ON CHRISTIANITY, MUHUMMADANISM, AND HINDUISM.\*

### *Book I. General Principles which must characterize a true Religion.*

A Divine Revelation—would probably be designed for and capable of extension to the whole human family, without distinction of tribe, country, or climate; and not local, partial, and exclusive. Reasonableness of this to be proved, 1st, from the essential sameness of man in every age, country, and state of civilization, however marked by minor peculiarities, showing their descent from a common stock; and 2dly, from the unity of the Godhead, as evinced by the manifest uniformity of design and execution in every department of creation in all parts of the globe and of the universe;—which two points indicate the reasonableness or necessity of one common faith and worship—since any essential difference in the creeds of men who stand in the same relation to the one unchanging Divine Being might be presumed to involve error in some quarter.

II. That a Divine Revelation being, by the hypothesis, the word of the Omniscient, must, 1st, contain nothing really irreconcilable with the course of nature or truth of science; and 2dly, be consistent with itself; 3dly, prescribe a course of action suited to man's moral and physical nature, and be physically and intellectually, as well as morally, beneficial to mankind.

III. That it may be expected to be suitable to the nature, wants, and aspirations, of mankind, and consequently adapted to them; as, 1st, naturally ignorant (in a great measure) of God, (as is shown by their unworthy and discordant notions of Him,) and therefore unable to render an acceptable service; 2dly, as fallen, weak, corrupt, and needing better motives than naturally actuate them, and stronger sanctions than interest or conscience can supply, as well as stronger aids than their own powers to enable them to commence and persevere in goodness; 3dly, as consciously *guilty*, and therefore requiring either assurances of pardon on repentance, (which experience shows to be often unavailing to repair past errors in a temporal point of view;) or some valid atonement for sin, the necessity of which is shadowed forth by the prevalence of animal sacrifices; and 4thly, suited to men as still amidst all their debasement, cherishing (at least the loftier and purer spirits among them) some yearnings, and aspirations after immortality of blessedness, which cannot have been implanted by God in vain, or without a correspondent reality in the object of hope, though the real grounds of the anticipation are unknown.

IV. That a true religion must have some clear and unequivocal supernatural attestations of its divine origin and authority, as 1st, prophecy, or 2dly, other miracles. That for complete satisfaction these must be recorded in contemporaneous writings, and the reception of the religion grounded on them recorded, &c. &c.

\* The author of these notes has offered a prize of a thousand rupees for a work in *Oordpo*, upon this plan. We shall afterwards take up the subject.

*Book II. Application of the above General Principles in their order to Muhammadanism.*

I. Under this head there is nothing that I am aware of to be said against Muhammadanism, as it professes and aims at universal propagation, and excludes none from its privileges. Is there not, however, some particular ceremonial which it enjoins incompatible with the existence of the perpetual day for months together found at the poles? This, if so, would be an argument against the knowledge of its author.

See on this head Article V. No. 29, of the British Critic, page 111—128. Much would be found in Muhammadanism contrary to its applicability as an universal religion—it is a military sect founded on corrupt Christianity mixed with Judaism.

II. The Koran first asserts things at variance with science, examples to be given from astronomy, (and any other science?); 2dly, is inconsistent (so says the writer in one of the Calcutta Christian Tract Society's tracts) with the Old Testament which it allows to be a Divine Revelation, and so fails to fulfil the condition of self-consistency; 3dly, I don't know whether it countenances the doctrine, that retirement, abstinence from worldly occupations, and religious contemplation, are the only, or the most effectual, means of attaining salvation. As it prescribes alms-giving, &c. it cannot be said to have no physically or morally beneficial tendency, unless the duty be so inculcated as to impress the alms-giver with the notion that he is absolute lord, and not the mere steward, of God's gifts, of which he is bound to communicate to his needy brother; and to puff him up with the pride of good deeds intrinsically meritorious and deserving reward (as I conceive is the case, if it be true that the Koran says, a balance will be struck at the day of judgment between men's good and evil deeds).

III. Under this head the defects of this creed would be pointed out, while credit was given, with the most perfect candor, for the degree of good it undoubtedly contains.

1st. Ignorance of God. Muhammadanism contains no independent accounts of Him, but borrows from the Old and New Testaments, and in some respects conveys unworthy and erroneous notions of Him as the author of evil, &c. (and prescribes a frivolous ceremonial.)

2dly. If it prescribes in some measure good motives, as I suppose, it fails to hold out any practically sufficient sanction, and offers no divine aid. The state of morals in Musalman nations might here be tenderly touched upon as evincing this, and the degradation, tyranny, revolutions, state of female sex, uncertainty of descent of families, and constant usurpation of thrones.

3dly. It offers no atonement for sin, affords no substance corresponding to the shadowy intimations of animal sacrifice as prevalent in heathen nations, contradicts the analogy of the course of nature which proclaims repentance to be inadequate to obliterate the effects of past sin; does not declare the necessity of expiation, and so fails to place in a proper light the essential evil and guilt of sin, the holiness of God, which may be obscurely read in the usual course of providence.

4thly. The sensual paradise of Muhammad shocks the nobler aspirations of the natural man after the pure, the lofty, the fair, the infinite.

IV. The notorious and professed failure of Muhammadanism to fulfil the chief part of this head, (it being totally destitute of prophecy and miracles) to be shown by quotations from the Koran, as far as it confesses the fact, and the conceit of its being itself a miracle, to be abated: the attempts of the later Musalmans to set up a claim on behalf of Muhammad to miraculous powers which he never claimed, to be refuted. Arabic scholars must be aware of many books which equal or nearly come up to the Koran in the graces of composition, and its plagiarisms or more open obligation to the

Christian Scriptures should be pointed out. Here or elsewhere some remarks might be made on the application by Musalmans, of the prophecies and promises in St. John, of the coming of the Holy Ghost to the Arch-Impostor. Their assumption involves the inspiration of the promise referred to, which they cannot consistently deny, if their interpretation be refuted.

*Book III. Hindûism—General Principles applied to it in order.*

I. 1. Whether the religion of the Vedas was intended for, and is capable of, universal extension, or whether by its rules all Hindûs even may be admitted to a knowledge of its doctrines, I do not know enough of it to be able to say. But the later and present creed is national, and incapable of universal propagation in the proper sense, as the study of the Shastras is permitted to Brahmans only, and that faith cannot be said to be meant for all whose holiest mysteries may not be studied at the Fountain Head by the great mass, who must be content to receive what the Brahmans dole out of doctrine and precept, a condition inconsistent with the evident equality of mankind. Are there not other characteristics in Hindûism which show it to be essentially local and partial, as the sanctity of particular spots and streams, the benefits of which (though perhaps not essential to a Hindû's salvation according to his own creed) are declared to be great, and would yet be inaccessible to the mass of mankind distant from Hindusthan.

II. Hindûism is, 1st, inconsistent with true science, at least the intermediate books, the Poorans are grossly and notoriously so, and probably the Vedas too contain assertions opposed to truth.

2d. It is inconsistent with itself. I presume the earlier and later doctrines are so.

3dly. It does not develope man's energies, (excluding, as it does, the inferior castes from knowledge,) and does not promote his physical interests, or inculcate as the best theory of life an active course of virtue, but asceticism, &c. Mr. Grant's Observations, Mundy's Hindûism, Wilson's Exposure, Ward's 4 volumes on Hindûs, and other works, would supply here abundant materials.

III. Hindûism unsuited to the nature, wants, and capabilities, of man—1st, it leaves, as it finds, men ignorant of God, landing them either in debasing idolatry and superstition, or in a profane pantheism—which would make the creature an emanative portion of the Creator's essence to which he is ultimately to return, and be reunited or absorbed—both systems to be exposed with the consequent incapacity of rendering an acceptable service.

2dly. It fails to inculcate a catholic and unexclusive system of morals, or scheme of duties universally applicable, supplies no adequate cogent motives, and sanctions; or, if it does, weakens and abrogates their power by the expiatory potency of a thousand easily accessible founts of absolution from the guilt of all sin, and of dispensation to perform it *ad libitum*. Such is the prevalent Hindûism. What is to be said of the Vedas under this head, *i. e.* as to motives, morals, sanctions?

3dly. It does not provide that adequate atonement for *guilt* to which its sacrifices and expiations point, and so fails to brand sin with the stamp of a portentous evil and destructive plague. In what sense is it pretended that the feigned Hindû Avatars had in view the salvation or deliverance of men? Was it merely a physical deliverance from temporal oppression, or a spiritual benefit which they are alleged to have rendered? The fabulous character of their history may be here hinted at, to be more fully established below.

4thly. That their various doctrines regarding a future state do not satisfy the purer aspirations of thoughtful men. Metempsychosis is a degrading doctrine; and Swerga, Baikantx, all sensual paradises, and the pantheistic dream of absorption, or the annihilation of individuality, is not only presumptuous and absurd, but unsatisfactory to the feelings and hopes of the human heart.

IV. Hindûism is utterly unsupported by the credentials of prophecy or miracles. Are any of the miraculous feats it records alleged to have been performed in attestation of any doctrine? I suppose not. How is the Hindû belief in the authenticity of their books to be abated, and a conviction of their mystic and fabulous character to be substituted? This seems a difficult problem in the present state of their knowledge, with minds, untutored to discernment, and unaccustomed to refer their creed to the test of reason and probability. Something must, however, be attempted by dwelling on the intrinsic improbability of the tales, their contradiction of our present experience, the propriety and necessity of assuming that the course of nature has been invariably uniform except in cases where convincing evidence, that of credible eye-witnesses recorded and published at the time, and traceable as existing and believed continuously from its date till now, survives to establish deviations from it. That the whole style of the Hindû books is opposed to the plainness and simplicity of a trust-worthy narrative; that the actions of their deities were unworthy of God, and their alleged miraculous interpositions directed to no adequate objects. That in their earlier and less instructed periods all nations have been similarly addicted to deifications of their heroes and to mystical tales of their exploits; that as far back as we can see the Brahmans themselves superstitious, and since the expulsion of the Buddhists possessed of an unquestioned predominance, have had it in their power to invent and propagate whatever tales they might conceive to be conducive to their own interest, or which might accord with their dreaming fancies, while the more philosophical, and sceptical few, writing in Sanskrit and for fame in the estimation of a small body in their schools, were not likely to communicate their mystical doctrines to the people generally, or to expose the deceits and fallacies of a superstition which they would think good enough, or well adapted for the vulgar. A sketch might be given of the best theory of Indian history which the learned have been able to deduce from the study of Sanskrit literature, and a refutation of the asserted immeasurable antiquity of mankind by Hindû mythology, from the Mosaic Scriptures, supported, as far as may be, by the concurrent testimonies of extant Greek, Roman, Egyptian, Chaldean, Phœnician, and Pagan writers. That Hindû literature can furnish no consistent scheme of history or annals, no satisfaction to a person who would test their Scriptures, no evidence that they were compiled at the time when the events recorded in them occurred; and that it is inconceivable that the Deity would allow a revelation from Himself, to descend so utterly incapable of verification to the satisfaction of a reasoning mind.

*Book. IV. Application of the General Principles in order to Christianity.*

I. In the chapter on the Universality of Christianity, to obviate any objection that might be raised from the local and partial character of Judaism, by showing that it was only a temporary and preliminary dispensation, and that its ordinances were types and shadows meant to prefigure the redemption by Christ in whom they were fulfilled—that even during its continuance God winked at the ignorance of himself in heathen nations, and that every where he that feared him and wrought righteousness was accepted with him; that Judaism admitted proselytes. That Christianity, however, is a dispensation both calculated and intended to be universal, for now God commandeth all men every where to repent. That it is fitted for and open to all in every country, high and low, learned and unlearned.

II. That the Christian and Jewish Scriptures are not contrary to the course of providence or the deductions of science, though it is not their object to make men wise in natural phenomena. 2d. That they are consistent with themselves throughout. 3d. And produce salutary effects on man's physical and intellectual, as well as his moral condition.

III. That Christianity is altogether suited to man's nature, wants, and

capabilities, being the work of him who knows what is in man, and consequently what by them is best fitted to educe and exercise his noblest powers of heart and mind, as well as save his soul. 1. It reveals God (of whom man is naturally ignorant,) not as he is in his own incomprehensible essence, but in his relations to us. 2d. It supplies pure and spiritual precepts, and cogent motives, for their performance, as future eternal retribution and the love of God, as well as effectual aids to holiness in the influences of the Holy Ghost. 3d. It provides a stupendous atonement, hereby showing the fearful guilt of sin, which could require so astonishing an interposition, and declares the wondrous love of Christ. If the evil of sin seem too slight to demand such a sacrifice, let the whole creation which groaneth and travaileth in pain together until now, and the misery in the world which a just and good God could not inflict on other than guilty creatures, refute this idea: and let it be remembered, that even to men, sin when it reaches a certain pitch of enormity becomes revolting and abominable, that the least particle of this unholy principle must therefore in the eyes of omniscient purity be accursed. That all this is dimly shadowed forth in the prevalence of sacrifices, which show a secret persuasion that simple repentance is inadequate.

4th. That the glorious promise of spiritual and eternal blessedness is amply sufficient to satisfy the most unbounded, and loftiest, and holiest, aspirations of the human soul.

IV. Here the Christian external evidences would be unfolded. Prophecy and the other miracles proving the authority of Revelation,—with, 1st, such a statement of the History of Judaism, and the world generally, as would prove the antecedence of the prophecies to the events, the fulfilment of those events with a few examples, and the other arguments for the truth of the Old Testament; and, 2dly, such a history of the promulgation of Christianity as should show that it was rigidly scrutinized, opposed, &c. that its beginning and its books can be traced to a definite time, and the books quoted are referred to in unbroken series, in short, the usual arguments.

The tone of the work should be most candid and charitable. St. Paul in his address to the Athenians did not violently and rashly impugn their faith, or rail against those who called him a babbler, or those by whose devotion to idolatry his spirit was stirred. His example, his spirit, and principles, cannot be too closely followed by those who assail the creeds of India. The Greek faith was doubtless in some respects as impure as the Hindù, (however the unrivalled sense of the beautiful and pure taste which the Athenians possessed may lead us to look on the results of their anthropomorphism, in an artistic light with admiration, and even in a religious view, with a mitigated horror,) yet the great Apostle of the Gentiles did not attempt to convert them by abusing their creed, but by reasoning and a mild exposition of their ignorance, while he endeavoured to conciliate their attention by quoting from their poets. In the same manner every merit which can be conceded to the Hindu or Muhammadan writers, as human writers, might be allowed, and no needless exception made to any innoxious peculiarities.

## REVIEW.

*Abridgement of Murray's English Grammar, with a Marathì Translation, compiled for the use of Native Students.* By Raghobá Janárdhan, and revised by Ball Gungadher Shastree, Honorary Native Secretary to the Native Education Society. Bombay, Durpun Press. 1837; pp. 236, foolscap 4to. Price three rupees to non-subscribers.

Our native friend and quondam pupil, Raghobá, and his able associate Bál

Shástri, introduce themselves to the public in a very sensible manner. "The Government of this country," say they, "having passed for the present into the hands of the English nation, it is of great importance to know its language, habits, and customs. Its language has been in a state of forwardness for hundreds of years; and it contains thousands of books on the sciences, arts, and every other subject, which it is of the greatest importance to study. A knowledge of it is now becoming a means of obtaining, for many, a respectable maintenance. For these reasons, not a few of our countrymen are, at the present, moment engaged in learning it; and others may hereafter find it expedient, or necessary, to engage in the same pursuit. With a view to facilitate their study, the following edition of the Abridgement of Murray's English Grammar, with a Maráthí Translation in opposite columns, is now offered to them. Should the work, as we sincerely hope, prove useful, our time and labour bestowed in preparing it, will be sufficiently rewarded."

And useful, we have no doubt, their work will prove. It is executed with neatness and ability, and is particularly happy in its translation of grammatical terms. Very few important mistakes are to be found in it. It is lucid throughout to the native reader; and may prove advantageous to the European student. It is the cheapest Grammar which has been published in Bombay; and altogether it is deserving of a very wide circulation. We have been glad to see that it has been warmly patronized by our countrymen. They have no doubt looked with interest on its origin, as the result of that instruction which they are striving to diffuse among the inhabitants of India, and as a proof that the natives themselves are beginning to extend the blessings of education in the land.

---

*Elements of English Grammar in Gujaráthí, calculated to enable the Natives of Gujaráth and others, to acquire the knowledge of this language without the assistance of a Master.* By Lieut. H. N. Ramsay, Bombay Native Infantry. Surat: printed at the Mission Press, 1837. pp. 184, Svo. Price Four Rupees.

We do not believe that any native will acquire an adequate knowledge of English without the assistance of a master. We nevertheless welcome Mr. Ramsay's work as calculated to be highly useful to all the Gurjars who may attempt to speak and write in our mother tongue. It is rather to dispense with a preface, and to explain the plan on which it is constructed, than to claim for it undue merit, that it bears its present name. It is evidently a work of no profession, but of that of a well meant attempt to do good. It is plain and simple throughout, and, except in a few places, correct. It reflects credit on the benevolence, judgment, and attainments, of the author, who, it is known to many, has very successfully studied several of the oriental languages. It is dedicated to the Gaikawád, in whose neighbourhood the author was residing when it was published. We trust that His Highness will extend to his liberal patronage, and particularly put it into the hands of his own son, to whom it will prove useful. An English school at Baroda would be a great ornament to his court. This the Honorable Political Commissioner may surely now tell him, without receiving the answer given to his predecessor, "I have not yet discovered a lack of words in Maráthí."

Mr. Ramsay's work, we should add, contains an intrilinary translation of several important passages of Scripture, the perusal of which will prove greatly beneficial to native youth.



## RELIGIOUS INTELLIGENCE.-

1. *Conversion of Natives in Bombay.* It gives us much pleasure to commence our labours for a new year by recording the baptism of six natives, three men and three women, by the Rev. Dr. Wilson, in the Church of Scotland's Mission-house, on the 17th of last month; and the public reception of six new catechumens. There are now connected with the native congregation of the mission in Bombay twenty-six communicants, who maintain a consistent walk and conversation, and eleven baptized children, exclusive of a family residing in a distant part of the country. There are besides a good many candidates for baptism, who conduct themselves in such a manner as affords hope that they will in due time be admitted into that fellowship into which they seek to enter; and whose sincerity has been in some degree tested by their public renouncement of Heathenism and Muhammadism, and the scrutiny of friends and foes which is its consequence. The number of native communicants at Puná in the church under the care of Mr. Mitchell is ten, with five baptized children. A converted family is also absent from that station. The missionaries have thus been instrumental in forming two little native churches in this benighted land. The day in which they are, while it appears to them only that of "small things," is "not to be despised." In the conversion of a few, they have seen displayed that power and grace of God which can change the souls of a multitude. Our readers will pray that the "first fruits" may be those of an abundant harvest.

2. *Presbytery of Bombay.* Under the authority of the General Assembly, a Presbyterian Body has been formed in Bombay for the licence and appointment of native missionaries. It consists of the Honorable Company's Chaplains, the General Assembly's ordained missionaries, and Dr. Smyttan and Capt. G. I. Jameson, representing the Kirk-session of St. Andrew's Church. It has already, after several strict examinations, granted licence as a catechist to Mr. W. Chapman, who, while supporting himself as a clerk, has been prosecuting his studies for several years under the direction of Dr. Wilson. He has entered on his labours in connexion with the mission in Bombay. He is the first native of India who has received a commission as a teacher of Christianity from the Church of Scotland. May he speedily have many fellow-labourers, devoted in soul, body, and spirit, to the service of the Lord!

3. *Anniversaries of the Religious Societies in Bombay.* The annual meeting of the *Church of Scotland's Auxiliary-Mission Society* was held in St. Andrew's Church on the 14th of November. The Honorable James Farish, Esq. President, in the chair.

The meeting having been opened with prayer by the Rev. Dr. Stevenson, the report of the past year was read by the Secretary. It consisted of a notice of the funds of the Auxiliary Society, which have been adequate to the redemption of a pledge to contribute rupees 6000 annually to the vernacular schools of the General Assembly's Mission in Bombay and Puná, only by the existence at the commencement of last year of an old balance, now completely exhausted, and which require to be liberally increased; and of letters from the agents of the Assembly's Mission detailing their operations. The most important parts of the information which these letters contain, we have already given from time to time in our pages. Captain W. Jacob, and Rear Admiral Sir Charles Malcolm, R. N. moved and seconded the adoption of the report. A resolution expressive of the gratitude of the meeting for the success which, under the blessing of God, has recently attended the labour of the missionaries, was proposed by Captain Noaks and Dr. Smyttan. An amendment of the regu-

lations was made by the Rev. Dr. Wilson, and seconded by the Rev. R. Nesbit. The third now reads as follows:—"All persons approving of the object of the Society, and regularly contributing to its funds, shall be members." The sixth is taken from a resolution passed last year:—"The members of the Society solemnly acknowledge it to be their duty to ask the blessing of the Lord, in the closet, the family, and, as far as opportunities offer, in the public assembly, on all evangelical operations to diffuse the knowledge of the Saviour's name throughout the world, and agree that one day in each month be appointed specially for the discharge of this duty." In the spirit of this regulation, it was moved by G. Candy, Esq., and seconded by the Rev. D. O. Allen, "That the meeting pledges itself to continue in praying, without ceasing, for the divine blessing to rest still more and more on the labours of all the agents of the Mission, and on those of all missionary societies."

It was moved by the Rev. Dr. Stevenson, and seconded by E. H. Townsend, Esq., "That the meeting feel themselves bound to use their Christian efforts to keep up and augment the pecuniary resources of this Auxiliary."

It was moved by Mr. W. H. Payne, and seconded by Mr. W. Blowers, "That the following gentlemen be requested to act as the office-bearers of the Society for the ensuing year:—Honorable J. Farish, Esq., *President*; G. Smytton, Esq. M. D., *Vice-President*; Captain W. Jacob, D. C. Bell, Esq., Captain G. I. Jameson, Rev. Dr. Wilson, Mr. N. Spencer, Mr. A. B. Boswell, *Directors*; Rev. J. Stevenson, *Secretary*; Messrs. Forbes and Co., *Treasurers*."

The meeting was concluded by prayer, and singing a doxology.

The anniversary of the *Tract and Book Society*, took place on the 13th November. The Honorable James Farish presided. The report was read by the Rev. Dr. Stevenson. It noticed an increase in the income of the Society, which had enabled it to get rid of its own debts. No new tracts had been accepted during the past year; but several Hindui tracts, originally prepared at Serampore and Calcutta, had been printed by special arrangement. The Ayah and her Lady in Hindustan, and one or two other tracts, formerly accepted, had also been published. The circulation of tracts had considerably diminished, owing principally to the paucity of tracts in the depository, and the supplies which the missionaries had obtained in other quarters. The speeches of the gentlemen who addressed the meeting were appropriate and animated. The movers and seconders were Captain Shortrede, Dr. Smytton, the Rev. D. O. Allen, Mr. Webster, Dr. Wilson, Mr. Payne, Dr. Stevenson, Mr. Stuart, Lieutenant Thornbury, and Captain Grant. We have not at present beside us a list of the office-bearers elected. We may mention, however, that the Rev. R. Nesbit was appointed Secretary.

The Bombay Tract and Book Society is directly connected with the Religious Tract Society of London. A munificent grant of this Society to Calcutta, amounting to a thousand pounds, we lately noticed. It has just forwarded to Bombay a list of queries relative to all the educational institutions of this Presidency, preparatory to its extending to it increased aid.

The annual meeting of the *Bombay Auxiliary Bible Society*, was held in the Town-Hall on the evening of the 23d December. The chair was occupied by the Honorable James Farish; and the report of the Society was read by the Rev. Dr. Wilson, one of the Secretaries. The facts which it brought to notice were very encouraging. The Society has done more during the past, than any former year, in the translation, revising, printing and procuring, the Scriptures. In *Maráthí* an edition of Numbers, Deuteronomy, Joshua, Judges, Ruth, and Psalms, by Mr. Graves, and of Isaiah, Jeremiah, and Lamentations, by Mr. Dixon, had been published for the first time, without being reviewed by the Committee for Translations. 3000 copies of Exodus, and 8000 of Luke and of Romans, had been printed, according to revisions, or new translations, by the Committee. Other books had passed through the Committee, or were at present in its hands. A reprint of 1000 copies of

the books of the New Testament from Galatians to Revelation, according to the old version, had been effected to meet present demands. In *Uganda*, an edition of 5000 copies of Matthew, according to a revision which had been made, had passed through the press, while the printing of the number of Mark was going on. The Calcutta Bible Society has obtained a commission for copies of the Scriptures in *Hindustani*. The Mission in London had sent liberal supplies of Hebrew, Persian, and Arabic Scriptures to the Society; given it large grants of purchase money, and voted to it the magnificent sum of one thousand pounds to enable it to continue and extend its operations. The funds raised in England were but were still low. A good part of them had been obtained from the American Marathi Mission in behalf of the American Bible Society. The accounts furnished by the missionaries of the circulation of the Scriptures, and their reception by the natives, were very encouraging; and all Christians were called upon to lend their aid in the distribution of the word of life. The appeal of the report for assistance was followed up by short addresses from the Honorable Chairman, Captain Shortrede, the Rev. D. O. Allen, Mr. Webster, J. P. Larkins, Esq., the Rev. H. Jeffreys, and the Rev. Dr. Wilson. Dr. Smytton, Captain Jacob, J. P. Larkins, Esq., Captain G. I. Jamieson, Lieutenant Thornbury, Lieutenant H. N. Ramsay, G. Lyon, Esq., and G. S. King, Esq. were elected as the Committee for next year, exclusive of ministers, members of the Society. The Secretaries were re-elected. We have little doubt that this noble institution will pursue its unspeakably important objects with greater vigour than ever.

4. *Conversions at Mahábuleshwár.* Two of the Chinese convicts residing at Malcolm Peth, we were happy to hear, were lately baptized by the Rev. A. Graves, of the American Mission. A Hindú man and his three children, and a Musalman woman and her two children, were also baptized at the same time. They continue to walk agreeably to their professions. An aged Musalman woman, however, who was admitted into the church along with them, has yielded to the temptations of her friends, and left its communion. It is hoped she will return and be restored to its privileges.—A Hindú man and his wife and their infant child were lately baptized in the American Mission Chapel in *Bombay*.—A native woman also was lately received into the American Mission Church in *Ahmednugger*.

5. *Death of Dr. Marshman.* The decease of this most pious, learned, laborious, and devoted missionary took place at Serampur, on the 5th of last month. He fell to the ground as a shock of corn fully ripe; but his loss to India is unspeakably great. We shall in our next number give a sketch of his life and character, from the able and affectionate pen of his son J. C. Marshman, Esq., whom he has left to advocate and advance the great cause which was so dear to his heart, and through whose instrumentality, or under whose direction, we trust a full memoir of the life and achievements of the departed, and his beloved associates Carey and Ward, will in due time be given to an eagerly expectant public.

6. *Conversions at Quilon.* The following is an extract of a letter dated the 6th of last month from our respected friend, the Rev. J. C. Thompson, the London Society's missionary at this station. "Since I last wrote to you, I have baptized two natives, Hindús, and their infant families, and expect to baptize a Roman Catholic and a Syrian in a week or two. I have decided hopes of the unfeigned piety of all these, who of course are admitted at once to full communion. I have sundry other applications; and I trust that a work of holiness is going on in the souls of some of the parties." May it speedily and greatly advance.



*Singapore Bible Society.* We noticed the formation of this institution from a report of its first proceedings, we make the following extract: "The errand which brought me from England," was to promote the views and objects of the British and Foreign Bible Society in Eastern Asia, a wide, difficult, and in many respects a new field. In the prosecution of this work many things must be done, and the distribution of the Scriptures. New translations must be taken, and old ones revised; moral, statistical, and geographical knowledge must be learned, opposition softened, by the cultivation of the friends and abettors must be culled from amidst the prejudices of the natives. It is my business to try the experiment and set the example, and, in some small measure, to clear the ground, and show what is possible. But since my stay in these parts is limited, life and health precarious, I have organized a Society at Singapore, that the plans which occasionally suggest to me may be followed up, and be perfected when I am gone. The Bible Society aims at a universal benefit, and therefore invites all good men to share in its labours. I have taken the whole of Eastern Asia as my province and department, and in compliance with the same catholic spirit beg you to help me. You will say, perhaps, in what way can we help you? My answer is, in many ways; for you can speak well of the design, and thus awaken the sympathy and good wishes of others; you can enroll yourselves among the members of this new Society, and thus contribute to its strength and permanency; and, in the last place, you can, with few exceptions, add to its funds. Opportunities generally bear some proportion to the number of active labourers, for a door of usefulness is often open to one, which is shut to, and remote from, all the rest. We require many watchmen to look out and ascertain whether there be none among the natives of the countries around us who can assist in the work of translation. The sense and meaning of God's word should be given by the missionary, but idiom, a native air, and a perspicuous grace, must be obtained from one whose mind and thought have from early use been moulded to the language. I am most anxious to see a portion of the New Testament in the Bugis language, since it would be esteemed as a jewel not only by them, but also by the natives of Macassar. We have lately visited the island of Celebes, and learned from personal observation how charming in the eye of its inhabitants is any thing printed in the Bugis character. What a happy season would this be to send them a gospel when the mind is fresh and prepared, and when the outward garb of a book becomes no small recommendation in its favour! We left a small stock of Malay Testaments with Mr. Vandenlinden at Macassar, a good man, and one who will be glad to maintain a correspondence with the Auxiliary at Singapore, suggest any hint for extended usefulness, or to prosecute any enquiry that might seem desirable. At Borneo Proper the chiefs often expressed a great wish to have the Bible, who can easily be supplied from the Straits by means of native prahus, while a mutual acquaintance would be cultivated that in the end might issue in some important results. My wish is, that the friends at Penang, Malacca, and Canton, would form themselves into Associations in connection with this Auxiliary, which would give them distinct spheres of operation, and at the same time make an integral part of the whole."

8. *Switzerland. Circulation of the Bible—Conversion of four hundred Tyrolians.* I mentioned to you a few days since in one of my letters the sudden conversion of 400 Tyrolians of the Zillerthal, from the Roman Catholic to the Reformed faith. It was brought about by the following means and agency. A Protestant traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand, at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer

than 400 persons renounced the Roman, and adopted the Protestant faith. The government of Vienna sought to constrain them either to newly adopted faith, or to emigrate into Transylvania, the empire where the seceding sects is allowed. The Protestants protested against a compulsory emigration, and implored the King of Prussia. It is in consequence of this appeal that he has been sent from the court of Prussia on a mission to Vienna in arrangement of this matter.—*Paris Correspondent of Standard*.

Letters from Berlin mention that the lately converted number of several hundreds, sought permission to return to their country—where their faith exposes them to much persecution—to the Protestant kingdom of Prussia, and that his Prussian Majesty, who takes a warm interest in their behalf, has sent a dignitary of the Church to negotiate the necessary arrangements with the Court of Vienna.—*Standard*.

9. *Conversion of an Entire Commune from the Catholic Religion to Protestantism.* The *Pilot du Cavados* contains the following fact, which has been transmitted to it by its correspondent at Cherbourg, under date of the 28th July:—

“A religious schism has just broke out in one of the communes of this arrondissement. The inhabitants of the commune of Siourillet, who have long been dissatisfied with the conduct and morals of the different ecclesiastics to whom their spiritual welfare was entrusted, and having in vain demanded a vicar who might inspire more confidence than the last one, have unanimously declared themselves to be in a state of schism. They began by turning the vicar who had so excited their indignation out of the presbytery, after which they closed the doors of the church, which they now hold at the disposal of a Protestant minister.”

This community of inhabitants, well resolved to adopt the reformed religion, have prayed the Consistory to send them a married clergyman of sound moral principles. The authorities of the department have endeavoured to appease the affair, and to make the inhabitants change their determination; but whether they will succeed is not known.—*Scottish Guardian*.

10. *Stockholm, Sweden.*—*Mr. Scott the Missionary.* We had occasion some time ago, while alluding to the present condition of Norway, to remark that the Church there fulfilled one of its purposes as a National Establishment, by elevating the moral and social character of the people; but at the same time we regretted, that with much apparent orthodoxy of creed, it seemed to have sunk into a formal and secular spirit, and that, as a general body, it was in danger of substituting a ritual formality and a lifeless uniformity in the place of those spiritual graces, which it is the office and privilege of a Christian Church to possess and impart. The same holds true in all its extent of that branch, of the Protestant Church established in Sweden; only the evil appears more pressing and imminent, when a Church of such qualities is the only one existing in a large city like Stockholm, where, from its maritime position, occasioning an influx of foreign residents, much of the simplicity of manners is lost that still exists in the more inland districts.

Our attention was recalled to this subject, and to the possibility of doing something to counteract these evils, by the advertisement of Mr. Scott, which appears in another part of the paper. His appeal speaks for itself; and of the desirableness of the measure, there can be but one opinion. But we are also able to state that, from what we have heard, Mr. Scott has already shown himself to be a person peculiarly qualified for the new and difficult office to which he has devoted himself. He has obtained the confidence and countenance of English residents at Stockholm, whose sound judgment and Christian discernment are entitled to the greatest deference.



One animating, and, we confess, unexpected circumstance, in the commencement of his labours, is the cordial co-operation which he has met with from the Swedish clergy. Without this, Mr. Scott's efforts for restoring a higher tone to the theology of the Swedish Church might have been long opposed, and certainly misrepresented. But his admission into their pulpits, and their recognition of his belonging practically to their own communion, will give his instructions an immediate weight and influence they could not otherwise have obtained. Beautiful as such Christian liberality really is, and this sacrifice of minor points at the shrine of unity, the co-operation in question is undeniably not free from danger. There is a risk to one of the parties in yielding too much, and gradually conforming to the tone and spirit around him, instead of sending forth a bright, though unappreciated, light in the midst of surrounding gloom. This remark was suggested by the consideration of the peculiar position in which Mr. Scott is placed, and not, surely, from anything in his character or previous conduct.

One good effect of the success of the present appeal would be to bring more into notice this branch of the Protestant Church. The time was when the intercourse between all the Reformed Churches was frequent and close. Since then, however, they have thought less of the interests of each other, each concerning itself solely in maintaining its own purity of doctrine and rigour of discipline. That many of the Continental Churches have lamentably failed in both these points, and that even at home there is room for improvement, may surely be attributed, in part, to the removal of all those friendly bonds which used to connect the whole Reformed body, and which acted so usefully either for correction of growing errors, or for each other's support and comfort when exposed to danger. If the cessation of such intercourse has been caused by external danger being no longer dreaded, the motive was at best a selfish one; and it should have been recollected that there were other dangers, no less deadly, though less obvious to a worldly eye, against which such Christian communion might have afforded protection. At present, however, we are afraid that the former reason for declining any intercourse with other Churches is no longer available. If Popery was resisted, when dominant, by a united effort to defend our common faith, surely when it is once more rousing itself, it would be the part of prudence to seek a similar method of opposing its encroachments. From Mr. Scott, therefore, we hope to obtain a correct view of the present state and prospect of the Protestant Church of Sweden, of which there is so little known in this country, and which we believe to have been preserved free from the rationalism which has made such havoc among the once kindred Churches of Germany and Switzerland.

We trust he may be made an instrument of much good in the arduous and important mission in which he is now engaged.—*London Record*.

11. *The Quakers.* The yearly meeting of the Society of Friends, which has just been held in London, has been characterized by the somewhat extraordinary tenor of the discussions to which the intrusion of the spirit of Evangelical Christianity in some portions of the Society gave rise. It seems that for some time back, several intelligent and pious members of this religious fraternity have been moved, not only to adopt a style of preaching much more in conformity with the tenor of Scriptural truth than that commonly heard among modern Quakers, but likewise in some places to obey the direct injunctions of their Saviour in submitting themselves to the rite of baptism, and even, as it would seem, partaking of the Lord's Supper. It is generally with no friendly design, that the private official proceedings of any religious denomination are given to the public clandestinely; but whatever have been the motives which had led to the reporting of the discussions in the last and present yearly meetings of the Quakers, the main inference deducible therefrom is, that the same tone of Evangelical sentiment—if Evangelical in a system must in

courtesy be called which discards so many explicit New Testament truths held as fundamental by every Orthodox section of the Church of Christ, which has so long apparently prevailed in the worship of the Society of Friends in many places, is the tone of the numerical, if not the influential, majority. It is not for third parties to decide how far the great external peculiarities which distinguish the Quakers as a religious body from other denominations of Christians, might be retained consistently with very large approaches to a conformity with plain Evangelical doctrines—but it must be admitted by all who agree on essential points, that the present movement in favour of a recognition of the paramount authority of Scripture, augurs favourably for the result. While it is especially in Lancashire that the spirit of preaching has manifested itself, it seems to have been in Westmoreland, that the ordinances appointed by Jesus Christ have been attended to by some of the Quaker body—a proceeding which so puzzled the overseers of the yearly meeting there, that they sought advice from the quarterly meeting, as to how they should act. During the long discussion which ensued on this point, and upon which the yearly meeting declined advising, one Friend is reported to have used these remarkable expressions:—“Those overseers hesitated to act, probably because they saw that if such a principle was carried out to its full application, it would have led (and he spoke it reverently) to our Saviour himself, and his Apostles, if now on earth, being considered as ‘disorderly walkers,’ and as unfit to be members of the Society of Friends, because they had submitted to water baptism, and partaken of the supper of bread and wine.” It is stated in the public prints, that Mr. Luke Howard, of Ackworth, (the well-known writer on Meteorology, we presume,) his daughter, who is lying in the last stage of a consumption, and has long been eminent for her piety, and believed it right to receive the Christian ordinance, and Miss Maria Hack, the authoress of many interesting works, have all been baptized within the last three weeks.—*Sheffield Mercury*.

---

#### EDITORIAL NOTES.

We have to acknowledge the receipt of several new contributions, which, however, we cannot particularly notice. “Literary Intelligence” in our next.

THE  
O R I E N T A L  
C H R I S T I A N S P E C T A T O R .

F E R B U A R Y , M , D C C C , X X X V I I I .

I.--THE PATHS OF UPRIGHTNESS. BY PAROIKOS.

*Folly is joy to him that is destitute of wisdom, but a man of understanding walketh uprightly. Proverbs xv. 21.*

The Holy Scriptures are a lamp to the feet and a light to the path of a sinner returning to God. They are the repository of those principles and truths which make the believer wise unto salvation. They are profitable for doctrine, for reproof, for correction, for instruction in righteousness. They perfect the man of God, and thoroughly furnish him unto all good works.

These blessed writings assume a different and an awful aspect when the sinner's back is turned upon God. To him they are foolishness and darkness. The Bible is a sealed book to a worldly unconverted man. The care worn service of mammon's workshop hardens his heart, quenches the strivings of God's Holy Spirit, and produces complete insensibility and indifference to a book which exposes the nature, tendency, and result, of its iron servitude. "The wages of sin is death." Hence the wisdom of the Bible to a man of this world is foolishness—he can laugh at its threatenings, and be indifferent to its remedies, its exhortations, and reproofs. Yet, strange to say, he will read the Bible, admire its beauties, extol its excellent counsel, though of that beauty he has no just discriminating apprehension—that counsel he has not a remote intention of obeying. In a word, he is ignorant of the Bible. He knows not who the Bible's fool is, what the Bible's wisdom is, nor who the Bible's man of understanding is; he is perfectly at a loss to what the Bible alludes when it speaks of walking uprightly. He has no standard whereby he can attain unto a just understanding of these matters. It is therefore necessary on entering upon the, subject developed in our text, rightly to ascertain, its terms, as well as its import.

I. Its terms. 1. Folly is the first term in our text. It frequently occurs in Scripture. By adducing some of these instances, we shall ascertain its just and its Scriptural import. When Dinah, the daughter of Jacob, was seduced by the men of Shechem, the sacred historian characterizes the transaction as folly. "That it wrought folly in Israel." It was a weak, sinful, and foolish thing that she wrought. All who follow in her ways are guilty of awful folly. For the gratification of a moment what folly to mar the peace and happiness of life. It evidences a person void of understanding; and reckless of consequences.

Disobedience is also denounced in Scripture as folly. When Israel went up to take Jericho, they were peremptorily forbidden to take any of the spoil. Achan disobeyed, coveted, and took of the spoil. Scripture records, "that he wrought folly in Israel." Folly indeed, for a little silver and a piece of gold, and a goodly Babylonish garment, to bring upon himself the awful consequences

and punishment that ensued. And Joshua said, "Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned him with fire after they had stoned him with stones." And they raised over him a great heap of stones unto this day.

Churlishness in Scripture is noted as folly. Nabal is this instance. Folly is his name, and he inherited the consequences of folly. His story goes, that David while persecuted by king Saul resided for a time in the neighborhood of Nabal's estates. He not only kept his followers in order, and prevented them from plundering Nabal's property, but he had afforded Nabal protection, and had established a fair claim upon his consideration. In time of need David seeks from him assistance, and sends a friendly and polite message. This fool in an instant forgets all the consideration with which David had treated him, and returns a churlish answer. "Who is David? and who is the son of Jesse? There be many servants now-a-days that break away from his master." David prepares a force to resent and punish this insolence. He proceeds with his warriors in the direction of Nabal's habitation, but is prevented taking the law into his own hands by the excellent and discreet conduct of Abigail, Nabal's wife. Her lord was drinking himself drunk with some other sons of folly when she goes forth to meet and to pacify David. She meets him with every token of respect, and presents him with those supplies his necessities had demanded from her churlish husband. David is more than pacified; he stands reproved before Abigail, he recognizes in her a messenger from the Lord to keep him from shedding blood. Wise, discreet, and holy, Christians are often the messengers of the Lord to prevent what is evil, and to point to what is good.

In the morning Nabal, scarcely recovered from his drunken folly, is informed by Abigail that during the night David and his warriors had encamped against his estates, and but for her interposition would have destroyed him, and all he had. This intelligence causes the heart of Nabal to die within him, and to become like a stone. "And it came to pass in about ten days afterwards the Lord smote Nabal, that he died." This is another melancholy story of Scripture regarding folly. Indeed, it is folly to be arrogant, disobliging, and churlish.

A hasty spirit is likewise in the language of Scripture spoken of as folly. Such a one, says Solomon, exalteth folly. In short, folly has a very significant and enlarged meaning in Scripture. It does not merely apply to idiots and very weak men who are void of understanding, but signifies the character of a sinner generally. Folly and foolishness in the Bible stand for sin. It is the character of folly not to foresee its consequences, and to neglect the opportunity for preventing them. This also is sin's characteristic. It foresees no judgment to come, it neglects the present moment and opportunity for standing acquitted in that judgment.

2. Joy is the second term in our text. In Scripture it signifies a sweet agreeable, and heavenly, affection of the soul. It emanates from close communion with Christ. It is the result of an obedient, loving, and blameless, walk in all the commandments of the Lord. A life of obedience, and a joyful life, are inseparable. It is an assurance that the God who made and upholds all things is my God, that causes delight and holy confidence in the soul. Such an assurance springs from a sense of union with Christ; it is unspeakable, it is full of joy. It is this holy and elevated fruit of the Spirit which sustains the believer in his labors of love, in his perils, afflictions, and under his fiercest persecutions. "The joy of the Lord is your strength." Sorrow is turned into joy before him. "In thy presence is fulness of joy." Make me full of joy with the light of thy countenance.

This, however, is not the joy spoken of in our text, for it is there written, "Folly is joy to him that is destitute of wisdom." This joy is a very meagre, transitory sensation. It ceases with the folly that engendered it. As of the

gratification wine affordeth when it is red, when it giveth his color in the cup and moveth itself aright, so of this joy may it be said, "that at last it biteth a serpent, and stingeth like an adder." It is a state of excitement, and its consequence is dissatisfaction; and a longing for a repetition of the folly that caused the momentary joy. "The joy of the hypocrite is but for a moment." Hypocrisy is the essence of folly, and the joy of both is a spurious, momentary vanity.

Jeremiah, writing on this joyous sensation, says—"The joy of our heart is ceased; our dance is turned into mourning." The levity occasioned by the excitement of a dance is a state of mind most unprepared for the sorrows and sympathies of the house of mourning. But frequently has it happened that the providence of God has summoned the sons and daughters of folly from a luring ball room, that represents the world as a time for merriment and pleasure, to witness the solemn reality that man is born to sorrow, as the sparks fly upwards, as the distressing occasion of sickness or death, that turned their dance into mourning, may have to exhibit.

Believe me, my friends, there is no joy of heart apart from the joy of the Lord. There is no happiness but in God. Joy and happiness belong to but one set of people on this earth, and to those the Bible thus addresses itself—"Shout for joy all ye that are upright in heart."

3. Wisdom, is the third term in our text. It has various significations in Scripture. In one place it characterizes that prudence and discretion, whereby the wise man applies his knowledge, and fits it to the right occasion and opportunity. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness."

In a lower sense it embraces in its significancy, skill in artizanship. The Lord told Moses that he had filled Bezaleel and Aholiab with wisdom, and understanding, and knowledge, whereby they were enabled to invent and make several sorts of work in brass and iron, for the completing of the tabernacle.

In its highest and most emphatic sense it signifies the gospel of our Lord Jesus Christ. The fear of the Lord is the beginning of wisdom. A pious man seeks first the kingdom of God and his righteousness, and the consequence of this wisdom is, that all other things are added unto him. Jesus Christ is the wisdom of God. He, whom man despises and rejects, is the manifest wisdom of God. Jesus is as much rejected now as in the days of his flesh. There is something in us that forbids our speaking of the lowly Jesus. We refer to him generally as our Saviour, and this the world will endure; but to mention the name of Jesus, that they cannot endure. He is the wisdom that condemns their hearts of foolishness. But the wisdom of God in giving his Son lies in this. It was the mighty scheme whereby the rebellious were to be brought back to their allegiance; whereby that which was polluted was to be made holy, that which was lost, saved. Man was to be reconciled to infinite purity, justice and wisdom, without the surrender of these or any of the attributes that adorn the character of God.

By wond'rous birth, be thou, in Adam's room,  
The head of all mankind, though Adam's son.  
As in him perish all men, so in thee,  
As from a second root, shall be restored  
As many as are restored; without thee, none.  
His crime makes guilty all his sons; thy merit  
Imputed shall absolve them who renounce  
Their own both righteous and unrighteous deeds,  
And live in thee transplanted, and from thee



Receive new life. So man, as is most just,  
 Shall satisfy for man, be judg'd and die,  
 And dying rise, and rising, will raise  
 His brethren, ransom'd with his own dear life.

But the salvation of the gospel exhibits no wisdom to the souls of folly. "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought."

4. A man of understanding is the fourth term in our text. In this world's estimation a man of understanding is one who advances his interests and fortunes; efficient in the duties of his worldly calling, quick, judicious, and discriminating. He may, without ever having the excellence of his understanding questioned, be entirely reckless of his eternal interests, provided he neglect not that which is temporal and perishing. He dares not look beyond the boundaries of time; his boasted understanding fails him as he contemplates prospects, in which he has no sympathy. The men of this world sympathize only in the concerns of their own generation. Here their diligence and wisdom are conspicuous, and put to shame the remissness and negligence of a wiser generation. Hence the truth "the children of this world are in their generation wiser than the children of light." Foolish generation that they are, their diligence in the vanity and vexation in which they are engrossed, reads a lesson of evident application and improvement to that wise generation—those men of understanding, who are seeking an eternal and peaceful inheritance.

But what says the Scripture on this subject? Who is the declared man of understanding there? The Bible is explicit. He who loves and fears God, and is able to instruct the people, is the man of understanding. It is recorded that when Ezra gathered the people together at the river that runneth to Ahava, on the return of the Jews from their Babylonish captivity, there was no priest found of the sons of Levi able to instruct the people. In this difficulty he sends for several men whose names are mentioned, and who, we are informed, were men of understanding. "And by the good hand of our God upon us, they brought us a man of understanding; of the sons of Mahli, of the sons of Levi." A fast is then proclaimed, and these men of understanding take spiritual charge of the people. This ought to be the character and conduct of ministers of the gospel. They need be men of deep practical piety; filled with the Holy Ghost; able to instruct souls for whom Christ poured out his most precious blood. A man of understanding, says Solomon, shall attain unto wise counsels; that he hath wisdom; that he is a silent man; that he holdeth his peace; that he walketh uprightly; is of an excellent spirit; and knows how to draw out counsel; and one whose state shall be prolonged.

5. The fifth and last term of our text is, walketh uprightly.

To walk uprightly, is to walk in close communion with God. In what close communion did Adam in paradise walk with God? How refreshing to his upright spirit were those seasons when the Lord God came down in the cool of the day, or, as it may be rendered, walked upon the wings of the wind. Man was then upright, and loved God. "The upright love thee." Solomon sums up the substance of all his meditations upon mankind by declaring "Lo, this only have I found that God made man upright, but they have sought out many inventions." Yes, many false and crooked ways. To be upright in this world's estimation is to pay all their dues, and to maintain a fair and honorable character before men. God is not in all their thoughts. They have lost the way to the land of uprightiness. Yet there is a way, and the most upright weighs the path of the just. Do any enquire where this way is to be found. It is in the despised, rejected, and abused, gospel of the Lord Jesus Christ. "Jesus is the way, the truth, and the life." If you are a Christian, the test of being such is that you abide in Christ. "And he who

saith, he abideth in him, ought himself to walk even as he walked." Yes, my friends, mark the footsteps of the heavenly Saviour, that is the path of uprightnes; the Shepherd and the sheep have ever walked in one narrow path-way, and through great tribulations have entered the kingdom. Reflect and meditate on the character of the chief Shepherd, and you will, by grace and supplication, soon find your feet running in the ways of his commandments. Your life and conversation will then, like your Lord and Master, condemn the world, and the world, no longer worthy of you, will hate and speak evil of you.

But many causes have contributed to lower this standard of Christianity. Hence to accommodate the world we hear so many professed followers of the Lord declaring that they can see no harm in one description of worldly vanities, and nothing to condemn in other pomps, both evidently the course of this world. This state of feeling evidences a divided heart; it exhibits the monstrous effort of endeavouring to reconcile the service of mammon to God's. It evidences that the path of uprightnes has been quitted, and some crooked by-path entered. Such persons declare the test of character already quoted, and now repeated from the writings of the Apostle John, as too strict: "He that abideth in him, ought himself to walk even as he walked." The Saviour walked in the paths of uprightnes, and never was found in scenes of idle dissipation and riot. True it is, no mortal man can reach the height of perfection exemplified by the Saviour's holy life and conversation; but equally true is it, that he will attain to the closest resemblance who endeavours constantly to imitate his imitable perfections. Doddridge quaintly remarks, "The man who aims at the sun will fire higher than he who fires at the top of a tree." He who endeavours to imitate Christ will be most humble, because most sensible of his defects, and most dependent upon that grace without which he can never attain to meetness for the inheritance of the saints in light. Christ is perfect law and perfect example; and he who follows a perfect law and a perfect example walks uprightly.

## II The import of our text.

Two characters are spoken of, who follow different pursuits, and are widely different in their pleasures, enjoyments, counsels, and conduct.

### 1. "Folly is joy to him that is destitute of wisdom."

This is a very simple test to bring the joys of the world to. This is a very legitimate mode of exploding that constant, repeated, and tedious, saying, "No harm." The worldling sees no harm in the various pursuits of worldliness; and why? Because he is destitute of wisdom. He is blind, how can he see? Quick-sighted enough in those things that constitute his joys, but dull and slow of heart to believe the Scriptures of truth. He never put his worldly treasures in the balances of the sanctuary, or enquires what will be in the end thereof. But, to be more particular, let us specify some of these things in which there is no harm.

*Races.* Those who are destitute of wisdom, experience joy in this vain, cruel, foolish, and expensive, amusement. They allege much good arises therefrom. The public mind is excited; the people have something to talk about; sport is produced; and better horses are introduced into the market.

The season for racing arrives; the day is fixed. So the youth, probably not many days in the country, prepares for the scene of excitement. He attires himself in the costume of a groom, mounts his gay horse, and off he flies to folly's joy. He is destitute alike of experience or wisdom, but what all approve and custom enforces must be right. His enjoyment consists in anticipating the races, in the highly excited state of his feelings while witnessing the animals contending for the prize, and in the conversation on the occurrences of the day on his return home. The horses, the jockies, the money lost and the money won, are reiterated over and over again, till, tired of the folly and all its associations, the evening is closed with excess of wine,

riot, and other things, that ought not so much as to be named among baptized people. In that sacred ordinance of Christ's they promised to renounce the world, the flesh, and the devil; but at these scenes they appear the cordial friends of these solemnly foresworn foes. Night closes upon our youth and his associates, and they retire to restless sleep, and wake to sickness, headache, and downcast feelings. Yet this act of folly is repeated again and again. The same joy which is but for a moment experienced, and the same scene eagerly expected and hoped for at the next meeting. The horses, the noblest in the place, have, some been ridden to death, some to uselessness, and all exposed to cruel suffering and abuse; and of the sons of folly who have promoted this joy, some have been ruined in their income, others in their character, and all have declared that they are destitute of wisdom. Yes, so destitute of wisdom, that they can see no harm in going to the races; no harm in attending a place that unfits them for the service of God; no harm in witnessing pleasureable scenes of abomination that can only be characterized by wisdom, as vain, worldly, avaricious, deceitful and profane; no harm in being lovers of pleasure more than lovers of God; no harm in finding joy in folly, and being destitute of wisdom.

*Theatre.* It is almost needless to refer to this vile heathen amusement, it having ceased to exist on this side of India. No follower of the Lord Jesus could ever countenance the stage; its representations are false exhibitions of life, and tend to represent folly in any light but that in which it is truly placed in our text—"Folly is joy to him who is destitute of wisdom."

*Balls, card parties, and chess playing,* require more consideration from, the importance that attaches to these follies, and the evil they are instrumental in perpetuating.

With regard to balls I would refer to an infidel historian, who, while moralizing upon the dissoluteness of Roman society, has drawn a picture that is not inapplicable to a modern ball room. "The refinements of life corrupt while they polish the intercourse of the sexes. The gross appetite of love becomes most dangerous when it is elevated, or rather indeed disguised, by sentimental passion. The *elegance* of dress, of motion, and of manners, gives a lustre to beauty, and influences the senses through the imagination. Luxurious entertainments, midnight dances, and licentious spectacles, present at once opportunity and temptation to female frailty." Be this as it may, Gibbon knew not the chief objection to this description of folly. It exists in the fact that a ball room places the world in a false aspect. It represents time as of no consequence, as the befitting season to eat, to drink, and to be merry. The scene a ball room exhibits, declares there is no such thing as days of darkness in this world. It frivolizes the mind; rendering it light, careless, and unprepared for the sorrows of life, while all the concerns of life are solemn and momentous. In proportion as the spirit of a man approves of, or sympathizes with balls, in that proportion is he unfit for the realities of time, or the glories and solemnities of a coming eternity.

Many professing Christians with whom I have conversed on this subject declare, that though a ball has ceased to afford them any pleasure, though they have no wish to enter a ball room again; though in a word, they are dead to the amusement; yet they cannot bring their minds to declare that there is any harm in balls, as though they had discovered that terra incognita, that neutral position, that divided obedience, which served God and mammon. As there are only two great presiding spirits in the invisible world, so there are only two sets of principles and people in this; those who owe allegiance to the spirit of good, and those who owe allegiance to the spirit of evil. Under whose dominion is, and whose interests are promoted by, a ball room? Leaving this question to be answered by conscience, I would bring the matter to a very simple and a very legitimate issue. Would Jesus of Nazareth have graced a modern ball room with his holy presence? Would he have been found

there; dare you conclude that he would have participated in such a scene? You know he would not; and you know, or you ought to know, that one object for which he visited this world was to set a perfect example: "He that saith he abideth in him, ought himself also so to walk even as he walked."

"Oh, my Christian brethren, I implore you to look to Jesus, keep the eye of faith steadily fixed upon him; his unnumbered glories and beauties, will convince you of your own short-comings, worldliness, and sins. By looking to Jesus his Holy Spirit will be vouchsafed unto you, you will grow up into his likeness, and the world will be silenced by the holiness of your living, instead of being countenanced by your presence, in scenes where your Saviour would never have appeared.

But the *game of chess*, some will say, surely forms an exception, and ought not, with these worldly amusements, to be denounced as folly? Chess is a game, intellectual, dexterous, ingenious and scientific. It calls forth the powers of reflection and attentive consideration, so that it is commonly acknowledged that no good chess player would make a bad general. Now, without having recourse to the spiritual weapons of our warfare, to demonstrate all this to be mere declamation, and that after all chess is a folly, I will advert to the experience of one who never will stand chargeable with having prohibited the pleasures and amusements of life; but, on the contrary, whose splendid talents and acquirements were devoted and consumed at its shrine. The following passage from the life of the late Sir Walter Scott is all that I have to remark on this subject:

Chess was recommended as a relief to these unintermitted though desultory studies; and he engaged eagerly in the game which had found favor with so many of his Paladins. Mr. Irving remembers playing it with him hour after hour in very cold weather, when the windows being kept open, as a part of the medical treatment, nothing but youthful nerves and spirit could have persevered. But Scott did not pursue the science of chess after his boyhood. He used to say that it was a shame to throw away upon mastering a mere game, however ingenious, the time which would have sufficed for the acquisition of a new language. "Surely," he said, "chess playing is a sad waste of brains."

2. But a man of understanding walketh uprightly, is the second import of our text.

Through thy precepts, says David, I get understanding: therefore I hate every false way. He took those precepts as a lamp unto his feet, and a light unto his paths. He took the commandment exceeding broad; there was a glorious height in it to which he could not attain; no requirements were lowered, no follies tolerated. He rejoiced in the splendour of perfection discoverable in all its holy requirements. The law of God is a transcript of the character of God. If we cannot delight ourselves in the one, it is vain we please ourselves with imagining that we shall enjoy the other. But the child of God delights in the law of God, and therefore hates all that is contrary to it. He hates the ways of the world. Dissatisfaction fills his mind whenever led into them, which dissatisfaction is the voice of the Holy Spirit declaring, it is not good to be there. There is only one way in which he can delight, and that is the way of uprightness. That way abounds with sweet, peaceful, satisfying, and joyous, trees of the Lord's planting that refresh and quicken the pilgrim's steps; but all the by-paths are but dry places of this world's boasted rest in which the pilgrim to Zion can find none. He finds them harmful, dangerous, and uncertain pathways. He finds worldly conformity hurtful to the spirituality of his mind. He finds if he lives after the flesh, he dies; but if through the Spirit he mortifies the deeds of the body, he lives.

Quit, beloved, all uncertain pathways. Quit all conduct that evidently attempts to reconcile God and mammon, and turn your feet into the paths of uprightness—into the paths of righteousness and peace.

What is true religion? "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Ah, the tender sympathizing spirit that make an acceptable visitor to the lonely abode of the fatherless, and the widow's habitation, is obtained only by walking with the Lord of sympathy and love in the paths of uprightness. In such visits the ordinary topics of consolation avail not. The consolations of the gospel are alone calculated for, or capable of, supporting the mind under such sorrows. It is only a hope full of immortality that can disperse the gloom of sorrow.

The conclusion of the Apostle's definition of pure religion is peculiarly applicable to our subject—"And to keep himself unspotted from the world." Our lives must not be spotted with worldly conformity: we must seek our joys where real joy is to be found, even in that happy, blessed abode, our Father's house, to which the paths of uprightness lead. Believers walking in these paths will live under a sense of the truth, that their breath failing them, they are in an instant with God. The breath of life is all that separates them from eternal felicity. Thus their conduct, intercourse, and friendship, will be most akin to that, and among those, with whom they trust to pass a blessed eternity.

This is the great redemption, this the glorious hope, this the full assurance of the gospel; and with such a redemption, glorious hope, and full assurance, let us, brethren, walk worthy of our high and spiritual vocation in the paths of uprightness. In these paths prayer is the breath we breathe, the language we speak, and the weapon with which we prevail with God. The prayer of faith takes no refusal from the Lord. It pleads an infinite righteousness, and infinite sacrifice. It asks nothing doubting. Hence a Christian has not a better, a nobler, gift to bestow than his prayers—his steady persevering prayers. In prayer he bears them in remembrance before the throne, and obtains relief from him who only can relieve. Any thing that obstructs prayer obstructs our walk in the path of uprightness.

But the man of understanding not only walks uprightly with God, he is also upright in all his dealings with man. The man who loves God is fearful of offending God; knows that God's eye is ever on him; and is divinely taught to love his neighbour as himself. He seeks the welfare of all. He warns them of a judgment to come. He tells them of him who is mighty to save. He walks by faith. He enjoys the Saviour's presence; and, to quote the language of an elegant writer describing religion, he says, "it possesses the entire man, in our conduct it is modesty, in our religious duties it is humility, in the discharge of our worldly calling it is diligence; it is the harmonious union of whatsoever things are pure, lovely, and of good report; it is a partaking of the divine nature, or, in the still more emphatic language of the Apostle, it is Christ formed within us." Put on the Lord Jesus. Walk as he walked. You will then be men of understanding; your delight will be in the ways of uprightness; and you will utterly hate every false way; and you will understand both the terms and the import of our text,—"*Folly is joy to him that is destitute of wisdom, but a man of understanding walketh uprightly.*"

May the Lord be gracious to us and bless these reflections to the profit both of writer and reader, is the prayer of

PAROIKOS.

## II.—THE LATE DR. MARSHMAN.

The Reverend Dr. Marshman was born of humble parentage in the village of Westbury Leigh, in Wiltshire, on the 20th of April, 1768, where the cottage in which he first drew breath may yet be seen. Of his family little is known, except that they traced their descent from an officer in the Army of



Cromwell; one of that band, who at the Restoration, relinquished for conscience-sake all views of worldly aggrandisement, and retired into the country to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea; and was engaged in the *Hind Sloop of War*, commanded by Capt. Bond, at the capture of Quebec; the action in which the gallant Wolff fell; but shortly after he returned to England, determining to settle among the humble and honest manufactories of his native country, and taking up his residence in Westbury Leigh, he married, and turned his attention to the weaving trade. Hence he was subsequently unable to afford his son any education, beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled ripen into the most enlarged and active benevolence. Dr. Marshman from a very early age exhibited so extraordinary a thirst for knowledge, as to convince his family and friends that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading; snatching every moment from labour and play to devote to his books. He has assured the writer of this memorial, that between the age of ten and eighteen he had devoured the contents of more than five hundred volumes. Thus at an early period he was enabled to lay in a vast store of knowledge, which, improved by subsequent study, made his conversation so rich and instructive. After reading through all the volumes which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen miles out and home to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in his way, with the utmost avidity. But it was to biography, and more particularly to history, that the bent of his mind was directed. So much so, indeed, that when his parents on the death of an elder brother endeavoured to direct his thoughts to the joys of heaven, he declared that he felt no disinclination to contemplate them, provided there was room to believe that the reading of history would not be incompatible with the pursuits of that blessed region. Among the early incidents of his life, it was long remembered in his native village, that a neighbouring clergyman passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test, by a long series of questions upon the more Ancient History of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and, among the rest, the names of the kings of Israel from the beginning to the Babylonish captivity, and being struck with the accuracy of his replies, desired him to call at his house in future for any book he might wish to read.

On his reaching the house, the clergyman begged he would tell him whom he thought the best preacher; the Dissenting Minister of the town or himself. With the certainty on the one hand, that the first named excelled, and the fear on the other of losing the promised treat, he hesitated for a moment—but determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of Melville, who when asked by Queen Elizabeth, whether she or his Royal Mistress of Scotland excelled in beauty, replied that each was handsomest in her own kingdom, and desired him to accept that as his answer. At the age of fifteen his father sent him up to London to Mr. Cator, the bookseller in the Strand, in the hope that some path would open for his obtaining a livelihood in a sphere more congenial with his tastes, than a weaver's cottage. Here he was employed on errands; but at every interval of leisure, availed himself of the new facilities he enjoyed for reading. When sent out with parcels he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to

their destination. His master declared that he could make nothing of him, and that he never would succeed as a bookseller. His life in the shop was not of the most agreeable description; and it was imbibed by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion having been sent to the Duke of Grafton with three folio volumes of Clarendon's History and several other books, he was overcome with fatigue and despondency at the tasks to which he was subjected, and walking into Westminster Hall laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his reading had made him familiar crowded into his mind, and appeared to fill him with new energy; and he determined, as he has often told us, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation. He returned to the country between the age of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepresible thirst for reading. He now turned his attention to divinity, and made himself familiar with the works of all the most celebrated divines, without distinction of sect; and those who have enjoyed the advantage of conversing with him on religious topics cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labour of his own hands, will appear on reflection, to form perhaps the most remarkable trait in his character. At the age of twenty-three he married the grand-daughter of the Rev. Mr. Clarke, the Baptist Minister at Froome; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long expected opportunity turned up. The post of Master in a school supported by the Church in Broadmead, in the city of Bristol, became vacant. His friends urged him to apply for it. He came up to Bristol, underwent an examination before the Committee of management, and was unanimously accepted. The salary was small—£40 a year; but it brought him into a new circle, where his energies and talent might have play. He removed to that city at the age of twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils; it rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was the late lamented and amiable Mr. Rich, the Resident at Bagdad, whose work on Babylon has given him so just a celebrity. But the chief advantage of his position at Bristol was the introduction afforded him to Dr. Ryland, the President of the Baptist Academy. He entered as a student in that seminary, and devoted every moment which he could spare from his avocations, to study under so able a master. He applied diligently to the Greek and Hebrew languages; and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement he passed six of the happiest years of his life. By the advice of Dr. Ryland he prepared himself for the ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination, in his native land, with which he was associated. But a nobler field of exertion was now opened before him; for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. Carey, who had been employed for six years in India, in the new and untried field of missionary labours, while his future colleague was completing his studies at Bristol, had requested the Baptist Missionary Society, of which Dr. Ryland was one of the founders, to send more labourers into the vineyard. Dr. Ryland proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the periodical accounts of the Mission

had begun to kindle in his mind an anxiety for India. He was accepted by the Society, then in its infancy, as a missionary, and embarked with Mr. Grant, one of his own pupils, Mr. Ward, and Mr. Brunsdon, on the *Criterion*, an American vessel. They arrived in the river in October, and intending to proceed to Mudnabatty to join Dr. Carey, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799. It was about this time that the fear of an invasion of India by the French predominated in the councils of India; several French emissaries in the guise of priests having been detected about the country. In announcing the arrival of Dr. Marshman and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord Wellesley's eye. The captain was instantly summoned to the police, and informed that his ship would be refused a port clearance, unless he engaged to take back the Papist missionaries. He explained the mistake, and in one respect removed the fears of Government, but there was so strong a disposition manifested to obstruct missionary operations upon the plea of their dangerous tendency, that the missionaries found they could not reside with any confidence in the British territories, and that it was wise to accept of the countenance and protection which was so generously offered them by the Danish authorities. Dr. Carey felt the full force of their arguments, and soon after came down to join them; and thus commenced the Serampore Mission.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprise which demanded all their courage and zeal, since from the British Government they had nothing but the sternest opposition to expect, the moment the extension and the success of their labours should bring them into public notice. The resources of the Society were totally inadequate to the support of all the missionary families now in the field. Indeed, Dr. Marshman and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. Carey obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. Marshman opened a boarding school, and Mr. Ward established a printing office, and laboured with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. Carey had brought with him. Dr. Carey's motto, "Expect great things; attempt great things," became the watchword of the three. They determined, by a noble sacrifice of individual interests and comforts, to live as one family, and to throw their united income into one joint stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprise which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of Government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions; and during the arduous struggle which terminated with the Charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post, or despaired of success. When, at a subsequent period, Lord Hastings, who honored them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India which missionaries then enjoyed, was owing, under God, to the prudence, the zeal, and the wisdom, which they had manifested, when the whole weight of Government in England and India was directed to the extinction of the missionary enterprise.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans which they formed for the Mission, for translations of the Sacred scriptures, and for education; or the obstacles which tried the strength of their principles. Neither is it possible to individualize Dr. Marshman's efforts in every case; for so complete was the unity of their designs, that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one impulse. But with this unity of design, there was necessarily a division of labour; and we may briefly state, therefore, the particular objects which engaged Dr. Marshman's time and attention. In 1806 he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire scriptures, and a grammar in that tongue. The Lall Bazar chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb, that even Martyn could not command on an evening a congregation of more than twenty, was mainly indebted for its existence to Dr. Marshman's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it; and for his pains was exhibited in masquerade, at an entertainment given to Lord Minto, as a "Pious missionary begging subscriptions."\* To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigour. The idea of it was struck out when Dr. Leyden, Dr. Marshman, and Dr. Hare, were dining together; and the prospectus drawn up by Dr. Marshman, was carefully revised by Dr. Leyden. He continued to act as Secretary to the Institution to the last moment in which his health permitted him to act. He was also associated with Dr. Carey in the translation of the Ramayun into English, of which three volumes were published. To the plan of native schools, he gave up much time and labour; and the valuable "Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for education in India, twenty-one years ago, was deemed worthy of being incorporated with one of the leading publications in England.

In 1826 he revisited England after an absence of twenty-seven years and travelled through the United Kingdom, endeavouring by his public addresses and in private conversation to urge on the cause of missions; and there are many now in India, to whom this notice will recal, with a melancholy pleasure, the warmth and animation which he was the means of communicating to their minds on that subject. He visited Denmark, and was graciously received by His Majesty Frederick the Sixth, to whose steady and uninterrupted protection, the Mission may be said to have been indebted for its existence, when assailed by the British Government. His Majesty was pleased to grant a Charter of Incorporation to Serampore College, upon Dr. Marshman's petition. He returned to Serampore in May, 1829, and joined Dr. Carey and his associates in superintending the Mission under the new form of an independent association, which it had acquired. In June, 1834, he was deprived of his venerable friend and colleague, with whom he had been permitted to act for *thirty-five* years. He bore the separation with more firmness than was expected; but the dissolution of such a union, cemented by the noblest of all undertakings and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates, could not fill up the void created by the loss of Dr. Carey. He appeared among us as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued

\* His friend Dr. Leyden was present at the masqued ball; and as it was said that the subscription list was very full, Dr. M. endeavoured to discover his representative, that he might ask for the funds; but Leyden would never disclose the name; which led Dr. Marshman to tell him, that there was more humour than honesty in the transaction.

till the mind itself appeared to be worn out. The calamity which befel his daughter, Mrs. Havelock, at Landour, in October last year, produced a severe shock to his feelings, which, added to increasing infirmities, brought him gradually lower and lower. About six weeks before his death, he was taken out on the river by the advice of Dr. Nicholson and Dr. Voigt, but his constitution was exhausted. Yet when the excitement of this short excursion, which was extended to Fort Gloster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the 5th of December, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His form was tall and athletic. His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health, as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of the body seemed to be admirably adapted with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility. To his family he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness. This, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his colleagues delighted to indulge in. His piety was deep and genuine. His religious sentiments were without bigotry. But the most distinguishing feature in his life, was his ardent zeal for the cause of Missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every new difficulty. The *precious* cause, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions; and the last question which he asked of those around him was, "Can you think of any thing I can yet do for it?" This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labours. With the means of amassing an ample fortune, he did not leave behind him, of all his own earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

We owe some apology for the length to which this notice has been extend-



ed; but the subject scarcely admitted of our saying less. To some even this lengthened memorial of the last survivor of the three men, who were, under God, the means of giving a spiritual and intellectual impulse to India which will be felt during the present century, will not be displeasing; while, others may possibly find some excuse for the length to which filial veneration has extended a tribute of affection, for one to whom the writer is indebted for whatever can be deemed valuable in life.—*Friend of India.*

### III.—LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—The enclosed notices of the London Society for Promoting Christianity amongst the Jews, may be interesting to your readers, and their insertion in your periodical the means, under God, of advancing the great cause they would press on the attention of the Church of Christ; they came to me in a letter from one who has laboured much, and not without the divine blessing on his work, amongst the literal seed of Abraham, the Rev. W. M. of Birmingham. I may be permitted to transcribe a few remarks from his letter;—alluding to two charitable institutions, the Jewish operative Institution, which receives inquiring Israelites, teaches them a trade, gives them daily Christian instruction, and then sends them forth defended, against the persecution they have to endure from their unconverted brethren; and the Birmingham Jewish fund, to aid poor Jews who are reduced, in consequence of their inquiry into Christianity or profession of it; he observes—“How little do Christians consider, the difficulties to which such characters are exposed. Excommunicated by their own people, and suspected by others, they are indeed between two fires, if more considerate minds do not befriend them. And how strangely have the spiritual Israel overlooked the literal. One would have imagined that Romans xi. alone would have taught them better—proving, as it does, that their rejection is neither total nor final. A remnant *then*, xi. 1, 5—all at the great prophetic period 25, 26; there has probably been a remnant in every age; I thank God, it is now increasing fast. And assuredly, the ancient promise is as true and certain as when first given. Gen. xii. 3. Num. xxiv. 9. Nations have yet to answer for their cruelties to that people. Zech. i. 15. Obad. 10, but their friends will be called upon to rejoice. Isa. lxvi. 10. A protestant Church is about to be opened at Jerusalem, Christianity has been dreadfully misrepresented there; now we trust, it will be seen in its simplicity. Concurring heartily in these sentiments, I would only add, what field of labour, can have a superior claim to our energetic exertions, to our prayers and contributions both, than this—the brethren, the kinsmen according to the flesh, of the great apostle to the Gentiles—the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came. That every reader of the Oriental Christian Spectator may be led to do something in this interesting, and, perhaps, beyond any preceding time, promising field; and that the “heart’s desire and prayer to God for Israel,” of all may be “that they might be saved” is the hope and prayer of your’s truly.

Bangalore, December 26th, 1837.

Ἰακώβος.

THE OBJECT OF THIS SOCIETY is to make known, the gospel of our Lord and Saviour Jesus Christ, to the lost sheep of the house of Israel.

“I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to

Israel, till the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. xi. 25, 26.

"There is no difference between the Jew and the Greek; for the same Lord over all is rich, unto all that call upon Him." Rom. x. 12.

"Unto the Jews I became as a Jew, that I might gain the Jews." 1. Cor. ix. 20.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16.

THE MEANS USED BY THE SOCIETY, are the following.

THE HOLY SCRIPTURES are put into the hands of the Jews.

The *Old and New Testaments* in Hebrew, are extensively circulated among them.

The entire Scriptures have been translated into the *Jewish or Judeo-Polish* language, and the New Testament with parts of the Old Testament have been printed, the remainder having been delayed through the want of requisite funds.

The *New Testament in Syriac with Hebrew characters*, has been recently published, for the use of the chasidim and cabalistic Jews.

Other versions of portions of the Holy Scriptures, have also been published.

THE LITURGY OF THE CHURCH OF ENGLAND, has been carefully translated into Hebrew, and is now printed and published.

*Tracts* in various languages are distributed among the Jews. Amongst those last published, may be mentioned, a selection of Christian hymns, translated into Hebrew metre; and a series of papers, under the title of the "Old Paths; or a comparison of the Principles and Doctrines of Modern Judaism, with the Religion of Moses and the Prophets.

"The EPISCOPAL CHAPEL at Bethnal Green, is opened for divine service under the license and sanction of the Bishop of the Diocese. The Jews are earnestly and affectionately invited to attend; sermons are preached by the Chaplain, and not unfrequently by Missionaries of the Society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian congregation, who have been taught to obey the Divine call "Rejoice ye Gentiles with his people." On Sunday the 5th Feb. the Hebrew translation of the Liturgy of the Church of England was used, for the first time in public. The prayers were read by the Rev. A. M'Caul, and a sermon was then preached in English, by the Rev. M. S. Alexander, upon the appropriate words "If by any means I might provoke to emulation them which are my flesh, and might save some of them." Rom. xi. 14. A little band of Hebrew Christians, joined with Gentiles in worshipping the Redeemer of Israel, in the language and words of their forefathers. This service is regularly continued every Sunday afternoon, at 3 o'clock, and decidedly increases in interest. The Hebrew children in the schools, are regularly instructed in the Hebrew Liturgy by the Missionaries, and many of them are already able to make the proper responses during the whole of the service.

SCHOOLS FOR HEBREW CHILDREN, have been established at home and abroad.

In the *Schools at Bethnal Green*, the children are maintained, clothed, and educated, until they are old enough, to go out as servants or apprentices. The schools are capable of accomodating 100 children. A blessing has attended this institution.

Schools have also been established on the continent. Eight schools in the *Grand Duchy of Rosen*, in which the progress of the children is very gratifying, have afforded an average attendance of 348 Jewish children. There is a

school at Dantzic, in which the number has often amounted to upwards of 80 children.

MISSIONARIES TO THE JEWS have been sent forth by the society, many of whom are ordained clergymen, and others are in different capacities engaged in testifying to the Jews that Jesus is the Christ. There are 42 *Missionaries and Mission Agents*, engaged at this time in preaching to the Jews, conversing with them, distributing the Scriptures and tracts, or translating important works into Hebrew and other languages; and of these 16 are converted Jews.

THE SUCCESS WHICH HAS ATTENDED THIS SOCIETY, has been great under the Divine blessing.

With reference to the actual results of their labours, under God's blessing, the Society has great reason to thank God for the success by which their efforts have been attended. Many proofs have been detailed in the reports, and in the "Jewish Intelligence," from time to time.

A GREAT DESIRE FOR THE WORD OF GOD, has been excited amongst the Jews: Let the crowds of Jews bear witness in that interesting country Poland, teeming with a dense Jewish population, where the intelligence that an English Missionary has arrived with Bibles, often produces such a sensation that it might be said, "The whole city was moved;" and where again and again the Missionaries have been engaged in discussions and conversations from morning till evening, proclaiming to eager and attentive crowds, the unsearchable riches of Christ, and opening to them the Scriptures, and showing that all things are fulfilled in Jesus of Nazereth. At Koningsberg Mr. Bergfeldt has received as much as £115 in one year from the Jews, and, still more recently £50 in one quarter, for the sale of the Hebrew Scriptures, at the same time expressing his deep regret, that he was obliged to send away so many persons disappointed. At Cracow Dr. Gerlach bitterly laments his want of Bibles; and estimates that 1000 copies would be sold in a few months, many of which would find their way into the various countries under the Austrian dominions, where the Jews are numerous, almost inaccessible to the personal labours of the Missionaries, and very destitute of the Word of God. In the same way Hebrew Bibles find their way to the distant provinces of the Russian Empire, more especially from Koningsberg which has been already mentioned. At Jerusalem Mr. Nicolson could frequently have sold Bibles at a reduced price to Jewish merchants, trading to Bagdad and the interior of Asia, where, after all the additional expense increased by conveyance to such distant places, they were sure of purchasers for this blessed book. In reading Mr. Ewald's accounts of his proceedings at Tunis, and his journeys along the coast of Africa, the satisfaction felt in hearing of the joyful reception given to God's blessed word in a country, where but very few entire copies were known, almost yields to the disappointment excited by learning, that numbers reluctantly went away with their money in their hand, because the Missionary had exhausted his little stock. What can be more affecting, than the account given by this Missionary, of his preaching salvation through the name of Jesus in the wretched village of Mengal, on the wild shores of Gabis in Northern Africa, where the Jews had never so much as heard of the gospel, but where the general cry was "Give me a Bible; give me a Bible here is the money for it!" so that the Missionary could not reserve one for other places; and at Shara, and in the Island of Gerba and at Tripoli, the poor Jews cried out for the word of God, like children perishing with hunger, but he had none to give them.

NUMEROUS CONVERSIONS also attest that the Gospel is not preached, nor the word of God distributed in vain. The baptismal register of the Episcopal Jews Chapel, contains a list of 236 individuals of the Jewish nation, received into the Church of Christ by baptism, 157 having been baptized in the chapel, and 79 previously to its having been opened for Divine Service. Of the

whole number; 78 were baptized as adults and the rest as children. Besides these many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. Is it no evidence of the Divine blessing on the work in general, that there are now at least 8 *clergymen of the Church of England* who are of the Hebrew nation, or that 16 of the *missionaries and agents* of the Society are converts from Judaism? As a proof that similar encouragement is met with on the continent where the Jews are more numerous we quote the testimony of Dr. Tholuck, an eminent professor in the University of Halle. He says, "it is an undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the Church. No one can deny it, on the continent, and no one, I am sure, will deny it. Not only in Germany but also in Poland there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong. In the University of Br eslaw, there are three professors who were formerly Israelites; a professor of Philology; a professor of Chemistry and a professor of philosophy; there is besides a clergyman who professes the gospel and he was a Jew. In my present station at Halle, there are no less than five professors, formerly Jews; one of Medicine, one of Mathematics, one of Law, and two of Philology. I might show that some of the Jewish conversions have taken place amongst men of the highest literary attainments: and amongst others I might mention Dr. Neander of Berlin; Dr. Branis of Breslaw; and Dr. Stahl of Erlangen; these are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ."

The city of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken such lively interest in the cause of Israel, stated last year that he had himself baptized 80 Jews. He observed, referring, as is well known, to his own labours among the Jews, "In Berlin there is one minister, who alone has been the means of bringing 80 individuals to believe in Christ, and I am sure that the cause of preaching the gospel to the Jews will go on more and more."

On the 18th November 1836, the Rev. W. Ayerst, made the following statements; "Berlin is a very important place. I have baptized here 33 Jews in two years and four months; instructed at least 100 more for a longer time, besides 100 more, who only come irregularly; I have here considerable intercourse with Jews; it is a central place; those who cannot on account of family circumstances join the Christian church in smaller places where they are known, meet with less obstacles here in a large town."

And on the 29th March last, he states that during the last quarter he baptized five adult Israelites, besides a child.

The Society received lately an official document, furnished by the Royal Consistory of Silesia, containing a statement of the number of Israelites baptized within the limits of their jurisdiction, between the years 1820 and 1834 inclusive, from which it appears that 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholics, making a total of 455 *Jewish converts baptized* in fifteen years in the province of Silesia alone; these persons are in all ranks of life, and many of them are personally known to the friends of our Society, as adorning their Christian profession.

A similar official statement, from Koningsberg, gives a total of 234 baptisms in 24 years; of which 217 are in the Protestant Church and 17 among the Roman Catholics.

The Missionaries at Warsaw, have just furnished a list of 109 persons baptized by themselves.

The committee are expecting to receive official statements of this kind, from several other places, and they ask, is there not abundant evidence that a blessing rests on the work of the Society?

The committee feel that all these encouraging circumstances are so many loud calls to increased exertions. Many of the present stations are most inadequately provided with Missionary labourers, and there is besides a vast field yet altogether unoccupied. There are no Missionaries in Russia, none in Italy, none in the Austrian dominions, but one in the capital of Turkey, another in Asia Minor, and but one standing alone amidst the desolations of Jerusalem; and not one solitary voice to cry aloud in the vast regions beyond to the oppressed and wandering Israelites of the Asiatic continent, "Behold your salvation cometh." In Northern Africa, one faithful labourer has stood alone, often fainting beneath its burning sun, looking around upon the dark solitude, where no eye encourages, and no voice cheers him, in his often perilous path, but the eye and the voice of him, who says, "Lo I am with, you always."

What are these among so many?—We appeal to the friends of Israel—we appeal to the Church of England—we appeal to all those who honour the word of God—to come forward with increasing contributions in the furtherance of this work, to afford the means under God's blessing, of sending more Missionaries, establishing more schools, and circulating more Bibles among the Jews scattered on the face of the whole earth; and thus to give consistency to that inspired prayer which the word of God, teaches all who read it to offer up: "Oh that the salvation of Israel were come out of Zion: when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

This Society has then a CHRISTIAN OBJECT; USES SCRIPTURAL MEANS; and has been followed by a DIVINE BLESSING.

Fellow Christians! Especially you of the Church of England! what have you done for the promotion of this blessed work?

"I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy." Isaiah xlvii. 6.

Donations, contributions, and annual subscriptions, will be received at the London Society's office, 16 Exeter Hall, Strand, by the SECRETARIES, who will also be glad to give any further information respecting the proceedings of the Society, and to transmit the recent publications to clergymen or others, who may be willing to exert themselves on its behalf.\*

---

#### IV. ADDRESS TO THE SINCERE PENITENT.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

My afflicted friend!—permit me to assure you, that however distressing your feelings may be, and gloomy your forebodings, your state is infinitely to be preferred to that of the careless sinner whom I last addressed. The distress which you experience is the symptom of a recovery begun; it is the evidence of a gracious operation, and the harbinger of a better era. The day-spring from on high hath visited you; and a divine illumination has discovered to you the sinfulness of your transgressions, and your lost condition—and

\* We feel obliged to our correspondent, for forwarding to us this interesting communication, which we cordially recommend to the notice of our readers.

We would take this opportunity of mentioning, that there are 8000 Beni-Israel in Bombay and its neighbourhood, for whose Christian instruction there are at present several available openings. We shall be happy to receive and apply contributions to this object, and to account for them to the donors. *Editor of the O. C. S.*



will soon lead you to him who is mighty to save. It was needful your fears should be awakened, that the cause of danger might be avoided, and the means of safety prized. The sentence of a broken law could not be apprehended, till you were convinced, that you had offended against the holy precept; and the glad tidings of the gospel would never have been embraced, unless you had seen yourself in danger of perishing. O penitent sinner, your very agonies are auspicious, and your lamentations are the fruits of mercy. The danger you fear is removed, and the safety you implore is at hand, "Because thou shalt forget thy misery, and remember it as waters that pass away. And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

The state into which you are now brought, is that through which all those once passed who are enjoying the triumphs of redeeming love in the presence of God:

"They wrestled hard as we do now  
With sins, and doubts, and fears."

But they obtained mercy; and you shall participate their joys. However, numerous and aggravated your crimes, remission is possible. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool." All your nature is defiled, and every power and principle partakes the depravity inseparable from transgression, yet "the blood of Jesus Christ can cleanse you from all sin." You dread the curse of a broken law: but "Jehovah is your righteousness," and your justification is certain. However great your ignorance may be, an agency is promised you which can guide you into all truth. Strength is promised to supply the necessities of your weakness. Final and eternal victory is engaged to all who fight the good fight of faith; and even you may overcome through the blood of the Lamb.

The endearing characters under which God has made himself known in the book of revelation, are highly encouraging under your present condition. He has proclaimed his own name—"The Lord God, merciful and gracious, long-suffering, and abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." All the persons of the Sacred Trinity, sustain individual characters in perfect consistency with this encouraging proclamation made by them in the unity of their essence. The FATHER so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For he sent not his Son into the world to condemn the world, but that the world through him might be saved. Could he afford to the universe a more grand and stupendous discovery of compassion and mercy? The SON, who was rich, for our sakes became poor, that we through his poverty might be made rich. Once in the end of the world, he appeared to put away sin by the sacrifice of himself; and by sufferings the most unparalleled, and a death the most ignominious, the captain of our salvation brings many sons to glory. His language is in unison with these declarations, and affords the greatest possible encouragement to every penitent sinner. "Come unto me all ye that labour and are heavy laden, and I will give you rest. And him that cometh unto me I will in no wise cast out."—The SPIRIT takes of what is Christ's, and shows it to saints; guides them into all truth; produces in them love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; he affords consolations under afflictions and trials, and makes them meet to be partakers of the eternal inheritance. O mourning and penitent sinner, let such views of the character of God, and that salvation which divine revelation unfolds, form a ground of encouragement, and a barrier to despair. These delightful truths are exhibited before the most vile who sincerely repent and believe the

gospel, "that they might set their hope in God, and not forget the works of God."

A recollection of the triumphs of divine mercy in ages past, as well as at the present period of the world, will tend to afford you support. I will admit that your guilt and unworthiness are as extensive, and far more extensive than you imagine; and that your danger is as great, and far greater than you suppose. Yet you ought not to say "there is no hope." Were not the sanguinary crimes of a Manasseh forgiven? Could not Paul say, though I was a persecutor, a blasphemer, and injurious, yet I obtained mercy? Did not Jesus promise the penitent thief a paradise? And when the Publican cried, "God be merciful to me a sinner," did not he go home justified? To these instances selected from the sacred records might be added millions more of characters who are lasting monuments of divine compassion, highly adapted to afford encouragement to every sincere penitent, however vast his guilt. "It is good that a man should both hope, and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope."

Guzerat, 26th Dec. 1837.

F. \*

---

V.—REPORT OF THE COMMITTEE OF PUBLIC INSTRUCTION, &c.  
IN BENGAL.

In the Sanskrit and Muhammadan colleges mentioned in the following paper, the most improper works, as appears from a list before us, are used as school books. No heathenism is taught in the English seminaries; and much that is valuable in our literature and science has been introduced into them. The exclusion from them of that book which God has given to be a light to our feet and a lamp to our path, and which, if offered to the natives in connexion with the boon of a liberal education presented by Government, would be readily received by them, is a radical fault in the system on which they are formed. This much we observe respecting their constitution. Much good sense is apparent in their practical management. We have been delighted to observe the Committee of Public Instruction disapproving, of granting stipends to students in ordinary circumstances, attaching a due importance to the study of the vernacular languages of India, advocating the employment of able and well instructed teachers, and recommending payments to be made by the parents of the pupils when it may be practicable.

*To the Right Honourable George Lord Auckland, Governor General of India  
in Council.*

My Lord—We have the honor to report our proceedings for the year 1836.

This year has been principally occupied in following out the plans sketched in our last report.

Six new seminaries were established in the early part of the year, as mentioned in our last report. Another was afterwards established at Chittagong, and two which already existed at Midnapore and Goruckpore, were taken under our care and put on an efficient footing. A college has also been organized at Hooghly on a very extensive scale, instead of the school

\* As there is great danger of many persons brought under alarm on account of their sins, mistaking the terms of a sinner's acceptance with God, perhaps our respected correspondent will add to his useful series of practical papers, a short address to the *Humble Believer*.—*Edit.*

which formerly existed there. There are therefore now 30 seminaries in all, at the following places :

- |                  |   |  |
|------------------|---|--|
| 1 Agra.          |   | 16 Furruckabad.                          |
| 2 Ajmere.        |   | 17 Gawahatty.                            |
| 3 Allahabad.     |   | 18 Ghazeepore.                           |
| 4 Bareilly.      |   | 19 Goruckpore.                           |
| 5 and 6 Benares, | } English Seminary.<br>Sanskrit College.  | 20 Hoogly, Muhammad<br>Muhsin's College. |
| 7 Bhagulpore.    |   | 21 Hoshungabad.                          |
| 8, 9, 10, 11,    | } Medical College.<br>Hindoo (Anglo-Indian) Col-<br>lege.<br>Mahommedan College.<br>Sanskrit College. | 22 Jubbulpore.                           |
| Calcutta.        |   | 23 Moulmein.                             |
|                  |   | 24 Meerut.                               |
|                  |   | 25 Midnapore.                            |
| 12 Chittagong.   |   | 26 Murshidabad.                          |
| 13 Dacca.        |   | 27 Patna.                                |
| 14, 15, Delhi.   | } English College.<br>Oriental College.   | 28 Pooree.                               |
|                  |   | 29 Rajshahi.                             |
|                  |   | 30 Saugor.                               |

We have also added to the number of teachers at many of these institutions, and have given some of them an improved organization.

The number of students has increased as follows :

	Christians.	Muhammedans.	Hindoos.	Total.
1835,*	77	596	1,881	3,573.
1836,	198	670	3,298	4,654:

These totals include many pupils whose religion did not appear from the report.

While the stipends given to students have diminished in the following proportion :

	MAY, 1836.		APRIL, 1837,		DIFFERENCE.	
	No. of stipendiary students.	Co's Rs.	No. of stipendiary students.	Co's Rs.	No. of lapsed students.	A-mount of saving.
Madriisa . . . . .	58	496	42	360	16	136
Sanskrit College . . . . .	65	294	57	268	8	29
Benares Seminary . . . . .	9	50	7	42	2	8
Benares College . . . . .	138	323	123	268	15	55
Agra College . . . . .	138	392	100	276	38	116
Delhi Institution . . . . .	41	123	25	80	16	43
Delhi College . . . . .	207	476	144	321	63	155
Total . . . . .	656	2154	498	1612	158	542

The following variations have taken place in the number studying each of the different languages taught.

	<i>English.</i>	<i>Sanskrit.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Marathi.</i>	<i>Vernacular language.</i>
1835,	1,818	473	218	376	40	It is the desire of the committee that all should learn it, but how many actually do so cannot be ascertained from the reports.
1836,	3,511	381	256	385	..	

We have steadily kept in view the important object of encouraging the study of the vernacular language concurrently with English. Ten Bengalee teachers have been appointed at Hooghly, two Hindee and one Urdu teacher at Ajmere, and others have been appointed at every place at which the local committees have applied for our assistance. There are now few of our seminaries at which provision has not been made to enable the pupils to acquire the habit of writing their native language with ease and correctness, and we hope that these few will soon cease to be exceptions to the general rule. We are anxious that the pupils should be constantly exercised in translating into their own language, as well as into English, from the time at which they enter the seminaries till their departure, and that they should also practise original composition in both languages, as soon as their minds have been sufficiently opened to attempt it with advantage.

We have also continued to urge upon the local committees, the importance of requiring all the pupils who can afford to do so, to pay for the books and stationary used by them. Many advantages would ensue from the general adoption of this practice. Our funds would be relieved; our operations would be simplified by the cessation of the correspondence which now constantly takes place on the subject of books; a very large number of useful books would annually pass into the hands of the people; and, above all, nominal students who injure the discipline and retard the progress of the seminaries by the irregularity of their attendance, would become much more rare, and some security would be afforded, that no one would apply for admission who was not anxious to profit by the instruction afforded. The general adoption of this rule has now become much more easy than before, as the School-Book Society has established at numerous places in the interior, depositories at which all ordinary school-books are sold at the same prices as at Calcutta. At Mohammad Muhsin's College we have directed, at the suggestion of the Principal, that those pupils who can afford it, shall pay the full price, and the rest half the price of the books used by them, and we should be glad to see this course generally followed by the local committees. Wherever more pupils apply for admission than can be properly instructed by the existing masters, none ought to be admitted, whether they are sons of rich or poor persons, who do not agree to pay for the books and other things, used by them in school, except the library books, the maps, the globes and other scientific apparatus which must always belong to the Institution.

At the Agra College those who can afford it, also pay something for their education, a practice which we should be glad to see introduced, as opportunity offers, at all our seminaries. Boarding houses are also to be established in the immediate neighbourhood of the College, for the accommodation of pupils who reside at a distance.

The excessive number of holidays usually allowed to the pupils, forms one of the most serious obstacles to the success of our seminaries. We issued a circular letter asking for information on this subject, with a view, if possible, to diminish the number, and to establish uniformity in regard to the particular days to be allowed as holidays, but the answers we received satisfied us that the matter was one which depended so entirely on the habits and feelings of the people at each particular place, as not to admit at present of

any general regulation. The Government has it in its power to enforce the attendance of its servants at the public offices, but the attendance of the pupils at our seminaries is entirely voluntary. We trust that the local committees will gradually remedy the evil as they find that they can do so without giving offence. We also think that a week's holiday should be allowed after each annual examination; and as a reduction in the number of other holidays is effected, this annual vacation may be extended. This seems to be the best period for an annual vacation because it is the intervening point between the completion of the business of one year and the commencement of the business of the next, and because the annual examination is held in the cold weather, which is the season at which the young men will be most likely to enjoy their holidays, and at which they will be able to return for a time to their homes with least danger to their health.

The supply of teachers of Western learning is at present so small in India, that we have been obliged to give high rates of salary in order to secure the services of qualified persons. There will be found in the Appendix, (No. 1.) an extract from a letter from the Allahabad local Committee, and a copy of a minute which accompanied it by Mr. R. W. Bird, which will serve to illustrate the difficulties we have to contend with in this respect. Our successors will have a much easier task. They will find a large supply of well trained teachers at all the principal towns who will be willing to take service for a moderate remuneration, and the sum appropriated for the purpose of national education may then be made to go much further than at present.

The establishment of normal schools would not, in our opinion, effect any material reduction in the rates of salary. Persons competent to become teachers are also competent to fill a variety of other situations, and we must always pay them, whatever be the manner in which they have received their education, at the rates at which persons of equal respectability and cultivation of mind are usually paid. The real remedy for the existing state of things, therefore, consists in increasing the class of persons from which the teachers are drawn, or, in other words, the class who are liberally educated in the European manner. This is the object to which our attention has been directed, and we consider every seminary which we have established in the great towns in the interior, as a normal school, not merely for training teachers for our seminaries, but for gradually preparing a greatly increased number of well-educated men to fill employments under Government, and to discharge with advantage to themselves and to the country the various duties of private life. It is also deserving of remark that persons are usually willing to take service at lower rates, and are likely to have more influence, and to be more under the control of public opinion in the neighbourhood of their own homes than at a distance from them, and for this reason we think that the same number of well-educated persons are likely to do more good to the country if they received their training at 30 different places, than if they received it at only one or two.

We anticipate great advantage from the extension of Mr. Adam's inquiries into the state of native education to the central provinces.

In addition to the library books ordered last year, we have written to England for books and scientific apparatus according to the lists which will be found in the Appendix, No. 3. Professor Peacock, of Trinity College, Cambridge, has been requested by a member of our body to select the Mathematical class books.

It will be seen from the annexed figured statement that our receipts during the past year amounted to Co.'s Rs 3,57,687: 10: 2, and our disbursements to 3,55,195: 10: 5. The sum received by us was less than we might have drawn, without encroaching on our capital by about 34,000 Rupees.

We acknowledge with much gratitude the cordial assistance we have received from all the persons officially connected with the system of national

education, from the members of the local committees down to the youngest teachers; and we feel satisfied that the general desire which exists to elevate the natives by means of an improved system of training the rising generation, supported and encouraged as it is by your Lordship in Council, and aided by many other causes all tending to the same result, will ultimately produce a marked change for the better in the national character.

Finally, we request to be permitted to publish this report for the information of the local committees, and the teachers of the different seminaries, and of the public at large.

T. B. Macauley,  
Edward Ryan,  
H. Shakespear,  
H. T. Prinsep,  
B. H. Malkin,

Tahower Jung,  
J. C. C. Sutherland,  
H. Walters,  
Ross D. Mangles,  
J. R. Colvin,

J. Young,  
C. E. Trevelyan,  
R. J. H. Birch,  
Prossonna Comar Tagore,  
Ram Comul Sen,  
J. C. C. SUTHERLAND, *Secretary.*

#### VI.—ON THE NECESSITY OF CONDUCTING THE EDUCATION OF YOUTH ON RELIGIOUS PRINCIPLES. BY THE REV. JOHN FORBES, D. D., GLASGOW.\*

There is no subject perhaps of higher practical concernment in itself, or that has engaged more generally the attention and study of great minds than the business of the education of youth. Among the ancients who have treated of this subject, are Plato, Quintilian, and Plutarch; and in the list of moderns, belonging to our own country, who have honoured it by the publication of their views, occur the illustrious names of Bacon, Locke, and Milton. And we deem it an interesting proof of high civilization, as well as a bright omen of progressive excellence in modern society, that a subject, hitherto most if not exclusively honoured by men who were wiser than their age, has become a topic of public interest, the importance of which is recognized, and its advancement desired by men of all conditions. It is not the sage alone, but the statesman, the christian philanthropist, the teacher and the parent, whom this subject deeply interests, and from whom it is obtaining the homage of a profound and solicitous consideration. The business of education, formerly pursued with various practice, according to the taste, the temper, or the capacity of whoever chose to engage with it, is now recognised, not as an empiric, but as a regular art or profession, governed by rules connected with the most profound sciences, and capable of being followed only by those who have been trained to put them in operation, by a course of regular instruction and communicated experience. It is long since the outward man, in every country that has the least pretension to civilization, was rescued from the bungling practice of *skilful* women, and barbers, and whoever had the temerity to assume the grave and responsible office of the leech, or intermeddle in any manner, with life or limb; and we are at length arrived at a stage, where what has been done for the body, is determined to be accomplished in behalf of that other and more precious part of our compound nature, the soul; and its delicate organization, and sublime powers, are no longer to be committed into the hands of any one, who may choose to offer himself for the duty, as qualified to become an instructor of youth—but to such only, as present a guarantee, by passing through a course of careful and devoted preparation for the duty, of their entire capability of undertaking with success, the equally onerous and honourable employment of a public teacher.

But all changes, unless they proceed upon sound and beneficial principles,

\* This very able and interesting article, we reprint from a publication which deserves much favour from the friends of Scriptural education, "The Church of Scotland Magazine," published monthly at Glasgow. *Edit.*



and be conducted in a judicious and able manner, will be worse than vain. The rapidity with which men of one description embrace novelties of all kinds, is only equal to the obstinacy with which others resist every proposed improvement: and often the errors which attend the impetuosity of the former, afford but too successful a handle to the latter for obstructing, or at least for pouring forth the tide of their scorn and reprobation, and thereby retarding any plan for ameliorating the institutions of society, or perfecting the most important arts of life. But the cause of education cannot be resisted. Many circumstances powerfully combine for its extension; and hence the absolute necessity of giving a Christian and beneficial direction to its future operations. The press has become, with a kind of parental fondness, the advocate of this cause; and it is so closely identified with politics, that no candidate for public favour appears in the lists of a contested election, who professes not to be the friend of the education of the people. All the popular Reviews, the Westminster, the Edinburgh, and the Foreign, and many of the most influential newspapers, are combined in forwarding this measure. It has become a subject of emulation, among the nations of Europe, and the States of America; and Scotland cannot expect to be allowed any longer to bear away the palm of superiority, in this most valuable distinction, without putting forth her utmost energies in the race of improvement.

But, it ought never to be forgotten, that the tree of knowledge bears two kinds of fruit; and that it depends upon the spirit with which it is reared, and the mode in which it is cultivated, whether it shall prove a mortal Upas plant, spreading pestilence and death among the nations who recline beneath its poisonous and fatal shade—or a tree of life and joy, odoriferous with celestial fragrance, clothed with shining leaves, of healing virtue, and immortal texture, teeming with the balsamic manna of salvation, and loaded with the holy and divine bread fruit, heaven's bounteous provision for the nourishment of man's immortal soul to life eternal.

That scientific knowledge is distinct from religious, and may be cultivated entirely apart from the latter, no one can deny; as the fact is evident from the testimony both of ancient and of modern times. We find the arts and sciences flourishing in ancient Greece, in alliance with the most flagrant idolatry, and rendering their aid subservient to its ornament and embellishment in the construction of splendid temples, fascinating paintings, and beautiful statuary, instinct with the noblest conceptions of the richest genius. And in modern times, one of the highest monuments of intellectual labour, was the child of atheistic and revolutionary France; and the Mécénisme of Laplace embodying the complete development of the laws and motions of the natural universe, bears upon its title page, the impress of that dark era, when the style of reckoning years from the nativity of Christ was discarded, and the vaunted age of Reason and Revolution claimed the adoption of a calendar, vainly intended to confer the honour of immortality on her monstrous birth.

But the advocates on both sides admit the distinction; and it is an important fact, to which we entreat your profound attention; that the patrons of scientific education, exclusively so called, not only contend that the religious is altogether distinct from the intellectual or scientific instruction of a people, but is positively injurious to the latter—and therefore, ought to be discarded from every future system of national education. Few we feel persuaded are aware, of the zeal with which such principles are openly avowed, and widely propagated, else a more universal concern would be awakened on the part of the christian public, to defend and maintain the alliance between our national schools and our national faith. Infidelity is labouring hard to obtain the entire ascendancy in the education of youth; and the scheme is characterized by the insidiousness and dexterity, which belong to the disciples of the Great Deceiver.

For well do they know, that an attack upon education, by exciting less suspicion, will be less strongly and vehemently repelled, than one against religion—whilst at the same time by gaining the direction of the minds of youth wholly into their hands, they must ultimately succeed in tainting society throughout with their pestiferous principles.

We shall advert shortly, in this place, to certain charges lately preferred against religion by the infidel school, not only because by doing so we shall remove objections which lie in the way of the more direct establishment of our subject, which is, that religious education is necessary to be combined with and to regulate intellectual or scientific knowledge, to produce beneficial effects upon society; but also because, by pointing your attention to the enemies' camp, in this particular method, we shall best awaken your jealousy in defence of the sacred cause, so evidently and malignantly threatened, of the Christian education of our British youth. We extract the following bold and relentless statement, from a work entitled, "Outlines of a System of National Education, London, 1834," and which carries on its front an ostentation of varied and extensive learning. At pages 203-4, religion and ignorance are identified in the following manner: "It is true the great crowd of men, (meaning the working classes) cannot afford to lose a prejudice; we be therefore to the man who robs them even of an error; but this state of things cannot always last. The time will come and is not far distant, when the people will begin to think; it is therefore your interest that they learn to think justly, wisely; and that while they appreciate the efforts you have made to raise them in the scale of moral creation, they do not ascribe these efforts to your fears, or see in them any attempt at keeping up the old slavery of ignorance, under the new name of religious education."

Were this the jargon of a single anonymous writer, it might be treated with silent contempt; but it is the war-cry of a numerous, and we fear an influential sect, who are endeavouring with all the artful zeal of Jesuitism to get the cause of Education wholly committed to their own infidel management. You observe how artfully the writer identifies two things, under the general name of fear, that are *toto calo* distinct, viz. the spirit of those who are the enemies of all education, because they deem that general education, in every form, is dangerous to the stability and interests of society; and the fear of those who are the enemies only of an infidel and profligate education, because they know that by encreasing the power of mischief, it can only enhance the misery and wretchedness of those to whom it may be extended. There is an essential difference between the fear of the use, and the fear of the abuse of any thing. A brave man, for instance, may tremble to see a naked sword in the hand of a thoughtless child, presented at the bosom of his little fellow, who is incapable of avoiding the danger with which, unconscious to both parties, his life is imminently threatened. We object to a mere intellectual education, not because we are enemies to the cultivation of the mind, but because it does not comprehend the whole object, which a sound and beneficial education ought to contemplate. Strange that the slavery of ignorance, by any perversion of imagination, should ever be deemed identical with religious education. You do not withdraw, but add an element more, and a most important one, to the system of general, when you render it a religious, education. Knowledge is like a ship, which launches its owner into a new element, enlarges his powers of intercourse with objects the most remote, increases his acquaintance with the world of matter, and with that of mind; but at the same time exposes him to new and unheard of dangers, and unless Religion preside at the helm, and direct the vessel, in accordance with the chart of revelation, and the pole star of divine truth, the result of the voyage must be most painful and disastrous. Those laws of maritime states are not hostile to navigation, but the contrary, which are intended to render it safe, by requiring that every commander of a vessel should possess

a competent knowledge, not only of practical seamanship, but of Geography and Astronomy, to be able to determine his position at any time, on the immense plains of the watery waste. But it may be objected, do you not, in giving a religious education to children, fill their minds with mysterious truths, a course inconsistent with the full and fair development of their intellectual energies? And we answer, must you not often go beyond the depth of their reason, in education, teach them what you will? You cannot give them even a common lesson in the history of their native country, without requiring them to take for granted the truth of the historian's narrative; for it is evidently impossible that they can judge at any early age of the principles or application of historical evidence; yet how absurd to propose to withhold history from them, on the ground that it is prejudicial to their mental improvement, because they are not in a condition to apprehend the abstract validity of its claims to a rational confidence. But, if mysteries, as mysteries, be objected to, as inconsistent with the business of education, we answer, that the burden of the charge lies not against religion properly, but against the established order of things; and whilst it is the tendency of religion to lessen, it is that of infidelity to multiply their number. And besides we submit, it has a most injurious effect, so to intellectualize the business of education, as to pamper children by dishing up, and presenting to them only such truths as they can master, and that easily. It fills them with self-conceit, enervates them for mental labour, and renders them intolerant of any thing great and sublime. The mind, which is conversant only with truths that are beneath it, becomes weak; that which refuses to acknowledge truths too high for it, is swallowed up in pride; and the mind alone, which reflects as in a broad and clear mirror, the full image of existence, as comprehending both the vast and the little, the trivial and sublime, is in a healthful condition, and truly wise. The habit of denying or despising mysteries is a mark of folly; of attempting to solve them in all cases, a proof of ignorance or mental delusion; and it is the highest exercise of a sound mind, to distinguish where reason ends, and mystery begins. On this account so far is religion from being uncongenial to the proper object of a beneficial mental and intellectual education, that it must be deemed the very reverse; for it is eminently calculated to direct and improve the understanding; whilst it speaks more directly to the conscience and the heart. It presents us with truth, in its vastest and grandest, because infinite forms; and rescues us alike from the soul enfeebling bondage of degrading superstition, and the insane presumption of atheistic or infidel blindness; destructive extremes, to one or other of which every individual shall of necessity fall a victim, whose mind is not enlightened and directed by the holy communications of infinite wisdom.

Another objection put forth in the work already referred to, against the propriety of introducing religion into the education of youth, rests upon the assumption, that it possesses a dismal and terrific character, which tyrannizes over the freedom of reason and the happiness of human life. It is said, on this subject, page 189, "You tremble before your religion, but believe me you hate it. You have thrust it back unto some dark closet of your heart, where it sits grim and spectre-like; and prepared, should intrusion be made on its solitude, to catch and freeze in its skeleton embrace, the cheering beauty of all human hope." If this passage be intended to describe the genius of christianity, pure and undefiled, it is a gross and palpable libel; if not, we do not pretend to understand what it means, nor do we feel ourselves called to rebut its objections. We are as decidedly the enemies of any dark, horrific, gothic superstition, as can be any infidel; and pretend not that children should be taught a bugbear creed to destroy their peace, insult their reason, and enslave their minds. True it is, that whilst christianity presents herself to us, bearing a message of peace and reconciliation from God, in the one hand, she points with the other, to the tribunal of divine judgment, and derives

from thence her most forcible and awakening motives, in calling upon men to flee from the wrath to come. But it ought carefully to be distinguished that she is at war with the pollution and not with the peace, with the depravity and not with the destiny of the members of the human family. She discovers to them their danger, but it is with a view, to recommend to them, with success, an all-sufficient Saviour; she acquaints them with their diseases, but it is on purpose to lead them to use her sanatory and medicinal prescriptions of infallible efficacy for their recovery to moral and spiritual health. She represents to them in affecting colours, the fugitive and unsatisfactory nature of all finite and perishable good, but it is that she may point their thoughts to eternal blessedness, and fix their affections upon possessions of celestial beauty and immortal permanence. In so far as any have imbibed the principles, and experienced the power of true Christianity, they will compare it not to a demon form, whose skeleton embrace freezes the cheering beauty of all human hope—the image, as we have seen, under which our opponents choose to represent its nature; but to an angelic guide, in whom the majesty of holiness mingles with the sweet benignity of love and mercy; and who elevates whilst she blesses, the happy train, who have grace to seek her protection and to attend her steps in that path divine, which has perfection for its goal, and heaven for its inheritance.

But we hasten to enter upon the more direct discussion of our argument, and to prove, that religion so far from being injurious, is essentially necessary to be combined with intellectual or scientific knowledge, in the education of the young, to sustain and to elevate in a still higher degree the moral condition of society. And here, let it be understood, that the standard by which we judge of the moral condition of society, is the revealed will of God, on conformity to which, its happiness, respectability, duration, and aptitude for fitting man for attaining his highest improvement, in the most enlarged sense of the term, essentially depend. Now, “the end of learning,” says John Milton, “is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing ourselves of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection.” We are aware there is a certain arbitrary sense of the term *moral*, in which it is frequently used, but which however in accordance with the mere etymological import of the word, is far from conveying any idea of that “highest perfection,” of which the great author, now quoted, makes honorable mention. And here, we acknowledge, that we do not mean to contend with those, who adopt a low and inadequate sense of the term *moral*, because we cannot conceive it to be a matter of any great importance to determine, either one way or another, what are the precise effects of intellectual or scientific knowledge, or whether it serves, upon the whole, more to advance or to deteriorate society. It were a theme rather befitting the speculation of school boys, than of men engaged in grave practical affairs and questions of public moment to discuss, whether the virtues of a savage, or those of a civilized state be more estimable—and whether the arts of civilization be productive upon the whole of a greater amount of good or of evil. Certain it is, that in a partial and limited use of the term *moral*, every condition of society has its morality; wild tribes boast their independence; sequestered, thinly peopled nations, their hospitality; pastoral districts, their simplicity; commercial nations, their industry and prudence; and rude turbulent kingdoms, their valour. But in none of these separate characteristics do we contemplate that “highest perfection” of which Milton speaks. It is less a single quality, than an assemblage of virtues, a galaxy of graces, a cluster of all attainable excellences, it denotes religion, charity, courage, patience, temperance, the love of truth, all purified from the several defects which are liable to adhere to them, united together in the soul, in their proper relations, and devoted to their legitimate

objects. It implies an enlightened understanding, a renewed will, a heart purified in its dispositions, and a character which combines greatness without pride, goodness without ostentation, and humility without meanness. You must enter into your own minds, for the idea which the expression represents, else no mere description can serve to body it forth to your conceptions. It is not a state in which men are ever found, in the present immaturity of their existence but it is a limit to which they are continually advancing, when savingly operated upon by the grace of God, sanctifying all their faculties, and leading them to improve aright, the various opportunities and means afforded them for their intellectual, spiritual, and moral cultivation.

Now we observe that mere intellectual or scientific knowledge is inadequate to elevate the moral condition of society, because as its very name imports, it relates to the cultivation of one part *only*, to the neglect of other, and in respect of morals equally essential, if not more important parts of our mental constitution. The object of science or philosophy, properly so called, is the investigation of the laws and properties of the surrounding universe, a study which calls into exercise the intellect alone; in its various powers of observation, experiment, discrimination, reasoning, invention, and practical operation. There might be science, even although no more than a single intelligent being should exist, for it consists in the exercise of mind upon external or intellectual phenomena, exclusively; and is altogether independent of other beings, unless in so far as their properties or natures are made the objects of mental investigation and research. A Tycho Brahe, in his retired island of Huen, can examine the heavens, and make discoveries apart and alone—the dark Rosicrucian can immure himself with his crucibles and chemical agents in the recesses of his laboratory, and pursue his manipulations and investigations in silent solitude. The subtle metaphysician may sit on a hill retired,

In thoughts more elevate, and reason high,  
Of providence, foreknowledge, will, and fate,  
Fixed fate, free will, foreknowledge absolute,  
And find no end in wand'ring mazes lost.

But it is obvious that man possesses a higher nature, and nobler capacities than mere research, or speculation, however refined, calls unto existence. He was formed and has to do with a world of moral beings like himself, or higher than himself; and the existence of which brings with it ten thousand duties, awakens an endless variety of the most important principles, and feelings, and develops the bearings of his character, in its religious and moral features, whether as good or evil. In the school of mere science or knowledge, man learns his power—in that of Christianity or religion, he becomes acquainted with his duty. In the one he either proudly aspires after, or complacently seats himself upon an intellectual throne, surrounded by the trophies of his genius and skill; in the other, he is trained to recognise his various relations as a creature, a member of social life—and a component part of the human family; a citizen, a father, a brother, a child. The object either directly or indirectly pursued, in all science, is the increase, by means of knowledge, of power, in some one or other of its various modifications and uses. Thus, the student of natural philosophy, whether it be mechanics, or astronomy, or pneumatics, or chemistry, or any of its other departments he pursues, has in view to enlarge his command over the resources of nature—to make the elements his ministering servants, to subject the stars to the duty of becoming his guides; to render the pathless deep the highway of his commerce, to make fire, his menial agent in ten thousand operations; and to compel even the formidable lightning of heaven, if not to serve his uses, at least to respect the safety of his person and of his property. In like manner the student of mental philosophy, with all its subordinate arts of logic, rhetoric, poetry, and criticism,

has for his object to secure power over mind, to ascertain and to exercise the best means of convincing, and persuading his fellow creatures; and to bring their views into accordance with the objects which he desires to forward. And therefore every man who cultivates mere science apart, and by itself, must be deemed, in the ultimate analysis of his principles, to be swayed by a lust of power; a disposition, the undue fostering of which, under any modification, is most corrupting and dangerous. For what but this was the moving spring in the minds of our first parents, when they put forth their hand upon the fruit of the tree of the knowledge of good and evil? And what are ever the images which attract the onward steps of the mere intellectual enquirer? Is it not to supply himself with the means of independence—to open up new mines of wealth and fresh sources of influence; to accomplish objects which none had previously been able to perform; and to raise himself as near as he can, to a condition where he may dispense with every thing but the admiration of his species?

But in the school of religion and morals, mind is operated upon itself, and becomes the subject of training and discipline, in respect to its principles, dispositions, and habits. It is taught to reverence the sacred laws of duty, the eternal foundations of virtue, and to aspire after happiness not by attempting to subject all beings and things to itself, but in being brought itself, into captivity to the obedience of Christ. Intellect, like the Devil when he tempted man in paradise, offers a throne; religion, like its great Author, comes presenting a yoke. It proclaims to us, that the excellence and happiness of our nature consists not in the abundance we may possess or can command of the good things of life—but in governing our spirits, and subjugating our wills, in accordance with the immutable laws of truth and righteousness. And, it is farther of the utmost importance to observe, that religion not merely lays down rules, but presents the circumstances, which enforce the obligation of them, in short, that it not merely *teaches* but also *trains*. It points out to us our relations as facts, and enjoins our compliance with them as duties. Participating in no degree of the abstract, the speculative, or hypothetical, it speaks to us of the actual universe of being with which we are surrounded, and calls us to a course of practical and habitual obedience. It reveals to us the omnipresent God, in all the glory of his majesty, and in all the adorable excellencies of his perfections; and unfolds to us, his infinite and immutable claims to our reverence, gratitude, obedience, and submission, corresponding to the various sacred relations which he has been pleased to institute with us, as our Creator, our King, our Redeemer, and our Father. It acquaints us with the obligations which we owe to society in general, and to the various component parts of it with which we are more particularly connected; and it binds us to the faithful performance of every relative or social duty, by showing us, that we are not at liberty when we choose, to quit the post assigned or the charge committed to us, but deeply responsible for the fidelity with which we fulfil our trust, and the submission with which we endure our trials. In short, humility is as characteristic of religion, as pride is of science. Obedience is the rule of the one, empire the ambition of the other. In science mind endeavours to form and subdue all things to itself, in religion it is subdued and formed to all things by the grace of God.

But again, we observe, that mere intellectual or scientific knowledge, is inadequate of itself to elevate the moral condition of society, inasmuch as it has a direct tendency to foster the utilitarian at the expense of the higher principles, which constitute the peculiar ornament and dignity of the human character. It is a self-evident truth, that the particular disposition or principle of our nature, which any system of education serves more decidedly to foster and strengthen, will triumph and predominate, at the expense of those which are opposite to it. Now, the acquisition of power, which we



have already seen to be the ultimate object of all mere science, is undoubtedly selfish in its nature—and therefore the unrestricted indulgence of that pursuit must of necessity cast an unhappy blight over the growth of feelings and ideas, of a benevolent or generous description. And in proof of this, we may appeal to the aspect of the ancient heathen world, where though science flourished, it had no effect in relaxing the stern grasp of selfish cupidity, and much less in expanding the soul to enterprises or achievements of universal benevolence. Where is there any record of the missionaries of science like those of Christianity going forth, to disseminate the benefit of its principles and applications, among the savage tribes and unenlightened hordes of barbarous climes? We read indeed of the wise men of Greece, Pythagoras and others travelling into the east in quest of truth, but everywhere did they find its temples guarded against the admission of strangers with vigilant jealousy, and its treasures concealed with laborious care, beneath a veil of hieroglyphical symbols, or mystical fables. Where, we may ask in like manner, were the charities of ancient science, its school for home-instruction, where philosophy, as from a fountain head, condescended to send forth the streams of practical education to enlighten and exalt the mind of general society? We read of some of the Greek sophists or public instructors, charging and receiving large sums from those who enjoyed their tuition—but there is no instance upon record of any of them breathing the spirit of divine benevolence, so characteristic of latter times, which emanated originally from him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It is impossible in Christian countries but that science should receive some hue of benevolence, from the contiguity and example at least, if not from the authority of her neighbour religion—and accordingly we grant that recently at least, she has attempted to begin the work of universal enlightenment, her profession philanthropy, and her watchword liberality. But it ought never, and can never be forgotten, that it is to religion, and not to science we are indebted for the origin of our noble universities, and the no less valuable institution of our parochial schools; which like stars placed in a nether firmament have filled the land, throughout its length and breadth, with light and wealth and splendour. It was Christ, who healed the withered hand of science, and infused into it the spirit of a communicative liberality. But alas! that we should require to prefer the odious charge. Ungrateful science has of late discovered but too manifest symptoms of desiring to requite her obligations to her divine Benefactor, only by resisting his claims, and exploding his cause. But so far are we from acknowledging any inherent power in mere intellectual or scientific knowledge, to elevate as is pretended the moral condition of society, that we are disposed to question, whether it could itself flourish and extend its progress, or even sustain the high position which it already holds, but for the fostering influence of that pure atmosphere, which Christianity breathes around it, and infuses into its labours.

Religion, which lifts the mind to the vast, the pure, and the infinite, identifies itself with a congenial and powerful affinity, to philosophy, and science properly so called. To learn the character of God through the medium of his inspired word, is the study of the one, and to trace his perfections as reflected from the glorious mirror of his transcendent works, is the object of the other. And as these two are connected in their ultimate relation to the same grand common object, so are they more closely united than is sometimes imagined, in regard to the spirit and temper of mind, necessary for their successful cultivation. It has been laid down, for example, as a maxim by the great father and restorer of the true philosophy, in his directions for its successful study; that as to the kingdom of heaven, so with regard to the temple of science, it is necessary for one to enter it aright that he should become as a little child. A humble, teachable, patient mind, animated by a

supreme love of truth, hateful of fantastic or delusive speculations, and resolved as a principle of duty, to bring imagination into captivity to the divine teaching, whether of the word or of the works of God, is the appropriate and necessary preparation for rightly improving either. And accordingly it is interesting to find, that the great leaders and promoters of modern science from Boyle to Cuvier, have always uniformly been men, whose aims religion had exalted, and whose spirits it had refined, and who were no doubt largely indebted for their happy combinations of lofty views and humble perseverance, which the successful pursuit of wisdom preeminently requires, to the christian principles by which their minds were deeply imbued. To offer but one illustration of the impulse and direction which religion is calculated to give to science, let us just remind you of the interesting anecdote recorded of Isaac Barrow, who in order to make himself acquainted with the chronology of the Bible, began to apply to the study of astronomy; but finding that branch of knowledge to depend on geometry, set himself to learn Euclid's elements, "not satisfied," says his biographer, "till he had laid firm foundations." To Barrow his predecessor; and perhaps his teacher, whose method of tangents approaches, (says Dr. Thomson in his history of the Royal Society,) very nearly to the fluxionary calculus, Sir Isaac Newton was no doubt indebted, for being led to the investigation of that great instrument of discovery which may be termed the key of the temple of the universe. And thus at the altar of God, it is interesting to observe, in the mind of one who sought to learn fully the disclosures and history of his Word; was that spark of curiosity kindled, which led in a few years to the production of a flame, the magnificent blaze of which, has illuminated the vast amplitudes of nature, with a light as pure and as undying, as that which emanates from the meridian sun.

But, in contrast with religious, let us remind you, that there is a spurious science; avaricious only of emolument or fame, and in its eagerness of the fruits, heedless of the stability or life of the tree from which it would greedily seize them. Amongst the votaries of spurious science, we would rank those advocates of a mere utilitarian education, who would have nothing ever taught, but what approves itself to their sordid and selfish minds, as essentially useful. No two words are more abused, than expediency and utility; and that because they are converted into principles of action, instead of being received and followed as consequences or ends. Never was it more seen than in science, that all truth is useful, and that what seems to be least so, only waits for an end to which to be applied, in order to become pre-eminently valuable. More than two thousand years ago, the mathematicians of the Greek school, employed themselves in discovering the properties of these curves, which constitute the sections of a cone, or sugar loaf differently divided. Nothing could seem more idle; and doubtless the advocates of utilitarian education would have branded such researches as folly, and a waste of time. But it is a remarkable fact, that unwittingly to themselves, the Greeks anticipated and demonstrated the mathematics of the heavens; and their discoveries, in the conic sections, afford the rules by which we calculate the elliptic motions of the planets, and the parabolic orbit of the erratic and mysterious comet.

But we hasten to observe in the 3d place, that mere intellectual or scientific knowledge is inadequate to elevate the moral condition of society, because it affords no effectual preventative of infidelity or of crime. It has been already shown, that power is the idol of science, and that duty is the object of religion—things essentially distinct from each other, both as to their nature and influence. The one implies energy, the other control; and when suitably harmonized, they combine to the formation of a character, in which, the one principle modifying the other, a more finished result arises, than could be obtained separately from either. In the absence of power, there is no room left for the exercise of control; and where no control or an inade-

quate control exists, power must be dangerous in its quality, and mischievous in its effects. So far is science from possessing any inherent capacity of more elevation in itself, that, in proportion as it augments, whether as the acquisition of an individual or of a society, it needs for its healthful and beneficial regulation, a corresponding increase of moral and religious power. There is a pride, a recklessness, and a presumption, inspired by its successes; a luxury, a splendour, a retinue of wealth and magnificence, attending upon its triumphs; far more dangerous, because far more lasting in its intoxicating effects, than that felt by the populace of imperial Rome, when they hailed the victorious eagles, as they ushered their commanders home, on their return to the city, riding upon the tide of prosperous war, and bringing in their train the riches of conquered provinces, the persons of subdued and captive kings, and a long array of dazzling magnificence, comprising every thing rare in the kingdom of nature, and costly in the productions of art, belonging to the regions which they had rendered tributary to the state. What, but the pride of greatness, stimulated by success, led to the overthrow, one after another, of all the mighty empires and cities of antiquity, which now proclaim from their ruins, the momentous lesson to succeeding ages, with one voice, that power is explosive; that it ever gathers and increases in a higher ratio of condensation, than mere human policy is able to manage or control; and that all the hardness of Spartan frugality and independence, all the military sternness of Roman discipline, and all the ingenuity of Athenian wisdom are equally weak and inefficient, for the purpose of restraining its destructive and overbearing energies?

It is evident, that amongst the different individuals and ranks of general society, science will always exist in various degrees, depending upon their views in life, the nature of their employment, and a number of similar circumstances. To form a complete man of science, requires such a happy combination of rare and favourable circumstances, as seldom unite in the case of any single individual. Leisure, fortune, energy of mind, comprehensiveness and variety of talent, application, genius, are all necessary to accomplish the result. Now, let us shortly notice the influence of science, which distinguishes the different degrees of advancement in which it may be possessed. The testimony of the poet has found an almost universal response in the public mind, so that it has become current to a proverb,

“A little knowledge is a dangerous thing.”

They who feast on the triumphs, without fighting the battles of science; who enter upon the labours of others, instead of pursuing exertions of their own; who gather the species of intellectual knowledge, which experiments and practical treatises supply, are usually the most boastful and elated with their attainments, and the most ready to feel the haughty enthusiasm of superior wisdom and ability. The very ardour and severity of the contest sobers the mind of the soldier, in the field of intellectual, as well as of mortal combat, and teaches him to enjoy his laurels with comparative moderation. No one can be in the habit of following out trains of original and independent thought, without being impressed with that humility, which a sense of a liability to error, and a conviction of the limited powers of the human mind, necessarily impose. Hence it is that the leaders of science have in general been distinguished for their piety, and have acknowledged the necessity and benefit of revelation; whilst the pretenders to science, who have acquired it at second hand, have most frequently been those who have arrogated most for the powers and capacities of the human understanding. A Bacon, a Newton, a Boyle, and a Locke, have left monuments of their Christian devotion, as well as immortal monuments of their intellectual genius. Whereas a Voltaire, a Diderot, a Hume, and a Paine, are known for little else than their sophisms, their witticisms, and their impiety.

We readily admit, that science is calculated to produce a decided impression upon the characters and manners of an age, or of a society, in which it is ardently cultivated or extensively diffused. But it ought to be kept in mind, that change is not always improvement; and that an alteration of symptoms may take place, in perfect consistency with the continued predominance of the radical principle of a disease or of any moral evil. By bestowing an intellectual education, what does it avail, though you depress, or entirely remove one species of immorality or crime from the face of society, if it immediately become foul and spotted with other stains of an equally morbid and leprous nature? You may refine the rudeness of the plain spoken robber, into the genteel address of the accomplished swindler; you may engage the assassin to lay aside his sword, by supplying him with an equally malicious weapon—the venomous and slanderous pen of calumny and libel; you may exalt the unlettered thief, to the consequence of an ingenious forger, or skilful coiner; you may render the individual, whose base appetite revels in the intoxication of wine or spirits, enamoured of the more exciting influence of factious ascendancy, and mob-authority; in short, you may throw over society, by the diffusion of intelligence, the aspect of a more advanced state of civilization and refinement, without aiding in the least degree, to purify the great fountain of action, the heart, or even one of the many polluted streams, which it feeds with its overflowing waters. It is religion—it is the fear of God—it is the felt truth of moral responsibility—it is the love of a Saviour—it is the exalted standard of a celestial purity, enamouring the believing mind—these are the elements of which the sacred medicine is composed, whose searching influence and powerful energy are alone adequate to reach the springs of human conduct—to act upon the refined and invisible principles of the soul; and to produce the new man, which after God is created in righteousness and true holiness.

The principles now stated are powerfully illustrated and confirmed in a little work on France, by Mr. Bulwer, published in 1834. Speaking of the influence of education apart from religion, he observes:—"No one ever yet pretended to say, that in Italy, where there was the most civilization, there was the least crime; and I do not place much faith in the philosopher who pretends, that the knowledge which develops the passions, is an instrument for their suppression, or that where there are the most desires, there is likely to be the most order, and the most abstinence in their gratification. It is more candid and more wise for the advocates of knowledge to take a larger and a broader ground: to admit at once the existence of two principles, by which the world has ever been governed—to admit that the sources of power and pleasure, are also the sources of crime and vice; that where there is good, there will be evil." "If education be an advantage, it is so, not because it prevents men from committing crimes, but because it adds to the enjoyments of mankind, without increasing their vices in the same proportion. But should education add to human guilt—should this be the case, the fault is very much in ourselves; and very much owing, let me add, to all education being insufficient—to the absurd belief, that to teach reading and writing is quite enough, and that there we may halt, and rest satisfied with the good work we may have performed!" "As well," he adds, "might we say, that if we could but turn a river into our grounds, it would be a matter of perfect indifference, whether we led it to the mill, or allowed it to inundate the corn field."

These conclusions are powerfully supported, by a comparison of the state of education, and the corresponding state of morals in various countries, formed by the most careful examination of facts. Thus in America it is found, that in Connecticut, where there is far more instruction than in New York, crime increases with a terrible rapidity; and Messrs. Beaumont and Tocqueville, who relate the fact, added the following observation in regard

to it—that “if one cannot accuse knowledge as the cause of this, one is obliged to acknowledge, that it is *not a preventative.*” And it is interesting farther to notice, how much depends upon the nature of education, as to the consequences which it produces; as shown by the following fact stated by the same authors. Whilst the effects of education in general in America are what we have seen, “there are other institutions in that country, where the experiment of instruction is made—not merely on the boy whom you wish to train up in virtue, but on the boy who has already fallen into the paths of vice—and singular to say, the education given in the houses of refuge, to the young delinquents, produces an effect upon them, which education does not in general produce upon society. Why is this? Because the education in these houses is a moral education—because its object is not merely to load the memory, but to elevate the soul, to improve and form the character.

In France, again, a similar state of things presents itself. “Monsieur Guerry,” says Mr. Bulwer, “takes as the test of education the list of those returned to the minister of war, at the period of the conscription, as able to read and write; and forming maps of various colours, he compares the maps which paint the state of instruction, with those which depict the state of crime. From this comparison we see, that while the crimes against persons are the most frequent in Corsica, the provinces of the South East, and Alsace, where the people are well instructed, there are the fewest of these crimes in Berry, Limousin, and Brittany, where the people are most ignorant. As for crimes against property, again, it is almost invariably those departments that are the best informed which are the most criminal.”

We might confirm these statements by adding to them an extract from the charge, delivered Dec, 1827, by Chief Justice Best, to the Grand Jury at Bridgewater, which, though not sufficiently explicit on the distinction between a religious, and a common or intellectual education, still contains a melancholy view of the inadequacy of the mere ability to read and write, to defend those who possess it from the temptations to sin and immorality. “The time was,” says the Chief Justice, when they had been told that the growth of education would of itself turn people’s minds to religion, but the experience of the last twenty years, when education had had its full trial, refuted that expectation; for within that space, the population had increased one-third, while crime had augmented fourfold. He wished not for a moment to be understood as discouraging the diffusion of education; for when *properly* conducted, he was deeply impressed with its value. At the same time he knew that according as it operated, it made the mind more susceptible of good and bad impressions; if well directed it led to good practical results; but if the poor boy or girl was sent to encounter poverty without a guide, the struggle would more affect the educated than the uneducated mind, and more readily expose it to hasty and sanguine impressions. He knew from facts which he had himself taken great pains to investigate, that the proportion of literate to illiterate culprits was as sixty to four.”

A comparative estimate of the state of crime in Ireland, England, Wales, and Scotland, taken on an average of seven years, ending 1818, is given as follows, from the London Christian Instructor:

Ireland, 1 in every 1702.	Wales, 1 in every 1436.
England, 1 ——— 1983.	Scotland, 1 ——— 20,279.

Hence, it appears that according to the extent of the population, there is a ratio of more than 10 to 1, in the commitments of England and Scotland, and of 11 to 1 in those of Ireland and Scotland, attributable, in a great measure, to the proportionate deficiency of education, and religious instruction in the two former countries. The testimony of the Rev. Robert Hall of Leicester, on this subject, is worthy of being noticed. “I am persuaded,” says that writer, “that the extreme profligacy, improvidence, and misery, which are so prevalent among the labouring classes, in many countries, are chiefly to be ascribed to

the want of education. In proof of this, we need only cast our eyes to the condition of the Irish, compared with that of the peasantry of Scotland. Among the former, you behold nothing but beggary, wretchedness, and sloth. In Scotland, on the contrary, under the disadvantages of a worse climate, and more unproductive soil, a degree of decency and comfort, the fruits of sobriety and industry, are conspicuous amongst the lower classes. And to what is this disparity in their situation to be ascribed, except to the influence of education? In Ireland the education of the poor is miserably neglected; very few of them are able to read, and they grow up in total ignorance of what it most befits a rational creature to understand; while in Scotland, the establishment of free schools in every parish, an essential branch of the ecclesiastical constitution of the country, brings the means of instruction within the reach of the poorest, who are there inured to decency, industry, and order."

In conclusion, let us remind you, that it is very far indeed from being the object of this lecture, to attempt to disparage intellectual or scientific knowledge, although, we trust, it has been satisfactorily proved, that apart from religion, it is so far from being beneficial, that it becomes eminently pernicious and dangerous to its possessor. It is engrafted upon the sacred stem of christianity, that science has produced its noblest fruits, and like the vine and the elm, they confer upon each other a mutual benefit, the one bestowing support, and the other imparting beauty on their happy combination. In the Normal Seminary of this City, placed under the able direction of Mr. M'Crie, we confidently hope to see this happy union of religion and science more fully realized than it has been ever hitherto in this country. The pen of his distinguished father loved to describe the characters of men, in whom the splendour of genius and learning was softened and consecrated by the pure spirit of evangelical christianity; and shall we not trust that it will be the noble aim of the son, to produce to his country, by his instructions and example, a similar race—placed as he now is at the head of an Institution, devoted to the cause of religious and intellectual education—men who, like Knox and Melville, will be lights of their age, no less for their knowledge than their piety, and who will attain for themselves, by their talents and purity, a name worthy of being recorded in the immortal page of future historians.

## VII.—ORIGINAL POETRY.

### 1. *Lines written after hearing Church-bells.*

Thy tones, so deeply solemn, yet so soft,  
 Came as a voice from far, bearing aloft  
 My thoughts into the regions of the past;  
 And stirred with awful power, that seemed to blast  
 The present energies of mind—I wept  
 And tears, most bitter tears gushed forth, as kept  
 Like waters in a flood, to roll with force,  
 Pouring cold, dark, dismay o'er all the course—  
 But are thy tones not still allied to joy?  
 And sweetly tell of bliss that ne'er will cloy?  
 Yes! they proclaim, that in this desert, streams  
 Warm from the fount of love, flow forth; and beams,  
 Radiant and pure from mercy's bow, shine bright;  
 Encircling in their path with heavenly light  
 All wandering sons of sorrow, who repair  
 To Zion's courts—The God of Zion there  
 Bequeathing to his people holy peace,  
 And blessed foretastes of eternal bliss.



Oh, then! whene'er we hear a Sabbath-bell,  
 Let it remind us what no tongue can tell;  
 And waft our souls to that bright place above,  
 Where all is purity, and joy, and love.

H.

## SONNET.

2. *On leaving — Chapel.*

Memory, Association, by their most  
 Mysterious influence, have invested thee,  
 In all thine unadorned simplicity,  
 With nameless charms; and thou canst wake a host  
 Of bright or dim remembrances, not lost,  
 But with the soul incorporated, or bound,  
 As if by ties indissoluble, around  
 The immortal mind—and though by sorrow tossed  
 From wave to wave, and drenched by bitter tears,  
 I still must love thee—thou hast been to me  
 A temple of pure thoughts; of solemn fears;  
 Of loftiest aspirations; where, set free  
 From time's illusions, and from earthly cares,  
 My soul has communed with Eternity.

ALEPH.

## REVIEWS.

*Census of the Armenian Population of the City of Calcutta.* By Johannes Avdall, Esq., Member of the Asiatic Society of Bengal, &c. Calcutta, 1837.

Mr. Avdall is well known for his translation of the History of Armenia, for several interesting articles in the ably conducted journal of the Asiatic Society of Bengal, and for his patriotic regard to the improvement of his countrymen resident in India. The tables of his "Census," we doubt not, are accurate, and his remarks upon them are judicious. We make a few gleanings from his pages.

"There are at present, in Calcutta and its environs, one hundred and one Armenian houses, situated in different streets, principally within the heart of the city. The inmates of these houses, reckoning from the youngest and newborn children to adults of all ages, amount to five hundred and five, which exactly apports an average of five individuals to each house. The male portion of the inhabitants is comparatively great, its number being two hundred and ninety while that of the females is two hundred and fifteen. Adults of all ages amount to three hundred and thirteen, and children fall short of that number, the whole of their amount being one hundred and ninety two.

"There is in Calcutta a certain class of native Christians, generally known by the appellation of ERKRAKANK (literally signifying natives) belonging to the Armenian Church, but properly not included in the roll of the Armenian community. They are, it is presumed, nearly as numerous as the Armenians themselves, but widely distinguished from them by their colour, which partakes of black, and the peculiarly different mode of their living. They are properly speaking, *Indo-Armenians* or *Haico-Indians* tracing their origin to the *Haics*, the proper appellation by which my countrymen are generally distinguished among themselves.

"The Armenian Church of Calcutta, christened in the name of its founder, was built in the year 1724, by a pious and munificent Armenian, named

Nazareth, one of the highly distinguished individuals that emigrated from Ispahan to India, in the beginning of the eighteenth century. A magnificent steeple was, in the year 1734, added to it by an equally respectable Armenian merchant, called MANUEL HAZARMALL, by means of certain funds bequeathed for that purpose by his godly father, HAZARMALL ASTWAZATUR, also a native of Ispahan. The architect, under whose immediate superintendence this noble and sacred edifice was completed, was an intelligent Armenian by the name of LEVOND sent out from Persia, expressly for that purpose.

"Great improvements were, about fifty years ago, introduced into the building of the Church by a public spirited and eminently distinguished Armenian, called KHACHICK ARAKIEL, a name known far and wide, and deservedly venerated by all for the many acts of rare philanthropy and patriotism, which have hallowed his memory and rendered it green in the recollection of his numerous countrymen. He endowed the inside of the Church with several useful embellishments, adorned the steeple with a splendid clock, erected the parochial apartments now attached to the Church, and caused the whole building to be surrounded by walls. The upper story of this additional building is appropriated to the officiating clergy, where they are generally domiciled, and the lower to the use of their vestry men, where their meetings are held according to appointment.

"An alms house, commonly known under the appellation of KHERAT KHANEH, was erected in 1820, by means of funds bequeathed for that purpose, by a charitable Armenian, who died without issue, and bore the name of HARUTHEUN PETRUS, alias PITUBABA. In accordance with the tenor of the will of the testator, itinerant Armenians happening to repair to Calcutta, after having been driven from their native countries by poverty or despotism, are allowed to take a temporary shelter in this asylum of the poor. The period allowed for the accommodation of each individual, is limited to six months only.

"A public scholastic institution was established on the second of April 1821, solely by the aid of the munificence of the Armenian population of India.—It was christened by the name of the Armenian Philanthropic Academy, where children of Armenian families, of both sexes, are admitted and instructed in the classical Armenian, English and Latin languages. The course of education, pursued in this national seminary, comprises Grammar, Sacred and Profane History, Natural and Moral Philosophy, Geography, Mathematics and other branches of useful study generally adopted in similar schools. The children of the rich are admitted on the payment of a regulated sum of money per month, while those of the poor are, according to the fundamental rules of the Institution, allowed to participate gratuitously in the benefits of the studies assigned for the students generally. Lads, differing in ages, are sent to this seat of Haican learning from various quarters of India, and not unfrequently from Ispahan and the Persian Gulph. This Academy is well supported by the Armenian community, from the conviction, that its permanent existence is calculated to elevate their children to the scale of the civilized and enlightened portion of the numerous and various Christians residing in British India."

These facts are very gratifying. Most earnestly do we desire that the Armenian Church were restored to its pristine simplicity, and that the doctrines of grace were powerfully proclaimed to all its members. There is much truth in the remark of Fabricius (*Lux Evangelii* p. 651), "*Armenii longe lateque per Asiam commerciorum causa commovent, qui possent Religionis Christianæ propagationem promovere egregie, si illius successus æque quam ex mercatura lucrum cordi illis esset.*"

*Sermons, with a Charge delivered to the clergy of the Diocese of Madras, and Addresses before and after Confirmation.* By the Right Reverend Daniel Corrie, LL. D., late Bishop of Madras. Madras: Printed and published by P. Bachelor, at the Church Mission Press.

These sermons have been selected, in a very judicious manner, from all which the honoured and lamented servant of Christ whose name they bear, left behind him after a ministry of thirty years in India. "From the first to the last," says the Editor, "there is so little difference in style, and such uniform exhibition of scriptural truth, that it rendered the work of selection less difficult, because less important. In order, however, to effect that which I conceived my duty, viz. to exhibit the mind of the Bishop as impartially as possible, I have been guided, except in the case of some preached on particular occasions, by the judgment of the Author himself; for as he was accustomed to preach the same sermons more than once, and those which he considered the best, frequently, and that at periods of many years with very few alterations, he has thus afforded the best means of determining which he would himself have chosen for publication; I have therefore selected such, as I found thus approved by his own hand. In the volume before us, then, Bishop Corrie, though dead, yet speaketh, and that too in a manner calculated both to "edify the body of Christ," and to awaken unconverted sinners. Though the work shows that he was a man neither of very commanding natural talents nor energy of constitution, it bears decided evidence that he was an able minister of the New Testament. It shows that he was taught by the Spirit of God; that he had carefully studied and digested the truths of the unerring standard; that his best affections were engaged in his ministerial work; and that both as the overseer of a flock, and the overseer of the pastors of several provinces, he knew nothing, as the ground of his address, but Jesus Christ and Him Crucified. All is artlessness, simplicity, love, earnestness, and fidelity throughout its pages. We receive it as a most valuable memorial of the departed, and most cordially wish it a general circulation among the thousands among whom he ministered. A cheaper edition for the military, we think a desideratum.

We could quote much from the Sermons; but we forbear. From the Charge, we make the following extract expressive of the Bishop's opinion of the qualifications of ministers for India, raised up in the country.

"I proceed to notice a topic of great importance, the admission of candidates for the ministry in our church.

The necessity of endeavouring to raise up a ministry in this country, is now generally allowed by those who have attended to the growing Christian interest around us; at the same time the apostolic injunction lies fully upon me, to 'lay hands suddenly on no man.' It is confessedly of high importance, that a sufficient degree of learning should be found in the general body of the clergy; and in those candidates who have time for the acquirement, a competent knowledge of the dead languages will be considered by me absolutely requisite."

"Happily, however, spiritual knowledge has little connexion with superior education or cultivation of mere intellect. The wisest philosopher can discover nothing more of the nature of God, the incarnation of Christ, and the union of the Deity and Humanity in his person, than the most illiterate. Both may know what the Bible tells them, and nothing more. This being the case, and with reference to a people comparatively ignorant, and where the instruction required is of the most elementary and homely kind, a lower standard of human learning may suffice in a candidate for the ministry. The least that can be admitted is a fair English Education, a thorough knowledge

of the History, Chronology, and Prophetical parts of Scripture, and of the Evidence by which the truth of the sacred volume is sustained, acquaintance with the doctrines of our Church, and a general knowledge of the argument by which our preference of its polity is upheld.

“A person of mature age who should be found thus qualified, and should give evidence of being ‘inwardly moved by the Holy Ghost to take upon him this office and ministry,’ I should be willing to ordain over any congregation, who should require his services, and when necessary maintenance can be provided for him.”

This opinion is to be viewed as that of a minister of extensive observation and long experience; and on this account we record it in our pages.

Bishop Corrie’s successor, we hear, is the Rev. Dr. Spencer, of whom little seems to be yet known by the Indian community. May he follow him who has gone before, as he followed Christ!

---

## RELIGIOUS INTELLIGENCE.

1. *Bombay Native Education Society.* The annual examination of the central schools of this institution took place on Wednesday the 17th of last month. We had not the pleasure of witnessing it; but from our knowledge of the working, and actual results, of the English department under Messrs. Henderson and Bell, we are able to give our testimony to the great ability and success with which it is conducted, and also to testify to, what speaks volumes in favour of the teachers, the modesty and candour of the best instructed pupils in the religious inquiries in which from time to time as opportunities are presented us, we have been called to press upon their attention, and which form a favourable ground of contrast with what has been exhibited in the Hindú College of Calcutta, which is taught on the same general system. The following notice is from the Bombay Gazette.

“The chair was taken about 11 o’clock by the Right Hon’ble Sir Robert Grant, and the room was occupied by the principal members of our society, European and Native. We were glad to observe that a number of our fair country women graced the meeting with their presence.

“The proceedings were commenced by Lieutenant Thornbury, the secretary, who read a report of the society’s doings during the past year, and we are happy to understand that every thing has gone on very satisfactorily. The institution was daily extending its sphere of usefulness, its missionaries were contributing to the extension of knowledge far and wide throughout the interior, and its exertions seemed to be more and more prized by the native population of the Presidency. The different pupils then underwent their examination. Three young lads carried on a debate on the character of Cæsar and Cicero, highly creditable to their talents. Mr. Henderson their teacher stated that in arranging this discussion, they were totally unassisted by him, and derived their whole information from works on the history of these two great men. Others then went through their facings much to the astonishment of all present, who never expected to find so great a degree of proficiency in literature and science. Mr. Bell’s pupils were rigidly examined by various gentlemen present, on Arithmetic and Mathematics, and acquitted themselves most admirably. Two circumstances were mentioned during the day that did the highest credit to several of the students, and show that along with their other acquirements, a spirit of generosity is spreading among the youth educated at this seminary, which it would be difficult to find evinced elsewhere among the native community. Two students possessing scholarships had voluntarily resigned the emoluments attached to them, and thereby enabled the directors to admit two extra

scholars on West's foundation. Another lad to whom the two gold medals had been awarded on account of his general proficiency gave up one of them to the pupil nearest to himself in acquirements.

The meeting wound up by a neat and appropriate speech from the chairman, Sir Robert Grant, who delivered a highly deserved eulogy on the Teachers Messrs. Bell and Henderson, who had wrought so great an improvement on the pupils committed to their charge, and who by their zeal and talents, had so much extended the usefulness of the society.

2. *New Hindú College at Sydyabad.* The *Friend of India* announces the establishment of a new college at Sydyabad; it is founded on the principle of the Hindú College in Calcutta. It always affords us satisfaction to record any disposition on the part of the natives to obtain information of a higher order than their own limited schools afford; but we are not backward to acknowledge, that if the same genius is to preside over the institution at Sydyabad that has influenced the movements of that with us, we regret its establishment; because assured the same fruits must speedily appear. Strenuously as we advocate the importance of instructing the natives, we have no desire to see the youth of India turned from idolatry to infidelity; we would rather see them idolaters and useful in their spheres, than puffed up with pride and in the idle possession of such a mere smattering of Western sciences and language as only lifts them above their own people without fitting them to mingle with Europeans; this smattering of knowledge too, well saturated with infidel and sceptical principles, adding to their pride and idleness, a licentious creed and not unfrequently a licentious practice. We have no wish to see the irreligiosity of a large portion of the Calcutta alumni extended to the Mofassil. We do not speak this in any carping or cavilling temper. The matter is by far too serious to admit of such a feeling; we do it in order, if our pages should meet the eye of Government, to warn them that the system of education now pursued under their auspices, has in itself all the elements which are essential to make only bad men and unruly citizens. Such books and principles as produced the Reign of Terror, are those most read and admired by the rising youth of India.—*Cal. Christ. Obs.*

3. *Improvements and Schools in Arracan.*—The Local Government in Arracan have, for some time past, been accumulating a fund from the revenues of the seaports for the improvement of the province. This fund now amounts to a sum sufficient to warrant its expenditure without the fear of exhausting the principal. We understand it is to be employed in the construction and repair of roads, bridges, drains, &c. at the several stations. This will materially increase their salubrity and comfort. It affords us satisfaction to announce also that a part of the fund will be employed to establish schools at Akyab, Khyook Phyoo, Ramree, and Sandoway. The object contemplated in the establishment of these seminaries, is to afford the Mug youth a plain education in the English, Hindustáni, and vernacular tongues. Owing to a peculiar practice amongst the Mugs, of entirely giving up their youth to the care of their instructors, it is in contemplation to board and lodge the pupils wholly out of the fund, and by this means to win them from their fickle habits and attach them more firmly to the British Government. We wish the present indefatigable and enterprising commissioner, Captain Bogle, every success in his praise-worthy efforts to discover and render advantageous to the government and the province the resources of Arracan, and in his efforts to train the youth of the country in the path of industry and virtue. *Ibid.*

4. *Exportation of Natives.* The supporters of colonial slavery have ever been ingenious in devising plans for maintaining the system in reality under different names. But the most singularly ingenious movement which they have made, is to people their plantations from the shores of Hindustan. This

benevolent method of employing *the poor starving people of Bengal*, suggested itself first to the philanthropic minds of our Mauritian neighbours. For some time they were quietly conveying away the natives without the sanction of the government, or at least in a manner which the authorities could not sanction. The numbers stowed away must have made the voyage to the Isle of France equally delightful with the *middle passage*. The public prints took up the subject, and in a great measure remedied the evil, by obtaining the establishment of a government registry, which prevented men from being taken away per force, and regulated mercantile humanity in the matter of *quantity* to be shipped on each vessel. But after all we may ask, do coolies know where they are bound for and what they are to do? Are they quite satisfied with their condition at the Mauritius? Has there been no dissatisfaction? Do they receive any religious instruction? Are Missionaries or others prohibited from labouring amongst them? Have any of their wives or families been sent to them? We put these questions in order to receive answers; for if they are not satisfactorily answered, we shall at once adopt means for obtaining authentic information on the subject. Some of them we *could* answer now. We are desirous of calling the attention of the public to this new scheme. The planters of the West Indies have eagerly grasped at the idea, and equipped a vessel in England (which may now be on her passage) for the purpose of conveying a cargo of *Bengali agriculturists to the West Indies as free labourers!!!* Did ever any mortal in this our earth, hear of such an enterprize even in this age of schemes? We have heard of the Sagar Rail Way Company, and of the Umbrella Society; but who ever conceived of a Society for transporting the population of Bengal to the Western Isles, to be consigned to the tender mercies of sugar planters? But to be serious—the slave trade itself originated in a very similar kind of traffic, and we wonder very much that the originators of this scheme have not urged upon our youthful Queen the argument employed with the Virgin despot, that it would be a fine opportunity to instruct them in the Christian faith! We would urge it on the government to institute the fullest inquiry into this novel and mysterious traffic, before it grows to an evil not only to the country, but to the unfortunate people themselves who may fall victims to West Indian scheming. Why do they not go to shores much more contiguous than Northern India? What has become of the question of caste? If a *Missionary* had attempted to carry a cargo of natives to form a colony, what a hue and cry would have been raised! The peace, welfare, and stability of the government would have been endangered. But “the children of this world are not only more wise” but more daring and successful than “the children of light.” We can assure the movers in this trade that we will watch them with an eagle’s eye, and that the trade shall neither be commenced nor continued without the most strenuous efforts on our part for its suppression, should it ever become, what we have no doubt if not watched, a resurrection of the slave trade.—*Ibid.\**

\* We greatly like the tone of this notice; but we must have a word with our excellent contemporary on the subject of slavery. In noticing a short extract on this subject, in our number for October he writes as follows:—

“In the last number of the *Oriental Christian Spectator* an article appeared on the subject of slavery, written by Mr. G. Thompson, the eloquent advocate of the rights of the injured, in which he descants in the most indignant terms on the horrors of East Indian Slavery, Now we are the last to be guilty of any thing approaching to an apology even for slavery in its mildest form; but we must say, that both the eloquence and energies of the Anti-Slavery advocates might find fields where there may be such horrors in connection with SLAVERY as they describe; but we believe whatever name you give a man in British India he is at liberty to change masters, if just ground of complaint is offered; and that justice in its highest form will ever visit the injuries of a coloured population on the heads of their oppressors.”

A greater mistake than is here made was never committed. We know that we have



5. *Mauritius Mission.* It will be in the recollection of our readers, that the Rev. A. F. LeGros a native of Switzerland, accompanied by two native teachers, proceeded to the Mauritius for the purpose of diffusing a knowledge of Christianity amongst the Bengali emigrants and the slaves. The authorities refused him permission to land and prosecute his labours; first, because they disapproved of his object, and secondly, because he was not a British but a Swiss subject. He acted upon the letter of their instructions, and proceeded at once to Britain, in order that he might lay his case before the colonial authorities. We predicted at the time without laying any special claim to foresight that which has actually occurred—he has obtained permission to return, accompanied by other Missionaries to labour unfettered at the Mauritius. Lord Glenelg may be sonnambulent, but we suspect the authorities at the Cape and Mauritius would wish that his slumbers were both more potent and long continued. If he does sleep, it is neither in his mental vigour nor love of equity; nor are his sarcasm or contempt of such playing the tyrant and despot as the powers that be in these Colonies have displayed, in a dormant condition. Our prayer is that with all his faults such a one may long continue to preside over the interests of the Colonies of Great Britain.—*Ibid.*

6. The Members and Friends of the Kirk, at out-stations, or, perhaps we should say, all lovers of the Reformed Churches, will be pleased at learning that there is being prepared here a petition to the General Assembly's Committee on Colonial Churches, for the endowment of a Scotch Church in Ceylon. We learn from the draft of this memorial that it is intended for the signature not only of Presbyterians, but of all other Protestants who feel interested in the welfare of the sister Church; and we therefore recommend it to our country friends, who, in time, will have an opportunity of attaching their signatures to it: it has already met with the concurrence of the entire society at Colombo.

The petitioners, having urged a variety of powerful reasons in support of their prayer, conclude by asking the assistance of the committee to "obtain one or more such ministers of the Established Church of Scotland as will fulfil their best and highest expectations;"—and request of the "Board to apply to the Right Honorable the Secretary of State for the Colonies, to recommend to the Lords of the Treasury the grant of a permanent support for one or more ministers of the Church of Scotland in Ceylon, and of a sum for the erection of a place of a worship for their use."

The Right Honorable the Governor has been pleased to express his approval of the project, and to promise his warmest support and recommendation of the petition to the Home Government; and has said, that he entertains no doubt, but that the application will be promptly attended to by the Secretary of State. His Excellency further declares his readiness to recommend an application for the grant of a suitable site for the erection of a place of worship.—*Colombo Observer.*

---

only to point it out to have it corrected. Let the Editor of the Calcutta Christian Observer read the admirable evidence of Mr. Baber before the Committee of the House of Lords given previously to the passing of the present Charter; and he will get the fullest and most correct information on the horrible slavery of Malabar and Canara, which is far worse than was ever exhibited in our West Indian Islands. If the document to which we refer, is not within his reach, let him look into Hamilton's East India Gazetteer, under the provinces now mentioned, or consult any benevolent gentleman who has a personal acquaintance with them.

## LITERARY INTELLIGENCE.

1. *Improvements in Steam Navigation.* The following is furnished by a correspondent who was on board the *Sirius* on the occasion referred to:—The *Sirius* steam-packet, Roger Langlands, Royal Navy, Commander, fitted by Messrs. Thomas Wingate & Co., of Glasgow, with a pair of engines of 300 horse power, on the principle of Mr. Samuel Hall's patent, went on Thursday afternoon last, with a party of gentlemen, as far as the Cumbræ Light, for the purpose of proving her machinery. The distance from the Quay to the Clough Light was performed in 19 minutes, and from the Clough Light to the Cumbræ Light (about 22½ miles) in 1 hour and 5½ minutes. On her return, meeting the *Eagle* proceeding to Liverpool, the *Sirius* put about and ran in company with her for about three quarters of an hour, during which time neither vessel could be said to gain upon the other. Considering the disadvantages always attending a first trial, and likewise the well-known speed of the *Eagle*, the above result may be considered highly creditable both to the builder and to the engineer. The main object of Mr. Hall's improvements is to prevent the rapid destruction to which the boilers of steam-packets are exposed by the great deposit of hard matter which takes place when they are fed with salt water, and this object he has completely attained by his apparatus for condensing the steam without injection, but merely by contact with cooling surfaces, and returning back the water resulting from the condensation direct to the boiler, so that they are constantly fed with pure water, and thus no deposit can take place. A superior vacuum is likewise obtained, and from the water in the boilers never requiring to be blown out, there is a considerable saving of fuel. During the trip, the water, as it was returning to the boiler, was repeatedly tasted by several of the company, and was found to be perfectly fresh. To replace the loss of water arising from the escape of steam at the safety valves, &c., there is attached to the boiler a very compact apparatus for obtaining fresh water from sea water by distillation *in vacuo*. We understand that two pairs of engines, one of 320, and another of 460 horse power, upon the above principle, are in preparation at Glasgow, as also several others in London and Liverpool. The *Sirius* was built by Messrs. Menzies and Son, of Leith, for the St. George Steam Packet Company, and is the fourth large vessel which they have had from Scotland within the last eighteen months. She is upwards of 700 tons, and is considered a fine sailing model. The cabins, which were fitted up by Messrs. Black and Kerr, of this town, without being gorgeous, are spacious and handsome, and afford excellent accommodation. She is, we believe, intended to ply on the station between Cork and London.—*Greenock Advertiser*.

2. *Statistics of New South Wales.*—The following are the results of the census taken 2d September, 1836, under an act of the Governor and Council of 7 William IV. passed July 6, 1836, the returns having been officially published in Sydney Papers, just received in London. The total amount of population is 77,096, including of free persons, males above 12 years of age, 23,121, and under, 7,164; females above 12 years of age, 11,973, and under, 7,087; and of convicts, 25,254 males, and 2,577 females. On the roads and ironed gangs, are 22 free males, and 2,190 male convicts, 17 free females, and 1 female convict; in the penal settlements, 34 free, and 1,493 convict males; 23 free, and 78 convict females; without the boundaries, 1,359 free, and 2,659 convict males, 294 free, and 15 convict females; at Port Philip, 186 free males, and 38 free females; and in colonial vessels at sea, 1,175 free males. The nine parishes of Sydney (part of the parish of Alexandria alone being excepted) contain 19,729 inhabitants, which are thus divided.—Free females above twelve years of age, 6,974, and under, 2,203, and male convicts, 29,335; free females above twelve years, 4,744, and under, 2,288, and 586 female convicts. Of these, 14,391 are Protestants, 4,942 Roman Catholics, 340 Jews, and 66 Pagans. Of the entire population, there are 54,621 Protestants, 21,898 Roman Catholics, 477 Jews, and 100 Pagans. The colony is divided into twenty counties, the most populous of which, Cumberland, contains 39,797 persons, and the least, or Philip, 247. Cumberland is divided into 13 hundreds, which include 52 parishes.

## EDITORIAL NOTES.

Proceedings of the Bombay Branch of the Royal Asiatic Society in our next.

The communications sent to us during the past month, we have not yet perused.

THE  
ORIENTAL  
CHRISTIAN SPECTATOR.

---

MARCH, M,DCCC,XXXVIII.

---

**I.—REMARKS ON THE DUTY OF PRAYING FOR RULERS, AND PARTICULARLY FOR THE QUEEN OF THIS EMPIRE.**

The Apostle Paul, in writing to Timothy, says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." These words bring before us a class of duties which there is a peculiar propriety in enforcing at the commencement of a new reign in this favoured land. On such an occasion, our thoughts are naturally turned towards the Sovereign of the country; while every lover of truth and of mankind must feel anxious that the epoch which has occurred, may prove the beginning of a long course of prosperity and peace. A common feeling, indeed, as we sometimes hear it expressed, is, "What can we do? we are at a distance from the court—we have no intercourse with those who influence the councils of the nation—we must be content to allow the current of events to roll past us, as it happens to be impelled." But this is a mistake. Each member of the church can do a great deal, not in the way of direct personal influence, but of what is equally and even more beneficial, in the way of prevailing prayer with God. The charity of a Christian must embrace the world; and even in reference to that wide sphere, the power of prayer is undoubtedly great. His charity embraces all relations and conditions, from the palace to the hut; and with respect to each and all, his prayers are the means of securing important benefits. Through the weakness, or the want of faith, we do not realize the power of prayer; but in reality there is nothing too hard for it; and it is perfectly reasonable to believe, that in the end, when the vast and complicated schemes of Providence will be seen in their connexion and dependence, much of influence and power which men either traced to themselves, or could not trace at all, will appear to have flowed from the prevalence of prayer with God. There can be no doubt that among means, it will stand out in distinct and commanding prominence. By it as an instrument, the obscure places of society will be brought into close connexion with the very highest; the prayer of the believing poor will be found to have controlled the condition of the powerful and the rich; the united voice of a devout people will have drawn down blessings on distant lands, and successive generations. Prayer is not answered by miracle, but it is still the useful means which God has made it; and the power which it commands, is not limited to humble scenes, and ordinary events, but embraces the whole wide arena of human life and action. Its field is the world. Providence, if we may so speak, condescends to be the instrument of prayer. It places its vast resources under its control; and whatever may be the power which the great and wise of the earth appear to

possess, to suppose them beyond the reach of prayer is to doubt that Providence is supreme, and that God is true.

We are to pray for all men, because all are our brethren, and prayer as a means of doing good, is an expression of universal love. But there are some classes of our fellow-creatures who have peculiar claims on our sympathy and love,—from the arduous nature of the duties which they are called to perform,—from the extent of influence over others with which they are invested,—from the extraordinary perils with which they are beset, and the errors and vices to which education or rank may render them prone. Among these we place our rulers. Power is necessarily a high and solemn trust. It commands a wide sphere. It is beneficial or hurtful to immense multitudes. They who possess it, are denied the privilege of merely injuring themselves by misconduct and vice. Especially, the power of a king, if he happen to be the king of a great and influential nation, is a lofty trust. It may bless or curse, not merely the millions of his own subjects, but the numerous nations of the earth. While we pray then for all, even for the rudest wanderer of desert lands, because they are partakers of our nature, and need salvation,—while we pray for the heads of families, because they have the mighty work of training children committed to them, and are called to order their houses according to God's law,—while we pray for the ministers of the gospel, because they have souls for which to account, and must nourish their people in the life of God,—while we pray for the magistrates of the city, because they wear the sword of civil power, and are appointed to administer justice, and maintain order among the people,—while we pray for the representatives of the nation, because they are entrusted with the power of making laws, and may either purify or vitiate the tone of public manners by their enactments,—while we pray for the nobles of the land, because the influence of illustrious rank and hereditary renown extends through a wide sphere,—we are especially and above all, bound to pray for kings, because their elevated station renders them the fountains of a prodigious influence—an influence which is felt by every class of the people, which reaches to the humblest abode, and penetrates into the most silent retreat, and which will extend, more or less, either for good or evil, to generations yet unborn!

1. Rulers particularly require our prayers, because they have great duties to perform. They have their personal duties like other men, for no rank, or dignity, or office can exempt from these. The king is a sinner as well as the beggar—he needs salvation as well as he; and he must seek it in the same way, and can only obtain it on the same terms. When he becomes a Christian, his obligations to mortify sin and cultivate holiness, continue to be the same as those of other men. There is a noble impartiality in the gospel worthy of the wisdom and goodness of its Author; conventional privileges and distinctions are overlooked by it. They are utterly merged and lost in the importance,—the sublimity of the moral nature. It is more to be a man than to be a king a thousand times told. Kings are therefore to be addressed in the same terms as others. Not a precept is to be softened—not a doctrine modified in concession to their greatness and power; and if they who preach to them withhold any portion of the truth, or put a soothing word in place of a strong one, they do it at the peril of answering for their blood.

But while rulers have all the duties of the Christian life to discharge, in common with others, they have duties peculiar to themselves. Their high character is that they are the ministers of God for good. It has been too much the practice with those who have been elevated to offices of high rank, to consider their power as personal property,—just as it has been with the rich to consider their wealth as their own, and not God's. But power, like riches or talent, is a stewardship. He who possesses it is the servant of God, and he is bound to make use of it for objects agreeable to the divine will. The Bible is his rule, as it is the rule of all. There the earthly ruler is re-

presented as the vicegerent of God. He must go forth impressed with the divine sovereignty. He must place the infinite Jehovah before him as the matchless model which he is bound to imitate. He must study the principles of his government, consider the uses which his power subserves, and strive with steadfastness and zeal to promote his glory. He must guard his honour from profanation, and protect his laws from insult; and as one who has both received from him all that he has, and will at last be called to account for it, the idea of his presence, and the conviction of his scrutiny, should hallow every scene and dignify every pursuit. "The powers that be," says the apostle, "are ordained of God." They therefore exist for the purposes of the Ordainer. Rulers hold their offices for the good of others. To a certain extent, they are entrusted with the charge of their welfare; and as far as they can, they must promote that end, taking it in its full comprehensive sense, as not merely including temporal, but spiritual interests. They must devote their time, their talents, their influence to public objects. They must say, "how can I render myself most useful? In what way can I exercise my power so as to confer the greatest amount and value of benefit on others?" In particular, as their example is felt in a wide range, they must be careful to preserve it in consistency, uprightness, and beauty. If they sin, their conduct will become the rule and apology of thousands. If, when the public eye is upon them, it beholds them patronising vice, or conniving at irreligion, or indulging in vile debasing pleasures, then their dependents will rush into similar or greater excesses; the good will be grieved, humbled, and discouraged; the cause of religion and virtue will suffer; and the pride of ungodliness and sin will be inflamed. Rulers are emphatically cities set upon hills; all eyes are upon them; while whatever they do, even to their most insignificant actions, is invested with the attraction and splendour of their elevated rank.

With such onerous duties, rulers stand much in need of fervent prayer. They ought to pray for themselves, but prayer acquires power by extent, frequency, and fervour. As great duties call for great zeal and energy; so these latter call for intense importunate desire. If prayer be requisite in the humblest conditions, for the most ordinary duties, and on the most common occasions; surely it is more requisite when the rank is elevated, the duties to be performed most weighty, and the occasions of performing them public and commanding. When men have any great work to do, they prepare carefully for it. They gird up their thoughts. They hoard their resources, concentrate their energy, and strive to raise the tone of the mind to anticipated hazards and toils. Christians live in prayer. But when there is a bold enterprise, or a protracted undertaking, or an unusually energetic effort of principle contemplated, the heart kindles into a warmer glow, stronger words rush to the tongue, a more urgent importunity lingers on the lip. So with regard to rulers, as their duties are very great, there is more need for urgent prayer in their behalf. Paul, speaking as a minister, says, "Brethren pray for us." So may the kings of the earth say to their people, "Pray for us, that we may rightly exercise our power, faithfully serve God, live for the good of our subjects, and exemplify the purity and power of Christian truth. Pray that our stewardship may not be abused, our rank dishonoured, and our opportunities of usefulness lost." Solomon was a great king, and had learnt by experience the value of prayer: "Commit thy works unto the Lord," says he, "and thy thoughts shall be established." His greatness did not blind him to his own dependence: "the king's heart," says he, "is in the hand of the Lord, as the rivers of waters; he turneth it whithersoever he will."

2. We would remark that rulers particularly require our prayers because they are exposed to great temptations. There are no temptations to be compared with those which power presents. The love of power is one of the earliest passions of the human heart; and it is one which continues to the

latest periods of life. Corrupt self-love is the great distinguishing feature in our fallen nature; and power flatters and inflames it to a prodigious extent. If men could only gratify their desires, into what excesses would they not rush? It is the want of power, that in many instances forms the principal barrier to the indulgence of vice and folly. Besides, the possession of power is peculiarly adapted to awaken and cherish pride, impatience of restraint, and a self-sufficient temper. Behold Nebuchadnezzar, "Is not this great Babylon which I have built?" Behold Solomon, the wisest of men, yet his old age was darkened by folly and shame. Nor is it the least of the disadvantages of power, that they who possess it, are flattered by the homage and obsequious attention of multitudes. They live in an atmosphere of delusion. They are seldom allowed to look at, or to judge of things as they really are. There are always voices ready to whisper soothing words in their ears. There are always counsellors who are skilful in presenting the bright aspects of things. There are courtiers who lend themselves to a life of pleasure, sloth, and luxury, are prepared to sacrifice on the altar of self-indulgence all the dignity and capacity of their nature, and to whom nothing is so painful or repulsive, as reflection and serious thought. Behold Rehoboam, listening to the advice of counsellors young and foolish like himself, and, in defiance of warning, plunging his people into discord and war. Grace, no doubt, is as free and mighty to a king as to a slave; and if it be given, it can strengthen the soul for every enterprise and peril. But as our Lord said, "how hardly shall they that have riches enter into the kingdom of God?" so may we say of the great and titled of the earth. Corruption is powerful, even when there is little without to call it forth. But when there are frequent and strong temptations, when there are few outward restraints, and many are waiting to conspire with, and encourage us in sin, its power is prodigiously increased. It is a cultivated plant in a congenial soil, vigorous, stately, and fruitful, whose growth there is nothing to hinder, and whose fertility there is every thing to promote. Ah! how difficult it is for poor human nature to be firm, and temperate, and self-denied, and pious in such circumstances! How difficult to keep alive a just impression of the deceitfulness and vanity of the world,—to see under that false and brilliant colouring, which covers and conceals the true characters of things,—and to keep the thought of Deity, sublimely and palpably present, amidst so much, which has been contrived to honour and please the creature! How difficult to be sober when the cup of pleasure is often in the hand,—to be humble where there are none to say "we are your equals or your superiors," but where the eye sees only bended knees, and the ear hears only flattering words,—to live as dying men amidst the tumult of crowds, and the fascination of courts, and the luxury of palaces! "With men this is impossible, but with God all things are possible." Grace, grace alone can achieve the miracle, and grace is the answer of prayer!

How are rulers to be preserved amidst so many perils? We have answered this question by the short but blessed word, *grace*. It is true that grace is requisite to all. The humblest lot in human life has its temptations; and that the believer may be delivered from these, grace must be imparted. But then the greater our danger is, the more grace we require; and the more grace, the more prayer. This is the law of the spiritual economy; God has declared that he will be importuned. To make this plain, he places an injured and oppressed widow before a hard-hearted and iniquitous judge. He brings the widow, day after day into the judgment-hall, glowing with a sense of wrong, and rendered intensely urgent by the remembrance of her solitary state, and her fatherless children. He represents the judge as stern, inexorable, and resolute, turning coldly away from the suppliant who addresses him, making light of her sorrows, and perfectly insensible to her claims. Yet the widow perseveres; what justice should have granted with promptitude at first, is yielded to importunity at last; he who has no piety and no virtue, has yet self-

love to make his own peace precious, and that he may not be disturbed, he listens to the widow, and redresses her wrongs. Now this is the model of importunity in prayer; we are to importune God as if we had a case of grievous injustice to plead, and he were an unjust judge unwilling to hear us; and the promise is that he will hear, and answer. Christians everywhere, and at all times, act on the principle of increased frequency and fervour in prayer, in proportion to the magnitude and number of the dangers which beset them. If they are about to incur any risk, to go forth into any scene of duty where their principles will be severely tried, or their passions powerfully excited, to subject themselves to evil influences of unusual potency, then there is a more earnest expression of desire for guidance and strength, a more frequent and profound meditation on the need for, and the value of grace. If you are about to send a missionary into heathen lands, to sojourn among rude tribes, where his faith will be assailed by the prevalence of error, his courage weakened by extent of opposition, and his zeal damped by the absence of success, and the severity of privations, you appoint him to his work amidst many prayers; you accompany him to the sea-shore with fresh, and, if possible, more importunate supplications; you follow the ship in which he embarks, as it sweeps its onward way through the perilous waters with renewed entreaty; nay, you follow him to his distant settlement, and while there, from day to day, and from sabbath to sabbath, and from year to year, you continue to pray that his faith may not fail, nor his courage sink, nor his zeal languish. So should it be with rulers, who have high duties, and fearful temptations; and when one of them for the first time ascends the throne, like the Queen of this favoured nation, we should follow her to that lofty seat with many prayers; we should place the crown on her brow, and put the sceptre into her hand amidst many prayers; and when the shout of "God save the Queen" echoes along the street, and rends the air, we should accompany it with Solomon's petition, "Give thy servant wisdom and knowledge, that she may go out, and come in before this people."

3. We ought to pray for our rulers, in consideration of the public good. That the public good is closely connected with the conduct of rulers is asserted by the apostle in the words quoted at the beginning of this article, "that we may lead quiet and peaceable lives, in all godliness and honesty." Though in modern civilized nations, power is no longer exercised in the absolute forms in which it once appeared, yet where there is regular government, supreme power must be lodged somewhere, and however carefully and prudently restrained, its exercise must have a great effect, either for good or evil, on the public welfare. Thus, in every government, rulers must make or sanction laws; and laws have a mighty influence on the public mind. Admitting that laws in a free and enlightened community are in their general spirit and tone the creatures of popular opinion, yet they who are the organs of framing and enacting them, may so express and modify them, as either greatly to benefit or injure the nation. Is it not desirable, then, that rulers should be qualified for righteous and scriptural legislation? Is it not to be wished by every disciple of Jesus, and lover of his species, that nothing should at any time emanate from the supreme civil power, calculated to disturb the foundations of religion, to lower the tone of public morality, or to countenance the devices and schemes of the wicked? Is it not a fitting subject for prayer, that from the lips of him or her on whom all eyes are fixed, no sentiment or opinion should proceed, at variance with the holiness and truth of the King of kings,—that no practice should be sanctioned and no principle connived at, which are likely, even by inference, to hinder the progress of truth, or to discourage its zealous and steadfast friends? If these things be so desirable, how, but by means of prayer, are they to be obtained? Whence are the purity, and wisdom, and pious zeal of rulers to come, if not from the grace of God? Where are these high qualities to be



sought, but from Him whose Son died to redeem, and whose Spirit is appointed to sanctify the soul?

Besides the making of laws, there is the execution of them—a duty of great difficulty and trial. For it is not enough that laws be good—they must be wisely carried into effect. So important indeed is this, that it may be safely asserted, that the very best and wisest code of laws ever framed, may be totally frustrated by partial and unjust administration. Good laws must be executed in the spirit in which they were conceived. The great object of all law must be distinctly apprehended. The majesty of law must be upheld. Private interests, prejudices, and passions must be made to bend before it. Rulers ought to be models of firmness and impartiality, as well as of uncompromising zeal for the public welfare. An error on their part as respects the right execution of the laws, is “as when a standard-bearer fainteth.”

There is one view on this part of the subject which is of very urgent importance, and that is, that no nation can be truly prosperous or happy without the smile of the Almighty. God has sometimes allowed wicked nations to shoot up into a short lived greatness, merely that he might cast them down. But he never truly smiles upon a wicked or irreligious people. Is it to be expected that a nation will be favoured of God, whose rulers are not righteous and just? and in order that rulers may possess this character, should they not be the subjects of the people's prayers? Place wicked rulers over a land—will God smile upon that land? It may have a measure of prosperity—may run a brief course of greatness, but the full gracious smile will not be given. No. God will only smile where his claims are honoured,—he will only truly bless where his claims are obeyed; and if the high places of power in any nation are occupied by his enemies, he will withdraw from that nation his protection and love. It is of great importance to a nation, then, that its rulers be men of God—that while there is an outward homage to religion and virtue, there is not a concealed dislike and aversion to them,—that while there is a formal acknowledgment of Providence, there is not a secret denial of its sovereignty, or derision of its schemes, or contempt of its power. If these things be not so, who doubts, that though God may spare that nation, he will not truly bless it? That they may not be so, there must be prayer. This at least will exonerate the nation. Besides, it is likely to secure the blessing desired. It may be permitted to the philosopher, falsely so named, to stand by with his abstract reasonings, and say, “that prayer consists only of words, and that words are but idle breath.” It may be permitted to the worldly and infidel statesman to say, “Give me the control of the public councils, and I will take Providence in my own hand.” But surely there is a God in heaven; surely that God governs the nations of the earth; surely he must be displeased with the ungodly and wicked every where, but particularly in places of power, usurping the seat of his own viceroyalty; surely, if he has said that men are to pray for their rulers, prayer is a mean of national benefit, will be answered by the control and conversion of wicked rulers, or the confirmation and encouragement of the good! Surely this is religion; and if so, then the wisdom of philosophy is the blindest folly, and the pride of worldly statesmanship the vainest delusion!

As a nation, we have lately been placed in solemn and intensely interesting circumstances. One sovereign has gone to his account, and another has ascended the throne. Our duties are principally these two,—to acknowledge the divine sovereignty in that law of mortality before which kings as well as their subjects must bow, and to pray for that Princess who is now the Queen of Great Britain. A few days ago, the dust of a monarch was committed to the tomb. Beneath the shadows of his palace-towers, the silent dust, shrouded and confined, was borne in solemn pomp. It availed not that the sun never set upon the empire over which his sceptre waved. It availed not that his

reign was marked by wonderful changes—that the shout of his greatness had often echoed through the land, and that long and brilliant vistas of improvement were, year after year, opening up to his people's hopes. It availed not that an affectionate nation prayed for a longer respite from the common doom. It availed not that skillful physicians stood by, watching every symptom, and administering every medicine which learning or experience could suggest. One and all availed not. He was a sinner, and he must die. He was a subject of Providence, and he must submit. He was a man, and he must go to his account. His power, his greatness could not save him; and when he entered the unseen world, the same question was put to him, which is put to all, "How hast thou lived?" Who then will trust in riches, or in honour, or in greatness? Look at the believer working out his salvation with fear and trembling—there is wisdom! Look at the follower of Jesus, grasping the cross—there is safety! Look at the pilgrim of Zion, with his eye fixed on glory—there are peace, happiness, and triumph!

The other duty which the nation is called to perform, is to pray for the Princess who has ascended the throne. Providence has called her to her present rank amidst many disadvantages. Young and inexperienced, she has entered on duties for which the profoundest wisdom and the most difficult virtues are required. We trust that as far as human skill and care could extend, they have not been wanting in order to prepare her for her lofty trust. We would willingly believe that she has been taught to look at things as they are, to examine opinions in the clear and searching light of truth, and especially, and above all, that she has been trained to consider her Bible as the infallible standard of faith and practice. In the mean time, though she were the most gifted and favoured of our race, she largely needs our prayers. When we speak of prayers, we mean not prayers for the promotion of factious objects, or for the triumph of particular classes. But we mean prayers that the grace and the hopefulness of her youth may not be blighted by evil counsel, nor the power of her example lent to the furtherance of what is unholy and vile,—prayers for the permanence and prosperity of religion, for the patronage and encouragement of virtue,—prayers for the diffusion of divine and all useful knowledge, for the extension of education, the sanctification of the Sabbath, and the correction of intemperance and vice,—prayers for the union of good men in works and labours of holy love; in a word, we mean prayers that Great Britain may become the seat and centre of a mightier power in doing good to other nations, than she has yet put forth, and that the reign which has been so auspiciously commenced, may, to the latest ages of time, be identified with a great increase of piety, virtue, and freedom, throughout the whole earth!—*Edin. Christ. Instructor.*

## II. ON THE FIRST TRANSLATION OF THE GOSPEL INTO ARABIC.

BY BARON HAMMER PURGSTALL.

*Read before the Royal Asiatic Society 15th April 1837.*

Within the last sixteen years, the presses of Tahrán and Cairo have sent forth four works on the biography of Muhammed, which contain a mass of new facts hitherto unknown to all European biographers of the Prophet, and which furnish ample materials for a more characteristic biography than those of Gagnier, Boulainvilliers, Turpin, Savary, Mill, Bush, and the Encyclopedias. Of the four above-named works, the first was published at Tahrán; it forms the second volume of the *Haiwat al Kulúb* (life of the hearts), 450 leaves in folio, by Muhammed Báter. Three years after its publication appeared at Cairo, the Turkish biography of the Prophet, by Waisí ويسى

and three years later the continuation of it by Nâbi نابی who rank both amongst the first writers of the Ottomans.

But Nâbi's biography not reaching further than to the conquest of Mecca, it has been continued by Nazmizâde نظمی زاده whose continuation, however, has not yet made its appearance in print; instead of it the commentary of Ibrahim of Haleb was published at Cairo in the month of May, 1833, (Zilhidja, 1248.) This is by far the most important of the four works mentioned,\* and from it the following notice of the first Arabic translation of the Gospel is extracted. Three years after Muhammed's having set up his claim to prophecy, and ten years before his emigration (Hijrat\*) from Mecca to Medina, in the year 612, died Warká, the son of Naufel, نوقل بن ورقا the cousin of Khadija, a Christian priest, of whose momentous influence on Muhammed's mind and knowledge, nothing has been recorded by the European biographers of the prophet. He translated the Gospels (or rather the Bible) into Arabic, and this accounts at once for Muhammed's deep acquaintance with it, proved by so many passages of the Korán. Muhammed held in the highest esteem this cousin of his most respected wife, and sanctioned his high esteem to all future times by the following tradition: "I have seen a priest in Paradise dressed in green silk, and he was no other than Warká, the son of Naufel." The passage which records him to have translated the Gospel into Arabic is the following: page 53.

ورقا فدیجہ نیک عیچہ زاده سی  
اولوب زمان جاہل بندہ تنصرو انچہ بلی عیران بندن عربی یم ترجمہ  
ایقہ شہیدی "Warká, the son of Naufel, the cousin of Khadija, had become a Christian, at the time of ignorance (before Muhammed), and translated the Gospels from the Hebrew into Arabic.

By the Gospels the Bible must here be understood, not only on account of the Hebrew, but also because the Korán evinces, in a great many passages, a greater acquaintance with the books of the Old Testament, particularly with the Psalms, than with the Gospels; at any rate Warká, the son of Naufel, the cousin of Khadija, is the first Arabic translator of a part of the Bible.

### III.—NOTICE OF THE LIFE AND WORKS OF THE REV. ROBERT HALL. †

The readers of the Christian Spectator are a scattered body. Some have long heard of, long admired, and formed a just estimate of the exalted individual, who in these volumes, has left such splendid specimens of piety, talent, erudition, and genius. But some of the readers of the Spectator are located in distant districts, who, though they may have heard of the renown of Robert Hall, have not enjoyed opportunities of tasting of his spirit, or reading the high lesson of improvement recorded in this invaluable publication. The work is elegantly printed, and ought to have a place in every library. My object in calling the attention of the Indian public to the work, is, not with the

\* A new biography of Muhammed, chiefly drawn from the four works above mentioned, and other hitherto unpublished sources, is the first of a series of biographies of great Moslem monarchs during the first seven centuries of the Hijrat, the first volume of which is to appear next Easter, at Darmstadt, sold by Leske.

† *Hijrat*, not *Hegira*, is by no means to be translated by *flight*, but by *emigration*, as the prophet never could confess a flight, but only an emigration, which is also the true sense of the word; from the same root comes the name of *Hájar*, هاجر (the emigrant.)

‡ The works of Robert Hall, A. M. with a brief memoir of his life by Dr. Gregory; and observations on his character as a proschor by John Foster. In six volumes.

slightest intention of presuming to review it, but to give such an account of the publication as may induce, many to become purchasers and thereby have a work as sound as it is eloquent, as learned as it is simple, lucid, and explanatory. The only exception to its soundness, saying nothing of its politics and church economics, is, in some peculiar views on general redemption. The following is a summary of the contents and distribution of the work as given by Dr. Gregory in his excellent preface.

"Vol. I. Sermons, Charges, and Circular Letters, including a Sermon on Isaiah liii. 8, not before published.

"Vol. II. Tracts on Forms of Communion and John's Baptism.

"Vol. III. Tracts, Political and Miscellaneous, including an unpublished fragment of a defence of village preaching.

"Vol. IV. Reviews and Miscellaneous pieces including several not before published.

"Vol. V. Notes of sermons from the author's own manuscripts, with a selection from his letters; the originals of which have been kindly transmitted by various friends.

"Vol. VI. Twenty-one sermons preached by Mr. Hall on various occasions, and communicated by friends who were in the habit of taking down his discourses. These are preceded by a brief memoir of Mr. Hall's life, by the Editor, and observations on his character as a preacher, by Mr. Foster."

The leading features of his life may be thus stated. He was born at Arnsby, a village eight miles from Leicester, 2d May, 1753. His father was pastor of a baptist congregation at that place. He died in 1791. His character, says Dr. Gregory, "has been beautifully sketched by his son, who in one sentence, while portraying his father, with equal accuracy depicted himself:—'He appeared to the greatest advantage upon subjects where the faculties of most men fail them; for the natural element of his mind was greatness.'"

Robert was the youngest of fourteen children; when young he was feeble and delicate. He could neither walk nor talk till two years of age. His nurse carried him about the ploughed fields and sheep folds, under a prevalent idea, that newly ploughed land was salubrious and strengthening. In these wanderings, they frequently lighted upon a burial ground adjacent to his father's house; and by the evident indication of the child, to be informed what the carved figures and inscriptions on the grave stones signified, his nurse instructed him in the letters of his alphabet. His progress was rapid. He was, says Dr. Gregory, incessantly asking questions, and became a great and rapid talker. One day when he was about three years old, on his expressing disapprobation of some person who spoke quickly, his mother reminded him that he spoke very fast; *No*, said he, *I only keep at it*.

Like other lads born in a village, he was sent to a Dame's school. Even at this period his thirst for knowledge was remarkable. After school hours, he would betake himself to the burial ground with his books in his pinafore; lie down on the grass; spread them around him; and there continue till dark. At six years of age, he was placed as a day scholar, at a school kept by Mr. Simmons at Wigston. The course of instruction was not very extensive, and Robert was not likely to restrict himself to its limits. During the interval of school hours, he was reading books of serious thought, such as Jonathan Edwards. Before he was nine years old, he had thoroughly perused the treatises of that profound and extraordinary thinker, on the "Affections" and the "Will." About the same time he read with like interest "Butler's Analogy."

His next academy was a boarding school, but on account of his sickly appearance, he remained with a Mr. Wallis for a short period. I refer to this for the purpose of inserting the following remarkable anecdote.

"This gentleman was so greatly astonished at the precocity of talent of

his juvenile visitor, that he several times requested him to deliver a short address to a select auditory invited for the purpose. The juvenile orator often afterwards adverted to the injury, done him by the incongruous elevation on which he was thus raised." Mr. Wallis, said he, "was one whom every-body loved. He belonged to a family in which probity, candour, and benevolence, constituted the general likeness: but conceive sir, if you can, the egregious impropriety of setting a boy of eleven, to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind, but with grief at the vanity it inspired: nor, when I think of such mistakes of good men, am I inclined to question the correctness of Baxter's language, strong it is, where he says, 'Nor should men turn preachers as the river Nilus breeds frogs (saith Herodotus), when one half moveth before the other is made; and while it is yet but plain mud.'"

Robert is placed at a boarding school kept by the Rev. John Ryland. While at this school, he heard a sermon preached at Northampton, by Mr. Robins of Daventry, whose religious instruction, conveyed "in language of the most classic purity" at once, "impressive and delightful," excited his early relish for chaste and elegant composition. On quitting this school, he studied under his father until admitted into the Bristol Education Society. The academy at this time was under the superintendance of the Rev. Hugh Evans. Robert's sentiments respecting his tutor, and the importance he attached to his studies, are conveyed in the subjoined letter.

"Dr. Evans is a most amiable person in every respect: as a man, generous and open hearted; as a Christian, lively and spiritual; as a preacher, pathetic and fervent; and, as a tutor gentle, meek, and condescending. I can truly say, that he has on all occasions behaved to me with the tenderness and affection of a parent, whom I am bound by the most endearing ties, to hold in everlasting honor and esteem.

"Through the goodness of God, of whom in all things I desire to be continually mindful, my pursuits of knowledge afford me increasing pleasure, and lay open fresh sources of improvement and entertainment. That branch of wisdom in which above all others, I wish and crave your assistance, is Divinity, of all other the most interesting and important. It is the height of my ambition, that, in some happy period of my life, my lot may be cast near you, when I may have the unspeakable pleasure of consulting, on different subjects, you, whose judgment I esteem not less than an oracle.

"We poor, short-sighted creatures, are ready to apprehend, that we know all things before we know any thing; whereas, it is a great part of knowledge to know that we know nothing. Could we behold the vast depths of unfathomed science, or glance into the dark recesses of hidden knowledge, we should be ready to tremble at the precipice, and cry out—'who is sufficient for these things.'"

The following passage is as interesting as it is instructive. Mr. Hall is not the first orator, who has failed on his first attempt to address an audience. The same is recorded of Sheridan and others.

"Indeed, there is reason to apprehend, that at this period of his life, Mr. Hall, notwithstanding the correctness and excellence of his general principles, and the regularity of his devotional habits, had set too high an estimate on merely intellectual attainments, and valued himself not more than perhaps was natural to youth, yet too much on the extent of his mental possessions. No wonder, then, that he should experience salutary mortification. And thus it happened. He was to deliver an address in the vestry of Broadmead chapel, on 1. Tim iv. 10. After proceeding for a short time, much to the gratification of his auditory, he suddenly paused, covered his face with his hand, exclaimed, 'Oh! I have lost all my ideas' and sat down, his hands still hiding his face. The failure, however painful as it was to his tutors, and humiliating to himself, was such as rather augmented than diminished their

persuasions of what he could accomplish, if once he acquired self-possession. He was therefore appointed to speak again, on the same subject at the same place on the ensuing week. This second attempt was accompanied by a second failure, still more painful to witness, and still more grievous to hear. He hastened from the vestry, and on retiring to his room, exclaimed, 'If this does not humble me, the Devil must have me!' Such were the early efforts of him, whose humility afterwards became as conspicuous as his talents, and who, for nearly half a century, excited universal attention and admiration, by the splendor of his pulpit eloquence."

An instance, however, of early success is afforded in Dr. Gregory's very judicious observations, in the following passage.

"Our student spent the first vacation after his entering the Bristol institution, under the parental roof at Arnsby; and in the course of that residence at home, accompanied his father to some public religious service at Clipstone, a village in Northamptonshire. Mr. Hall, Sen. and Mr. Beddome of Bourton, well known by his hymns, and his truly valuable sermons, were both engaged to preach. But the latter being much struck with the appearance, and some of the remarks of the son of his friend, was exceedingly anxious that he should preach in the evening, and proposed to relinquish his own engagements rather than be disappointed. To this injudicious proposal, after resisting every importunity for some time, he at length yielded: and entered the pulpit to address an auditory of ministers, many of whom he had been accustomed from his infancy to regard with the utmost reverence. He selected for his text 1 John i. 5. God is light, and in Him is no darkness at all: and it is affirmed, treated this mysterious awful subject with such metaphysical acumen, and drew from it such an impressive application, as excited the deepest interest."

He was set apart for the office of the ministry on the 13th August, 1780, by the church lifting up their right hands, and by solemn prayer. Dr. Gregory in a very valuable note, draws the following graphical account of congregational dissenters. I insert it, aware, that much misunderstanding prevails in India, regarding this very valuable and excellent section of the Catholic Church of Christ.

"As the words church, deacon, &c. when used by congregational dissenters, whether baptist or pedo-baptist, are employed in senses differing from what are current among episcopalians, I annex this brief note to prevent misconception.

"Among the orthodox dissenters of this class just specified, a distinction is always made between a church and a congregation. A congregation includes the whole of an assembly collected in one place of worship, and may, therefore, comprehend not merely real Christians, but nominal Christians, and, it may be, unbelievers, who, from various motives, often attend public worship. The church is constituted of that portion of these, who, after cautious investigation, are believed, in the exercise of judgment and charity, to be real Christians. It is regarded as the duty of such to unite themselves in fellowship with a church, and conform to its rules; and the admission is by the suffrage of the members of the respective church; its connected congregation having no voice in this matter. A Christian church is regarded as a voluntary society, into which members are incorporated under the authority of Christ, whose laws they engage to obey, for the important purposes of promoting the mutual improvement of those who compose it, by an orderly discharge of religious duties, and of bringing others to the knowledge of the truth. Every such church of Christ is considered as an independent society, having a right to enjoy its own sentiments; to choose its own officers; maintain its own discipline; admit members; or expel them on persisting in conduct unworthy of the Christian profession; without being controlled or called to an account by any others whatever.

"Such a church, as a Christian community, observes the sacrament, or com-

munion of the body and blood of Christ at stated seasons, the members of other churches being admissable, with the consent of the members present on any specific occasion.

"The officers of such a church, consist of bishops or presbyters, (i. e.) pastors and deacons. The latter are not, as in the church of England, and among other episcopalians, an order of the clergy, but are *laymen*. They are chosen from among the members of the church, and their business is to see that the "table of the Lord, the table of the poor, and the table of the minister be supplied." They attend to the secular concerns of the church, as a body, and to all that relates to the convenience of the society, in reference to their public meeting. In many societies too, they assist the pastors in his general superintendence."

After Mr. Hall had been publicly designated as a preacher, he was appointed to King's College, Aberdeen, on Dr. Ward's foundation. In a letter to Dr. Ryland toward the end of this first session, he thus speaks of his studies under one of the professors.

"We entered the Greek class under Mr. Leslie, who, though a man of no apparent brightness of parts, is, notwithstanding, well fitted in his office, being a good grammarian and attentive to the interests of his pupils. We have been employed in the class going over, more accurately, the principles of the Greek language, and reading select passages in Xenophon and Homer: and I have privately read through Xenophon's Anabasis, and Memorabilia of Socrates, several books of Homer, and some of the Greek Testament: and am now reading *Longini de Sublimitate liber*, which I hope to finish next week."

At this college, Mr. Hall met, and formed a sincere and lasting attachment with, Sir James Mackintosh. "Sir James, said he, became attached to Mr. Hall, because he could not help it. There wanted many of the supposed constituents of friendship. Their tastes, at the commencement of their intercourse were widely different; and upon most of the important topics of enquiry, there was no congeniality of sentiment. Yet, notwithstanding this, the substratum of their minds seemed of the same cast, and upon this Sir James thought, the edifice of their mutual regard first rested. Yet he ere long became fascinated by his brilliancy and acumen, in love with his cordiality and ardour, and "was struck" (I think that was the term employed), by the transparency of his conduct and the purity of his principles. They read together; they sat together at lecture; if possible, they walked together. In their joint studies, they read much of Xenophon, and Herodotus, and more of Plato; and so well was all this known, exciting admiration in some, in others envy, that it was not unusual, as they went along, for their class fellows to point at them and say "*There go Plato and Herodotus.*"

"By the time Mr. Hall" (observes Dr. Gregory) "had completed his academical course, his mental powers, originally strong, had attained an extraordinary vigour; and, with the exception of the Hebrew language, of which he knew nothing, he had become rich in literary, intellectual, and biblical acquisition. On resuming his labors at Broadmead, in conjunction with Dr. Evans, his preaching excited an unusual attention; the place of worship was often crowded to excess; and many of the most distinguished men in Bristol, including several clergymen were among his occasional auditors."

Having Mr. Hall now established in the ministry, my limits will not permit me to notice the many interesting and instructive circumstances, adduced by Dr. Gregory in the most able and impartial memoir, of this distinguished minister of the Gospel. The following selection, it is hoped, will send many to read the work itself. He was appointed to succeed Mr. Robinson at Cambridge, in 1790—91.

"When Mr. Hall was about 23 years of age, he had an opportunity of hearing Mr. Robinson, his predecessor at Cambridge preach; and was so



fascinated with his manner, as to resolve to imitate it. But, after a few trials, he relinquished the attempt. The circumstance being alluded to, he observed, 'Why, sir, I was too proud to remain an imitator. After my second trial, as I was walking home, I heard one of the congregation say to another, really, Mr. Hall did remind us of Mr. Robinson! That sir, was a knock-down-blow to my vanity, and I resolved, that if ever I did acquire reputation it should be my own reputation; belong to my own character; and not be that of a likeness. Besides, sir, if I had not been a foolish young man, I should have seen how ridiculous it was to imitate such a preacher as Mr. Robinson. He had a musical voice, and was master of all its intonations; he had wonderful self-possession, and could say what he pleased, when he pleased, and how he pleased; while my voice and manner were naturally bad; and, far from having self command, I never entered the pulpit, without omitting to say something that I wished to say, and saying something that I wished unsaid; and besides all this, I ought to have known that for me to speak slow was vain.' 'Why so? I wonder that you a student of philosophy, should ask such a question. You know sir, that force, or momentum is conjointly as the body and velocity; therefore as my voice is feeble, which is wanted in body must be made up in velocity, or there will not be, cannot be, any impression.'

The following incident occurred after Mr. Hall's first sermon at Cambridge.

"Immediately after the conclusion of the service, one of the congregation, who had followed poor Mr. Robinson, through all his changes of sentiment, went into the vestry, and said, 'Mr. Hall this preaching wont do for us: it will only suit a congregation of old women.' Do you mean my sermon, sir, or the doctrine? 'Your doctrine.' 'Why is it that the doctrine is fit only for old women?' Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort. Thank you, sir, for your concession. The doctrine will not *suit* people of *any age* unless it be true; and if it be true, it is not fitted for old women alone, but is equally important at *every age*."

Again

"His elegant eulogium on Dr. Priestley, in his first pamphlet, and the warm terms of admiration in which he used to speak of him in private, tempted many to fancy and to say, that he, also, was a Socinian at heart; and although his preaching became more and more distinguished by the introduction and energetic application of evangelical truth, he still found himself often so equivocally placed, as to render his denial of Socinianism quite imperative. On one of these occasions, Mr. Hall, having, in his usual terms panegyricized Dr. Priestley, a gentleman who held the Doctor's theological opinions, tapping Mr. Hall, upon the shoulder with an indelicate freedom from which he recoiled, said, 'Ah! sir, we shall have you among us soon I see.' Mr. Hall, startled and offended by the rude tone of exultation in which this was uttered, hastily replied, 'be amongst you, sir! *me* amongst you! Why, if that were ever the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost regions to all eternity!'

"In argument he was impetuous, and sometimes overbearing; but if he lost his temper he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, and he had evinced unusual agitation, he suddenly closed the debate, quitted his seat; and, retiring to a remote part of the room, was overheard by a lady who was next entering, to ejaculate with deep feeling, 'Lamb of God! Lamb of God! calm my perturbed spirit.'

"For some years, he made it a rule to pay a pastoral visit to every member of his church, once each quarter. He did the same, also, with regard to such of his ordinary hearers as he thought willing to receive him as a minister of religion. These were not calls but visits, and usually paid on evenings, that

he might meet the whole assembled family. Among the lower classes to make them quite at their ease, he would sit down with them at supper; and, that this might involve them in no extra expense, he took care they should all know that he preferred a basin of milk.

“He persuaded the poorer members of his church, to form little meetings for reading, religious conversation and prayer, going from ‘house to house.’ These were held once a fortnight I think, in the summer time; once a week during the winter. He made it a point of official duty to attend them frequently; and regarded them, with the weekly meeting, in the vestry, as the best thermometer in ascertaining the religious state of his people.

“In one of my early interviews with Mr. Hall, I used the word felicity three or four times in rather quick succession. He asked—Why do you say felicity, sir? Happiness is a better word, more musical and genuine English, coming from the Saxon. ‘Not more musical I think sir.’ Yes, more musical, and so are words derived from the Saxon generally.’ Listen, sir: ‘my heart is smitten, and withered like grass; there, plaintive music. Listen again sir: under the shadow of thy wings will I rejoice; there is cheerful music.’ Yes but rejoice is French, true, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again. ‘Thou hast delivered my eyes from tears; my soul from death; and my feet from falling: all Saxon sir, except delivered. I could think of the word tear sir, till I wept.’ Then again for another noble specimen, and almost all good old Saxon English: ‘Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.’”

When two or three gentlemen were discussing the question, whether a man of no religion can be a successful minister of the gospel, surprise was expressed that Mr. Hall remained silent—sir, (said he in reply,) “I would not deny that a sermon from a bad man may sometimes do good, but the general question does not admit of argument. Is it at all probable, that one, who is a willing servant of Satan (and that you know, sir, is the hypothesis you assume,) will fight against him with all his might, and if not, what success can be rationally expected?”

“It was interesting and amusing to observe how Mr. Hall’s exquisite sensibility to literary beauty, intermingled with, and qualified the operation of his principles and learning, both as a Christian and Dissenter. Of this I recollect various instances; but shall give only one. While conversing respecting Archbishop Magee, his talents, sentiments, conduct, &c. I quoted, as a proof of his high Church principles, a remark from a charge then newly published: it was to this effect; that the Roman Catholics have a Church without a religion; the Dissenters have a religion without a Church; but the Establishment has both a Church and a religion. Mr. Hall had not heard the remark before, and was exceedingly struck with it. That, sir, he exclaimed smiling, is a beautiful saying. I have not heard so fine an observation for a long time. It is admirable sir. You admire it, I presume, for its point, not for its truth. H. I admire it, sir, for its plausibility and cleverness. It is false, and yet it seems to contain a mass of truth. It is an excellent stone for a churchman to pelt with.

“More than once have I heard him with affectionate respect, mention Dr. Ryder, the present Bishop of Litchfield, whom he had known as a pious and useful parish Clergyman in the neighbourhood of Leicester. He has not been injured, said Mr. Hall by promotion; he is the same man as a bishop, that he was as the laborious parish priest; to such a Bishop we may apply the apocalyptic title, ‘an angel of the Church.’ We may say of him what St. John says of Demetrius, that he has good report of all men, and of the truth itself.”

I cannot refrain instancing another example that reflects so highly, the catholic spirit of some members of the Church of England. During

the time Mr. Hall was pastor of the Baptist congregation at Cambridge; his preaching had attracted not merely under-graduates but college fellows and tutors. These sometimes amounted to fifty and sixty; and a few of them attended so constantly upon the afternoon services, that they became almost regarded as regular hearers. Among the latter, some have since become distinguished men, and occupy important stations either in the Church or in the public service, as statesmen or senators.

"The attendance of so many university students upon the services of a dissenting Minister, at length began to excite alarm among the 'heads of houses;' of whom a meeting was summoned to consider the expediency of interposing some authoritative measure to prevent this irregularity. But Dr. Mansel, then master of the largest college, Trinity, and afterwards Bishop of Bristol, declared that 'he could not be a party in such a measure; as he admired and revered Mr. Hall both for his talents and for his genuine liberality; he had ascertained that his preaching was not that of a partesan, but of an enlightened minister of Christ, and that therefore if he were not master of Trinity, he should certainly often attend himself; and, that even now, he had experienced a severe struggle before he could make up his mind to relinquish so great a benefit.' Shortly after this, he personally thanked Mr. Hall, not only for his sermons, but for his general efforts in the Christian cause; and through the medium of a common friend, endeavoured to induce him to enter the established church. This, I believe was the only *direct* attempt to persuade Mr. Hall, to conform."

Mr. Hall left Cambridge in 1805 under circumstances very melancholy to contemplate. His mind suffered under a very humiliating calamity that continued deeply to affect him. Happily however, for himself and for the world, his spirits soon recovered their wonted tone, and he removed to Leicester. My limits prohibit the insertion of any extracts from the record of his life while resident at that town; saying the account of the last service, he held with the church over whom he had so long presided. From this it is easy to gather the estimation and affection in which he was held.

"The death of Dr. Ryland in 1825, led to Mr. Hall's invitation to take the pastoral office over the church at Broadmead, Bristol, an office which had been long and honorably sustained by that excellent individual. After some months spent in anxious deliberation, in advising with his friends, and seeking counsel from above, from the dread he felt lest he 'should rush into a sphere of action to which he was not called, and offend God by deserting his proper post,' he at length decided to dissolve his long and happy connexion with the Church at Leicester. The day of separation, the last sacrament Sabbath, March 26th 1826, was a day of anguish to him and them, of which I shall not attempt the description. Suffice it to say, that he went through the ordinary public duties of the day with tolerable composure; but at the sacramental service he strove in vain to conceal his emotion. In one of his addresses to the members of the church, on adverting to the pain of separation, he was so much affected that he sat down, covered his face with his hand, and wept; they sharing in his distress, gave unequivocal signs of the deepest feeling. Mr. Eustace Carey, who was present, continued the devotional part of the service, until Mr. Hall was sufficiently recovered to proceed. At the close of the solemnity the weeping became again universal, and they parted 'sorrowing most of all that they should see his face no more.'"

"Mr. Hall was in his sixty second year when he removed to Bristol, the scene of his first continuous labors, and now to become the scene of his closing ministry. Some of the friends of his early life still survived to welcome his return among them; and many others, who had profited by his pulpit exertions on his periodical visits to Bristol, congratulated themselves that he to whom

under God, they owed so much, had become their pastor. All things indeed, except his infirm state of health, seemed to conspire in promoting his own happiness as well as the prosperity of the Church with which he had again connected himself."

He was only destined to minister to this congregation for five years. The last service he took any part in was a Church meeting. His closing prayer on that occasion is spoken of as most spiritual and elevated: The day following he was to have delivered his usual monthly sermon, preparatory to the administration of the Lord's Supper, but he was prevented by a severe attack of the complaint on his chest, which came on just after he had retired to his study to prepare for that service. This was the commencement of his series of paroxysms which terminated in his dissolution.

When the first apprehension was announced him that he should never again minister among his people, he immediately replied, "But I am in God's hands, and I rejoice that I am. I am God's creature, at his disposal, for life or death; and that is a great mercy." Again, "I have not one anxious thought, either for life or death. What I dread most are dark days. But I have had none yet: and I hope I shall not have any. I fear pain more than death. If I could die easily, I think I would rather go than stay; for I have seen enough of the world, and I have a humble hope." A friend said to him this God will be our God; he replied "yes, he will, be our guide even unto death."

The last scene is thus described.

"His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems this last paroxysm came on more gradually than was usual with those that preceded. Mr. Hall finding his breathing become worse, first rose more on his elbow, then raised his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall observing a fixature of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying: and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of the body!' Mrs. Hall then asking him 'But are you comfortable in your mind?' he immediately answered, 'very comfortable—very comfortable: and exclaimed 'come Lord Jesus—come'—he then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying 'Quickly!' on which, her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family, with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heaving, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose, he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, 'I am dying; death is come at last: all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished, but he believed all was useless. On my asking him if he suffered much, he replied, 'dreadfully.' The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect: but, whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his

pressure; and when his family, one after another gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately, a general convulsion seized him, and he quickly expired.

“O! how inconceivably blessed is the change, when, at the moment of utmost agony the soul enters the region of endless joy; passes from the land of the dying, to the land of the living; from the society of saints, to the blissful presence of the King of saints, where knowledge, illumination, purity, and love, flow forever and ever from the inexhaustible fountain! Such is the ineffable reward which awaits all the faithful followers of the Lamb. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.”

I shall conclude this paper with a few extracts from the sermons of this man of God.

“Conceive the Divine Being as a spirit, having the same dominion over the invisible universe, in every part of space as that which our minds possess over every portion of our bodies; and then you will perceive, faintly at least, the origin of that power, the indications of which are so visible throughout the universe. He has only to will the most important changes, and they are instantly accomplished. ‘He speaks, and it is done; he commands, and it stands fast.’ He said ‘Let there be light, and there was light.’ No causes intervene between the volition and the change which ensues, for the will of the Deity is itself the effect. Being an infinite spirit and coming into immediate contact with all parts of the universe, he is capable, by a mere act of the will, of effecting all possible changes in the same manner, but in an infinitely higher degree, as we are capable, by an act of our will of causing certain motions in the muscular parts of our body, and thus producing changes in the external objects around us.”

In a very splendid sermon on the nature and danger of evil communications, the following passage occurs.

“You know very well my brethren, that the order of the natural world is maintained by the operation of matter upon matter; and that the order of the moral world is maintained by the action of mind upon mind. As the great revolutions of nature are, carried on by the reciprocal action of the various parts of which the visible universe consists, upon each other, whether of smaller portions or of greater masses; so, that mysterious order which the Divine being maintains in the moral world, is upheld and preserved by the mutual action of one mind upon another. This action is incessantly going on; and though it borrows for its instrumentality the organs of the body, yet the ultimate object is mind. The great medium through which this is maintained, is the intercourse and conversation of man with man, which brings one mind into contact with another, and is perpetually modifying the mind which is thus drawn into union, and derives modification from that mind with which it converses. We are continually drawing and being drawn; impelling and resisting or yielding; assimilating ourselves to others, and others to ourselves; nor is it possible to go into any company and come from it, exactly in the same state of mind. The moral modification is perpetually going on, and, if we trace it exactly, we shall find, that it is either evil or good, very seldom, if ever, entirely indifferent or neutral. It is one of the fundamental laws of nature, that our minds should be subject to perpetual modification from the minds of others; nor is it within the reach of our will, to determine whether this influence shall be exercised or not. Yet, we may determine to what influence we subject it; we may determine what society we will keep; but not what influence that society which we choose, shall have upon us. It operates according to certain fixed and infallible laws, so that no person can, by any pretence of self

control, justify exposing himself to the action of a power, the operation of which is determined by laws quite independent of himself.

On the death of the Princess Charlotte of Wales, Mr. Hall published one of the sermons he preached on that mournful occasion. Adequate judges are of opinion, that some of the others were more powerful and beautiful than the one published. In this sermon occurs the following passage; it is remarkable for the applicable reproof it contains, on the slight impression death makes on multitudes.

"It is scarcely to be supposed, that so remarkable an example of the frailty and uncertainty of life as the recent providence has displayed, has failed of impressing serious reflection on the minds of multitudes; it is difficult to conceive of that degree of insensibility which could totally resist such a warning. But there is reason to fear, that in a great majority of instances, it has produced no salutary fruit, and will leave them, after a very short period, as careless and unconcerned about a preparation for an hereafter as before; like the unthinking feathered tribe, who, when one of the number falls by the hand of the fowler, are scared for a moment, and fly from the fatal spot with screams of horror, but quickly recovering their confidence, alight again on the same place, and expose themselves to the same danger. Thus, many whose gaiety has been eclipsed, and whose thoughtless career of irreligion and dissipation has experienced a momentary check, will doubtless soon return with eager impetuosity to the same course, *as the horse rusheth to the battle*. The same amusements will enchant; the same society corrupt; and the same temptations ensnare them: with this very important difference, that the effort necessary to surmount the present impression, will superinduce a fresh degree of obduration, by which they will become more completely accoutred in the panoply of darkness. The next visitation, though it may be in some respects more affecting because more near, will probably impress them less; and as death has penetrated the palace in vain, though it should even come up into their chamber, and take away the delight of their eyes at a stroke, they will be less religiously moved."

Mr. Editor—If the above sketch will at all forward the objects of your publication, it is entirely at your service to make what use you may think proper of it.

Yours, PAROKOS.

#### IV.—TOLERATION, A PRINCIPLE OF THE NEW TESTAMENT.

While we insert this paper, sent to us by a respected correspondent, we think it right to state, that we are not in every respect satisfied with it.

There are many opinions and practices, which cannot be strictly said to meditate against the "life, limb, or property, of the subject," but which are injurious to the moral and other interests of individuals and the community, and of which, the free and unrestricted expression and practice, should not, in all circumstances, be tolerated by the state. *How far*, and in *what way* the state should interfere with them, we do not say, as no general rule can be laid down on the subject. The two cases adduced from the New Testament, doubtless condemn a wrathful, and vindictive, and sectarian spirit, like that of the persons condemned by Christ; but it is not to be inferred from them that unlimited toleration, in every condition not included in the exceptions of our correspondent, is either expedient or proper. Instead of speaking of the Old Testament, as "the inspired but, (as a rule) abrogated annals of our unhappy race," we maintain that *mutatis mutandis* its divine precepts, and approved examples, will, to the end of time, remain obligatory on mankind.

—Editor.

Q. What is toleration?

A. Toleration is that forbearance, which (from whatever motive it may spring) induces the strong party, in a state, to allow, in a weaker, the free

and unrestricted expression of any opinion, and the exercise of any practice, which it does not approve: such opinion, and such practice, not militating against the life, limb, or property of the subject.

Q. Is such a principle recognized in the New Testament?

A. Yes; as the result of proper motive.

Q. Can toleration then, arise from improper motive?

A. Yes; from *fear*, and *policy* (i. e. sinister policy).

Q. State any instance of toleration recognized as a principle, in the New Testament?

A. When the demi-Jewish Samaritans, who have sometimes been (not very courteously) called\* "mongrel—professors," under the influence of sectarian spirit declined receiving Christ, because, from the position of their village, and from the direction he took on entering it, they perceived him to be on his way to Jerusalem, and not to the Samaritan temple, which they held to be "the place where men ought to worship;"—I say, when this happened, two of the apostles said, "Lord, wilt thou that we command fire to come down from heaven to consume them as Elias did? but Jesus turned himself, and rebuked them, and said Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives but to save them."

The narrative exhibits on the one hand a *sectarian* spirit, and on the other an *intolerant* one, that is to say, a desire to punish sectarianism, by physical application—instead of a *cure*. The *destruction* of both soul and body was intended by the apostles.

Here let me observe that the *New Testament*, and not the uninspired; no, nor the inspired, but (as a rule) abrogated annals, of our unhappy race is the proper source, whence to derive our opinions upon every subject by which religion is affected. That toleration is a principle to which the heart of man is naturally opposed, is a fact which need not be sought out amid the tattered rolls of antiquity; let him who cannot trace it, as it stands in characters of woe and lamentation, written "within and without" on the scroll of our fallen nature—let him who cannot feel that it has at some period or another, been engraved upon the fleshy tables of his heart, cast his eyes upon these two men. They are apostles. They have cast out devils and done many wonderful works; nay, more, they have for some time been the bosom friends of him who is goodness itself, and the only source of it in every creature, whether in heaven or in earth. With all these advantages, what do these men ask? Not to apply even the lesser weapons of intolerance, exaction, fine, imprisonment, scourging. They plead for leave to wield the lightnings of the Almighty, and consume their fellow sinners to ashes!

O ye intolerant of every age and sect, whether fierce-hearted enthusiasts, cold politicians, or kind-hearted philanthropists, behold your full-length likeness here! That absence of *true love's humility*—the pride (though you see it not), which renders you intolerant to the opinions of others—the fire (not from heaven but from hell) may burn more or less ardently, according to your power and opportunity of giving it vent; nay, it may, *in the nostrils of the flesh*, glow sweetly and fragrantly like incense on the altar; but the element and the source, *however plausible the pretence*, are the same.

O followers of him whose awful and astounding humility, assumed the emblematical designation of "THE LAMB," (as being the most gentle and inoffensive of all animals), see to it, that ye follow him *whithersoever he goes*; if you really love him, you will follow him in the matter, *toleration*, as well as in all others. If you cannot do so, I implore you to question your love and

\* Our blessed Lord consented, as in all other things, to be a pattern also of tolerance, in his own person. Whence the parable of "the good Samaritan?"—Whence was he himself called opprobriously a *Samaritan*? &c. &c. &c.



*self-denial*, for they must be deficient. It has been too much the habit to consider some things of *little importance* in ethics; but how do we act in the ordinary concerns of life? Do we not treasure up the veriest trifles in our memory regarding those we love? Is not a *like* or a *dislike*, a partiality for this, or an antipathy to that trifle considered by the loving heart, as sedulously with a view to oblige, as if a world's safety depended on the matter? Alas! my brethren, do you love one another more than Christ! would he have you to be *lamb-like* ("harmless as doves"), and yet would you be wolves? He would have you gentle, and patient, and suffering, and would you be cruel, and intolerant, and tyrannical?

Q. Cite another instance.

A. When there arose a reasoning (*not yet given up*), among the disciples as to "which of them should be the greatest"—and when, in consequence thereof, Jesus placed beside himself (as in the seat of honour) his usual emblem of humility, a little child—and, when he declared that whosoever received even this little child in his name, received him; I say when this took place, it occurred to John, that he had perhaps, acted improperly in forbidding a certain person to cast out devils in the name of Jesus. On John's making known the matter with the view of eliciting information, Jesus said.... "Forbid (*him*) not, for he that is not against us is for us."

John, in the execution of what he considered his *apostolic duty*, "silenced" this minister of Christ. He considered (as indeed others *subsequent* to Christ's command have done) the reason, which he assigned for his conduct, a sound one; but he, *who is called in Scripture* "the HEAD of his Church," and who will not give his glory to another, pronounced John's reason to be invalid; and, of course, desires it should be so considered by all his faithful followers to the end of time.

The "silencing"\* of ministers has been in latter times, a fruitful branch of the bitter upas of intolerance; and the self same reason, "he followeth not with us," which was over-ruled when urged by an apostle, has been reiterated by the successors of the apostles, (their successors assuredly in *this*), and is asserted to this hour. Comprehensive as was the injunction of the Head of the Church on the subject—express and explicit as were the words "FORBID NOT;" the prejudice, which to this hour exists, is so *Anti-Christ*, that the plainest language of exposurement be resorted to; I shall, therefore, (looking for the blessing of him who opened the eyes of the blind), proceed to lay bare the matter.

Had the man who was "silenced" by John, been one of "the seventy"—had he been, (though not one of the seventy) an *ordained* man, (as the saying is), John would have been aware of the fact, or the man would have offered an explanation, and there would have been an end of the matter.

It appears that the apostle treated as insufficient the *gift* which the man was exercising when he was "silenced"—John considered *ordination* an external call to the ministry, to be that which constituted authority † to minister; for, it was on this ground that he silenced the man: but the Head of the Church thought very differently, saying, "whosoever is not against us is for us."

Q. "If every unauthorised person may teach his follies, there can be no religion."

A. So says the learned, and barbarian, Dr. Samuel Johnson, to whom we are grateful, as the instrument under God, of giving us a Dictionary. So, says he, *whom the ignorance of his countrymen, and not the voice of truth, has called "the great moralist."*

\* The compiler of this catechism, when a boy, saw a preacher of the righteousness which is of faith, branded out of his native place by the officers of the Magistrates, "because he preached without license!"

† And so, no doubt, it does constitute authority; but unauthorised persons are no forbidden.

Many there are, who will prefer this man of like passions as ourselves, to the Lord of glory and Fountain of all wisdom. If I did not know this, I would not take the trouble to subjoin the inconsistency of the Doctor to the above passage; but as *toleration* is the subject, and, as it will match any passage in the English language as a specimen of intolerant sophistry, allow me to quote the whole passage. Observe the admission which is made in the outset—"If nothing, (says the Doctor), may be published but what civil authority shall have previously approved, power must always be the standard of truth; if every dreamer of innovation may propagate his projects, there can, be no settlement; if every murmurer at government may diffuse discontent, there can be no peace; and if every unauthorised person may teach his follies, there can be no religion. *The remedy against these evils is to punish; for it is yet allowed, that every society may punish, though not prevent the publication of opinions which that society shall think pernicious.*"

At this rate the persecuting Roman Emperors acted as wise statesmen, in slaying their peaceable subjects in thousands. But, let us "cease from man whose breath is in his nostrils; for wherein is he to be accounted of?"

Q. Cite another instance.

A. The two which I have offered are as good as a thousand; especially, as the narrative shows them to be fac-similes of the instances which have been constantly occurring, owing to the disciples of Christ forgetting his precepts relative to the subject.

To conclude, when it shall please God to bestow "great grace" upon all his people, *toleration* will be the natural result. Christians will then "know what manner of spirit they are of." A heart that feels itself to be a pilgrim and a stranger \* in the earth is a tenement too lowly for the proud spirit of intolerance to dwell in. All the aspirations of such a heart, ascend to him who sitteth upon the throne of mercy, expecting from him in the means of his own appointment, that conquest of the world which he came to achieve. Such a heart puts no faith in means, however specious, which are not in entire unison with "the manner of spirit it is of"—in entire unison with the commands of him who cannot err.

May he who writes, and they who read, (having heaven in sight, the earth beneath their feet, and the conversion of the world at heart), follow whatever is *Christ-like*, neither fearing the frown of man, nor courting his smile. Amen.

M. M. S.

#### V.—ANOTHER WORD FOR TEE-TOTALISM.

In your No. for Dec. 1837, I find a letter from a poor man on the subject of the rich giving up their wine, and beer beverages; accompanied by a remark, which does not agree with the correspondent, on the ground of the use of wine, and beer, as beverages, and the want of demonstration that they are of a noxious tendency when moderately used. I have all along though neither a poor nor a rich man, but living within the middle sphere, adhered strongly to the opinion of the former, and beg you will allow my reasons, if

\* De Foe, says, in his "Plague year," "The zeal which the people showed in coming to the house of God; and the earnestness and affection they showed in their attention to what they heard, made it manifest what a value people would put upon the worship of God, if they thought, every day they attended at church, that that day would be their last. *Nor was the plague without other strange effects, for it took away all manner of prejudice at, or scruple about the person whom they found in the pulpit when they came into the churches.* The people made no scruple of desiring such Dissenters to preach, as had been a few years before deprived of their livings, by virtue of the act of Parliament called *the act of uniformity.* A near view of death would soon reconcile men of good principles to each other; and it is chiefly owing to our easy situation in life, and our putting these things far from us, that our breaches are fomented," &c. &c.

you think them worth it, a place in your valuable periodical. From the term "Temperance Society," it is understood that the individuals comprising that society, are men of temperate habits, and have renounced drinking spirits on the ground, that such a habit, by leading men to drunkenness, reduces them to a state of insensibility, which is, in the majority of cases, the cause of the sin and misery, we find in the world. So far true, and let the good resulting from the society already done, stop the mouths of those who would dare attempt to detract from its merits.

But can we, in the widest acceptance of this term, allow, that it is applicable in those who belong to the society of all ranks of men? Can we use it with as much latitude in regard to the rich, as we can to the poor? I doubt it. From the poverty of the poor, the rules of the temperance society have certainly the power of making them temperate men, and render the term quite applicable to a body of them; but how can it be allowed, that those who can afford beer and wine, and scruple not to indulge in them as daily beverages, are a body of men belonging to a temperance society? They may be called wine and beer men, but not temperate men. I do not pretend to argue upon the use of wine and beer as beverages. I know not their use as such, nor do I desire to know it. On the other hand. I wish not to enter upon the investigation of the degree of self-denial practised by each party, in subscribing to the rules of the temperance society as it now stands, or make a comparison of the merits of each; let every man conscientiously decide his own individual case, and God be judge. But I wish strictly to view the case, as it stands connected with the advancement of temperance and sobriety. The total restriction of spirits, taken either moderately, or in a diluted form, was found necessary by the advocates of temperance, because the line of demarcation between the moderate, and immoderate use, was too undefined, to be any practical security against intemperance, inasmuch as one weak draught leads to another, and that to a third, till the individual is overtaken with its stupifying effects, and ultimately by such processes made a drunkard. Why, then, I ask on the same principle, is not wine and beer discontinued? Is it because they have not the same effect? Is it because one glass of wine and beer does not as spirits lead, to a second, and a third till the individual is overcome? or is it because the line of demarcation between the moderate and immoderate use of wine and beer, is more defined than that of spirits? No. They have both the effect of acting and reacting, upon the constitution of man, and leading him to drunkenness. The line of demarcation in one case, is equally as indefinable as in the other, and it is as useless to talk of moderation in beer and wine, as it is to talk of it in the use of spirits. Their tendencies are alike, and equally noxious. Many persons who are of the opposite opinion, who may not have had opportunities sufficient, to enable them to judge; or who may not have given the subject its due consideration, will require something more than analogy, to convince them of the truth of what I advance. For this reason I would propose a few queries, which if candidly answered, will, I believe, throw much light upon the subject. First then, Can any man who uses beer and wine as beverages, sit down as comfortably to a dinner without them as he could if they were brought to table? Or does he not feel a disrelish for all food, until his stomach prepared by his usual draught, enables him to partake of the good things God has given him? Can any person of the above kind, when visited with sickness, and directed by his doctor, to discontinue the use of wine and beer, as easily comply with such restrictions, as one who is not in the habit of drinking them? or, is he not by an evil habit, strongly tempted to forego the doctor's orders, and indulge himself in what is any thing but salutary to his desire of recovery? Again, who is he that has sat down to a dinner, with a party of these wine and beer-drinking gentlemen, that has not seen many, if not all, of them rise with that florid count-

enance, and heated imagination, quite unfit either for the duties of religion, or those of any situation in life? [!] I would also ask, what influence do, wine and beer used as beverages, have upon the conduct of those members of society, who are yet addicted to drinking spirits? Suppose a person of this description invited to a dinner party of wine and beer-drinking temperance men—common decency would restrain him from asking for spirits, and he would with his companions drink wine and beer, but in that proportion, which would make it form an adequate substitute for spirits; in fact he would find beer and wine as capable of making him drunk as brandy. We therefore find the temperance society, so far from being a sufficient safeguard from intemperance for the rich, that it not only leaves room for them by indulging in wine and beer, to become drunkards of another stamp; and also allows them to be stumbling blocks, to their less, temperate fellow creatures. It may be objected, that intemperance among the rich, is not the source of so much evil and misery as it is among the poor, and since the temperance society was originally intended to stop the flood-gates, of moral depravity, which was daily increasing among the poor, it is not requisite now, as that good is fast bringing about, to make additions to its rules, which at best can make but comparatively little improvement. To this, I reply, that the comparatively small number of rich, and their privileges above the poor, limit the evils committed by them, and preserve them from those heinous crimes, which are often perpetrated among the poor. But, this is no reason why the rich should not rise above that state of moral depravity, which many of them are sunk into, and become extricated out of the miseries which they are daily, by habits of drunkenness, bringing upon themselves. If the many acts of \*murder committed by them, were traced to their sources, most of them would be found to have originated in an extra glass of wine and beer. But these are mere specks in the ocean of moral evil, which we witness in the blasphemy, swearing, cursing, falsehood, dishonesty, fornication, uncleanness, and a host of other abominations, which mark the characters of most of these wine and beer-drinking men. Before I conclude, I beg particularly to urge that in this part, where we should be examples to the heathen, and prove the sincerity of our wishes for their conversion, by conduct directly opposite to the above, it need hardly be said, that it behoves all who are named by the name of Christ to come forward, and do their best, to prevent scenes daily witnessed by the natives which, only tend to retard the progress of our religion in this land of darkness and idolatry.

June, 12, 1838.

Your obedient servant,

W. S. P.

As we formerly stated, we hold ardent spirits to be *noxious*, and the use of them a *very strong temptation to drunkenness*; and we therefore *abstain* from them. Wine and beer, of the right kind, we consider as *not noxious*, and the right use of them, in the case of those not already addicted to intemperance, *not a strong temptation to drunkenness*, and we therefore do *not banish* them. That there is *some* temptation connected with the use of beer and wine, we do not consider a sufficient reason for laying them aside, any more, than we consider the possibility of eating to excess, a sufficient reason for our suffering ourselves to die fasting. Wine is spoken of in the Scriptures as a blessing, when not perverted. Our Lord, when occasion required him, performed a miracle to call it into existence. He has constituted it the emblem of his own atoning blood. Tee-totalists, should not disparage what he has thus approved. — *Edit.*

\* Duelling.

## VI.—ANALYSIS OF MAJOR MACKINTOSH'S ACCOUNT OF THE KOLIS.

On a former occasion, we expressed our admiration of Major Mackintosh's acquaintance with the hill and jungle tribes of the West of India. His extraordinary knowledge of their localities and whole social state, is apparent in the pamphlet, the substance of which we now propose to lay before our readers, and which is more minute in its statements than any of a similar kind which we remember to have seen. It forms a most valuable contribution to the Madras Branch of the Royal Asiatic Society. What follows, in inverted commas, is an abridgement of it, the headings, and sections, and the system of spelling oriental words, and a few observations not marked, being our own.

*The Kolis, the aborigines of certain districts of the Country.*

"Among the various classes of inhabitants within the territory forming the Government of Bombay, the names of few are more familiar to us, than that of the tribe of Kolis—more usually written Cooly by the English. They are to be found nearly in every part of Gujarát, and in several of the districts of that province; they constitute a very large proportion of the agricultural population, and, in many instances, are most notorious robbers. They are very numerous in the Atavisi, and there are many settled in the Northern Konkan. In the hilly tract of country, lying between Mùsà, south west of Punà, and the hill forth of Trimbak, the source of the Godávàri river, the inhabitants are chiefly Kolis, and a few are scattered over the districts of Khándesh, Ahmadnagar, Punà and Solápur, and along the Bálághát on the western frontier of the Haidarábád territory.

"Although the information we possess of these people must be considered rather imperfect, I think we may venture to say, that, in the earlier ages, they were the only inhabitants of a portion of Gujarát and of the Atavisi, for a part of the latter tract of country is termed by the natives Kolwar, or country of the Kolis. Hills and forests, and such formidable barriers, will tend to divide communities; and local situations will not only induce new and appropriate names, but will also produce some difference in manners and habits. Notwithstanding that these people have, in the course of time, separated into different classes or minor tribes, they continue to retain the general appellation of Koli; which seems powerful evidence of their original affinity, and of their being branches of the same stock."

*Origin of the term Koli.*

The word Koli, we consider a derivative from the word *Kul*, a family. In the districts of the country in which the Kolis live, the *u* we have found to be frequently changed into *o* in many Maráthi words. Koli, on this supposition, would mean a man of family, and would be applied by the Brahmanical conquerors of India, in the way that the word *native* is now applied by the English. There are no people, who to this day, are more regardful of their descent from particular *Kuls*, or families, than the Kolis.

*Designations of the different classes, or castes of the Kolis.*

1. "The *Ráj Kolis* reside chiefly in the Atavisi, and in the Wan Dindori and Násik Parganahs. A few are settled in the vicinity of Jauwar, in the Konkan; they are cultivators and labourers. They worship the gods Khandobá, Bhairu and Bhaváni. They say that they have derived their name from the Koli rájás in former ages having intermarried with their ancestors, and employed them in their service as domestics and sepoyas. These Kolis are sometimes called Bhen Kolis, and are said to have originally belonged to the tribe of Mahadeu Kolis, but, having committed some irregularities, they

fied from their tribe and associated with Kolis of an inferior description and at present hold no intercourse with the Mahádeva Kolis.

2. "The *Solást Kolis* are settled in the same parts of the country as the *Ráj Kolis*; and are also cultivators and labourers. The *Solást Koli* is known by the name of *Lál-Langotí-Wálá Koli*, and *Kástí Koli*. They worship *Khandobá*, &c.

3. "The *Tukadí Kolis* are inhabitants of the *Atavisi* principally around *Peth* and *Dharampur*. Like the other Kolis some of them are cultivators and others labourers. As the term for a large bamboo is *tukadí*, and a number of these Kolis are employed cutting down bamboos, that are afterwards conveyed to the coast and to the *Dakhan* for sale, it is said they derive their name from their employment. They worship *Khandobá*, *Bhairu*, &c.

4. "The *Dhaur Kolis* are numerous in the *Atavisi*, and a few of them are settled in the *Wan Dandori* districts. They appear to be the most degraded of all the tribes, and do not hesitate to partake of the flesh of cattle that have died a natural death, and they are, at the same time, the most determined drunkards. They are farmers and labourers; some of them are employed in cutting down the teak-wood within the districts of the *Peth* and *Wásundá rájás*, &c., which the timber merchants from the towns in the *Dakhan* purchase from them.

"These four classes seem to be one and the same people in the *Atavisi*, but there appears to be some difference in the manners and habits of those residing in the *Wan Dandori* districts.

5. "The *Dongari Kolis*.—A few of these Kolis reside in the *Atavisi* and in the *Wan Dandori* districts. They are farmers and labourers, and some of them are employed as the local police of the district, in the pay of government. Kolis that reside near a hilly district are termed occasionally *Dongari Kolis*, from *Dongar*, a hill.

6. "The *Bhil Kolis* are not by any means numerous. We find one or two families settled in a few of the villages along the banks of the *Pera* and *Godávari* rivers. They appear to have been runaways, who associated with the *Bhils* and subsequently intermarried with them.

7. "The *Malhár Koli*. This Koli seems to be one of the most pure and respectable classes of all the tribes. They are also known by the name of *Punbhari Kolis*, from the employment of supplying the villagers and travellers with water. They generally employ buffaloes, to carry the *pakhál* (leather bag), in which the water is contained. The *Punbhari Koli* is a member of the third division of the *Balotá* institution, and receives his pay in kind from the villagers for his services. It is his duty to wait on travellers in the employ of government, and strangers; to clean out and plaster (with cow-dung) the floor of the *Dharma-shálá* or *Cháwadí* (the public resting place); to supply them with water, &c. He also attends at all festivals, marriages, &c. in performance of his duty. One or more families of the *Malhár Kolis* are settled almost in every village in the *Dakhan* and in *Khandesh*, and along the *Bálághát* in the *Haidarábád* territory, extending eastward to *Khandar*, *Indur* and *Boden*, between the *Godávari* and *Haidarábád*; they are settled in the *Bálághát* (in a south-eastern direction) in the vicinity of *Naldurg*. In many of the villages around and south of *Pandarpur*, this Koli holds the situation of the village *eshkar*, or beadle. We find them occasionally employed as *sepoys* and village watchmen. There are a few *Malhár Koli Patels* of villages in the *Khandesh* and *Ahmadnagar* districts. The hereditary Kolis of the hill-fort of *Purandhar*, *Singhad*, *Torna*, and *Rájgad*, all south of *Puná*, are *Malhár Kolis*, their duties consisted in guarding the approaches leading to the forts, &c. They held enam lands and received regular pay from government, besides enjoying the privilege of cutting grass and firewood, &c. In the year A. D. 1340, the *Singhad Koli Náyak* resisted the attacks of the army of the emperor *Muhammad Toghlaq*, during several months. A few of these

Kolis are settled at Bombay, and along the sea coast, as cultivators. They worship Khandobá, Bhairu, &c.

8. "The *Ahr Koli*. The Kolis of this tribe are inhabitants of Khandesh, and they reside chiefly in the villages along the banks of the Gírná river, and on the southern bank of the Tápí, one and two, and sometimes five and ten families, are found in those villages. They are very poor, but there are several instances of their holding the Patel-ships of villages in the vicinity of Yewal Sákri. It is said they originally came from the south. They are not held in high estimation, for they perform the hereditary duties of the *tarú*, or village Mahár, or Dher, and, on this account, are entitled to receive the skins of bullocks and buffaloes that die a natural death, and they plant the horns of the animal in front of their door and worship it. The Ahr Koli is engaged occasionally to perform the duties of *jágalá*, or village watchman, and at times as the Koli or water-man to supply the inhabitants and travellers with water, &c. In some villages, where the members of a family of the Ahr Kolis perform the different duties of the *tarú* or village beadle, those of the Koli or waterman, as well as those of the *jágalá* or watchman, they have been presented by the British Government with, from ten to fifteen and twenty to thirty, beghas of land in free gift, according to the size of the village, and the respectability of the duties they had to discharge. The object of this grant, was to ensure their becoming more faithful and diligent public servants. They worship all the Hindú deities, but the goddess Kánbí Ránbí (a derivative of Bhawání) is an object of great adoration with them. Their marriage ceremony is performed by a Bráhma, and usually in front of the shrine of Kánbí Ránbí; this does away with the necessity of providing a feast for all the guests, &c., so that the expense incurred is trifling. They have two chief Náyaks, who adjust matters connected with the affairs of their caste, one of these resides on banks of the Tápí, and the other near the Gírná.

9. "The *Marú Koli* performs similar duties, in every village in the northern Konkan, to those the Panbharí Koli discharges in the Dakhan. He receives the Balotá allowance, and holds a piece of ground rent free, worth a few rupees. There are about a hundred families of the Maráí Koli at Bombay; they serve as palankeen bearers, labourers, and porters.

10. "The *Sone Kolis* are settled along the coast from Angria's Colaba to Surat. At Bombay and Colaba (old woman's island) there are about two thousand houses of the Sone Kolis; they are all fishermen, with the exception of a few that enter as sailors on board of ships belonging to native merchants. It is said they have a dislike to going on board of vessels, owned and commanded by Europeans, in case they should lose their caste. They state that they came originally from Angria's Colaba. They follow the profession of arms there, and do duty in the fort. Their chief men are styled Patels. The chief Patel resides at Angria's Colaba; he possesses all the authority of the Gotarání, and adjusts all disputes and irregularities connected with the infringement of the usages and rules of their caste. The chief Patel has an agent, termed Shishya (disciple), in each village or community of the Sone Kolis, who settles all disputes of a trifling nature; but, when it happens to be one of importance, it is submitted to the chief Patel at Colaba, for his consideration.

11. "There are a good many of the *Agarí Kolis* settled at Bombay, Bassein, Tanna, and Panwel; also along the coast towards Surat. These people are boatmen, and serve as sailors on board of vessels belonging to natives. Some of them are palankeen bearers, cultivators and labourers. Their chief Patels settle matters connected with their caste. They worship the god Khandobá, &c.

12. "The *Metá Kolis* appear to be confined entirely to Bombay, where they have between five and six hundred houses. From residing on the hill, or



rising ground, south of Mazagãum they are occasionally termed Dongari Kolis, from *Dongar*, a hill. The part of the native town called Dongari derives its name from these Kolis, having originally been the first inhabitants, not only of that spot, but of the island of Bombay. In fact, they assert that the place belonged to them in days of yore. They are all fishermen and seamen; they do not retail the fish themselves, but hand them over to other persons in the bazar. There are persons of considerable wealth among them, who are owners of vessels that trade along the Malabar coast, navigated by sailors of their own tribe.

13. "In Bombay, Tanna, Bhowndy, Kallian, Bassein, Damaun, &c., we find a people, termed by the inhabitants, the *Christian* or *Portuguese Koli*. It is said that their ancestors were of the tribe of Sone Kolis, and that they were forcibly converted to Christianity, some ages ago, by the Portuguese. These people are cultivators, extractors of tãdi from the palm trees, and others sellers of fish. They follow the precepts of the Roman Catholic faith; but it seems an extraordinary schism has sprung up among them, or, it ought rather to be said, that some of them have forsaken the true faith, and reverted to paganism. This retrogression took place about the years 1820 and 1821, when that terrible scourge, the cholera morbus, was raging so furiously in the Konkan, and along the coast. Many of these poor ignorant creatures, seeing desolation spread in their families by this heavy visitation, thought they would be much more fortunate and happy, were they to pay their adoration to Devi, Khandobã, and Vithobã, than by continuing to do so to the Almighty. A portion of them having accordingly come to this resolution, they at once abandoned the true God, and supplicated these false idols to be merciful and kind to them, and to relieve them from the distress by which they were surrounded. They have discontinued all intercourse with their Christian brethren, and resumed the custom of wearing the shendî, or tuft of hair on the crown of the head. They employ Brãhmans at their nuptial ceremonies, but the other Hindú Kolis, considering them a contaminated race, hold no communication with them. A few of them are cultivators and labourers, while others are sellers of fish, which they cut into small bits, and sell in their booths, or *Thãnãs*, in the bazar, and are therefore denominated *Thãnkãr-Kolis*. A few families are settled at Bassein, Tanna, Bhowndy, &c.

14. "There are between three and four hundred families of the *Chauchá*, tribe of Kolis settled at Bombay. These Kolis bear the character of being a very peaceable and industrious race.\* They are chiefly farmers, who cultivate various sorts of roots, fruits, and vegetables, which they take to market. Others are labourers, and a few of them are employed in the service of native merchants. These Kolis come from Junãgad.

"The Kolis in Gejarãt appear to be divided into several tribes—the *Talubdã*, the *Patanwãriã*, and the *Kãkrez*, the *Dhandaur*, and *Bãbriã*.

15. "The *Talubdã*, are the most numerous. The limits of their country extend from the Baroda district, north, to *Khairãlu* and *Mãsanã*, on the banks of the river *Kupain*; and from *Dholka* on the borders of *Kãtãwãr* to *Lunãwãra*. Some of them are found beyond these limits, but that above defined they consider their own country. The *Talubdã*, in addition to being the most numerous, is considered superior in rank to the other tribes.

16. "The *Patanwãriã* will partake of food prepared by the *Talubdã*, but the latter will not touch food cooked by the *Patanwãriã*. It is a very common practice with them, to call each other by the name of the district in which they reside.

17. "The *Talubdã Kolis*, residing around *Kari*, &c. are known by the name of the *Chauãl Koli*, the name of the district.

\* In Molesworth's Dictionary they are said to be pirates. Edit.

18. "The Kolis in the Máhi Kántà, are termed the Paríá Kolis, also the *Máhi-Kántá* Kolis.

19. "Those residing in the Parganá, of Dahigáum, about 25 miles north-east of Ahmadabad, are known by the name of *Kánt Kolis*. The Thákurs\* of Lohar and Amlia in this division are Kolis. The Thákur of Gurásar, 25 miles S. E. of Ahmadabad, is a Koll of great influence; also the Koll Thákur of Ometa on the Mahl. The Thákurs of Agrlore Kuttawan, [?] Bhakora, Maguna in the Chauál are also Kolis. These Kolis form a very large portion of the population of the districts they reside in. It has been estimated that, in the Kaira district alone, there are nearly seventy thousand of them. They are all cultivators and labourers, and often Patels of villages; a few of them being employed as village watchmen, others by native bankers, &c. The Koll watchman is termed Watania, Paji, Pagit, and Rakhá. In almost every second, third, or fourth village, there are two or three families, known by the name of the Kotwálá Kolis. They attend on travellers, particularly the government servants, to procure such articles for them as they may require. They get the potter to fetch water. In all the towns there are a few Kolis termed Selotá. These are employed by native bankers in escorting treasure, or other valuables, and they accompany travellers from stage to stage, for a fixed allowance. In every ten or fifteen villages, there is a Koll named the Nàthi Pateliá, whose duty it is to adjust any disputes connected with the infringement of the usages of the tribe.

"They worship Mahádeva, Bhawáni, Ambiká, Devl, Botchira Devl (Máta) and Ranchoð, (Krishna) and Hanumán. Of all these, Bochira, or Betchurra, the goddess who presides over the small pox, seems to meet with the greatest attention from these people. The most sacred and binding of their oaths is that taken when the hand is placed on this idol. Another most binding mode of pledging their faith, is filling a brass or copper cup with water, placing their hands on it, and repeating the names of all their gods

20. "The *Patanwáriá* Kolis reside in the district around Patan, and between the Saraswati and Banás rivers. I have mentioned before that they do not rank so high as the Talubdá Kolis; this is on account of their partaking of the flesh of buffaloes. They are dispersed over the southern districts of Gujarát, to the vicinity of the Narbada, and in many places are numerous. They are cultivators and labourers, and occasionally employed as watchmen of villages, &c. They worship the same gods as the Talubdá, and differ little from them in respect to character.

21. "The *Kakrez Kolis* inhabit the district of that name, to the north-west of the Banás river. They are numerous, and are bold and enterprising plunderers.

22. "The *Dandhar Kolis* reside in the district of that name, of which Phanlanpur is the chief town. They are a daring and wild people.

23. "The *Bábríá Kolis* occupy the southern portion of the peninsula of Kátíawár.

24. "The tribe of *Mahádeva Kolis*, reside in the valleys on the east side of the Sahyádrí range of mountains, extending from Musá, south-west of Puná, northward to Trimbak, the source of the Godavari river, and lying between the 18½° and the 20° of north latitude, and 73½ and 74 east longitude."

\* "Rajputs and Kolis, who are the proprietors of several villages, from which they derive a revenue of a few thousand rupees, or who have an income of a similar amount from revenue and other sources, such as girás or grass, equivalent to black mail, are termed Thákurs."

† "The Paji is well known as the watchman employed by the officers stationed in Gujarát. He takes his name from tracking the foot marks (*pag*—a foot). They are very expert in their profession."

*Tract occupied by the Mahádeva Kolis.*

"These small valleys are formed by masses or groups of rugged hills, and less lofty ranges, that diverge laterally in an easterly direction from the main chain of mountains, and are known to the inhabitants by the names of Máwals, Khorás, Nahirs and Dángs—that is, valleys, glens, straths and wilds. They vary considerably in configuration and extent, and, at the distance of ten, fifteen, and twenty miles from the crest of the Sahyádrí range, they gradually expand into the spacious plains of the Dakhan, when the collateral branches and groups of hills, within the before defined limits, may be said to terminate, with the exception of the low, irregular branch, that protrudes from the north of Junir, and runs along to the south of the Múlá river, but diverges much in its advance to Ahmadnagar, after which it stretches, in a south-east direction, and ultimately constitutes the Bálághát of the western boundary of the Haidarábád territory. The chief gorges, or passes, in the principal range, leading down from the Dakhan to the Konkan, and the bottom of the different valleys, may average from 1,800 and 2,000 feet, to 2,300 feet, above the level of the sea; and the most elevated points in the main range may vary from 4,000 feet to 4500 feet. However, the summit of the Kalsabál hill, one of the detached branches, only a few miles from the forts of Alang and Kúrang, rises to the height of 5,000 feet, and is considered the highest land in the Dakhan.

"It is to be noticed, that the acclivity, on the western side of the Sahyádrí range, is always abrupt and very steep. Here, especially, as well as among some of the other groups of hills, there are many grand chasms, with rocky walls, several hundred feet in depth. In these immense ravines, on the summits of the hills, and pathars, or plateaux, there are numerous plants, shrubs, and beautiful trees. In many places, in hollows, and on the pathars, there are dense and extensive patches of lofty jungle and forest timber, with thickets of impervious brushwood, particularly south-west of Junir and around Ambigáum. A variety of wild animals inhabit these jungles. Tigers; chitás, hyænas, bears, wild cats, hogs, kolisnás (wild dogs),\* jackalls,

\* "The animal, termed by us the wild dog, is known to the natives by the name of kolisná, kolusrá and kolasá. It is common in the Kotal district, and all along the range of western gháts. It is about the size of a panther, with very powerful fore-quarters, narrow tapering loins, black and pointed muzzle, and small erect ears. The tail is long, and at the extremity there is a bunch of hair several inches in length. The kolisná is of a darkish red colour, possesses great speed and hunts in packs of five, eight, fifteen, and even to the number of twenty-five; is extremely active, artful, and cunning in mastering his prey. It is during the night time they move about in search of food, but, should an animal approach near them, an hour or two after sunrise, or a short time before sunset, they will attack it. All animals seem instinctively to dread them. During the day time they remain quiet in their hiding places. When the kolisná discovers an animal worthy of being captured, the circumstance is announced to the pack by a barking, whistling noise; the others are on the alert, advance rapidly and post themselves slyly round the spot, and gradually close in on the animal. Upon seeing one or two of the kolisnás he gets frightened, but much more so when, running away at speed, he encounters one of his enemies in whichever direction he attempts to escape. The consequence is, that he stands quite amazed—some of the kolisnás run in close to him, and shed water on their bushy tails, which they swing about and jerk into his eyes; he is successively saluted in the same manner, when he approaches them, or they run on him. The unlucky beast is soon blinded by the peculiar escharotic quality of the application; for he begins to stagger and run round and round, and is now beset by all the kolisnás who make a loud barking and snapping noise while they pull the animal down and tear him to pieces. When few in number, they have been known to gratify their hunger before the poor animal fell down or expired, each of them tearing away a mouthful while the animal remained standing. There are very few instances of their ever having attacked the villagers' cattle, but they will kill stray calves if they fall in with them. The Kolis never molest the kolisnás; in fact they are glad to see them in their neighbourhood, being aware of the enmity that exists between them and the tiger,

gowás (bison), sámbar, nilgái, spotted deer, antelope, bhekar, monkies; also hares, pea-fowl, and jungle-fowls, with many birds, small and large, of rare and variegated plumage.

"Exclusive of principal passes in the western gháts, there are numerous foot paths, leading over the mountains, from the Koli habitations above, to the villages below in the Konkan. These paths are very intricate, and it is with much difficulty the people travel along them when loaded, and proceeding with the produce of their fields to the bazars on market days; where the rock is very precipitous they use a simple bamboo ladder,\* which enables them to effect their passage by the most direct routes.

"During the south-west monsoon, which in general sets in about the end of May, or first fortnight in June, on such days as the rain ceases, not only the summit of the mountains, but the valleys are enveloped in general in a very dense fog; consequently there is always a damp and chilly sensation in the atmosphere at this period. While the months of April and May are often extremely sultry and oppressive below, it is comparatively cool on the tops of the hills. It may be observed, that the scale of the atmospherical heat, as indicated by our thermometers at times in such situations, is an imperfect measure of sensible heat. The climate is unhealthy, after the termination of the monsoon, and the inhabitants suffer much from fever and ague in the months of September, October and November.

"The population of the tract just described consists of Thákurs,† some Hatgar and Tulwar Kanarás, and a few Banjaris, in addition to the Kolis;‡ including also, some Kumbís, who have intruded themselves within a few ages past."

#### *Origin of the Mahádevá Kolis.*

The following is given as the popular tale of the origin of the Kolis. After the death of one of the rájas of the race of the sun, named Rájá Ven, who was a very great sinner and a very disreputable person (an account of him is given in the Bhágawat Purán,) a man of a dwarfish size, sprung from his left arm, and he was called Nishad (base born,) and directed by some saint to take up his residence among mountains and forests. He, consequently, was the ancestor of all Kírát,§ or the barbarous and savage people who inhabit wild places, and subsist by the chase. One of the descendants of Nishad and a female shudra, were the parents of the Palkás; and a male of the Nishad lineage and a female of the Palkás family, were the parents of the Koll. He was to subsist, by killing whatever animals he encountered in the jungles and forests. It may further be stated, that the Kolis say that they are the descendants of Válmik, the distinguished author of the Ramáyan, who, although of Bráhman parentage, and born at Vir-Walá, twenty-four miles south-east of Puná, it is said followed the life of a Koli. The description of Válmik magnifies him into a huge giant, who could walk fifty miles in less than half an hour. He is reputed to have

for they kill that animal occasionally; and in consequence they are considered by the people as the protectors of their cattle and their fields, for neither sámbar, deer, or hog, seem disposed to approach places much frequented by the kolisná. They hunt and kill the sámbar, nilgái, hýmna, deer, jackalls, hares, hogs, bears, porcupines and quails. They killed a tiger, in June, last year, in the Tilangan jungles." This remarkable animal is correctly depicted and described by Colonel Sykes in the *Transactions of the Royal Asiatic Society.*

\* "They place a substantial bamboo, divested of its branches, except a small stump that is left at each joint or division, to be used as a step."

† A short account of these people will be communicated in a separate paper hereafter.

‡ There are some Mahádeva Kolis settled around Jawar in the Konkan; the Raja of Jawar is a Koli. There are some of the same tribe in Bombay.

§ Kírát, and Shabar, are the Sanskrit terms applied to the Bhils, and other wild hilly tribes.

been a most desperate and remorseless robber and murderer, and that he continued so until he encountered the holy Nárád, who ultimately succeeded in persuading him to abandon the wicked life he was leading, for a better and more virtuous one. The Mandar Sumbá ghát, ten miles north of Ahmád-nagar, and close to that beautiful and romantic spot known to us by the name of the Happy Valley, is said to have been one of his favourite haunts."

*Their Grand Divisions.*

"The tribe of Mahádeva Kolis is divided into twenty four Kuls, or grand divisions; each of these is subdivided into branches or classes, amounting in all at present to about two hundred and eighty. Each of these clans comprizes many families, bearing the same surname; the number varies according to circumstances.

"The following are the names of the Kuls of the Mahádeva tribe of Kolis, with the number of clans or branches that have diverged from each :

Clans.		Clans.	
The Wanakpál, from this	17.	The Poliwás, from this	12
have sprung .....		have sprung .....	
The Kadam .....	16	The Otaracha .....	13
The Pawar .....	13	The Dalvi .....	14
The Kedar .....	15	The Gauli .....	2
The Budhiwant .....	17	The Aghási .....	3
The Namdeva .....	15	The Chaván .....	2
The Khirságar .....	15	The Ujaji .....	12
The Bhagawant .....	14	The Sagar .....	12
The Bhonsla .....	14	The Shaikacha Shisyha .....	12
The Jagtáp .....	13	The Kharád .....	11
The Gáikawár .....	12	The Sirkhí .....	2
The Suryavansi .....	16	The Shiva .....	9

"Although it is impossible to ascertain who the original founders of each Kul, or grand division, might have been, we are, however, supported by traditional evidence in stating, that persons of rank or influence in former ages, who might, from necessity, choice, or other causes, have joined the Koli community, occasionally became, in such case, the founder of a new Kul.

"It appears that nineteen of the original names of the persons who were the founders of the different Kuls of this tribe, have in the course of time become extinct: yet the numerous clans who have respectively sprung from each of them, carefully retain and cherish the name of their original founder. The Mahádeva Kolis are peculiarly tenacious of the Hindú usages, of adhering strictly to established rule in forming their matrimonial connexions. For it is only persons of different Kuls that can be united in marriage. Those of the same Kul, or original family stock, are prohibited intermarrying. It is a common observation, that, were persons of the same Kul, to marry, the circumstance would entail much unhappiness and misery on the parties, and that their offspring would never thrive. I know an instance of of such an irregular marriage, and it is rumoured that the couple are very unhappy and have no children. The mistake ocured by the parties omitting to institute the necessary enquires at the proper time."

*Their Numbers.*

"It is said, the Kolis were much more numerous about seventy years ago than they are at present; that many of them were destroyed during the various disturbances that have taken place since then, and by the famine that occurred in 1803-4, and latterly, by the cholera morbus. To afford a better idea of the amount of the Koli population at present, and to show how they

are dispersed over the hilly tract, I will give the estimated number of their houses in each valley and glen.

"There is reason to suppose that they were more numerous in former times, around Pūnā and the valleys south of Lohaga fort. But, in the valley of Mūsa Khora, they have only thirty houses, and in the Mutā Khorā they have also thirty houses, and forty in the Pawān Māwal; all of these are Upri\* cultivators and labourers, there being no Koli Thalkaris or Watan-dārs so far south at present.

"In the Andar Māwal there are sixty Koli houses; they are the Patels of two villages and share the Patelship of two others with the Kūnbis. In the Nānā Māwal the Kolis have a hundred houses, they hold a share of the Patelship of several villages, and the Hīrmarā Koli Nāyak, with ten men, is employed in the police.

"In the Bhaum Nahir the Kolis have 45 houses, and they hold a share of the Patelship of two villages; but the Kūnbis, who hold the other, are in a fair way of gaining the entire power, by forcing the Kolis from their houses. The Parde clan of the Gāikawār Kul is the most numerous in this glen.

"In Bhīm Nahir, the Kolis are the only inhabitants of nine small villages, and in nine other villages they and the Kūnbis hold each a share of the Patelship, the Kūnbi Patel takes the precedence of the Koli Patel in all the village affairs, which is a source of great vexation and complaint to the Kolis, as they declare the Kūnbis have unjustly taken possession of these situations. The number of Koli houses here is estimated at 288, and the names of the Langh, Markt and Nāngri families are the most numerous.

"In the Ghorī Nahir, or valley of the Ghorī river; and in the Ambigāum quarter, there is a great deal of jungle. The Kolis are more numerous here; in forty villages they have nearly one thousand houses; and hold the entire Patelship of 35 villages and share that of five others with the Kūnbis.

"In the quarter called Ghorā of this valley, there are one hundred Koli houses in six villages, and in one village they continue to retain a share of the Patelship.

"The Koli Nāyak, Dada Bāmlē of Bhoregar, is employed in the police with twenty-five Kolis. They have charge of the valleys, of Ghorī, the Bhām and the Bhīma rivers. The Nāyak's pay is 25 Rupees per mensem; the men receive four rupees each. The Lokriā, Aswālī and Bendirī clans are the most numerous in this valley. In Mīn Nahir there are 321 Koli houses in 17 villages. The Kolis hold the entire Patelship of eleven of these — the Patelship of five others they share with the Kūnbis, and of one with a Musalmān. In the Kukar Nahir the Kolis are the sole Patels of thirteen villages, and they share that of eight with the Kūnbis. The number of their houses amounts to 316. The Turi Koli, Patel of Tijūr, and the Kūnbi Patel Kharād, are always quarrelling.

"Mad Khora. — The Kolis are the only inhabitants of five of these villages of which they are Patels; in four of the other villages there are a good many Kūnbis, but the Kolis are the Patel, with the exception of one, which they share with the Kūnbis. In the village of Pimpalgāum the Kūnbi Jam-dari is the sole Patel. The family of Bhokar, notorious among the Kolis as being one of their greatest chieftains, was Patel of this place, and resided here. The present Koli Nāyak continues to claim the Patelship. There are 164 Koli houses in this glen.

"The Bhokar Koli Nāyak of Mad Khora, with 25 Kolis has charge of the police of Mīn Nahir, Kukar Nahir, and Mad Khora.

"In the Utur quarter the Kolis are the sole occupiers of ten villages, of which they are Patels, and they share the Patelship of twelve others with

\* "Upri — tenant, or one having no property in the soil; whereas Thalkari means one that has a right in the lands he cultivates."

the Kunbis. In the 22 villages there are 394 Koli houses. Digi Mäll, and Gõndki are the most common family names.

"In the Kotul Dang there are 840 Koli houses in 32 villages, and they are the Patels of 29 villages. In the Kotul Pathar (plateau) and adjoining villages, there are 200 Koli houses. Between the Singali Koli Patel of Wanjulshet, and a Talwar Kanara, who has claimed the Patelship for these 35 or 40 years, much enmity exists. The Kolis' corn and sugar-cane fields were lately destroyed by the Kanara's cattle.

"In all there are about 1,040 houses. Bhagra, Muttà, and Hila, are the most common family names.

"In the Rajpur Dang, the Kolis inhabit 36 villages, and they hold the Patelship of 35 of these, and share that of the Kasba of Rajur (the market town) with the Banjaris, who are settled there. Much strife and bad feeling exist between the two parties, owing to the rivalry between them about taking the precedence at festivals, and the other affairs connected with the village duties. The Deshmukh of this district is a Koli (the family intermarry with the Rajas of Jawar) the surname Pichur, and the Bhagra family of Ekdara have been the Nayakwaris for ages past. The number of Koli houses is estimated at 992. Bhagra, Pichur, Kudali, &c. are the most common names in the district.

"The police of Rajur and Maldesh is in charge of the Koli Mansabdār Nayak, Jawaji Bhaumli, who has forty men under him; and the Sir Nayak Bhagra of Sakarwari with twenty-five; and the Khari Nayak of Bara with fifteen men.

"In the twelve villages of Pata (under the forts of Unda Pattà) the number of Kolis' houses is about 163, and they hold the Patelship of six villages. The most common family names are the Tulpara, Dugla and Sabla.

"In Maldesh, the Kolis inhabit three villages of the Takid Khorà, of which they are Patels; and they hold half the Patelship of two others. They have 269 houses in this glen.

"In the Kunai Khorà, the Kolis have 200 houses; they hold the entire Patelship of seven villages, and share that of another with the Thakurs. Amb Mohar rice, of a superior kind, is grown here. The surnames, Perikar, Khutala, and Gabalà are the most common.

"In the Dharan Khorà the Kolis are the Patels of five villages, and hold half of that of another; they have 262 houses here.

"In the Undwoli Khorà the Koli houses amount to about 217. They share the Patelship of six villages with the Kunbis. The two parties are constantly quarrelling about their rights in these six villages. It is said the Kolis were the sole proprietors of these Patelships some sixty or seventy years ago.

"To the south of the hill fort of Trimbak, in 14 villages, the Koli houses amount to 228. They are the sole Patels of eight villages. They share the Patelship of two others with the Thakurs, and one with the Talwar Kanaras — surnames Gandki and Wagh.

"In the town of Trimbak and neighbouring villages, there are about 250 Koli houses of the Mahadeva tribe. Here some families of the Koli tribes from the northward are settled.

"In the town of Nasik and its vicinity, there are about 200 houses of the Mahadeva Kolis, and, in and around the town of Sinur, about one hundred, and about one hundred more settled in and around the town of Ankolà. In the Konkan, but chiefly in the Jawar district, there may be about 2,500 houses, and it is supposed that the Mahadeva Kolis, who are settled in Bombay as labourers, &c. have about one thousand houses there.

From the above, we find that there are in the Dakhan about . . . . . 6,895  
In the Konkan and Bombay . . . . . 3,500

In all about houses . . . . . 10,395

"As two and three families reside frequently in the same house, if we take the average number at five for each, it will give us upwards of fifty thousand souls of this tribe."

(TO BE CONTINUED.)

## VII. — THE AMERICAN MARA'THI' MISSION.

The following statement we very warmly recommend to the notice of the benevolent.—*Edit.*

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — It is known to many, and probably to most, of the readers of the Spectator, that a state of unprecedented commercial and pecuniary embarrassment has existed for some time past in the United States of America. The financial state of the country became deranged; confidence in the credit of individuals and of banking institutions was impaired; public feeling was strongly excited; and in a few months a considerable part of the commerce and manufactures of the country was suspended, or changed from their ordinary channels. It would naturally be expected in such a state of things that the various objects of Christian benevolence would suffer, in the diminished interest taken in them, as well as in the means contributed for supporting them. Such has been the effect; and the American Mahratta Mission, encouraged by the advice of their friends in this country make this statement of their circumstances to the Christian public in India.

The Society with which we are connected, has Missions among the Aborigines in our own country, in the Islands of the Pacific, in several countries bordering on the Mediterranean, on the Western coast of Africa, in the Southern part of Africa, in the Bombay Presidency, in the Madras Presidency, in Ceylon, in Siam, in Singapore, and at Canton. In these Missions the Society has more than 100 Missionaries, who have been sent from America; connected with these are many Assistant Missionaries and Catechists. Of these, some were sent from America, and the others were educated and qualified by the Missionaries whom they now assist. The income of the Society in years past was sufficient to support these Missions and annually to extend their operations. But the recent pecuniary embarrassment of the country, has not only compelled the Directors of the Society to forego for the present all contemplated enlargement, but to contract the operations of all their Missions, and in some cases to suspend those which are important. Recent letters from the Society have informed us of the amount which the managing Committee in distributing the means placed at their disposal, can allow to the Mission. This sum is very considerably less than our expenses in years past, and less than we were expecting to receive in future. And as our operations were commenced, and have been carried on to the full extent of the means furnished us, we shall now be compelled, unless aid from other sources can be obtained, to suspend a considerable part of them; a course we contemplate with feelings of deep regret. In these new, unexpected, and painful circumstances, we shall thankfully receive any assistance from those who desire the intellectual and moral improvement of the native population. The American Bible Society and the American Tract Society, by the aid they extend to the Mission, enable us to purchase or print all the Scriptures, books, and tracts, we require for distribution, or for use in any schools we may have the means of supporting. The sum allowed us by our Society is sufficient for our personal support, so that all we may receive will be expended in continuing our common schools, or for special education. And as our schools will be few in number, we shall give them efficient superintendence and special attention



Donations and subscriptions will be expended in support of boys' schools, or of girls' schools, or of female boarding schools, or of the seminary for boys in Ahmednuggur, as benefactors may direct. Benefactions received without any direction in respect to the manner in which they are to be expended, will be appropriated for the support of that branch of education which, compared with other branches, shall appear to the Mission to have the strongest claims.

In behalf of the American Mahratta Mission,  
Bombay, Feb. 1st, 1838. D. O. ALLEN.

N. B. Donations will be received by any member of the Mission at the different stations, in Bombay, Ahmednuggur, Jalna, and Mahabuleshwur. Also by Messrs. Forbes and Co., Bombay. A list of donations received since the 1st, of Oct. 1837, will be contained on the cover of the O. C. Spectator.

### VIII.—SELFISHNESS AND PRIDE.

Sir—I met with the enclosed in England in print, and I was so much struck with it that I copied it. May it properly fill a corner in the O. C. Spectator?  
H. A.

March, 1st, 1838.

Selfishness and pride appear,

1. In setting a high value on our kindnesses or labours for the good of others: impatience or mortification at ingratitude or want of success. Rom. xii. 38. Gal. vi. 6, 9.
2. In being tenacious of our own property, and ready to resent encroachments upon it. 1 Cor. vi. 6, 7. Matt. v. 40.
3. In strictly assuming the dignity, rights or privilege, that we think our due, and being mortified with disrespect or neglect. Esther iii. 5, 6. 1 Cor. xiii. 4, 5.
4. In the risings of anger and revenge at any contempt or ill usage. Luke ix. 54. Rom. xii. 19. Eccles. vii. 9.
5. Impatience at contradiction, and irritation of our self-will be thwarted. Esther i. 12. 1 Cor. xiii. 5, 7.
6. A reluctance to give up our own will to obey the will of another; so strong is that feeling in some characters, that a desire expressed to lead them, is sufficient to excite resistance. Jer. xlv. 15—17. Eph. v. 21. 1 Pet. v. 5.
7. A dislike to be dictated to, or found fault with. Prov. xii. 1. xv. 10.
8. A high esteem of our opinion, an unwillingness to yield it to another, and a desire to rule and have every thing our own way. Prov. iii. 7. xii. 15. Rom. xii. 3, 10. Phil. ii. 3.
9. Vexation at being blamed when we deserve it; offence at being suspected if we do not; and a spirit of self-justification and retort. Prov. xvi. 2. xxx. 12. Heb. xii. 3. 1 Pet. ii. 20.
10. A reluctance to condemn ourselves, or confess ourselves in the wrong even in trifles; and a tenacious adherence to what we have once advanced in argument. Job. xii. 1—3. Prov. xiv. 16. James v. 16.
11. Prejudice against those who dislike us or have told us of our faults, crossed our self-will, or interfered with our interest, pleasure, or comfort. 2 Chron. xvi. 7—10. Prov. xv. 12, 31, 32. Mark vi. 17—19.
12. A desire for the praise of men for honours or distinctions. Matt. xxiii. 5—12. John v. 44. xii. 42, 43.

13. Preferring the favour of the great on account of their rank, fortune, or influence. Prov. xix. 6. James ii. 2—4. Rom. xii. 16.
14. Showing kindness to others from motives of self-interest or self-gratification. Acts. xxiv. 26. Luke vi. 32—36. xiv. 12, 14. 1 Cor. x. 33.
15. Accepting and pleasing ourselves with praises that we are not wholly worthy of. Matt. vi. 16.
16. Jealousy of the love or preference shown to others. Gen. iv. 4, 5. xxxvii. 3, 4. Gal. v. 26. Phil. ii. 3.
17. Indulging the pride of appearance in dress, house, furniture, table, equipage, or any outward thing. Luke xvi. 19. Matt. vi. 25. 1 John ii. 15, 16.
18. A feeling of self-importance, and using the gifts of nature or providence, to feed our vanity or pride. Acts. xii. 21—23. Rom. xii. 3. Gal. vi. 3.
19. The undue indulgence of any of our five senses merely for our gratification. Prov. xxiii. 2, 31, 32. 1 Pet. iv. 3. 1 Cor. ix. 25, 27. Phil. iv. 5.
20. Feeling a cold interest in the concerns of others; listening to them merely from civility, and being ready to talk much of our own. Phil. ii. 4.
21. Relating with an inward complacency the faults or injudiciousness we have discovered in another, connected with our own better judgment or conduct in the same particulars, or the good effect of our own advice. Psalm xv. 13. Gal. vi. 1. James iv. 11.
22. Making representations to others which have a tendency to display any advantage we possess, in riches, connexions, reputation, &c. or any good actions we have performed 2 Kings xx. 13—17. Prov. xxvii. 2. Jer. ix. 23. Matt. vi. 3.
23. Imposing any little trouble or difficulty on a companion, instead of willingly taking it upon ourselves. Luke vi. 31. Gal. vi. 2.
24. Considering our own ease or pleasure in our domestic habits or arrangements, rather than making any sacrifice to those we live with. Gen. xiii. 8, 9. Rom. xv. 2, 3.
25. Making trifling annoyances or inconveniences of importance, and suffering them to irritate our temper. Luke x. 40, 41. 1 Col. xiii. 5, 7. Prov. xvi. 32.
26. Withholding money or giving it sparingly, or spending any in self indulgence that might be given to the poor, or the cause of religion. Deut. xv. 7—11. Prov. iii. 9, 27, 28. 2 Cor. ix. 6, 7.
27. Spending money in some instances extravagantly, to be esteemed liberal. Prov. xxi. 27.
28. Being exalted with riches or ashamed of poverty. Psalm xlix. 6—13. Luke ix. 58. James ii. 5.
29. Aiming at an appearance beyond our finances. Prov. xxx. 8. Phil. iv. 11, 12.
30. Feeling pain at being under an obligation to any one. Phil. iv. 16. Luke viii. 3.
31. Expecting much personal attention from others. 2 Kings v. 11. Matt. viii. 8.
32. Requiring the company of those we love for our own gratification, rather than making their happiness our chief object. Ruth i. 8—16.
33. Resisting whatever is humbling to us. Matt. xxiii. 12. John xiii. 14, 15. James iv. 13.
- All these are contrary to the simplicity and humility required by the Gospel, and must be brought under by the Christian.

## RELIGIOUS INTELLIGENCE.

1. *Ecclesiastical Notices.* The Right Reverend Thomas Carr, D. D. arrived from England, whither he had gone for episcopal consecration, on the 21st of last month, and was installed as Lord Bishop of Bombay on the following Sabbath. His appointment to the office which he now fills, is one in which we sincerely rejoice, and fervently do we pray that he may have much comfort and success in the discharge of his duties. Our friend, Mr. Jeffreys, we have been most happy to learn, is to be Archdeacon.—The Rev. Messrs. Pfander and Kreis, of the Basle Evangelical Society, have arrived in Bombay from Persia; and we doubt not that in this country, which is now to be the scene of their missionary labours, they will prove workmen who shall not need to be ashamed. Mr. Pfander is the author of a very excellent volume in Persian, entitled *Mizàn al-Hak*, or a Comparison between the Gospel and the Korán, which, we trust, will ere long be reprinted, and extensively distributed.

2. *Examination of the Belgaum Mission English School.* (To the Editor of the Durpun.) Sir, I take this opportunity to write to you these few lines about our school which is at this place. We are taking much trouble to learn the English language which is very useful to us.

The annual examination of this school took place on the 5th instant, and many European gentlemen, ladies, and several respectable natives were present on the occasion, from 11 till 3 o'clock. The Rev. Mr. Davis and J. S. Law, Esq. examined the first class in the New Testament, and asked some questions from it. Mr. Hebbert and the Rev. Mr. Beynon questioned us in Geography; and we answered their several questions. We also recited some speeches. We were also examined in Arithmetic and Geometry.

The second class was called after us; and they delivered their lessons in Hall's Grammar, Idiomatical Exercises, Geography, Geometry, the Spelling Assistant, Arithmetic, with some speeches.

The third class read the New Testament: Mr. Law examined them in Maráthi parsing, in Grammar, and English Instructor, with Maráthi meaning. He also heard their speeches in Maráthi, and English, and Arithmetic.

The fourth class also read the New Testament, and the English Instructor, with the meaning of a Catechism.

The four African boys who are in this school, delivered their lessons with the fourth class, and were also examined in Geography. The gentlemen and ladies seemed pleased at their progress, as they did not understand any language at first. Now they are beginning to understand two or three languages.

The fifth class was heard in spelling and reading the English Instructor.

I am happy to say, we afterwards got some prizes. Mr. Editor, I wish you to know that we have here a good school, and that many boys are labouring to learn the English language. I sincerely trust that our excellent Governor will show favour towards this school, and by his liberal support cause it to prosper.

This is the wish and humble request, of all the scholars learning in this school.

Belgaum, 12th January, 1838.

I am Mr. Editor,  
A POOR NATIVE LAD.

The school which is here noticed, we know to be ably conducted, and the instrument of great good in the district in which it is situated.

3. *Examination of the General Assembly's Institution at Madras.* The establishment of the Church of Scotland's Mission in Madras, we noticed in our last volume. It will be seen from the following extract from the Spectator newspaper, that under the able direction, and most zealous personal endeavours of Mr. Anderson, it already promises to effect great good in the Christian and general education of native youth.

"We give insertion with pleasure to the following report of a late examination of the St. Andrew's School. It is drawn up by one wholly unconnected with the institution, and but confirms the accounts given on all sides of the highly gratifying character of that examination. The Rev. Mr. ANDERSON is an enthusiast in the task he has undertaken, and this evidence of the usefulness of his labour, must be an acceptable return to him. The school that enjoys his superintendence, and whose state thus reflects such high credit on his valuable exertions, has our warmest wishes for its continued success.

(From a Correspondent.) 11th January, 1838.

'Yesterday we had the pleasure of attending the First Annual Examination of the St. Andrew's School, since it was placed under the management, and direct tuition of the Rev. Mr. ANDERSON. The School is peculiarly designed for the instruction of Natives\* in the most approved branches of English education, and is in connection with the Mission of the General Assembly of the Church of Scotland.

'The examination bore the strongest testimony to Mr. ANDERSON's judgment, energy, and Christian zeal; and to the admirable adaptation of schools of that nature to the advancement of the religious and social interests of all classes of Natives.

'No system could have had a fairer or fuller trial: and no trial could have been more successful. Upwards of 200 pupils attend the institution, of whom 195 were present; and the way in which they acquitted themselves in every department and in every class, was in the highest degree satisfactory.

'We were especially pleased with the knowledge of Scripture History which they had acquired, (and which was beautifully elicited by Mr. ANDERSON) with the accuracy and extent of their knowledge of profane History—Geography—Arithmetic—English Grammar—and even the etymology of the words derived from Greek, and Latin:—with their examination† of each other on the first three topics—an examination which was conducted with much spirit and acuteness, and in which caste seemed to be obliterated altogether, or was apparent in mind alone. We were also greatly pleased with the Essays written by several of the youths of the 1st class, and by the young natives and others who attend the Wednesday evening meetings for discussion and essay writing. This was perhaps the most interesting part of the examination, as proving on the part of the pupils, no little mental cultivation, as well as an idiomatic knowledge of English.

'The writer of this notice, being quite a stranger to the country, and unconnected with the school in question, though he expresses his approbation with the greater freedom, may the more readily be allowed to bear an impartial testimony. He cannot but think this examination an era in the history of

\* Five or six English boys, and a few East Indians also attend the school, and are sprinkled among the three highest classes with a view to improve the English of the Natives; and by their daily intercourse, and the mutual action of their minds upon one another to advance the objects of the Institution.

† The mutual examination by the pupils of one another in every thing they have been taught, is a peculiar feature of the system and in the perfection to which it is carried, now in India. It pervades every class, and creates great interest in the pupils. Every boy is thus taught to communicate all he receives to his fellows. It has led the youths of the first class to seek for knowledge in every quarter. It has created a spirit of inquiry and given a prower of thinking, which will fit many of them in a short time for being efficient teachers of their countrymen.

the Madras Missions. It is certainly a thing of great importance, that so many young men of respectable families, should have connected themselves with an Institution which gives them not only a fair English education, but a knowledge of Scripture History, and of the doctrines and precepts of Christianity. Such an education is in the last degree important, not only from the advantages which the pupils themselves may derive from it—whether in the way of mental development or religious impression; but also in the gradual influence for good, which they are likely to exert on Indian society in general; but especially on the lower classes of the community which can be influenced most effectually through the medium of the higher. Scarcely any thing in the course of the examination pleased us more than the interest taken in it by the adult Natives who attended: an interest apparently so keen as to lead us to the hope, that if other schools on the same system should be established by other religious bodies, similar results would follow.

For the sake of the admirable education conferred upon them, they have shewn the greatest willingness to be taught any thing their teacher may choose to communicate. Secular advancement is doubtless the motive of the majority. But what of that? They obtain valuable information; they are taught to think for themselves; they are trained up in the light of Christianity. And, if in consequence of such an education, they should rise higher in society than they otherwise would have done, their influence will only be the greater, and, we may hope, the more beneficial.

At the close of the examination, extracts from several of the Essays referred to above were read, and prizes distributed to the most meritorious of each class. An Essay by Narrainsawmy on Female Education with special reference to the females of India was read throughout, and was deemed worthy of the prize—a prize given by JAMES SCOTT, Esq. consisting of 12 Volumes of the Library of Useful Knowledge, handsomely bound.

Of the European residents, present on the occasion, the following names have been mentioned to us.—The Hon'ble Mr. Sullivan had engaged to preside, but was prevented by indisposition, and in his absence, the Rev. Mr. Bowie, was called to take the chair. Colonel Cadell; J. Horsley, Esq.; Colonel Ketchen; A. F. Bruce, Esq.; W. Bannister, Esq.; J. F. Thomas, Esq.; James Scott, Esq.; Walter Elliot, Esq.; Captain Maitland; J. Law, Esq.; Captain Brown; Captain Rowlandson; G. Waters, Esq.; A. Robertson, Esq.; J. B. Key, Esq.; Captain Smith; Capt. Freshfield; Rev. Messrs. Winslow, Drew, Caldwell, and the Rev. J. Tucker; and many others with not a few Ladies and a large assemblage of Natives probably not fewer than 150."

This success, as the result of a single year, is most encouraging. Mr. Anderson, we have learned from a private source, began with 59 boys and young men; and there are now upwards of 200 under his charge. If he had a colleague, and we trust that one will be sent to him without delay, the Seminary could be indefinitely enlarged. It is not the least pleasing fact connected with it, that 168 of the pupils contribute a half rupee monthly to its funds. Mr. Anderson has a weekly meeting for the especial improvement of his more advanced pupils and others who choose to attend him. We trust that with additional help, he will soon be able to add to his present most important engagements, that of declaring to the inhabitants of India, "in their own tongues, the wonderful works of God."

4. *Examination of the General Assembly's Institution in Calcutta.* The following most interesting account is from the Calcutta Christian Observer.

"On the 12th of the last month we had the gratification of attending the seventh Annual Examination of the noble school, instituted by the Scottish Society's missionaries in this city. The examination was held in the new building in Cornwallis Square, which had been but a short time previously completed; a structure which, for beauty of style, accuracy of proportions,

chasteness of decoration, and perfect adaptation to the purposes of its erection, is not exceeded by any other in the city of palaces. It does infinite credit both to the designer and the architect; the former, too modestly, refuses to be noticed; the latter is the very respectable builder, Mr. Gray.

“A remarkable feature in the character of the Scottish Mission in India is its *nationality*—it is not the undertaking of a voluntary society of benevolent individuals, united for that purpose alone; (as are those of nearly all other missions from our father-land;) but it is that of the whole national Church of Scotland as such; and a truly becoming, honorable, and most worthy acknowledgement and fulfilment it is, of the solemn obligation lying upon it, as upon all other churches in like manner, with one heart and one hand, one lip and one purse, to obey the last solemn behest of the ascending Saviour—‘Go ye into all the world and preach the Gospel to every creature.’ Late though the Church of Scotland has come into the field of missionary enterprize, she has thus nobly distinguished herself above all other Protestant churches, that of the United Brethren or Moravians alone excepted, we believe, by thus appearing in her *corporate* capacity, as a whole, not in any larger or lesser fraction of her extent; and that with an energy and determination that promise well ‘to redeem the time’ in which she has seemed, (and, we trust, *seemed*) indifferent to the sacred cause.\* She has, as it were, delayed but to gather up her full strength to a vigorous and mighty and united effort, ‘to fight a good fight,’ and to win unwithering laurels in the field of holy battle against the accursed usurper of God’s supreme dominion over the hearts of his human creatures. Already has she taken her stand, with resolute and uncompromising decision; and at each of the three Indian Presidencies has stationed her national missionaries, in the very van of attack upon the strength of Satan’s kingdom. May she long maintain her position, until, by the exertions of her agents, in union with the many intrepid soldiers of the Cross from other sections of the grand army of the Redeemer—‘the whole Church militant here in earth’—commissioned to the same field, the great enemy of God and of souls shall be driven from every corner of his usurped dominion through the vast regions of Hindustán, and till every temple of a base superstition and a demoralizing yet most contemptible idolatry, shall have crumbled into everlasting ruins, and the idols of brahminical abomination be ‘utterly abolished.’ Amen and Amen!

“The Scottish Mission has, in the first instance, appropriated to itself, as it were, the department of general, scientific and Christian *tuition* of the rising youth of Calcutta, as distinct from a nearly exclusive devotion to the proclamation of the Gospel, in the direct way of native preaching, to the adult population.

“We ought not, if we would, on the present occasion to touch this subject in a controversial way. Decided as are our own views in leading us to give an unhesitating preference, even in the very first efforts of missionary energy, to the immediate announcement of the Gospel message to the rudest alike and the most civilized of the human family, we cheerfully give our Scottish brethren full and entire credit for the possession of a zeal in no respect inferior to our own, and for the best use of their Christian judgment and discretion in selecting and prosecuting the line of labour on which they have entered. We heartily wish them God speed, and doubt not ere long to see them, when their plans are fully matured and their *avowedly* preparatory work in some good measure accomplished, vigorously branching off into every other department also of missionary enterprize; especially to see them entering, with apostolic zeal and earnestness, upon that which is first and chiefest, because it is so eminently ‘the power of God unto salvation,’ the

\* Of her earlier missionary spirit and efforts, we shall give some account in our next number. *Edit. of the O. C. S.*

direct preaching of the Gospel of the blessed Jesus to the various classes of the population of this vast city, 'speaking to them in their own tongues, of the wonderful works and marvellous grace of God!'

"We should prefer too, we avow, that the admittedly preparatory and assuredly subordinate school-work, had been committed to well-qualified laymen, under the general superintendence merely of ordained missionaries; so to enable the latter to devote far the largest portion of their time and strength to the study of the native languages, and, when these were acquired, to the employment of them in the direct efforts of native preaching, which is that to which a call to the ministry specially designates him, in every church, who receives it. This first and greatest object is, however, we rejoice to know only postponed by the Scottish missionaries; and we entirely respect their deliberate judgment, while candidly acknowledging our own to be decidedly different on this point. Ere long, we trust to see and hear them at their proper work as ministers of the gospel of Jesus Christ.

"Assuming, then, that the branch of missionary labour thus chosen for a commencement, is a legitimate one—which many will at once admit—and also a prudent one, on which inquiry we will not, as we said, now enter, we hold it self-evident that the thorough-going and vigorous mode of prosecuting it, exemplified in the Scottish Mission, is the only one to afford a tolerable prospect of any considerable success, or even to justify at all its almost exclusive adoption. No efforts have been spared; funds have been liberally supplied; men of first-rate talent and superior education have been sent out; the most approved plans of teaching have been adopted; the entire time and talents and exertions of the highly qualified Missionaries have been devoted to the Institution, and most certainly with no small results of the character immediately contemplated. We say immediately, because the ultimate object—the only one which could for one moment justify so large an outlay of expressly religious missionary funds, and so exclusive an application of Christian ministerial labour—and the one too, we are quite sure, ever nearest the hearts of the Scottish Church as well as of their excellent missionaries on the spot—has been openly avowed from the beginning. The uncharitable cant of deception, &c so often in the mouths of some nominal but pseudo-christians (proh pudor!) as a charge against the conductors of Mission schools in India, and which has in truth no just application to any of those establish-

\* The following is an extract from a statement by the Rev. W. S. Mackay, who since Dr. Duff's departure to Scotland, has been at the head of the institution, and to whose distinguished piety and talents, it is, under God, indebted for much of its prosperity. "Prayer and the preaching of the word to adults form an essential part of the duty of every missionary. These, as Mr. Duff has already stated, with all other approved plans of usefulness, fall within the scope of the Assembly's Mission. His own lectures will not have been forgotten; nor the fruits of them among that very class, who, by previous education, were prepared to listen to them with advantage. A similar series is now in preparation; and an English service is regularly held for the benefit of thousands of promising young men, who can, in no other way, be brought under Christian influence. Nothing but Mr. Duff's illness prevented him from preaching to the natives in their own language; indeed, he had even made arrangements to begin on a particular evening. The attempt will be made again, if it please God, at no distant period; and it is not the least advantage of the system, that while a missionary is studying the language he may be profitably employed in the school from the very day of his arrival.

"As there is some misapprehension in regard to this point, it may be well to observe, that none of the missionaries is employed in the school more than three hours at a time, and that he has all the remainder of the day to employ in any way he may think most profitable. So that, even were we permanently engaged in the elementary school, there would still be ample time for all the other departments of the mission; and preaching, teaching, the raising of a native ministry, the study of the native language, &c. might go on harmoniously at once. It is not so now in any considerable degree, because the mission is yet in its infancy; but all are in progress: and we look with confidence for the prayers of the church, that our hands may be strengthened, and that the Spirit of God may set the crowning seal on our labours."—*Edit. of the O. C. S.*

ments, cannot have even a *seeming* plausibility as applied to the General-Assembly's Institution in Calcutta. The pupils and their parents are fully aware, and were so from the first, that the destruction of Hindù idolatry and superstition, equally with that of all false philosophy, is directly aimed at, and conversion to Christianity, as a moral and rational consequence, contemplated and desired by its founders, its supporters, and its agents; and that this ultimate object out of view, not one *cowrie* of religious funds would have been spent, nor one hour's missionary toil have been devoted to merely scholastic exercises and scientific instruction, however absolutely valuable and however, on other resources and by other agents, laudably to be engaged in. One reflection was powerful in our own minds during the examination; namely the utter futility of the idle fears entertained by many well-meaning friends of native education, that the introduction of any direct instruction upon the doctrines and evidences of Christianity would surely neutralize the efforts made to open the native mind to the reception of European education at our hands. For, what is the fact? In the Assembly's school are upwards of 700 boys and young men, of all castes and classes, the highest and most respectable in native society, in regular and voluntary attendance upon the instructions of avowed Christian missionaries. Be it, if the objectors please, that for the sake of larger advantages than elsewhere obtainable, for the better prosecution of scientific and secular studies, they but *tolerate* the inculcation and *submit* to the study of Christianity, in its doctrines, evidences, and moral precepts; yet, what can more triumphantly refute the vain apprehension we now refer to, than the fact of such an exhibition? But we are satisfied, from personal inquiry and the stubborn evidence of facts, that there is more than what we have supposed; that there is, in many a real awakening of mind to the paramount claims and love of truth in all its departments, and not least in its moral and religious aspect; and this is all we wish for. Let but truth have as *fair a hearing* as error, and it *must* triumph. Magna est veritas et prævalebit. The human mind was constituted for it, and it designed for the human mind; the result, consequently of its exhibition to that mind, when awakened to the pursuit, is not doubtful in the forward-view of the discerning and observant student of human nature, adequately read in the history of his race.

"We annex the programme of the examination.

<i>Classes.</i>	<i>Books read.</i>
14th & 15th	Instructor No. I. 2 pp.
13th	————— 24 pp.
12th	Instructor No. II. English Grammar, parts of speech.
11th	Instructor No. III. 24 pp. Woollaston's Grammar.
10th	————— 48 pp. McCulloch's do. 26 pp.
9th	————— 160 pp. Lennie's do. 52 pp. Geogra- phy—Europe, Asia, and Africa.
4th	{ Euclid, Book I. Brief Survey of History, Part II. 97 pp. { New Testament—The Four Gospels; Arithmetic—Fractions.

ESSAY BY MAHESH C. BANURJYA.

*Monitorial Class.* { Whately's Rhetoric; Sir Jas. Mackintosh's Ancient and Scholastic Ethics; Paley's Evidences of Christianity.

ESSAY BY KHYETAR M. CHATURJYA.

*1st Class.*—Milne's Astronomy; Leechman's Logic; Clift's Political Economy; Horne's Evidences; History of England; Conic Sections; Parabola and Ellipse; Spherical Trigonometry.

ESSAY BY BEHARI L. SINGHA.

*2nd Class.*—Horne's Evidences; History of India; New Testament; Euclid, 6 Books; Plane Trigonometry; Algebra; Quad. Equations.



## EXAMINATION IN BENGALI.

3rd Class.—History of India, 77 pp.; Euclid, 4 Books; Horne 40 pp.; New Testament, 4 Gospels; Physical Geography.

5th & 6th Brief Survey, Part I. 140 pp.; Use of the Globes; Arithmetic, Fractions; Geography, 4 Quarters and India.

7th & 8th Brief Survey, Part I. 24 pp.; Geography, the 4 Quarters; Arithmetic, Reduction; Lennie's English Grammar.

"The number of pupils on the list is 740: the greatest number present at once 645.

"The Programme was not strictly adhered to, in the examination; several Classes, from want of time, were not examined at all.

"We were not able to remain out the entire examination, (which was conducted chiefly by the Rev. Messrs. Charles, Mackay, and Ewart;) but saw and heard enough to justify us in forming and expressing an unqualified opinion, that the conduct of this Institution has been eminently successful in communicating a large mass of miscellaneous knowledge to its pupils. Many of these have certainly acquired a very considerable acquaintance with our, to them, exotic and most heterogeneous language, difficult alike in its enunciation, spelling and construction. The Essays exhibit most satisfactory specimens of progressive attainment, *pro ratione classium*, in the art of English composition; and that not merely as to grammatical correctness, idiomatic expression, and just application of terms, but as to ease and range of thought, enlargement of ideas, and positive growth of intellect. Yet they were shown up as written, with all their faults and peculiarities of spelling diction and illustration. The First essay was "on Grammar, by Gopal Chandar Dás, a lad of the 10th class, of only nine or ten years of age. It was read aloud by the lad himself, and excited, by its original naiveté, truly native turn of thought, and swelling and singular figures and illustrations, no small amusement among the European auditory.

"The second, on 'Female Character,' by Mahendra Lal Baisák, shows the writer to be really a thinker and an observer, though neither very original nor very profound. His style is unequal, his composition not so correct as it is evident he *could* render it, were he to take greater pains, by writing leisurely and revising carefully. This latter exercise is especially called for to restrain the luxuriance of native style and to conquer the intolerance of patient labour so characteristic of Bengali youth. However, as almost a first attempt the Essay on Female Character must be deemed highly creditable to its author, the more so as we learn that he has received no regular instruction whatever in composition.

"The third essay "on the Rise and Doctrines of the Stoics and Epicureans of Greece,' is, on the whole, composed with much correctness and knowledge of the subject. It is from the pen of Khyetar M. Chatterjya, of the first or monitorial class, although not considered the best that was presented. That on the same subject, by Mahesh Chandar Banurjya obtained the preference.

"The mathematical classes passed a highly creditable examination indeed. Several of the young men were singularly prompt in the demonstrations, and accurate in the expression of the algebraic formulæ, &c. One youth, Mahendra L. Baisák, already mentioned, brought up and presented a book of Geometrical propositions with original solutions, well conceived and worked out with much talent. The figures were drawn and the solutions written out with great neatness and in a remarkably good fair hand. The whole was the labour of his private hours, quite unknown to his tutors, who were first aware of his voluntary exercises when exhibited on the morning of the examination. This youth's mind has evidently a mathematical direction; its development in this branch is considerable, much greater indeed than in any other.

“ We regretted extremely not to have been able to await the hearing of the Bengali class ; for we regard as one of the most important objects to be aimed at in all institutions for the education of natives, the exciting of a taste for the study of their vernacular languages. Few of them can ever hope to attain a sufficiently extensive and accurate acquaintance with English, to be able to compose in it works of any standard excellence or great utility ; and were it even otherwise, how small still the number that would or could be benefitted by their perusal ! The great object of a European education, apart from its possessors being thereby led to a knowledge of religious truth, and from their own personal advancement in strength and excellence of mental and moral character, must of course be to furnish a sufficient number of young men of fair talent and application, with the science, literature and wisdom of the west ; and to awaken in their minds an effective desire to seek the improvement of the mass of their countrymen, by spreading their own acquisitions among them through the medium of translations and original compositions in the native tongues. Thus would they become real and extensive benefactors ; short of this, on the other hand, they would usually be but vain, selfish, and inglorious possessors of talents uselessly buried, or abused, perhaps, to purposes of ostentation and display. It is to natives of the country, thoroughly educated, of well cultivated minds, just sentiments, enlarged views, liberal and philanthropic feelings, that we must look for the exertion of any very extensive influence upon the mass of the Indian population ; and this not only in regard to art, science, literature, and general education, but to religion also. The hugest efforts that it were not altogether visionary to suppose put forth by the various societies of our father-land, through *European* missionaries, and the vastest amount of charitable contribution that could by possibility be obtained, would but serve to commence, in various well chosen foci, the work of religious illumination and moral regeneration. As in all past periods among other nations, so now and here, foreign instructors and resources can be made to bear only upon the *introduction* of Christianity. It is by its own native energy, once put fairly in operation, that it must radiate far and wide, in all directions. A holy leaven, once duly inserted up and down the mass of an idolatrous and debased population, must subsequently work its own way till the whole be leavened. Thus many small bodies of native scholars on the one hand, and numerous little native churches on the other, are all that can reasonably be proposed as the result of European means and efforts. To those bodies and churches themselves must be left the task of extending true knowledge, a sound education, and a pure religion over the length and breadth of the land.

“ Hence the real importance of such institutions as the Assembly’s School—whether we view their alumni as the future literati and writers of their country ; or as destined to furnish from their number a body of well educated men, imbued, as it may be confidently hoped not a few will be, with a zealous love for truth, and saturated with the genuine spirit of an enlightened Christianity, to go forth hereafter as the heralds of a divine salvation, and to become the apostles of the future churches of christianized Hindustan. Nothing short of this will ever effect the conversion to the Christian faith of the millions of the East. This is the great aim of all our noble Missionary Societies ; this is the fervent prayer, the supporting hope of all their zealous agents in this idolatrous country, and that to which all their self-denying and laborious exertions are perseveringly directed. But to return—

“ A bare inspection of the programme will satisfy any inquirer, that most assiduous, intelligent and well-directed effort must have been employed by the directors and conductors of this institution, before such works as Whately’s *Rhetoric and Logic*, the *Ancient and Scholastic Ethics* of Sir J. Mackintosh, the *Evidences of Paley* and *Horne*, could have become its class books : to say nothing of astronomy, algebra (as far as quadratic equations), plane and

spherical trigonometry, conic sections, the problems of the parabola and ellipse, &c., being among the subjects of only its *seventh* yearly examination!

The chief Magistrate Mr. McFarlan, with most considerate and munificent liberality, has given one thousand rupees as a fund for a yearly gold medal, to be the need of the best proficient in the school, at its periodical examination. It was this year adjudged to Mahesh Ch. Bánurjya.

Mr. Gray, the builder, also presented a very handsome silver medal, which was obtained by Khyetar M. Cháttarjya.

A third medal was presented, by the Rev. J. Charles, to Mahendra Láál Bai-ák, of the 2d class.

These medals bear an impression of the front elevation of the new school, with suitable inscriptions on the obverse." *Cinsurensis*.

The Rev. John Macdonald, late of Islington, whose reasons for accepting a call to be a missionary, we lately noticed, has now reached the shores of India, It is our fervent prayer that the blessing of the Lord may most abundantly attend his apostolical labours in this benighted land. The health of Dr. Duff, in Scotland, according to the latest accounts, was considerably improved; and most eloquently and efficiently was he commending the cause of the mission to the different presbyteries. Copies of his second address before the General Assembly, are procurable at five annas each, from Messrs. Collett & Co. the publishers of the Spectator.

5. *German Evangelical Mission of Tinnevely.* "We have just been favoured with a copy of the fourth half yearly Report of this most interesting and successful Mission, which brings the narrative of proceedings down to the close of the past year. The Report speaks for itself, and we are confident that we have only to give a short analysis of the details which it furnishes, to secure for these operations the warmest sympathy and affection of those who take an interest in the spread of divine truth in India.

This extensive Mission continues to be superintended by four Missionaries; the Rev. Messrs. Rhenius, Schaffter, Muller, and Lechler. Mr. and Mrs. Muller, proceeded in September last, to the new station of Suvesespooram, where they have taken three districts under their charge.

The Native Christian population, in connection with this Mission, included, at the close of the past year, 7378 souls, distributed among 2157 families. The clear increase during the year 1837, was 86 families, comprising 373 souls. These 2157 families are scattered through 210 villages, so that the truths of the Gospel are continually brought practically before a vast body of the heathen by the ministry of the word, and by the conduct and intercourse of the Native Christians. During this year, the Gospel has been planted in twenty-four additional villages. In twelve of these villages there is as yet but one Christian family in each, but in the others, there are from two to twenty-four families. The baptisms in the past year of adults and children have amounted to 177. All the adults who have been baptized, appear to give evidence that they are really under the influence of Gospel truths.

In one village, that of V — a very gratifying change in the views of the principal persons has been exhibited during the year. They had frequently expressed a wish to embrace Christianity, but had as often drawn back. A few months ago, they told the catechist that they were now in earnest; but he would not credit them, till they had made a demonstration of their views by giving up their idols. This, said they, we will do immediately; and proceeded to pull down their stone images. Near the temple was a large umbrella tree, which was supposed to be the chief residence of one of their deities, and inspired more dread than the idols themselves. What will you do with this tree, said their Christian instructor? Cut it down before your eyes, replied they; it is of no farther use to us; we fear it no more. An axe was

brought without delay, and the tree felled to the ground, to the consternation of the heathen around, who fully believed that the hands and ears of these sacrilegious men would be destroyed; but nothing of the kind having happened, the confidence of this village in idols has been effectually shaken.

There are 126 catechists at present on the Missionary establishment, which is an increase of 9 during the last six months. Over some, the Missionaries have had reason to mourn, but in general there is a pleasing evidence of the vigour of Christian principle in them. After a discourse delivered to them in June last, nineteen of the catechists formed themselves into a Pilgrim Society, for diffusing Christianity among their heathen fellow countrymen. They chose a "pious and willing man" for their messenger, and of their own accord, without any communication with the European Missionaries, and at their own expense, sent him out to labour among the heathen villages.

In the School Department there has been a decrease, owing to a deficiency of attendance in some places, and the inefficiency of the master in others. The number of schools at the close of the year was *eighty-six*, of which rather more than half the number was under regular masters; the remainder under catechists. The number of scholars in them was 2,513; and the daily average attendance, about 1,506. These schools are strictly Mission schools; the object of their erection is to disseminate the truths of Scripture, and thus to pave the way for the Missionary. And hence, although they are in many instances taught by heathen masters, nothing but the word of God and Scripturo catechisms are used in them. Of the heathen masters, *four* have been baptized during the last six months.

The Missionaries have, in addition to these schools, a seminary, in which some of the higher branches of secular learning are taught. Half the time of the students is occupied with the study of English; the remainder is devoted to Ancient History, Algebra, Arithmetical and Geometrical progression, and the rudiments of Greek. Scriptural knowledge, however, says the Report, "is proposed to the seminarists, as the chief object of their pursuit; and it is pleasing to see them increase from year to year. True piety is taking deeper root in several of the elder boys; and we have the best hopes of seeing many of them soon become useful labourers in the kingdom of God. There is likewise a Preparandi class, in which twelve persons are now in course of training for the work."

The Report proceeds to say, that scarcely a day passes without a considerable number of heathen being made acquainted with the Gospel, through means of the hundred catechists, and forty-eight schools, and several hundred zealous members of congregations, who are anxious to impart to others the truths with which their own minds have been blessed. More than 200 letters have also been addressed to the rich and influential Natives in the province, beseeching them to examine the great questions of Christian truth; in some instances replies have been received which serve to show the inveteracy of idolatrous prejudices.

The Tinevelly Missionaries have adopted the admirable plan of purchasing small quantities of land, on which Christian villages are planted. We are agreeably surprized to find how much solid good they have been able thus to accomplish, with the most insignificant means. The Report gives a list of *sixteen* Christian villages which have thus been formed within the last two years; and on which *four hundred and ninety-five* families have been fixed, while the expense has been only *seven hundred and ten* Rupees.

The whole expense of the Tinevelly Mission during the year 1837, did not exceed 25,972 Rupees, that is to say, above *two thousand* Rupees a month. And half this sum has been supplied by subscriptions in this country. Most cordially do we hope that the zeal of Christians in India will not slacken; and that this first of all modern Indian Missions, as it respects extent and efficiency, will not be suffered to languish. Looking at the amazing

progress which has been made through the humble, yet zealous labours of the Missionaries, we might almost indulge the hope, that if their exertions could be continued with undiminished ardour for a few years to come, idolatry might be expected to die out of the district which they have chosen for the field of their labours. But they have many difficulties to struggle with. There is the opposition of the heathen, and the inveteracy of the prejudice of the natural mind against divine truth. And as the Mission is not incorporated with any of the great organized Missionary Societies in our native land, who command the purses, and govern the opinions of the Christian community, it has obstacles to struggle with, peculiar to itself. We recommend it, therefore to the particular attention of all the friends of Missions in India, in the hope that the subscriptions which we were privileged to forward to the Mission last year will in the present year, be more than doubled." In this recommendation, we cordially unite.—*Friend of India.*

6. *The Durgá Pujá.* It affords us the highest satisfaction to announce that this festival, which has usually exhibited all the features of a splendid debauch to Durgá and which has been very extensively patronized by European gentlemen and even ladies, was this year, owing to the discussions in the public prints, open to such visitors at the houses of only two Hindú bábús, and there even was but indifferently attended. The Durgá will in future, as far as Europeans are concerned, we trust be a matter of record—a tale to be told. Thanks to the press for the exposure of its shameful doings. But a year ago the Commander-in-Chief visited it in great state; this year scarcely a house is opened and but a few half-Hindú Europeans are willing to bear the stigma of attending to give éclat to the náchas of Durgá! And above all, thanks to Him who thus guides and blesses the labours of his servants to the suppression of shameless and indecent and corrupting deeds.—*Cal. Christ. Obs.*

7. *Government and Mercantile Sanction of the Violation of the Sabbath at Calcutta.* We have often been indignantly astonished, when occasion has called us forth on the Sabbath, to witness numbers of convicts, coolies and others in the employ of government, engaged in breaking stones, clearing the roads and drains, or employed in other occupations which can certainly never be classed under the head of works of necessity—surely this needs only to be pointed out to be remedied. Would that the evil rested with these poor outcasts and labourers, for who arriving in Calcutta, on the evening of a Sabbath day, and witnessing the display of gaiety and fashion on the Strand, would not imagine that he had miscalculated a day? He could never mistake it for the Sabbath, and especially for the Sabbath in a country proverbial for its sickness and death, where one should suppose the day of rest would be employed in attending to things divine. It must arise from want of consideration, or from long absence from England and forgetfulness of English habits that many who are truly pious people can yet be induced to lend their sanction to such a practice as Sunday airing; but we trust a word to the wise will be enough. Nor are our Christian merchants entirely free from the charge of Sabbath breaking. Would that they would leave the desk and the ledger for the occupations of the sanctuary, retirement, and the Bible; for although they should transact their business with closed doors, the eye of "Him who seeth in secret" rests upon them, and that which they now do in secret, shall one day be proclaimed "on the housetop." Let them not only cease from their own labours, but give rest to their heathen employés also, and thus give *them* a decidedly practical proof of the value they place upon our most holy faith. We fear that much error prevails in India on the subject of the Sabbath as it respects heathen servants; it is our *holy day*; and as such we should show them *our* reverence for it, and teach *them*

to respect both it and our faith, by releasing them from all unnecessary labour. We have no right to employ them on that day because they may abuse the time; this is a matter between God and themselves: the law which applied under the old dispensation is, we conceive, binding now, that our "man-servant, and maid-servant, and even the stranger within our gates shall rest." But we must desist. We are afraid to touch on the manner in which the Sabbath is passed in many Mofassil stations, far away from the influence of European society; but we fear that not only do all, with one consent, begin to make excuse but most unceremoniously employ the day to almost every purpose but that for which it was intended. We have adverted to this subject at this commencement of a new year, in the hope that many in every circle will cease to err, in this matter; that they will "rest on the Sabbath day and keep it holy. Nor have we been less impelled to allude to the topic from a conviction that no government, or class of merchants, or others have infringed the claims of God on the Sabbath, without sooner or later receiving the punishment due for such presumptuous disobedience—*Ibid.*

## LITERARY INTELLIGENCE.

**Bombay Branch of the Royal Asiatic Society.** The following is an abstract of the proceedings from December last

**Members elected.** F. A. Loinsworth Esq, G. Coles Esq, Capt. W. C. Harris, W. B. Barrington, LL. D., Lieut. C. Burnes, J. Little, Esq

**Subscriber admitt'd.** Capt. J. Sinclair.

**Donations to the Library.** Abridgement of Murray's English Grammar, with Marathi translation, from the authors, Raghobā Junārdan, and Bāl Gangādhār Shāstrī, per the Rev. Dr. Wilson. English and Gujarathi Vocabulary from Nauojī Dorabji, per do, A Sketch of the History of the Knights Templar, from the author, James Burnes, K. H. LL. D. &c. On Solitary Confinement, from the author, Dr. J. G. Malcolmson. Avdall's Census of the Armenian Population of Calcutta, from Mr. Aganoon, of Bombay. (*Noticed in our last number*) Third volume of the *Mahābhārata*, from the Asiatic Society of Bengal. Ancient and Modern Alphabets of the Hindū Languages of the Southern Peninsula of India, from the author, Capt. Henry Harkness, M. R. A. S. Map of the N. E. Part of the Cape Colony, from the author, Capt. W. C. Harris, Signor Mutti on the Silk Culture in the Dukhan, from the Bombay government. (*Mr. M's publication, which is the result of devoted and most disinterested application to the experiment of raising silk, is written with great precision, and will no doubt effect great good when extensively distributed among the natives.*) First Volume of the Transactions of the Bombay Medical and Physical Society, from the Society.

**Donations to the Museum.** A collection of the pheasants, and other gallinaceous birds, of the Himalaya, from J. Wright, Esq. Leg and hand of an Egyptian mummy, from Mr. Aganoon. Specimens of ten old copper coins found in Salsette, from G. Gibberne, Esq. through the Bombay Government.

**Papers laid before the Society.** Account of some Ruins in Kach, with Sketches, by Lieut. T. Postans. Mr. Watnea's transcript of the inscriptions on the cave temples of Kānadi, on Salsette, with translations nearly completed, for inspection.

At the December meeting, the Rev. W. H. Mill, D. D. late Principal of Bishop's College, Calcutta, and Vice-President of the Asiatic Society of Bengal, was introduced by the Rev. Dr. Wilson. In the departure of Dr. Mill, to Europe, India has sustained an incalculable loss. His great Sanskrit work, the *Christa Sangitā*, however, and other publications, remain in the country as the imperishable memorials of his extraordinary learning, and enlightened Christian zeal. He will not forget the land for which he has so abundantly and successfully laboured.

THE  
ORIENTAL  
CHRISTIAN SPECTATOR.

---

APRIL, M, DCCC, XXXVIII.

---

I.—ESSAYS ON THE PROMOTION OF FEMALE EDUCATION IN INDIA, SUBMITTED AT THE SECOND ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION IN BOMBAY. BY HARI KESHAWAJI AND TIRMAL RA'O. WITH A PREFACE BY JOHN WILSON, D. D.

*Preface.*

Some months ago, a zealous friend and supporter of the Christian and general instruction of the inhabitants of this country,\* offered three prizes to the young natives, who regularly attend my Wednesday evening Lecture, on Natural and Revealed Religion, for the best essays on any subject which I might select. My conviction of the supreme importance of Female Education, and the hope that the consideration of its claims would beget, or strengthen, in the minds of the interesting persons, whom it was sought to engage in honourable competition, a favourable regard to it, led me to propose it as the subject of investigation. Some individuals, of whom better things might have been expected, avoided coming in contact with it; because, perhaps, they were conscious, that their sentiments were not congenial with those of their European friends, or perhaps from a fear of arousing the prejudices of the bigotted, and more superstitious, portion of their countrymen. A fair proportion of natives, however, did make the attempt to write; and seven, who, with one exception, were scholars in the General Assembly's Institution, brought their essays to a conclusion. The fruit of the endeavours of two of them, is now laid before the public, under the conviction that no little interest will be felt in it by all who seek the moral improvement of this great country, and especially by those who sigh over the dreadful, but not hopeless, degradation of the female portion of its population.

Hari Keshawaji, the writer of the first essay, is a Kshatri of the Som Vansh, and at present a translator in the Court of Sadar Adalat, in Bombay. He received the rudiments of his English education in a private school; and for two or three years he enjoyed the valuable direction and assistance of the Rev. R. Kenny, formerly of the Church Missionary Society, in the prosecution of his studies. He has not been slow to avail himself, since my settlement in Bombay, of any means of information which my lectures may have opened up to him. But to his intercourse with that devoted friend of India, the Honorable James Farish, Esq. Member of Council, he is principally indebted for his mental and moral improvement. He himself has mentioned, in the dedication of his admirable Marathi translation of "Conversa-

\* Dr. Smyttan, of the Bombay Medical Board.

tions on Chemistry," a work of 478 folio pages, as an instance of his obligations to this unwearied benefactor, that "notwithstanding his high station, he explained this, as well as the former work on Natural Philosophy, and revised sentence by sentence the whole of their extensive versions."

Tirmal Ráo is a Bráhmán, and son of Ráo Sáheb Venkat Ráo, Bahádur, the principal Sadar Amin of Dhárwár. After having attended, for several years, the excellent school of the Belgáum missionaries, the Rev. Messrs. Taylor and Beynon, he was sent, about fifteen months ago, to Bombay, by his father, for the study, as a regular pupil in the General Assembly's Institution, and a partial attendant at the Elphinstone College, of some of the higher branches of education. His success during the year that he prosecuted his studies, was very encouraging. At the annual examination of the Institution, he acquitted himself remarkably well in his classes, and produced, in addition to the short exercise which follows, an able translation, from the Maráthi and Sanskrit, of the half of Subáji Bápu's Comparison of the Pauránic, Siddhántic, and Copernican systems of Astronomy, which cost him great labour. The Right Honorable Sir Robert Grant, whose personal interest in the education of the natives has certainly not been exceeded by that of any Indian Governor, conferred on him a *khilat*, as a mark of his approbation of his zeal in the acquisition of knowledge. I am sorry to state, that his appointment to public employment in the Southern Maráthi Country, has for the present interrupted his studies.

On determining to put the two essays into the press, I suggested to the writers, and particularly to Hari Keshawaji, the correction of a few grammatical errors. The reader, however, may rest assured, that, with this exception, no interference has been made with the original compositions. Of their genuineness, they bear marks which will be sufficiently prominent to those who are acquainted with the native habit of thought and style of composition. With the view of throwing some light on the allusions which they make connected with the belief and feelings of the inhabitants of this country, I take the liberty of here introducing a quotation from a volume which I have sent to Europe for publication.

"The grand difficulty in the way of progress, consisted in the total apathy of the natives on the subject of female education, and in the general belief among them, that however proper an accomplishment for 'dancing girls,' it was neither desirable, nor even decorous, for any persons who were expected to maintain the least respectability of character. The prejudices which they cherished on this subject were powerful and obstinate. They had not, however, the sanction of the express statute of the Hindú superstition, which would have made them still more formidable. The belief among many Europeans, that the Hindú shástras forbid the instruction of females is utterly erroneous. I have discovered in them many *shlokas*, which not only permit, but enjoin it; \* and many recorded approved examples of women who were

\* The following may be given as an example. I represent the Sanskrit according to a modification of Sir William Jones's system of notation.

*Puránam dharmashástram cha adhyetavyam prayatnatah,  
Vidyahinam tritha janma strinám chaiva vrithoditam.*

"Let the *Puranas* and books of *Law* be read; Because the birth of women without learning, goes for nought." Women, however, like all the Shúdras, are interdicted from reading the *Vedas*.

*Stri Shúdra dvijabandhunám trayi na shruti gochará  
Iti bhárate ákhyánam kripaya muniná kritam.*

"The woman, Shudra, and the offspring of Bráhmans, not from women of the Bráhmánical caste, have not the authority to read the three *Vedas*. In consequence of this circumstance, the Muni (Vyása) made for them the *Bhárata*, &c.



distinguished, in ancient times, for their attainments. The present state of matters, is to be accounted for, in my opinion, by a reference to the natural effects of the passages of the shāstras in which woman is degraded from her natural position as a help meet for man, and according to which, 'she who was originally destined to be the depositary of his thoughts, his solace in affliction, and his counsellor in adversity and prosperity, is reduced to the level of a slave, or of the brutes which he has domesticated.' The shāstras are in these respects most culpable, and much more so than is commonly believed, even by Europeans resident in India. According to them, the birth of a daughter, is not to be compared in importance to that of a son. Woman is exhibited as exceedingly lower than man in her moral constitution: 'Falsehood, cruelty, bewitchery, folly, covetousness, impurity, and unmercifulness are woman's inseparable faults.\*' 'Woman can never act on her own responsibility.†' 'Woman's sin is greater than that of man,' and cannot be removed by the atonements which destroy his.‡ 'Women are they who have an aversion to good works.§' 'Girls are to be disposed of in marriage, by their relatives, between the ages of seven || and ten, and consequently long before a proper match can be made on their behalf, and before they themselves can have any thing like an enlightened judgement of the relation into which they are appointed to enter. The celebration of the nuptials, is the only occasion, except when on a journey when robbers are feared, on which the Brāhmani is permitted to eat with her husband.¶ She must not sit with him in the same conveyance, except in the same circumstances.\*\* Woman is on no account to be trusted, though for the sake of the delight of her lord, she may be clothed with ornaments.†† 'Let not women be much loved,' it is enjoined, 'let them have only that degree of affection which is necessary, let the fulness of affection be reserved for brothers, and other similar connexions.' ‡‡ 'Let a wife,' it is said in the Skanda Purāna, 'who wishes to perform sacred ablution, wash the feet of her lord, and drink the water—for a husband is to a wife greater than Shankara (Shiva) or Vishnu. The husband is her god, and priest, and religion, and its services, wherefore, abandoning every thing else, she ought chiefly to worship her husband.' |||| The highest merit will be acquired by her, if she surrender herself to be burned on the funeral pile along with him. Should he choose to live in the state of a widow, her condition becomes most deplorable. She must never again think of entering into the married state, even though she may never

\* Anritam vāhasam māyā murkhatvam atilobhatā.  
Ashacham nirdayatvam cha strinām dosha svabhāva jaah.  
Skanda Purāna.

† Na svatantryam hi yositam.

‡ Purushāpekshyā chaiva strindm pāpam guru smritam;  
Snāna sandhyā jape naiva punsām pāpam tukshiyate.

§ Karmābhāvātta thaiva cha.

|| Their marriages are often performed at an earlier age, particularly among the higher classes in whose purses the Brāhmanical fingers can easily find suitable atonements.

¶ Vivāhakāle yātrāyam pathi chora samākule.  
Asahāyo bhavedviprastadā kāryam dvijanmabhtih.

\*\* Ekayāna samārohan eka patrecha bhojanam.  
Vivāhe pathi yātrāyam kritva chaivam na dosha bhāh.

These shlokas refer merely to the exceptions to the rules mentioned in the text.

†† Bhushana nicharatnāni vastrani vividhānicha  
Sarvam prityā pradatavyam viśāsham naiva kārayet.

‡‡ Ati pritirnakarttavayā stridbhishahakādachan.  
Pritih kāryārth matram hi kāryā bandhujanai saha.

|||| For Sanskrita of this, see Second Exposure of Hinduism, p. 172.

have been under her husband's roof.\* She must have her head regularly shaved, abstain from the use of aromatics, take only one meal a day, and never sleep upon a couch. She must be placed entirely under the control of her sons, or other male relatives, and never be permitted to act on her own responsibility. While the 'sacred' books thus degrade woman, and diabolically trample on her rights, need it be wondered at, that her education though recommended by them, has come to be entirely neglected; and that the popular feeling is opposed to its countenance and prosecution?"

The very degradation of woman in India, however, though it renders all efforts for its remedy immensely difficult, is a most cogent reason for the determined and vigorous prosecution of these efforts. We must look upon the females of this country, not only as possessed of immortal souls, alienated from God, and devoted to the love and practice of sin, and consequently doomed, should the Saviour's mercy not intervene, to an eternity of woe in the regions of despair; but look upon the incalculable injury which accrues in the family, from their ignorance, the restraint and almost entire suppression of affections and tendernesses natural to them, their want of domestic and social virtue, and their total incapacity to do their part in informing the minds, and moulding the characters, of their children, and in soothing, comforting, counselling, and humanizing their husbands. The general state of native society, can never be improved, while their education is neglected or partially attended to. The stream of corruption, we must trace to its source, and there the attempt must be made to stem it. The efforts which have already been made, have been crowned with more signal success than could have been expected. Such is the diminishment of prejudice, principally in consequence of them, among the natives, particularly of the middle and lower classes of society, that as stated in the last report of the female schools of the Church of Scotland's Mission, "there is scarcely a limit to the institution of schools among them, except that arising from the want of suitable Christian agents to superintend them, and the want of means to reimburse the native teachers for their labours, and to encourage the girls to regular attendance and application." I trust that the day is not far distant, when these means will be furnished a thousand fold more abundantly than they have hitherto been.

I am happy to be able to state, in conclusion, that both the young gentlemen, whose essays I introduce to the notice of the philanthropists of India and Britain, are in their own families reducing to practice the lessons which they inculcate on their countrymen. I trust that not a few of their companions will be found to imitate their example.

Bombay, 22d March, 1338.

J. W.

ESSAY BY HARI' KESHAWJI'.

### *Introduction. Equality of man and woman in mind and person.*

God created man and woman, and assigned to them such duties as he thought proper for the promotion of their happiness. That they should love each other, assist each other, obey the laws of their Maker, and continue their own species, was the chief object in creating them; and it implies nothing but their happiness. As the performance of their several duties required their mutual association, mutual assistance, and union of mind, they were made equal to each other in mind and person. They were equally endowed with the faculty of speech, to communicate to each other the

\* When the Hindús are asked, why they do not permit widows to marry, their reply is, If women had this licence, they would poison their husbands whenever they disliked them, in order that they might get new ones! Such is their idea of conjugal love and union.

secrets of their heart, and to participate in each other's happiness or misery. The same mental faculties, such as reason, understanding, &c., were bestowed on them; the same passions and propensities were created in them; they were made in a form almost the same. Thus man stands equal to woman, and woman equal to man, in the capacity for moral good or evil, and for happiness or misery. Notwithstanding this equality between man and woman, some are inclined to think that woman was not made to be equal to man; that man naturally stands superior to her, not only in person, or bodily strength, but in all the moral and intellectual faculties. They assert that woman is full of impurity, fickleness of mind, and prone to wicked passions and evil propensities. She can take no chief lead in sublunary affairs, nor can she enjoy intellectual pleasures, or the pleasures resulting from devotion. She is made to serve man, and gratify his passion; and therefore, she should remain as dependant on his will. Thus, say they man is made not only to be the lord over all the brute creation, but over woman also. This allegation is quite unfounded; and they who entertain such erroneous opinions, forget their own nature, and the cause of their improvement, and overlook the disadvantages under which woman is doomed to labour. To show the fallacy of their sentiments, we shall consider what are these disadvantages, or the cause which has produced the supposed inequality between a man and woman; and when it is shown by facts and reasons that the moral and intellectual state, under which she is represented, is to be ascribed rather to the total want of education, than to her natural formation of mind and body, we shall suggest a few rules for her education. And in order to enable us to do this task happily, let us consider,

I. The character of an uneducated woman, and the inefficacy of outward restraints to govern her.

II. The character of an educated woman, and the necessity of female education.

III. The absurd objections brought against female education, and their refutation.

IV. The definition of female education, and its happy consequences

I. *The state of an uneducated woman, and the inefficacy of outward restraints to govern her.*

1. If we consider the depravity of human nature, we shall find equal proneness to evil in both man and woman; and if a man boasts of an amelioration of his moral condition, or of any intellectual improvement, it must be ascribed to the art of education, or the external means of cultivation; and not to a natural superiority, and the excellence of his mind, or person, over that of a female. That the right cultivation of reason, and the spread of knowledge have raised a nation as much above uneducated savages and barbarians, as they are above the irrational beings, although those savages, and those learned men are naturally possessed with almost the same proportion of reason, is a fact none can doubt; and if proper education has such an efficacy in improving the moral and intellectual condition, it must be owned that where it is totally neglected, and even a single ray of knowledge is withheld, total darkness and universal ignorance must assume its seat, the very passions, which were intended for the practice of virtue and devotion, must take the quite opposite bent, and the mind once perverted from what is good, must be invariably employed in designing what is evil.

2. It is owing to the want of education, that females are labouring in a state of darkness and ignorance. Had even half the portion of the knowledge which the legislators of this country intended for men, been directed to be conferred on females, the legislators and their followers, would have never complained, that females were incapable of practising any virtue, or maintaining a right conduct. From the strange opinions of certain infatuated

persons, it has been the general custom in this country, not to educate females. No work on law, and no philosopher, inculcate the same necessity for instructing females, as is urged for the instruction of male children. Not only this, but they have with great austerity prevented them from reading their holy works. Although it is true, that there are many instances of there having been educated females in this country, yet, no account whatever, informs us that there ever existed a seminary for female education. Whatever portion of knowledge women may have happened to acquire, was by mere chance. No parent ever expressed that anxiety for the instruction of his daughter that he did for that of his son.

3. Hence we find, that the females of this country, generally speaking, can neither read nor write. They are ignorant of the first rudiments of learning, and thus the key of knowledge is totally denied to them. A female, in such a state, can only learn as regards her conduct in this life, by imitating the manners and customs of those with whom she is destined chiefly to associate, and they are generally ignorant, and foolish creatures like herself.\* After spending her infancy in childish plays, and acquiring the habit of those tricks and vices, to which children without education and restraint are addicted, she is, while still a child, married to a boy. Up to this time, she has been never taught or informed of God, her soul, her duty towards God, towards her parents, and such other useful things. All the instructions she had from her mother, were no more than an occasional scolding, or beating, in consequence of her having an inordinate desire for some particular things, or having been detected in stealing or telling lies, which she is never taught to consider as gross sins. With these instructions, she enters the house of her husband, where she is to acquire the superior accomplishments of life: and if these accomplishments, which consist in the art of cooking, cleaning the pots, house, &c., are secured, she is considered as having obtained a knowledge of all the domestic duties required by a woman.

4. What virtuous practice can be expected from such a woman? She has formed no idea of the words, virtue or vice, religion or irreligion, God or man. She knows nothing of the world, and the common affairs of life. All she knows, is of the inner apartments of the house and the cooking utensils. She can seldom extend her conversation beyond food, and raiment, or ornaments. If she goes out to hear any person reading any religious work, or preaching, it is rather out of fashion than from any intellectual pleasure, for she can seldom understand what she hears on such a subject. What of the information, or useful knowledge, which render conversation pleasing and agreeable, can she possess, who is never taught to read, or allowed to enter the society of men? She seldom knows how to address herself kindly and politely to any person, or give an account without an unintentional prevarication. Truth and falsehood, she considers almost the same, for telling lies merely to gain the point is, she thinks, not a sin. What can she know of benevolence, and love of fellow-creatures? She is ignorant even of love itself. She would love or hate a person, if she likes or dislikes him, as her humour prompts. Chastity of conduct, purity of mind, are unknown to her. She is guided by the manners, and opinions of others. If she does not happen to possess naturally a quiet, and amiable disposition, and if her passions, do not happen to be of a milder nature, (which is very seldom the case) then the scene is very gloomy and lamentable: disquietude, malice, envy, hatred, become the ruling passions of her mind; vanity, sensuality, pride, anger, inordinate desire for pleasure, breathe throughout her conduct; she becomes a curse to her husband, parent, and neighbour.

\* The reader will excuse my prolixity in delineating the character and conduct of a female without education. The necessity of applying the remedy, appears more as we see more of the symptoms of the disorder.

When she is enraged at a slight injury, or grieved at a mere inconvenience, she pours out all her impure and improper expressions. She then knocks her head, beats her breast, plucks out the hairs of her head. "Quarrelsome" is the name under which she is known among her relations and neighbours. If she sees another women well dressed in ornaments and clothes, she troubles her husband to procure the like for her, and she feels uneasy until she gets them; and then she would have them altered, or changed, just as her humour changes. All the poor husband can do to curb her propensities, is to give her a strong beating, for no remonstrances or reasoning, can have any effect on her, as no love between her, and her husband, exists. He prepares every plan to get rid of her. No peace, or comfort, can live in her family. Fond of prattling, and idleness, she goes from house to house in the absence of her husband, talking and misrepresenting the concerns of other families, and thus bringing herself and her husband into trouble and discontent. She is equally indifferent to the gain or loss attending her husband. She even neglects the easy and simple duties of cooking, and looking after the things of her husband. If she has not the opportunity of going out, and speaking of the evil of others, her leisure hours will be employed in sleeping, and some other indolent ways. To have a good meal, good clothing and ornaments, according to the fashion of the time, and, above, all to become the mother of children, and get them married, personally enjoying the privileges of presiding, with her husband, over all the absurd, and foolishly pompous ceremonies of the marriage, is the ambition of her mind, and is all that can make her eminently happy, and if she attain this, the chief objects of her existence are accomplished. If restraints from her husband are not sufficient to check her, if she does not get the things as her fancy directs, if the husband does not suit her taste, and if she falls into bad company—fidelity towards the husband ceases, and desertion of all the domestic concerns ensues, and indelible infamy and disgrace attach to the families of her parent, and husband. She then enters a life worse than the first. She laying aside all the laws of land, and heaven, commits open sin.

These, and many other, are consequences attending the absence of education, and the degrading state to which a female is subjected when she is denied of the blessings of education; when her natural disposition and feelings are allowed to grow wild, without being seasonably counteracted with the antidote of proper education; and when she is looked upon by men, who have all the advantages of timely instructions, as a creature different from their own species; and when instead of having pointed out to her similar means (as directed in their own case) for rescuing her from this state of darkness, she is directed to be kept in complete depression. In accordance with erroneous opinions, and with the view of checking her evil dispositions, the laws regarding her marriage, her living with her husband, and her religious duties were enacted. From the fear that her purity might not be blemished, early marriage is directed. With the view of preventing her from alienating her love from her husband, by carrying on secret correspondence or conversation, she is forbidden to read and write, or to hold any intercourse with other men. That she may be content with the man who happened to be her husband and may not, by getting rid of him, hope to marry another person, she is allowed to marry no more than once, although she becomes a widow. And that after her husband is dead, she may be not seduced from the path of virtue, and brand the family with infamy, she is directed to be burnt alive, and if she escapes this destiny, to be deformed and excluded from the social circle. What efficacy do these means possess to recall the blind creature from sin and wickedness? They are surely calculated to make her more uncomfortable, and unhappy, if not more sinful.

She who was originally intended to be the inseparable companion of man and to render him her assistance according to the Divine laws, is doomed to spend her days unprofitably in the state of widowhood; disgusted with her gloomy life, with her shaved head, and the continual mournful dress, and her exclusion from the company of married females, on the occasion of marriage and such other rejoicings. She either procures the gratification of her evil dispositions sinfully and secretly, or gives an open vent to her unconquerably bad feelings. She then, separated entirely from her caste, appears in the assembly of other castes, or classes of men, in habit and dress quite opposite to that observed in widowhood. That tongue which was intended to praise God, repeats the profane song; and those hands which were made for benevolent acts, tune harps for awakening evil desires. If her days are not devoted to these pleasures, she employs herself in performing those devotional austerities which are intended to bring on her languor, and never to keep her in high spirit. She mortifies herself by fasting, bathing, and going round the tulshi, or pinal tree, for several hours during every day. She who was intended to be the mother of children, and their guardian, spends her life in this manner, or immolates herself on the funeral pile of her husband. The inestimable benefits of education having been withheld from her in this country, she is reduced to this miserable condition, and her insupportable distress and suffering loudly call for the benevolence, and humanity of her fellow creatures, to alleviate her misery, by shedding on her the light of education. She being equal to man, in every respect, there is every reason to believe, she is equally capable of education.

## II. *The character and conduct of an educated woman, and the necessity of female education.*

It will appear from the foregoing chapter, that a woman although equal to man, as a human and rational being, becomes a depraved and blind creature; and we have traced this her state to its cause, the want of education. Now it goes to prove that if woman is not naturally formed inferior to man, if she is equal to him as a moral agent and intelligent being; and if the inequality that exists between them, is in consequence of the latter having been possessed with education, and the former destitute of it—if this be the case, then woman must be as intelligent and good as man is, where she has the same education as man has. We admit, that where woman and man are equally educated, her acquirements in learning are equal; and her moral, and religious conduct are equal, if not superior, to those of man. We have only to direct our attention to the celebrated female characters that have existed in this country,\* and the nation, where the same solicitude and concern is shown for the education of daughters as is done for that of sons, and we shall be convinced of the truth of the above assertion. In whatever part of the world, where she has been regularly educated, she in all the grades of life, from the low-

\* Atreyi, Maitreyi, and Gargi are represented as having been eminently distinguished for their knowledge of the Vedānta philosophy. Bhāmati is the author of a work on the same subject. Shilā, Vijā, Mechika, were poetesses of considerable eminence; and some of their productions have been in the Sanskrita, one of the most difficult and philosophical languages. The author of the *Tarkaprakāśh*, a work on logic, pays a high compliment to the literary acquirements of his mother, to whom he gratefully ascribes his eminence. Chittrarekhā has been celebrated for her drawings. Taramati, Damayanti and Rakhmani have been praised for their virtues and knowledge. The author of the *Paradam*, a Brāhman poet, had a daughter who read it in the Malabar language, into which he translated it for her benefit. Avayar, Appoga, Muroga, and Wali are celebrated Tāmal authoresses. There notices, for which I am principally indebted to the Rev. Dr. Wilson, and Bāl Gangādhār Shāstri, shew that in ancient times, women were distinguished for their learning. I say nothing about the propriety of some their studies.

est to the highest, shines with equal lustre. She has not left untrodden any of the great circles of existence, after which human ambition can aspire; Whether we consider her in the character of a domestic, politician, heroine, philosopher, or saint, she acquits herself admirably well. Thus we find her taking the foremost lead in competition with man, in both moral and intellectual regions.

We see in her an example of patience, fortitude, unflinching devotion towards her husband, and the practice of all the domestic duties, in the days of adversity, and distress. She denies herself the small comforts within her reach, and with them makes her children and husband happy; and with surprising wisdom she endeavours to reclaim her husband from a vicious, or inconsiderate course, and advises him, with admirable prudence, how to proceed in the time of difficulties. In the days of prosperity, she participates with her husband in the enjoyment of the happiness, and comfort which are the fruit of their mutual association in peace and love, and which their industry and steady conduct procured. She with diligence, and virtuous life, discharges, her duties as a mistress of the house, and attends with care and kindness to her young ones, for whose future welfare, she invents the plan with prudence. Thus she becomes his real, intimate, and valuable friend in all the events of life. She, as a ruler of nations, studies with great caution, and sound and political judgment, the good of the people over whom she is called to rule, and administers justice without partiality; and as a female hero carries on wars with the nations, who should attempt to make encroachments within her kingdom, and disturb the peace of her subjects. She vanquishes her enemies, and spreads dread among them, and convinces them, that although she is a woman, yet, from her wisdom and fortitude, and diligence, she is unconquerable. The inestimable qualities of females do not only not stop here: they still go beyond, and assume a still higher character. We see the dawn of female improvement and civilization, arrive at its meridian, and shine with perfect blaze. What part of learning has woman left unexplored? As to those branches of knowledge, where manual skill is more required than intellect, she stands sometimes superior to man, and by her admirable progress in them, she makes herself happy, and comforts, and pleases him, for whose companion she is intended. Who can deny her skill in sewing, drawing, and other arts for comfort? Her works on subjects connected with general literature and philosophy, show her acquaintance to be equal in extent with that of man; most of these works, being in the difficult, and learned languages. How pleasingly she expresses her mild feelings in Persian, her energetic sentiments in the Sanskrit! In those countries where female education forms a portion of the national care, knowledge of grammar, poetry, history, geography, chemistry, and such other useful sciences, become part of her valuable accomplishments. Her conduct shows incorruptible moral rectitude, and her piety towards God has been too great, and true, to be eclipsed by that of men. Amidst all the temptations of life, she preserves the purity of her conduct and mind unblemished, and obeys the laws of God with such perfection as to excite wonder in man.

There have been but few instances of the valuable female qualities in this country, because female education has never been considered as necessary to female accomplishments; but in a nation where this is universally considered, and among the people who now rule over this, we find numerous instances of female eminence in virtue, learning, and in every thing which is good. Who can deny that a great part of the national good, the progress of knowledge, the civilization, and moral improvement of men, is attributable to inestimable female qualities? Through the ingenious reasonings of woman, many vicious and openly immoral characters are brought to their senses, and through her prudent remonstrances, many are preserved from everlasting misery.

It will appear from the foregoing observations, that woman has a capacity for every improvement as well as man; that where education is entirely neglected, she is reduced to a most horrid and detestable condition; and that where it is attended with solicitude, and regularity, she becomes an eminent example of virtue, and every moral good, and assumes a most useful and amiable character. And as she is destined to be the constant associate, and bosom friend of man, the indispensable necessity of educating her, with the view of rescuing her from darkness, and raising her to an enlightened state, is apparent, and indisputable. Every consideration and reason, urges the necessity of female education. What man is there, who has any regard to his own interest and comfort, that can leave her in her uneducated state (as represented in the first section) instead of making her the partaker of his happiness or misery, and the friend of his soul? Every man is anxious to promote his own happiness, and is perfectly aware of the miserable life to which a husband, or parent, is doomed from having left a wife or daughter in her naturally evil state. He likewise knows the happy consequences resulting from her education. How can he, therefore, be himself the instrument of bringing misery to his own head, by denying the blessings of education to a female?

Her every relation, either in reference to this world, or the world to come, loudly speaks of the necessity of her education. On the due performance, or the neglect, of our duties towards God our maker, towards ourselves, and towards man, depends our happiness or misery; and as a knowledge of these duties is indispensably required before we practise them, it implies the necessity of proper instruction for a female, and cultivating in her early habits of practising what is good. Her every relation in this life, whether we consider her as a daughter, wife, mother, or a member of society, and especially as an intelligent creature of God, requires that she should be early, and anxiously, educated. She must know what duty and obligation she owes to her parents, for the kindness, and anxiety, with which they protected and cherished her in her infant state, and their regard for her future happiness. She must be impressed with the right knowledge of her duties towards her husband, and the peculiar relation in which she stands to him. She must be taught in her state of celibacy, what fidelity, sincerity, love, and obedience, she is to show to her husband; what unvaried regard, she should entertain to all domestic concerns, and for the promotion of her husband's happiness as well as her own. In the view of her being a mother, let her be instructed in those things on the practice of which by herself, and the right communication of which to the children, depend their best interests and happiness. She should know the high importance of her maintaining right and pure conduct as a mother, and being an example to her children. She should be aware of what responsibility rests on her in consequence of young ones being entrusted to her, to be regularly nourished and brought up. How can her conduct be amiable, and capable of securing the sentiments of respect and friendship, when she does not know the duties she owes to her fellow creatures, and the manner of behaving in the circle of society? To enable her to discharge her duties towards her God and herself, it becomes necessary to teach her to form a right estimation of the transient pleasures of this life, and the happiness, of pure and lasting nature, resulting from the right practice of virtue and religion. She should be brought to an acquaintance with her depraved nature, and the most pure, and most excellent attributes of God. The frailty of her mind and body, as a woman, the temptations with which she is surrounded, the various duties she is required to perform, urge the necessity of education to her.

Let, therefore, every man who is impressed with the necessity of female education, give up all his prejudice, and educate his daughters with care and assiduity, as soon as they are capable of understanding. Let the husband



who has the misfortune to have an uneducated wife, endeavour, with indefatigable labour, to communicate to her even a portion of the learning he is possessed of, and thereby intrust to her the key of knowledge. Let those people who are leading characters in society, and who are labouring for the promotion of the general good of their countrymen, consider female education as one of the chief objects of their attention and laudable efforts. Let every friend and advocate of female education, and guardian of female children come forward, warmly assert the claim of females to the privilege of learning and knowledge, and exhort the public to adopt the best measures for the instruction and improvement of females. Let public seminaries for female education be erected; the books suited to her instruction, prepared; and every endeavour be used to vindicate her liberty, and rescue her from the state of degradation to which a barbarous custom of the country has subjected her.

### III. *The absurd objections brought against female education, and their refutation.*

Having shown the necessity of female education, and assigned sufficient reason for it, we shall now proceed to consider the objections brought against it. We shall suppose an opponent to female improvement, or the person entertaining sentiments inimical to it, comes forward and states that all our remonstrances in favour of female education can have no effect on him, and the opinions he has formed on this subject, can never be altered, unless the objections that are urged against the cultivation of the female mind are satisfactorily answered.

1. You inculcate the necessity of educating females; but the education of one who is represented in the *shāstra* as naturally inclined to do evil, would make her still worse. She would, with the assistance of knowledge, be enabled to commit a greater number of vices, crimes and tricks; and thus she may be more hurtful to the comfort of herself, and of those with whom she is called to associate. As milk given to a dying snake, is converted into poison, and it becomes more violent, and bites its very benefactor, or as a sharp weapon put in to the hand of a mad-man, with the view of his preservation, is either applied to his own destruction, or the destruction of others; so education in a woman produces quite similar effects.

2. Although you have convinced me of the equality of man and woman, and her capacity for intellectual improvement; yet, as there is no express injunction in the *Shāstra* to educate her equally with man, and as, in several places, the instruction of females is forbidden, and as it has been a custom since time immemorial to deny her the advantages of learning, we would not teach her.

3. Suppose it were a custom to educate females in this, or in any some country, and even the injunction of the *Shāstra*; but since *our* forefathers have not thought proper to educate any female child of *our* family, we would not attach a brand of infamy to it; by sending our daughters to the school-master, for the purpose of their being educated. We would not be guided by the opinions of others, but by our own.

4. Many ages have elapsed, and no person has ever felt inconvenience resulting from the want of the education of females, or has considered the uneducated woman, as an unqualified and unfit member of society, and incapable of domestic happiness. But since the settlement of the Europeans in this country, they have prejudiced the minds of the natives; and they think now differently. They are induced to follow the European customs without considering whether they are good or bad. Education may do very well for European women, who, laying aside the veil of modesty, mingle in the society of men, and converse and laugh with them almost without any restraint, but our females are strictly enjoined by the *Shāstra*, to observe modes-

ty, one of their primary virtues, which they do by concealing themselves from the sight of men, and holding no communication with strangers. *They*, therefore, need no education. If butter be placed in contact with fire, it will be melted; so a woman, however wise, in the company of a man, will undoubtedly have her mind injured.

5. What is the use of learning to a *native* female? What important duty has *she* to perform where the aid of knowledge is required? If she will obtain any learning during her infancy, she will forget it as soon as she enters her husband's house. She will be then constantly engaged in discharging her domestic duties, such as sweeping the house, cleaning the cooking utensils, preparing the dinner, &c. These are so easy duties, that they can be learnt without any assistance of knowledge, but they are so heavy, that they scarcely leave her at leisure to read or think. Her life is quite different from that, of her who has every thing done by her servants, and who, consequently, spends her time with books, and with such other easy, and pleasing things.

6. How can a native female find time to learn? Her infancy, which is the proper season for learning, is chiefly spent at her father-in-law's house, she having been married generally when eight years of age; and the little time she has is spent in assisting her mother-in-law at the kitchen. And when she becomes a mother of a child, which is sometime before she attains her age of fourteen years, she is much troubled, as she has then, besides preparing the food of her husband, &c., to protect and nourish the child. She cannot dine with her husband, neither can she be in his company, or hold any other conversation with him, or with any male inmates of the family, except Yes or No. If she turns out a widow, she then lives still a retired life; and in the case of her being destitute of a rich relation, she is obliged to toil for her maintenance, or live on the charity of others.

7. A woman does not require education to enable her to discharge her duties towards God. The daily devotional duties, and various other ceremonies, or the repetition of mantras, is not required of her. If she serves her husband carefully and attentively, she discharges all her duties as a creature of God. She has the privilege of partaking half of the merit her husband might acquire through the performance of religious duties.

8. You must not conceive, that a female, without the help of knowledge, would be exposed to serious temptation. If she happens to be a widow in her infancy, and if she is not permitted to remarry, the restraints that are prescribed to keep her in the path of virtue, are so severe, that she can never commit any sin. If she gets knowledge, she will throw off all these restraints, and by reasoning with men, she will endeavour to regain her liberty, and put herself on a level with men. Therefore by giving education to woman, we set at nought those divine precepts of *Manu*, which direct the subjection of woman in all respects. If she possesses learning, and if she be permitted to remarry, then she would be enabled to commit the most horrid sin. If she has this liberty of remarriage given to her, and if she finds that her husband is ignorant, and does not suit her taste, she will, admiring the good qualities of another person, project a plan of destroying her husband, and marrying with him. We, therefore, see the wisdom of the Hindù Lawgivers in forbidding the second marriage of woman.

9. If we consider a female as a wife, and subject to the orders of her husband, education becomes a curse to her. If she happens to be superior in knowledge to her husband, she would be superior to him in all other things. Instead of being ruled by, she would rule, her lord; all the respect would be paid her; and the poor husband would remain unnoticed in society; or she would be assigning reasons for every thing she does, and disobedience, and discontent would pervade the family. The unhappy effects of education on a woman go still farther. She becomes, by the help

of knowledge, really an intelligent creature. She will then listen with pleasure to the conversation of men, and become acquainted with those things which are not proper for a woman to hear: or, she will read those books which will make on her mind, an impression inimical to her morals. She will employ all schemes for associating with those who may suit her taste, and by carrying on secret correspondence in the absence of her husband, she will endeavour to effect evil. We find generally that the women who are intelligent, capable of conversing with men, and have a knowledge of the world, are but bad characters and living a life contrary to that of virtuous women. Hence, it is a proverb that a woman who is clever, and knows to read and sing, is seldom a faithful woman. Whereas, we find, that the married women who seldom know any thing besides their house, children, domestic concern, and who are ignorant of the world and fashion, are very quiet, simple creatures, easily manageable, and obedient to their husbands, priests, and superiors.

There are many objections like these against female education. I have started a few of them.

An attentive perusal and consideration of the observations, which are contained in the foregoing chapters on the state of uneducated and educated woman, would satisfactorily answer these absurd objections. They may appear plausible; but if we will consider the grounds on which they are founded, they will appear foolish, and quite refutable. They are founded on the effects of ignorance, and not on the effects resulting from proper education. That which renders a woman incapable of forming a virtuous life, or which does not rescue her from the state of ignorance, is *not education*. All the evil effects, which the opponent supposes to originate from education, are purely consequences resulting from the *absence of education*. Education is administered to counteract those effects; and in refuting the objections against it, we shall see how it operates in removing the effects of ignorance.

1. If knowledge and good education have made men more foolish and more mischievous, the opponent's objection against female education, would stand good; and, according to his opinion, woman would become worse when educated. To suppose, that the peculiar faculties with which man is endowed, are capable of vast improvement, and are always directed for the promotion of virtue, in a state of education, but that the natural, and evil propensities of woman, when she is educated, become more violent in a vicious course, is quite unphilosophical and absurd. We have shown, in the foregoing chapter, the equality, in every respect, of these two creatures; and we can never doubt of the happy effects of education in females. If the opponent could prove that a blind man treads the path more happily, and safely, than one who is possessed of sight, we would yield to his assertion, that an ignorant woman would lead a more happy and virtuous life than one who is possessed of the blessing of education. If she was merely taught to read and write, without cultivating her mind with the best moral, and religious precepts, and leading her to practise them from her infancy, she might, through the strong temptation of the world, commit those things which are alleged against her; but apply the antidote of education, as we propose, and the poison of ignorance, which is supposed to convert in her every good thing into evil, will be neutralized, and she will grow rich in knowledge, and prudence. The weapon of education she is furnished with, strikes at the root of her madness in ignorance, and she becomes victorious over temptation. Thus she, with this unfailling weapon, preserves herself, and those committed to her care, in the course of human life; and she is enabled to practise the virtues with steadiness.

2. It is true that Manu has denied woman the privilege of reading the Veda, but he never enjoins that a woman should not be acquainted with letters. So far from this, the Shástra declares that although woman, the Shudra,

and Dwijabandhu (of a Bráhmañ Father, and Shudra mother) have not the privilege of securing the acquaintance with Shruti or Veda, still they may be acquainted with Puráñas, and some other works of this nature. So that the Shástra should not be blamed as proving an entire impediment to the improvement of the female mind. It is rather the prejudices of men than the injunctions of the Shástra, that have kept the females of India in a state of ignorance. The object of the Shástra must be to promote the happiness, and the best interests of mankind; and if it fails in this, if it is opposed to our reason, and experience, it can no longer claim the title of its being a rule for the good of people. That there has been a custom, since time immemorial, to deny the advantages of learning to females, is quite contradicted by the accounts of those actually learned, who appeared in the ancient ages, as well as this iron age, and whose names often occur in the sacred books of the Hindùs. It cannot be supposed that these women acquired knowledge without being educated. It is true, that female education was never encouraged, in general, in this country; but there have been many instances of the wise, and more enlightened men, allowing, and encouraging it among those who had been, by the appointment of God, their bosom friends, and companions.

3. When any thing is recommended by the Shástra custom, our reason, and our own experience, we are naturally inclined to receive it; and if we refuse it, we are blamed as foolish. And if such folly was shown by your fore-fathers, are you to follow them? If your father happened to be born blind, will you with the view of resembling him, destroy those eyes which God has given you out of his infinite mercy? Why do you aspire so much after riches, knowledge, &c. and why do you not, in order to prove yourselves faithful children to your father, seek for his poverty, ignorance, &c. in which state he lived and died? If young females are placed under the control of a teacher, who is a respectable and morally good character, and who seeks for their good with paternal anxiety; if the girls are sent to his school with caution and care, they will by learning there the morals, and virtues, and many useful things, avoid that infamy, which they generally bring on their family by learning vices and wickedness at home, and practising them when advanced in age. It has been already shown, in the foregoing chapter, how the young females are situated during their infancy, and how apt they are to get into evil habits. What fear is there in sending young females to a school? There is no instance of any injury or mischief having happened to any of the numerous girls who attend the Mission Schools. If it has not been a custom to send the girls to the female school, try you to educate your girl in this manner, and then it will be soon a custom.

4. As long as we are in a state of ignorance, we do not feel its dreadful effects, as when we are under water we do not feel its pressure. But when we receive the light of knowledge, we begin to perceive the odious and evil nature of it, and then we try to get rid of ignorance; and, therefore, it is no matter of surprise, that the natives of this country did not feel, for the past dark ages, the inconvenience resulting from the want of education. If the father and mother of a girl are ignorant; and if her husband, and his family are likewise ignorant, they will never perceive in her the defect of ignorance. And as they did never experience that domestic comfort, and happiness which an educated, virtuous, and prudent wife, sister or mother afford, they will never think of it, and every failing and blemish in a female character will never strike their blunted feelings. But now Providence has mercifully placed within our reach the means of improvement; we see the general diffusion of knowledge throughout this country; nay, we have before our eyes many examples of the superior advantages of knowledge, and virtue in the females of foreign countries. Who would then wish, in these happy days, to extend the benefits of education only to his sons, and keep his daughters in the same state of ignorance in which the females of past dark ages

were doomed to live? You state that the Europeans have prejudiced the minds of the natives, and that they are induced to follow their customs; but, if you will justly, and freely think about those things which are proposed to your minds, you will be able to judge what is to be adopted, and what is to be rejected. When a mind is convinced of the truth, upon a right reasoning, it is naturally inclined to adopt it; and it is then characterized by those who dislike the truth as prejudiced!

It is natural for the people of this country, to imitate through constant and long intercourse, their superiors, or a nation renowned for power and knowledge, in those things which have been the means of their civilization, and advancement; for a human mind actuated by ambition and desire, will always aspire at those things in which it conceives is happiness. Are the Europeans to be blamed as having prejudiced the minds of the natives in such a course of things? The natives admire with rapture, the valuable qualities in the daughters, wives, &c. of the Englishmen, and they will have such qualities in their own.

From the description of the European female character, as given by him, it appears that our opponent is quite ignorant of the general enlightened state, and virtuous, amiable, conduct of the ladies he alludes to. He is not aware of the restraints that are observed, as to unbecoming liberty, obscene language, &c. both by gentlemen and ladies, in the domestic and social circles. What harm is there, if a sister speaks and laughs with her brother, and goes out in his company? Not the least suspicion is entertained against them. And if a woman and a man have such feelings towards each other, who can prevent them from holding any friendly conversation with each other? It is still the custom with Europeans not to allow a person of openly bad, and dissolute, principles to the society of ladies. Therefore, if the men in this country are not allowed to associate with women, or women permitted to join their society, it supposes a strong reflection on the purity of their conduct, and soundness of their principles. They should endeavour to rectify their conduct, and purify their conscience to an extent that one may freely allow his wife, daughter, &c. to converse and associate with his neighbours and friends, as he would do himself with them. Were the native females allowed to participate in friendly, and freely intercourse with the society of men, on various occasions, under some restriction, they would be very much improved, and their character would be greatly raised in the scale of society. To suppose that modesty consists in secreting a woman herself from the sight of men, and covering her face, and standing before them like a dumb creature, is foolishness. Modesty is purity of heart, and actions, paying due respect to individuals according to their ranks, stations, &c. If, therefore, a woman learn to observe what is real modesty, and to conduct herself steadily throughout the many temptations of this world, she may, so far from being overcome by the artifices, and machinations of a wicked man, be the means of bringing him to right sense. Her mind, through the power of a proper education, becomes so firm and solid, that, instead of being melted like butter before a fire, it comes out unburnt, like pure gold, from the fire of wickedness. And the torrent of instruction, and knowledge, that is poured from her mouth, entirely quenches the fire. Now what fear is there in a woman, armed with such armour, visiting the society of men?

5. A female in this country, has as many important duties to perform as any other female in a civilized nation, and they are, in an abstract sense, of the same nature and importance as those performed by men. A woman situated in ever so humble and mean life, has to perform the duties that regard this world, and God her maker. Though she may be ever so poor, and destitute of those gaudy comforts, and luxuries which form the portion of the great folks, she, as a wife, has to obey and please her husband; as a moth-

er to attend to the nursing of, and bringing up, her children; and as a mistress of the house and member of society, to perform various domestic duties, and those of a social nature, and, above all, to love and fear God in the right manner. Now as we all are naturally born blind and ignorant, it cannot be expected, that a woman can understand the nature of those important duties without instruction; and if she does not know them rightly, she can never perform them rightly. Hence, it is evident enough, that every woman has to perform important duties wherein the aid of knowledge is indispensably required. If she is taught to read and write, and practise a virtuous life, she can never forget it when she enters the house of her husband, or father and mother-in-law, whose duty, as well as that of her parents, it ought to be to see what she has learnt reduced to practice. Thus her knowledge, instead of being lost, would be improved, while she discharges the duties of life; and in whatever condition she is situated, she would acquit herself with more satisfaction than a woman to whom the benefits of education are denied. It is a well known fact, that practise, when aided and guided by knowledge, or an acquaintance with theory, produces effects superior to those of unaided manual labour; and, therefore, when the very duties of preparing food, cleaning the house, &c., are performed by a woman regularly brought up, they will assume the form of taste, order, and invention. Whereas, these duties, when performed by a woman in a rude state, exhibit confusion, disorder, and vexation. We see here the use of knowledge even in the meanest life. To say that a native female is engaged with so many heavy duties, that they scarcely leave her at leisure to permit her to read or think, is quite an unpardonable argument. We should consider the life of the poorer community, whose lot is to earn their bread by working in the open sun, and field, and to leave their house in the morning, and return home in the evening. We find that the females, although thus employed, still have time, at least an hour in the morning and evening, to devote to intellectual pleasure, and to consult the good of their souls in reference to another world. We would ask the female community in general, to give to knowledge only half of the time which they spend in mirth, vices, quarrels, prattling, and lounging during the intervals of their work, during the holidays, infancy, &c. With respect to the middle class of the natives, females have the happiness to perform their task within the door, and most part of it by their menials. If they would, when they have done their duties of preparing food, &c., give a part of the leisure hours which they enjoy, in general almost a whole day, to the important affair of improving their minds, they would derive much comfort and happiness, and firmly shut the door of vexation, and uneasiness, which so often opens from idleness and ignorance. The improvement of mind, industry, usefulness, &c., are inseparable attendants of true knowledge. It should not be construed as encouraging desertion of duties, and an austere philosophical life. Therefore, it should not be understood that a woman when educated, will neglect her necessary duties, and betake herself only to books and study.

The females of the European community, when regularly educated, are not considered to have their mind engrossed with literature, and indifferent to their duties as good wives, mothers, &c. Although we do not see them performing themselves the menial duties of the house, still they do not less spare their attention to the domestic concerns, than a good household woman in the meanest life does. Nay, they have many concerns and more important duties to perform; and had they never been educated, they would be able to manage the whole of the domestic duties, and to prevent that confusion, and irregularity which would unavoidably creep into a large and great family. They really become assistants to their husbands, and make them easy and comfortable, by taking upon them, those du-

ties which a Shrimant or an Indian nobleman is obliged to superintend himself, or through his Kárbháris, from the reason of his having an ignorant and uneducated wife.

6. If you are fully convinced of the bad consequences of the present system, observed with respect to the females of this country, and the impediment offered to their moral and intellectual improvement, and the amelioration of their condition, lay that system aside, and do not bring it forward as an excuse, why you should not extend to them the superior advantages of education. Their early marriages, their treatment by their husbands and friends, the restrictions against their remarriage, and the deplorable state to which they are reduced in their widowhood, are certainly calculated to deter them from virtuous practice, the cultivation of their minds, and the enjoyment of those comforts and happiness which they would otherwise experience. Early marriage is a miserable life to both parties. A girl is married when she is about eight years of age, and can scarcely form an idea of marriage, and the marriage vows she is to observe in the years of maturity. She does not know her young husband, whose future character and disposition, like herself lie concealed in childish state. The parents are sole executors in the transactions; and the poor creatures are united in marriage as two dumb animals to a yoke. If she does not happen to become a widow while she is but a girl, she may find that the disposition of her husband does not agree with that of her own, or what is worse, that he turns out a quite dissolute and extravagant character, bidding farewell to all the ties, and laws of society. We see, then, not only disagreement, discontent, but often disgrace and misery, raging in the family. If she happens to have a child while she is a child herself, her misery still increases. Being destitute of friends to assist, herself inexperienced, neglected by her husband, who is a youngster unacquainted with any art or trade to secure a maintenance, she cannot but curse the laws, and the persons, who devised matrimony. When the wife happens to assume the character we have now delineated, it becomes a husband equally to mourn over his fate; or, speaking with propriety, the doings of his parents and friends. To suppose that long and continued association between the parties, would render agreeable, to each other, their incoherent disposition, is quite unnatural; and in fact, their living together, can scarcely be called an association calculated to amend and improve, what is bad and deficient in either party. Now, all this vexation and trouble, in all probability, could have been easily avoided, had the parties, when well educated, and firmly founded in their character, joined in marriage with due consideration, and mutual consent. The desire of securing connections with good families, and obtaining a good husband, would undoubtedly, furnish a strong motive for a girl to perfect herself in those accomplishments which distinguish a good wife, and her parents would not be less anxious to give her a good education. A young man with similar views, would also endeavour to form a good character. But in the present system of marriage, the spirit of emulation is not stirred up, and there is no stimulus to the feelings of ambition. The deplorable condition to which a poor female is reduced during her widowhood, would, so far from being worse, be borne with less grief and sorrow, in an educated woman than an ignorant one. In her solitary and destitute state, she will still have some comfort, and gratification from the fund of true knowledge. But with the view of alleviating her misery, we would recommend her remarriage, and every reason urges its adoption. In short, if the present form of marriage be incompatible with the improvement of our mind, our virtuous practice, and similar other objects, which our God had in view in creating us, let it be superceded by one of a more reasonable and consistent form.

7. The necessity of an education for a female, to enable her to discharge her duties towards God with more propriety, has been touched upon in refuting some of the foregoing objections. It now remains for us to inquire whether a wife, as a creature of God, can share the merit, acquired by her husband through the performance of religious duties. It is a mistaken notion, that man obtains merit by the performance of rites and ceremonies; for none of them he can perform in the perfect manner directed by the Shâstras; and even admitting that they were so performed, they are not entitled to merit, they are represented as necessary duties. Now, when a man cannot gain merit, how is it possible that he can share it, with another? There is something else besides ceremonies, required to make man and woman happy in this world, and the world to come. Although they may be partakers of each other's happiness and misery, and assist each other in serving God, yet it does not follow, that a wife, neglecting the duties of God, can obtain heaven, at the expense of the supposed holiness of her husband. They are both the creatures of God: and they are respectively accountable to God. Their living together in a state of marriage, which has reference only to this world, cannot be a reason why the neglect of duties toward God in one party, should not be punished on account of their performance by another. The husband and wife, as servants of God, and by nature equally depraved creatures, have opportunity, and means to serve God their Lord, after serving each other in the manner appointed. It is not, therefore, consistent with reason and Divine justice, to suppose that he will overlook in one servant the neglect of her duties towards him, for her implicit subjection, and devotion to his other servant. To suppose, therefore, that a wife is the partaker of the merit acquired by her husband, is a quite delusive notion, originating in the desire of reducing her to abject slavery, and from the opinion that females are created for the mere gratification of men.

8. We have shown that good education is indispensably required for a woman, whether we consider her in reference to this or another world. Whether she leads a life of celibacy, or becomes a wife, education enables her to discharge her duties in those states, with that firmness and propriety, which are not exhibited in the conduct of a rude and ignorant woman. We shall now consider, whether education becomes equally useful to her in her state of widowhood, and whether the restraints prescribed by the shâstras or custom, are efficient to keep a young uneducated widow in the path of virtue. We affirm, that without a right cultivation and improvement of mind, the shaving of her head, employing all the means to exclude her from the enjoyment of those comforts which a married woman enjoys, and compelling her to fast, to live on plain food, to perform circumambulation round the tulshî tree, to go on a pilgrimage to distant holy places, are not sufficient to keep her from falling into temptation, and committing that wickedness, which nature would prompt her. What effects can these restraints produce over the mind so long as it labours under to complete darkness? On the other hand, a woman, with the assistance of knowledge, sees the bad consequences of vicious conduct, and her reason, as well as that of enlightened men, points out the proper and legal course of her acting. She is then charged with assuming the liberty of consulting with men, and setting at nought the divine precept of Manu; but a right knowledge will never fail to open the eyes of people, and they will at last reject what is useless, and adopt what is good, and reasonable. And if those restraints fall short in their efficacy, and do not stand to reason as useful, but on the contrary expose her to temptation, they should be laid aside, and such approved rules as are sure to enable her to practise virtue under temptation, and to become useful member of society, substituted.

There are many considerations which recommend the revival of the remarriage of widows, which was formerly in existence, but is forbidden by the



modern lawgivers. To suppose that a woman, when she has the liberty of remarriage, would destroy her first husband in order to get herself married with another who suits her tastes well, is quite erroneous. They who indulge such an opinion, should direct their attention to those people by whom free education is given to females, and who allow them to be remarried; and they will know from facts, whether their fears are real, or imaginary. We would advise our opponents to put stop to early marriage, which is transacted according to the fancy and taste of the parents of the children, and to allow them, when they attain the age of discretion, to marry with those persons whose inclinations, accomplishments and principles, may assimilate; and then there will be no fear of a woman being disgusted with her ignorant husband, in admiration of the good qualities of another person.

9. If a wife be really well educated, and if she be taught to know and observe her duties towards her husband, she will never be found guilty of lowering her husband in the public estimation. Neither will she be tempted to extort from him that respect, and reverence which she is bound by the laws to pay him, although she may be ever so superior to him in knowledge, and in similar points. To render to all their due, tribute to whom tribute, custom to whom custom, fear to whom fear, and honor to whom honor, is the effect of true knowledge. Disobedience, pride, self conceit, want of humility, anger, &c., are the effects of ignorance. A woman who is taught to think right, and examine herself carefully, knows what value she is to place on her fine accomplishments. We see here the happy effects of a right education. How can she well take delight in bad conversation with men, and in listening and reading those things which may convey immoral impressions? Her mind being deeply impressed with the sense of devotion to God, and virtuous conduct, will naturally revolt at every thing of a contrary nature? Were a woman merely taught to read and write, and allowed to indulge in the conversation, and reading of the works, inculcating indecent, and impure notions, then, she might be tempted to commit those things to which our opponent alludes.

A simple and ignorant wife, may be found well qualified to perform the drudgery of cookery and similar other labours, but she can never afford to her husband that assistance and comfort which an educated, and intelligent wife, does. We can never suppose, that by keeping a female in a state of ignorance and simplicity, she will become content, and obedient to her husband and superiors. If one in a hundred happens to be so, it is by chance. She may obey her husband, but she does not know that it is her duty to do so, and she may do other good acts, without knowing what they are; but it can never be the case that all ignorant women will naturally be found possessed of all what is commendable in society. After giving a good education to a female, and inuring her to habits of virtues, &c, her conduct may, still exhibit the features of pervert nature; but such cases will be as ten out of hundred.

We think that our opponent is convinced of the fallacy of his objections and the propriety and necessity of female education; and we shall now proceed to define it, and to show in what it consists.

#### IV. *Definition of Female Education and its happy consequences.*

Female education may be said to consist in instructing a female, duly to know and practise, with reference to this world and God, those things, which are calculated to promote, her best interest and happiness. It embraces the whole circle of the moral and religious duties, rules and laws of society, the knowledge and information productive of comfort, and pleasure in this life, and the disposition and habits of reducing those things to practise. Surely the result of such a course must be true and lasting happiness. This education is quite and essentially different from merely teaching to read and

write, without attending to a right improvement of mind, and creating the habits of leading a moral and virtuous life, and storing up the mind with useful knowledge.

Let us, therefore, intreat parents to have their minds deeply impressed with the importance of female education. Let them set upon giving education to their daughters with the same earnestness with which they give it to their male children. If God has given you children, and appointed you to be their friend, and guardian, it is your duty not only to nourish and protect them, but to furnish their minds with good instruction and knowledge, that they may be happy here, and secure the favor of God; and if you fail in this you stand accountable to your maker. Pity it is to find, that parents should be so thoughtless about the welfare of their young ones. They pretend to show them every possible kindness and love, in decorating them with ornaments, and in marrying them, and complying with their inclinations with great concern. But they neglect to extend, especially to their female children, those things which would make them truly happy. Their kind regards for them are misapplied, and they lead a miserable life. They should begin to teach their girls as soon as they are able to speak; lay aside all prejudice and fear; send them to the female schools, if they cannot undertake their tuition themselves; and the instructions from a respectable kind, and intelligent master, if received regularly, and without any interruption, will soon enable a girl, even of ordinary talents, to read and understand most of the publications conveying moral lessons, and useful information. She will add to this the acquisition of writing a pretty good hand, with a respectable knowledge of arithmetic and grammar; She may arrive to this extent of knowledge before she arrives at the age of 11 years. But from the present state of things among the natives, she could not make so much progress if her education were conducted in the family. This course of instructions should be intermingled with early innuring to habits of virtue, and duly impressing the mind with the fear of God, the beginning of wisdom. Let her tutor, parents, and friends, watch, on all occasions and in every place, for this most important and essential part of education. She should be likewise taught to observe very rigidly truth, and sincerity in all she does. She should be carefully brought up to habits of industry, cleanliness, economy, regularity and order, and should not be kept ignorant of modesty, graceful walk, pleasing and kind address, and such other qualities which render a person amiable. This degree of knowledge, with a good religious education, will prepare her either to acquire other superior accomplishments, or to apply herself to the duties of life, as she may be situated. I would have this, as a general female education, to be extended to every female child, though situated in the meanest circumstances. By the duties of life, we are to understand such occupations and works as are considered well adapted to the female character in this country. Among which, we would recommend needle-work, as one of the most useful arts that can be taught to a female. As to the females of the higher class, who are blessed with happy circumstances, they may carry this study to a very great extent, and thus attain to the source of intellectual pleasure, which is far above the mere gratification of vanity, and the animal propensities.

A female thus educated, will be a great blessing to all her friends, and the society in which she may live. She will be comfort and happiness to herself; she will be a faithful, and pleasing companion to her husband; a kind and wise mother to her children; a comfortable daughter to her parents; a useful and amiable member of society; and a just and true servant of God.

ESSAY BY TIRMAL RA'O.

Education is one of the most important processes of refinement through which a human being can go; for without education man is no more civiliz-

ed. than the beasts of the forest. For example, what better is the savage of New-Zealand, Africa, and other places, than a wild beast; except that he possesses two hands and two feet, while the other has only four feet. The one kills beasts, birds, and even man, with bows and arrows, whereas the other simply rushes down upon his prey, without any sympathy, merely to satisfy the keen demands of hunger. Properly speaking, the savage is worse than the beast; because God did not design that the wild animals should be educated, whereas he created man for that purpose, in order that he might unfold his power, wisdom, and goodness. Therefore, education is most essential to mankind; and it not only serves to comfort them in this world; but it also constitutes a part of the road to heaven.

When God first created man, he knew that he could make him very comfortable by giving him a companion, and he formed the first woman. God created the first woman, in almost the same form as that of man, and of the same nature, disposition and understanding, and above all, put much love between them. These very considerations prove, that it was the intention of Providence, that man and woman should live together comfortably. It follows, that man cannot be happy without an agreeable wife in this world. It is also as evident as possible, that an uneducated wife, who is not civilized in her manners and customs, cannot be an agreeable companion to her educated husband, and consequently education is most essential to woman. If education be beneficial to women, why should not the females of India enjoy that happiness?

I will now state the immediate advantages to be derived from female education, and the disadvantages which at present prevail from female ignorance; and then point out the means of promoting knowledge among the females of India.

I. The advantages to be derived by female education may be arranged, in three classes; viz. the advantages derived by husbands; by children or succeeding generations; and by the community in general.

#### *I. Advantages derived by husbands.*

1. If a person had an educated wife, he would derive the greatest satisfaction, both from her civilized manners and customs, and from conversing with her on different subjects. The consequence is, that he would naturally be led to respect her more than he would otherwise do. Whereas, if she be ignorant, on what subject can he converse with her, or what more pleasure can he derive from her than that of the lowest kind?

2. If a person has an uneducated wife, and he happen to go to a distant country on some mission, he can write to her and she to him; whereas, if she be ignorant, they both will be obliged to have no direct communication with one another till Providence bring them together.

3. If a wife be uneducated, she will assist him in writing, reading, and in all the domestic affairs. Such are the inestimable advantages to be derived by husbands.

#### *II. Advantages derived by children or succeeding generations.*

1. If the mother is educated, she knowing her duty to her children, will love them more than ever, and not only think of pleasing them for a while, but will also be able to think of their future advantage, both in this world and the next. If she is educated, she will know the importance of maintaining truth, not stealing, not cheating others, and above all the duties of children towards God; and she will bring up her children in all the moral rules, which is the best thing that can be done to children. All the moral rules may be impressed on the minds of youths, but not so strongly as on the minds of children. As says Mr. Cecil, "Children are very early capable of impression." Whereas, if the mother be not educated, the moment her child cries,

she frightens it by saying, "There is a devil outside, and he will catch you if you cry." The moment the child falls, the mother tells it to beat the ground because it hurt him. If the child happen to have a rupee in its hands the mother says, "Give me the rupee, and I will give it to you back." As soon as the child most faithfully gives the rupee into her hands, she hides it; and on the child's asking for it, she replies that a bird has taken it away. These inconsistencies in parents, teach children to speak lies, to be envious, and to take revenge on the least thing that hurts them, &c. Not only that, but they also lead children not to believe in their parents, and ultimately not to respect them at all. When a person is in this manner, though not directly, taught to disbelieve his parents, it is evident that he can have no confidence in strangers. Since multitudes of men form a great nation; and since each individual forming the nation is taught to lie, steal, dishonor his parents, and to commit all sorts of vices, the whole nation becomes a wicked one; and that has been the case in India with a few exceptions. Any one can clearly see, that the disadvantages which at present prevail in India, are principally owing to the non-education of mothers.

2. If mothers are educated, they knowing the importance of it, will, when children are very young, teach them to read a little, and also explain to them a little of grammar, and by this means, the child will have learnt to read and write at a very early age.

### *III. Advantages derived by the community in general.*

1. Since the community is no more than a number of families put together, the benefit mentioned in the above two divisions derived by each family, extend to the community.

2. If many females be educated, some will be occupied in educating other females; others, in composing works for the general use of the community, and so forth.

Before proceeding to write of the methods of promoting knowledge among the females of India, I think it necessary to show the advantages which the European ladies who have been educated, have over the uneducated native ladies.

One of the principal advantages the educated European ladies have over the native ladies, is, that they are neither so much subjected to, nor degraded by, their husbands, as the native ladies are.

The educated ladies are neither liable to make so many errors as the natives, nor are they very easily cheated by others.

The females of India, through superstitious feeling, ignorance, and even against the will of heaven, on the occasion of the death of their husbands, put an end to their existence, by throwing themselves into wells, or by destroying themselves in some other way, since sati has been abolished. If ignorant women be educated, many lives will be saved, and a great deal of benefit derived.

This part of the subject might have been more clearly exhibited by personal examples; but fearing that I might, by so doing, offend my native brethren, and those of the West, I content myself with what I have written.

### *IV. Various are the means of promoting female education.*

1. The young men of the present age should be thoroughly educated.

2. The benefits to be derived from female education, should strongly be inculcated on their minds.

3. They should be allowed to hold frequent intercourse with the European ladies, in order that the subject may be impressed on their hearts more readily.

4. Rewards should be given to those natives who educate their females;

and honorary distinctions should be conferred on the females that become educated.

5. The Mission female schools should frequently be examined, and their success observed.

In conclusion, I beg to mention, that it is the opinion of the natives in general, that females should not be educated, because it is believed, they will write to their lovers privately, and thus conspire against their husbands. I, however, advocate the contrary opinion. If a good and substantial education be given to them, there is no danger of their losing their virtue.

---

## II.—FACTS ILLUSTRATIVE OF THE EARLY MISSIONARY SPIRIT OF THE CHURCH OF SCOTLAND. BY THE REV. JOHN G. LORIMER, OF ST. DAVID'S CHURCH, GLASGOW. NO. I. \*

There are few better evidences of living Christianity, whether in individuals or churches, than desires and corresponding efforts to communicate to men the blessings of true religion. Christianity is essentially diffusive. It is compared to light, and salt, and leaven, to objects which assimilate all around to their own spirit and likeness. The exercise of the benevolent affections in extending the knowledge of the Gospel to those who are ignorant of it, is not only one of the highest and most delightful enjoyments, but holds a much closer connexion with the growth of personal religion than many may at first sight be aware. God who arranges all things well, has beautifully and inseparably conjoined the spiritual good of individuals with the spiritual good of their neighbours; so that he who neglects his neighbour is not allowed to prosper in his own soul. He has made the *health* of the Church in an important degree to depend upon her *growth*. We cannot hear of the miserable religious condition of multitudes, and perhaps of some in very disadvantageous circumstances receiving the truth, without valuing our own privileges more highly, and occasionally asking, whether we have indeed obeyed the truth ourselves, while the holy sympathy and compassion which are called forth, and the interchange of Christian affection which is cherished, are well fitted to strengthen piety and devotedness. Hence it is, that all truly Christian Churches are decidedly missionary in their spirit, and that as churches degenerate in doctrine and grow cold in duty, they cease to be diffusive.

Not a few imagine that sympathy among Christian Churches, and especially exertions for the Christianization of the heathen world, are modern improvements, and were little known in former times. This, however, is a mistake. Generally speaking every age of the Church is distinguished by some peculiar characteristic which serves to show forth the grace of God and the power of the truth in a particular manner. The particularity of the present age is certainly zeal for the extension of the Gospel to those who are strangers to its blessings, but this is too essential a part of Christianity to be separated from any Church which is truly Christian, and hence we meet with various pleasing proofs that the Protestant Churches of the Reformation cherished a missionary spirit. Owing to various causes, their moral strength was directed rather to home than to foreign objects. The population at home, for a considerable time, was little better than a heathen population, and there were not then the same acquaintance and easy communication with foreign countries which are common at the present day, and not a few of the Protes-

\* We have long wished to present our readers with an account of the rise of the missionary spirit in the Protestant Church. This paper, and those which will follow it meet our views, as far as one section of that Church is concerned; and we have much pleasure in inserting it. *Edit.*

tant Churches had a hard warfare to maintain for their own existence and privileges; still they were not careless of the spiritual welfare of other Churches, or of the world at large. So early as 1556, some years before the establishment of the Reformation in Scotland, the Church at Geneva, chiefly under the guidance of the great Calvin, sent out no less than fourteen missionaries to the Brazils, for the propagation of the Gospel. Early in the succeeding century, the Church of Holland sent missionaries to her colonies in the East Indies. In the reign of Oliver Cromwell, about the year 1654, a collection was made throughout England and Wales, which amounted to the sum of £38,241, a very large sum in those days, for affording provision to the persecuted Waldensian ministers, and aiding in the diffusion of the Gospel. With the exception of the reign of Charles II., the interest of this sum was annually paid over to the Christians of Piedmont, down to the days of Napoleon Bonaparte. An old missionary society in England, the Society for Propagating the Gospel in Foreign Parts, continues to contribute to the same object the interest of various bequests, amounting to several hundred pounds annually. A few years before his death George IV. subscribed one hundred guineas to revive the gift which England had so long appropriated to the cause of Christianity among the Waldenses. In 1710, the Synod of Ulster sent out eight men qualified to preach the Gospel in Irish, five of them ministers, and three probationers, to the south-west of Ireland, and translated the Westminster Confession of Faith and Catechisms into the Irish language, for the use of the same people. It is deeply to be regretted that this missionary enterprise was long ago discontinued. It is matter of thankfulness that it is now reviving.

But to turn to the early history of the Church of Scotland. The persecutions which she endured taught her sympathy for others, and at the same scattered her faithful men to foreign lands, and through them acquainted her with foreign churches. Hence in her earliest records we meet with warm and enlarged views of the Christian Church generally. In her confessions of faith, catechisms, and prayers, one is struck with the prominent place which the *Universal Church* evidently held in her estimation. In the earliest standards and forms, there are not only clear and admirable statements of what the Church of Christ is—separating the truth from error—but there are prayers for the Church generally, and prayers for particular churches, as for the Reformed Church of England, when suffering persecution; nay, so deeply interested were the Christian men of these days in the universal extension of Christianity, that petitions for the Church's welfare are introduced into the forms which were used in giving thanks at meals. The Scots Confession of Faith, which was drawn up in 1560, the very year of the Reformation, begins by wishing "grace, mercy, and peace, to *all the realms*, where the true knowledge of Christ is professed;" and in the prayers which were drawn up for the guidance of the Scripture readers and catechists in the parishes which were at that time unsupplied with ministers, there are distinct prayers for the heathen world and the persecuted Christian Church. Nor did the Church of Scotland, poor as she was, limit her good wishes to prayers. She sent contributions of money to the Continent—to France and to Germany, for the support and extension of the Gospel. In 1622, when the General Assembly of the Protestant Church of France deputed Basnage, probably the father of the eminent ecclesiastical historian, to the king of Great Britain, to solicit aid for resisting the oppressions of Louis XIII., the town and parish of Kirkaldy contributed, "according to the good will and permission of the king," a pecuniary aid of 1030 marks, a considerable sum for a parish, which was by no means very large, and Basnage's receipt is engrossed in the minutes of Kirk Session. At the same period, the town of Aberdeen contributed £1333 13s., being its proportion of £400,000 Scots, "granted by Parliament for obtaining relief to those suffering for the Gos-

pel." In 1604, the Presbytery of Glasgow made a collection for the persecuted Church of Geneva, and in 1622, for the relief of the French Protestants in Rochelle and Bearn. The latter amounted to £1200 Scots. At a later date in 1631, it is related in Maitland's History of Edinburgh, that a grievous persecution having broken out in the Palatine (Germany), and ministers with their families, to the number of 700, having been expelled the country, and retired to Nuremberg, "*this was no sooner known in Scotland, than a general collection was made,*" on which occasion Edinburgh sent a contribution of £4814 9s. 4d. Scots, or above £250 of our present money, which, considering the value of money at that period, and the smallness of the population, was a very liberal contribution. We have no means of ascertaining what was the whole amount sent by the suffering Church of Scotland to the yet more serious suffering churches of the Continent on this occasion. It is only from the records of Presbyteries and Kirk Sessions that the full sum could be known, and many of these have perished; but it appears from part of the correspondence of the Church in 1642, that the collections sent had been very considerable; for they are spoken of by foreigners as being universally known, and as forming an argument for other churches making a similar application.

If from the Continent we turn to the north of Ireland; we have an interesting exhibition of the missionary spirit of the Church of Scotland. The Saviour directed his followers when persecuted in one city to flee to another; and in his wise and merciful providence, it is generally so ordered that persecution has seldom raged in two neighbouring countries at one and the same time. Hence the sufferers have, to a considerable extent, been able to take refuge in the country free from persecution. It was chiefly from this cause that a number of ministers of the Church of Scotland, together with other colonists, took up their residence in the north of Ireland in the beginning of the 17th century. They were the instruments of a great revival of religion in that quarter. The ministers being afterwards obliged to flee, owing to the violence of persecution, returned to this country. The following beautiful and most affecting letters are the applications which were sent to the General Assembly "by the distressed professors of religion in Ireland," praying that their ministers might be restored, or that others might be sent in their room. The documents discover the fine religious spirit of the people, and the confidence which they cherished in the missionary zeal of the church of their fathers. The General Assembly gladly complied with the request, and sent over six ministers at one time, and eight at another, to itinerate for so many months, and their labours were attended with much success. Thus have we seen how the Church of Scotland, in the earliest periods of her history, poured forth earnest prayers, and contributed money, and sent missionaries to promote the cause of the Gospel in foreign lands. In another paper I shall bring down her missionary proceedings to a later date. In the meantime, I extract from the Acts of the Assembly the most interesting parts of the letters from Ireland. They are of date 1642 and 1643:—

Sess. 13. 6th Aug. 1642.

*A Petition from some distressed Professors in Ireland.*

To the Reverend and right Honourable the Moderator and remanent Members of the General Assembly of Scotland, convened at St. Andrews, July, 1642,

The humble Petition of the most part of the Scottish nation in the North of

Ireland, in their own names, and in name of the rest of the Protestants there,

HUMBLY SHEWETH,

That where your Petitioners, by the great blessing of the Lord enjoyed for a little while a peaceable and fruitful ministry of the gospel, yet through our own abuse of so rich a mercy, and through the tyranny of the Prelates, we have been a long time spoiled of our ministers (a yoke to many of us heavier than death,)\* who being chased into Scotland, were not altogether un-useful in the day of your need: And we having been since oppressed and scattered as sheep who have no shepherd, now at last the wise and righteous hand of the Lord by the sword of the rebels, hath bereft us of our friends and spoiled us of our goods, and left us but a few, and that a poor handful, of many, and hath chased from us the rest that were called our ministers; the greatest part whereof we could scarce esteem such, as being rather officers, to put the Prelates' injunctions in execution, than feeders of our souls: so that now being visited with sword and sickness, and under some apprehension of famine, if withall we shall taste of the sorest of all plagues, to be altogether deprived of the ministry of the word, we shall become in so much a worse condition than any Pagans, as that once we enjoyed a better: Neither know we what hand to turn us to for help, but to the land so far obliged by the Lord's late rare mercies, and so far enriched to furnish help of that kind; a land whence many of us drew our blood and breath, and where (pardon the necessary boldness) some of our own ministers now are, who were so violently plucked from us, so sore against both their own and our wills; yea the land that so tenderly in their bosoms received our poor outcasts, and that hath already sent us so rich a supply of able and prosperous soldiers to revenge our wrong.

Therefore, although we know that your zeal and brotherly affection would urge you to take notice without our advertisement, yet give us leave, in the bowels of our Lord Jesus Christ, to entreat if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercy, that now in this nick of time, when the sword of the enemy, making way for a more profitable entertaining the gospel, having also banished the Prelates and their followers, when our extremity of distress, and the fair hopes of speedy settling of peace, hath opened so fair a door to the gospel, you would take the cause of your younger sister to your serious consideration, and pity poor Macedonians crying to you that you would come over and help us, being the servants of the God of your fathers, and claiming interest with you in a common covenant, that according to the good hand of God upon us, ye may send us ministers for the house of our God. And although you were scant of furniture of this kind yourselves, or might apprehend more need than formerly, yet, doubtless, your bowels of compassion would make you deep poverty, even in a great trial of affliction, abound to the riches of your liberality. But now seeing you abound in all things, and have formerly given so ample a proof of your large bestowing on churches abroad, in Germany and France, knowing that you are not wearied in well-doing, we confidently promise to ourselves in your name; that ye will abound in this grace also, following the example of our Lord and the primitive churches, who always sent out disciples in pairs. But if herein our hopes shall fail us, we shall not know whether to wish that we had died with our brethren by the enemy's hand; for we shall be as if it were said unto us, *Go serve other gods*; yet looking for another kind of answer at your hands, for in this you are to us an angel of God, we have sent these bearers, Mr. John Gordon and Mr.

\* Some of the Bishops in Ireland, afterwards, gave the ministers of the Church of Scotland every encouragement and assistance. *Edit.*



Hugh Campbell, our brethren, who may more particularly inform you of our case, and desire that at their return they may refresh the bowels of  
Your most instant and earnest supplicants.

*Commission to some Ministers to go to Ireland.*

All which the Assembly hath taken to their serious consideration, being most heartily willing to sympathize with every member of Christ's body, although never so remote; much more with that plantation there, which for the most part was a branch of the Lord's vine planted in this land. In which solicitude, as they would be loath to usurp without their own bounds, or stretch themselves beyond their own measure; so they dare not be wanting to the enlargement of Christ's kingdom, where so loud a cry of so extreme necessity could not but stir up the bowels of Christian compassion. And although they conceive that the present unsettled condition both of Church and State and Land, will not suffer them as yet to loose any to make constant abode there, yet they have resolved to send over some for the present exigent, till the next General Assembly, by courses, to stay there four months allannerly: And therefore do hereby authorize and give commission to the persons following, to wit:—Mr. Robert Blair, minister at Saint Andrews, and Mr. James Hamilton, minister at Dumfries, for the first four months; Mr. Robert Ramsay, minister at Glasgow, Mr. John Maclelland, minister at Kircudbright, for the next four months; and to Mr. Robert Baillie, Professor of Divinity in the University of Glasgow, and Mr. John Leviston, minister of Stranraer, for the last four months; to repair into the north of Ireland, and there to visit, comfort, instruct and encourage, the scattered flocks of Christ; to employ to their uttermost, with all faithfulness and singleness of heart, in planting and watering, according to the direction of Jesus Christ, and according to the doctrine and discipline of this Church in all things; and if need be, (with concurrence of such of the ministers of the army as are there) to try and ordain such as shall be found qualified for the ministry, giving charge unto the persons foresaid, in the sight of God, that in doctrine, in worship, in discipline, and in their daily conversation, they study to approve themselves as the ministers of Jesus Christ, and that they be accountable to the General Assembly of this Kirk, in all things. And in case if any of the above mentioned ministers be impeded by sickness; or otherwise necessarily detained from this service, the Assembly ordains the Commissioners residing at Edinburgh, for the public affairs of the Church, to nominate in their place well qualified men, who hereby are authorized to undertake the foresaid employment, as if they had been expressly nominated in the face of the Assembly. And this, although possibly it shall not fully satisfy the large expectation of the brethren in Ireland, yet the Assembly is confident they will take in good part at this time, that which is judged most convenient for their present condition, even a lent mite out of their own not very great plenty, to supply the present necessity; requiring of them no other recompence, but that they in all cheerfulness may embrace and make use of salvation, and promising to enlarge their indebted bounty at the next Assembly, as they shall find the work of the Lord there to require. In the meanwhile, wishing that those who are sent may come with the full blessing of the Gospel of Peace, and recommending them, their labours, and these to whom they are sent, to the rich blessing of the Great Shepherd of the flock.

Sess. 4. Aug. 5th 1643.

*The Petition of the distressed Professors in Ireland for Ministers.*

To the Reverend and Honourable Moderator and remanent Members of the General Assembly of Scotland, convened at Edinburgh. Aug., 1643.

The humble Petition of the distressed Christians in the North of Ireland,

HUMBLY SHEWETH,

That whereas you were pleased the last year, to take notice of our Petition, and conceived so favourable an act in our behalf, from our hearts we bless the Lord God of our Fathers, who put such a thing as this in your heart, to begin in any sort to beautify the house of the Lord amongst us. Doubtless you have brought upon yourselves the blessing of them who consider the poor; the Lord will certainly deliver you in the time of trouble. We trust no distance of place, no length of time, no pressure of affliction, yea, nor smiling of prosperity, shall delete out of our thankful memories the humble acknowledgment of your so motherly care; in drawing out your souls to satisfy the hungry; although we have been beaten with the sword, bitten with famine, our own wickedness correcting us, our backslidings reproving us, yet we have not so far forgotten the Lord's ancient love, but that our hearts were brought to a little reviving in the midst of our bondage, by the ministry of these, who at your direction, made a short visit amongst us. It is, therefore, our humble and earnest desire, that you would yet again look on our former Petition, and your own obligatory Act, and at least declare your consent that a competent number of our own ministers may be loosed to settle here, and break bread to the children that lie fainting at the head of all streets, which, although it may be accounted but a restoring of what we lost, and you have found, yet we shall esteem it as the most precious gift that earth can afford. When they are so loosed, if they find not all things concurring to clear God's calling, it will be in their hand to forbear, and you have testified your bounty. But, oh! for the Lord's sake, do not kill our dying souls by denying these our necessary desires. There are about twelve or fourteen waste congregations on this nearest coast; let us have at least a competent number that may erect Christ's throne of discipline, and may help to bring in others, and then shall we sing, that the people who were left of the sword have found grace in the wilderness. We have sent these our brethren—Sir Robert Adair, of Kirhilt, Knight, and William Mackenna, of Belfast, merchant—to attend that answer from you, who have attained that happiness to be lenders and not borrowers, and to present the hearty longing affections of your most obliged, and more expecting brethren and servants.

(Subscribed by very many hands.)

## ORIGINAL POETRY.

### 1. *The Parting Spirit.*

FOR THE ORIENTAL CHRISTIAN-SPECTATOR.

Shades of sorrow! close not o'er us,  
 Leave our lonely hearts a while;  
 Earth, alas! can ne'er restore us  
 Yonder faint and dying smile.  
 Brightly in the death-bed vision,  
 Rays of love and glory dwell;  
 Stronger shines that light elysian:  
 Christian spirit, fare thee well!

'Tis the hour when kindred weeping,  
 Noiseless watch the bed of death;  
 What shall wake the cold one sleeping?  
 What shall stay the parting breath?

Hark! throughout the wide ethereal,  
Halleluiahs loud arise,  
While beyond the mid ærial,  
Swift the winged spirit flies.

While the clouds of doubt surround me,  
As I tread this world alone;  
When the darts of conscience wound me,  
As I bow before the throne;  
Oh! could I but share the glory,  
Where my Christian kindred dwell,  
Life, with all its tearful story,  
Soon should hear my glad farewell.

Who would wish on earth to languish?  
Who would fear the bed of death?  
Tho' the thrills of mortal anguish  
Combat in the struggling breath,—  
Oh! what kindly, soft and cheering  
Tones celestial round us play!  
Breathing forth with voice endearing,  
Christian spirit, come away.

And while visions beatific  
Faith extends to mortal eyes,  
What though demons rage terrific?  
What though sorrows round us rise?  
List! and hear the joyful chorus,  
Where our sainted brethren dwell;  
Day eternal opens o'er us:  
Night and sorrow, fare ye well!

S. D. A. Jan. 24, 1838.

PREBYTER.

## 2. *Metrical version of Isaiah xxxv.*

In the desolate wastes which in darkness repose,  
And blighted by poverty, languish and pine,  
Behold a new era its beauties disclose,  
And Nature resounds with the raptures divine.  
With holy attraction, unfading in bloom,  
In songs 'twill proclaim the new jubilee day;  
And Lebanon, Carmel, and Sharon resume,  
With heartfelt concordance the heaven-taught lay.  
Let him who was weak with the thraldom of grief,  
Which chain'd his bowed spirit in darkness before,  
Arise now and welcome the joyous relief,  
Which approaches his hopes and his joys to restore.  
The eyes of the blind, which in darkness had wept,  
Shall see the fair dawns of truth from above;  
And the ears that had long in unconsciousness slept,  
Shall hear with new raptures the breathings of love.  
And while the young children of Zion shall feel,  
The blessings sent down to enliven their course;  
All nature shall beauties unnumbered reveal,  
And hasten the landscape of gloom to reverse.  
Lo! a high-way of holiness, lovely and green,  
No ravenous beast shall lie couched by the way,  
It ne'er shall be trodden by foot that's unclean,

And the lion shall cease to lay wait for the prey.  
Behold, a new path which our feet may explore,  
While around us the flow'rets of loveliness grow;  
'Tis a way where the stranger shall falter no more,  
'Tis a path for the wayfaring pilgrim below.

S. D. A. Jan. 1838.

PRESBYTER.

## REVIEW.

*The New Testament in the Blood of Jesus, the sole rule of morals and discipline to the Christian Church.* By A. N. Groves.

The object of the above little pamphlet, which appears in the form of a letter in reply to one, apparently of remonstrance, from a friend, is to show that "the law of Sinai is done away in Christ," (p. 8.) None of the precepts of the Old Testament, our author maintains, are binding on Christians of the present day. Those of the New Testament, and those only, he admits to bear this authority. How he was led into this opinion, he tells us very frankly and plainly in the body of his epistle.

"A current charge against us is, Antinomianism, which is generally understood to mean, the *relaxing of moral principle*. How far this is true, may appear, if I trace out to you the successive points which were brought before us to be settled for our own practice.

"You well know that period of my life, when first my mind was occupied with the inquiry, 'How is a Christian called to use or dispose of his worldly property?' In studying the discourses of Christ, I saw his mind distinctly expressed, that we should *have no treasure on earth, but sell that we have, and give alms*. To this the practice and rules of the Old Testament stood opposed; since not only are many highly favoured saints therein described, as possessing riches and living in pomp, but in the Law it was, in many cases, even forbidden to dispose entirely of one's property. To all arguments, however, brought from Abraham, David, Solomon, and the general economy of the Old Testament, I felt it enough to say, I was a Christian, and not a Jew, and therefore Christ's law must be my rule. Still it was only an individual decision on an individual case, and did not lead me at once to the more general question, Is the Law at all our rule of morals?" (pp. 10, 11.)

Our author next found that, while "war was consecrated by religion" as far as the Old Testament was concerned, it was opposed both to the "particular precepts, and general spirit, of the New." But here again, he "was a Christian, and no Jew; and this satisfied him without coming to a general decision." (pp. 11, 12.)

Again, on having been robbed, our author saw the Lord's word clear, that he should not only bear no private resentment to the thief, but should not prosecute him; as, when Christ "condemns the law of retaliation," he refers to a law which "respected a *judicial act*, and the object of which was the upholding of public justice. Again, therefore, he found that he must not follow Moses, if he would live according to Christ." (pp. 12, 13.)

Further, he found personal decorations out of place for followers of a lowly master, and set aside by the apostles of the New Testament for the ornament of a meek and quiet spirit. In the Old Testament every thing was in reverse. He again felt, however, that his being a Christian bound him over to Christ's service. (p. 12.)

Lastly, on considering the subject of polygamy and the law of adultery, in reference to Muhammadans and heathens, he found that, while the law of Moses was so lax, that the observer of it would be excommunicated from the Christian church, the law of Christ was so strict, that the apostles inferred it *was not good to marry at all* on such terms. His path, however, was here plain to stand by the precepts of Christ. (p. 13.)

"Thus far," says our author, we had departed from the law in detail, and I pray you to observe, whether it was a *relaxation of morals*, or whether it was not the mere throwing off of a yoke, which kept us from a more spiritual obedience. But, about this time, we became acquainted with a dear friend who pointed out to us, that the law of Moses was the peculiar and indivisible law of the Jewish people, but the law of Christ the only law to Christians, at least, to believing Gentiles" (pp. 13, 14.)

It hence appears, that our author decided on particular points, before he made any decision on the general principle involving them. This seems to us a method the very opposite of that which straight-forward reason would dictate. Any particular decision was sure to prejudice the judgment in its consideration of the general principle, and to pave the way for the adoption or renunciation of it in accordance with its own peculiar character. Mr. Groves, for example, found, that in his decisions respecting war, the disposal of property, and other particular points, he "was opposed by the Old Testament." This opposition was, of course, unpleasant; and, from the pressure of it, he was under the strongest temptation to nullify or remove it. In these circumstances it would have been wonderful if the instructions of the "friend who pointed out to him, that the law of Moses was the peculiar and indivisible law of the Jewish people, but the law of Christ the only law to Christians," had met with any thing else than the warm and cordial approval which they did.

If the "spirit and precepts" of the Old Testament are equally divine with the "spirit and precepts" of the New, and if the former remain uncondemned and unrepealed, it is evident that the expressions used in both must mutually explain each other, and that no meaning can be attached to any particular passage which would make them inconsistent. Now, in considering particular passages of the New Testament, our author proceeds at once to affix a definite meaning, without waiting for any explanation from the Old, nay, in spite of the Old, by which he felt he was opposed, and in which he found "every thing in reverse." The "spirit" of the Old Testament, in the mean time, was, for any thing he knew, quite as pure and perfect as the "spirit" of the New; and the "precepts" of the former as binding as those of the latter. He finds a passage in the New Testament which seems to say, that no believer in the present day ought to be rich. He finds, on the other hand, that Abraham, the father of believers, was rich, and that too with the express approbation of the God in whom he believed. He finds that war, which appears to be desecrated by the New Testament, is "consecrated" by the Old. He finds that equitable magistracy, which seems to be condemned in the New Testament, is most highly commended in the Old. He finds that "personal decorations," which are to all appearance forbidden in the New Testament, are mentioned with unequivocal approbation in the Old. He finds all this, and yet, without deciding on the applicability or inapplicability of Old Testament principles, precepts, and examples, to the interpretation of the language of the New, he decides on attaching a meaning to it, which he believes to be directly at variance with them all.

It appears to us, that our author interpreted the language of the New Testament, not simply in such a manner, as to set it at variance with that of the old, but in such a manner as to bring it into variance with itself.

"Work with your own hands, as we commanded you, that ye may walk becomingly toward them that are without, and that ye may have lack of nothing." (1 Thess. iv. 12.)—"Having all sufficiency in all things, abound to every good work." (2 Cor.) ix. 8.)—"Gaius mine host, and of the whole church, saluteth you." (Rom. xvi. 23.)—"The brethren and strangers have borne witness of thy charity before the church; whom if thou (Gaius) bring forward on their journey after a godly sort, thou shalt do well." (3 John 6.)—"The children ought not to lay up for the parents, but the parents for the children." (2 Cor. xii. 14.) "Charge them that are rich in this world,

that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, &c." (1 Tim. vi. 17—19.)—"It remaineth, that they that buy should be as though they possessed not, and they that use the world, as though they used it not." (1 Cor. vii. 29—31.)—"Ye took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and enduring substance." (Heb. x. 34.)

Now with all these, as well as other, texts before him, how does our author interpret, "Lay not up for yourselves treasures upon earth;" "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth?" (Matt. vi. 19. Luke xii. 33.) Why, he decides that it is a distinct expression of the mind of Christ, that a Christian should literally and strictly refrain from laying up any thing, either for himself, or for his children, or for any one else, and that he ought to divest himself of what he has by selling and distributing it. Although "no lack" in a family necessarily implies "laying up," and "all sufficiency in all things," enabling the possessor to "abound to every good work," still more strongly implies "laying up," and although the apostle, "distinctly expressing the mind of Christ," thus intimates the propriety and expediency of "laying up;" yet our author abides by his decision, that there ought to be no such thing as "laying up." Although the entertainment of hosts of "brethren and strangers," and the defrayment of their expenses in travelling, necessarily imply "laying up," and although, in language which "distinctly expresses the mind of Christ," Gaius is highly commended for these things; yet our author abides by his decision, that "laying up" is, in a Christian, unbecoming and unlawful. Although an inspired apostle distinctly declares, that "parents ought to lay up for their children;" yet our author abides by his decision, that "laying up" is a thing that ought not to be. Although the same apostle desires that "those who are rich in this world may be charged," not to divest themselves of their riches, but to regard them as "uncertain," to repress that pride and worldly confidence, with which they are so apt to inspire the mind, to "do good" with them, and thus employ them as means, though not of purchasing, yet of reaching, "eternal life;" yet our author abides by his decision, that the possession of riches is in itself forbidden. Although the same apostle instructs the Corinthian "brethren," not to refrain from buying, and possessing, and using, the world, but to do so, as though they did not buy, or possess, or use, it; yet our author abides by his decision, that they ought not to have possessed it at all. Although the Hebrews, apparently in direct opposition to the Lord's command, had a "treasure on earth," as well as "a better and a more enduring" treasure in heaven, a treasure which the "thief approached," and actually "stole" away, and although they possessed this earthly treasure in a season of great spiritual light and power, and although they are not blamed for having it, but simply commended for "joyfully" parting with it, and although all this contains a "distinct expression of the mind of Christ;" yet our author abides by his decision, that it was wrong for them to have any treasure, which might either be carried off or corrupted.

It may, perhaps, be said that the Hebrew Christians did not act up to "the mind" of their Divine Master. But can it possibly be said, that that Master did not act up to His own mind? Had not He a "bag" which was capable of "waxing old?" and had He not a "treasure" in it, for "providing things necessary" both for "feasts" and ordinary meals, as well as bestowing alms upon the poor—an "earthly treasure"—a treasure which "failed," and one from which a "thief" was accustomed to "steal?" (John xii. 6; xiii. 29.)—If it should be replied that, being "born under the law," he did these things as a minister of the old dispensation, the reply would amount to an abandonment of the very point in question; for, if he did these things as a minister

of the old dispensation, he might have said them in the same character too. But to refer to those who were decidedly under the new dispensation, and who partook of its holiest and most powerful influences: had not they an "earthly treasure," and a treasure that "failed," when they brought together the "prices of their possessions and goods?" and did they not keep that treasure for their own use, and for their future use, and appoint trustees to take care of it for them, and fairly to distribute it among them? (Acts, ii. 44, 45; iv. 34, 35; vi. 1—6.)

If "lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven," is an injunction that is to be literally and strictly understood, then why not interpret, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life," in the same strict and literal manner? If the one forbids a Christian to "lay up," the other equally forbids him to "labour;" and ought he not, therefore, to give up working? It is true, that an inspired apostle gives an injunction directly the reverse, saying, "Labour, working with your hands." (Eph. iv. 28.) But what of that? The injunction of his Master is quite as distinct as his, and why should it not speak for itself in spite of him?

The language in which the injunction in question is given, exactly corresponds with the general strain of the Saviour's discourses. "Hate father and mother," says He on one occasion; (Luke xiv. 26.) and yet, on another, He repeats with approbation the command, "Honour thy father and thy mother." (Mark vii. 10.) "Hate wife and children;" (Luke xiv. 26.) and yet, by his apostle, he adds, "Love your wives; love your children;" (Eph. v. 25. Tit. ii. 4.) "Forsake all that you have;" (Luke xiv. 33.) and yet He did not forsake His mother; nor did His brethren, and Cephas, and the apostles generally, forsake their wives; nor did Paul forsake his privileges as a Roman citizen, or the glorious distinction of which he "boasted in the regions of Achaia." (John xix. 25—27. 1 Cor. ix. 5. Acts. xvi. 35—39; xxii. 24—29. 2 Cor. xi. 10.) "Swear not at all," says He; (Mat. v. 34.) and yet he himself allowed an oath to be administered to Him by the high-priest; (Mat. xxvi. 63, 64.) and his servant Paul calls God for a record on his soul, that it was in a spirit of tenderness he had refrained from coming to the Corinthians in the depth of their backsliding. (2 Cor. i. 23.) "Whosoever shall smite thee on thy right cheek, turn to him the other also;" (Mat. v. 39.) and yet, when himself smitten on the cheek, he does not turn his other cheek to be smitten, but returns reproof to the smiter. (John xviii. 22, 23.)

But our author will probably complain of us, that we are pushing things too far—that we are straining his language—and giving it a meaning which it was never intended to convey. He does not mean that a Christian ought not to "lay up" to-day what may be necessary for to-morrow; nor to "lay up" in summer what may be necessary for the winter; or to "lay up" in proportion to the number of his family, and with a view to the food, and clothing, and education, the members of it may require; or to "lay up" for expected guests; or to "lay up" for the maintenance of preachers of the gospel; or to "lay up" for the poor. He means only that he ought not to "lay up" for himself. So mean, and so say, we, He that "layeth up treasure for himself, and is not rich towards God," is accursed. No Christian "liveth to himself;" and no Christian "dieth to himself." He eats for God; and he drinks for God. He rises for God; and he lies down for God. He works for God; and he rests for God. He buys for God; and he sells for God. He acquires for God; and he fore-goes for God. He "occupies" for God; and he relinquishes for God. If there be, therefore, any difference between our author's real opinion and our own, it is in reference to the method of "occupying" which that God requires.

Our author cannot well object to a Christian's holding a high and lucrative situation, as he knows that some of Cesar's household were among the

most eminent of the apostle Paul's friends at Rome. And why may he hold that situation? Because he has there more wealth to spend for God, and more power and influence to exercise for God. But the same reasons that apply to his retaining a situation, apply to his retaining an estate; and, although Mr. Groves would probably insist on the sale of the estate, we do not see, why, except in special cases, it should be made, nor do we see, how, in consistency with his principles, it can be made at all. If it be unlawful for him to have an estate, it is equally unlawful for another to have it; and, if he may not sin himself by holding it in possession, no more may he wilfully occasion sin in another by bringing him into possession.

Our author may also object to the use of wealth, in the purchase of any thing beyond the necessaries of life. But in this he has apparently forgotten him, who "knew both how to be abased and how to abound—both to be full and to be hungry—both to abound and to suffer need." (Phil. iv. 12.) Nay, he seems to have forgotten Him who "came eating and drinking," eating flesh and drinking wine, and who, at a marriage feast, superadded the luxury of the best of wine to those who had already well eaten and drunken. (Mat. xi. 19. John ii. 1—11.) Look abroad upon the creation, even in its fallen state; and see whether there are provided in it merely the necessaries of life. Is that profusion of odours, and harmonies, and sweets, and beauties, that meet the senses, meant merely to preserve life, and to maintain the health and vigour of the animal system? Or is it not meant to address the soul by its variety, and excellence, and exquisiteness, and to fill it with gratitude and admiring love towards the great Creator? And are our houses, and tables, and dress, to be studiously the very reverse of the creation of God? Are all that creation's beauties, and elegancies, and comforts, and pleasures, to be excluded from them? By excluding them, should we not, in a most important sense, be excluding God? Should we not be deliberately putting away from us means which He has furnished for filling our hearts with love and keeping them full of it? Should we not be guilty of inducing a sullen and proud spirit in His service, instead of enjoying His goodness, and doing His work, with simplicity and delight? Should we not be indulging the disposition of a Judas, in counting pence, and calculating costs, instead of regarding the best affections of the heart, and looking upon nothing as too expensive, that will excite or sustain or invigorate them? (John xii. 3—8.) Should we not be relaxing morality by the very effort to render it stricter—substituting a "self-willed humility" for the true, and "neglecting the body" for the very purpose of "satisfying the flesh?" If the wine, which the Saviour drank was not a necessary of life—if the ointment, with which His feet were anointed, was not a necessary of life—if the "spices" and "fine linen," in which He was embalmed, were not a necessary appendage of the grave, then, in reference to these and similar things, "touch not, taste not, handle not," are mere "commandments and doctrines of men," the observance of which has a "show of wisdom," but is really folly, and seems to argue a strong attachment to Christ, but is really a neglect of Him as the living and life-giving Head of the church. (Col. iii. 18—23. Mark xv. 46. John xix. 39, 40.)

Having arrived at the conviction that war is unlawful for a Christian," Mr. Groves found himself "opposed by the Old Testament." We should have thought, that he would have found scarcely less opposition from the New; for rulers are there said to be "of God," "ordained of God," and "ministers of God." Nay, they are said to be "ministers of God for good" even to the saints. Their rule is said to be conducive, to the "leading of a quiet and peaceable life, in all godliness and honesty." They are said to "punish evil-doers," and to "praise them that do well;" and their "praise" is represented as a worthy and desirable object. They are to be "honoured," and to be made the special subjects of prayer and thanksgiving." (Rom. xiii. 1 Tim. ii. 1 Peter ii. 13—17.) These persons, so honorable and so use-



ful, possessing God's authority and doing God's work, "bear the sword," and bear it "not in vain." They "serve God" by acting the part of "revengers to execute wrath upon him that doeth evil." This is warfare. It is warfare defending the weak, and avenging the injured, and executing the command, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." (Gen. ix. 6.) The warfare which has not these objects in view, whether directed against individuals or against communities, or which has not the special command of the Lord of hosts, to plead in its behalf, is not that of which the apostles speak, nor that with which we are now concerned. Such warfare, of course, is "unlawful for a Christian,"—is "unlawful" for any man. But the warfare, formerly described, possessing, as it does, the highest authority, and dispensing the most valuable blessings; is it, too, "unlawful?" Yes, "for a Christian." Then is it "unlawful" for every man; for every man ought to be a Christian. All rulers, therefore, hold an "unlawful" position; and all that assist them follow an "unlawful" occupation. Yet are we to honour them, and thank God for them, and pray to God to direct and bless them in their work. Nay, we are to seek to please them and to secure their commendation. We are well aware, that the devil himself can execute God's justice, and benefit God's people, and do God's work, and yet, all the while, hold an "unlawful" position. But, where are we ever told to pray for the devil, or thank God for the devil, or give honour to the devil, or seek honour from the devil? Rulers, and their agents, would, therefore, appear to occupy a very different position from his; and, as it is one which Sergius Paulus, and Cornelius, and Zaccheus, and certain Asiarchs, and others, were, by our Lord and His inspired apostles, allowed to retain, and one which thousands in the Roman court, and army, and government, retained in some of Christianity's best and brightest days, we can have no reasonable doubt that it was as lawful, as it was honorable and useful. It is a position in "the world lying in wickedness," but not of it, but "of God;" and if it is accursed now, because it is connected with an accursed world, it was always accursed, because it always held that connexion. The world "lay in wickedness" in Joseph's and Daniel's days, as well as our own; and if, on account of that wickedness, it is unlawful for us to hold office under an earthly king, it was equally unlawful for them. The directions which John the Baptist gives to tax-gatherers and soldiers, how to conduct their duties, appear to afford a still more decided testimony to the lawfulness of the professions which they followed. But John was a minister of the old dispensation; and his word is no rule in the case before us!

The commandment to slay the murderer, though given in the Old Testament, would seem, from the reason annexed to it, to be one of lasting obligation. "In the image of God made He man," is as true now, as it was thousands of years ago; and there would, therefore, appear the same necessity as ever "to shed the blood" of him that "sheds the blood of man;" and, if his blood must be shed, there must be some one to shed it—there must be some one to "bear the sword," and that "not in vain." Christians, however, must not, by any means, fulfil this part of the Divine will: the accomplishment of it must be left to "the Wicked One," and to the world which owns his sway. It is true that, on this subject, these fearful words were once delivered: "If thou forbeare to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?" But these are words uttered long ago, under the old dispensation, and are, therefore, out of date, and beside the question! (Prov. xi. 12.)

War, in reference to its alleged unlawfulness, may be considered in two points of view. It may either be unlawful in its own nature, and, therefore, forbidden to the Christian; or it may be unsuitable to the Christian's present

circumstances; and forbidden to him on that account. The latter position is the only one, that is capable of the least show of defence.

It may be said, that the present is a dispensation of *long-suffering* toward the world, as well as of *pardoning grace* towards the church, and that God would have us to imitate Him in the exercise of unlimited forbearance and unwearied placability. But the old dispensation was one of still more forbearance than the present. John the Baptist ushered in the latter with the fearful announcement, "Now is the axe laid to the root of the tree;" and now shall the Great Husbandman "burn up the chaff with unquenchable fire." (Matt. iii. 7—12.) "Who may abide the day of His coming? and who shall stand when He appeareth?" (Mal. iii. 2.) He, whose coming to His temple, was spoken of and predicted in these terms, himself describes the first days of the dispensation he introduced as "days of vengeance;" (Luke xxi. 22.) and his servant afterwards, treating of the same subject and of the same people, says, "the wrath is come upon them to the uttermost." (1 Thes. ii. 16.) Their present captivity, accordingly, has been incomparably longer and severer than any they endured in ancient times. As far, therefore, as the Jews are concerned, the present is not peculiarly a dispensation of Divine forbearance. And, with respect to the Gentiles, how many black seals have been opened, how many trumpets of woe have been blown, and how many vials of wrath have been poured out? What wars, and famines, and pestilences, and earthquakes, have destroyed their cities, and wasted their dominions, and annihilated their power! The times of the old dispensation were "times of ignorance which God winked at; but now He commandeth all men every where to repent; because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained." And, in the midst of their impotence, does He forbear? Does He refrain from executing the sentence, "Except ye repent, ye shall all likewise perish?" (Luke xiii. 3; 5.) Nay; but he "overturns, overturns, overturns, until He comes, whose right it is, and it is given to him." (Ezek. xxi. 27. Dan. ii. 44.) Where then, in the world at large, is the peculiar forbearance of the present dispensation?

It may still be said, however, that, since God's forbearance towards His own people is unlimited, and His forgiveness of them absolute, it is unfitting that they should manifest a different disposition or conduct towards their fellow-men, and consequently unfitting, that they should deal with them on the principle of justice, and carry out that principle in war and civil persecutions. But God always dealt with His own people on the principle of absolute forgiveness; and, if dealing with men on a principle of justice is unfitting in His people now, it was always unfitting in them. Abraham, and David, and Hezekiah, were, therefore, wrong in executing judgment and justice, whether publicly or privately. They sinned against God in those very acts for which they were commended, and in which they enjoyed His countenance and blessing.

The clause in that prayer which our Lord taught His disciples, which instructs us to say, "Forgive us our debts, as we forgive our debtors," would seem to debar the principle of justice above referred to. But here, again, the acknowledged character of the old dispensation forbids such an interpretation. For that prayer belongs to the old system of things, and not to the new. It is not offered up in the name of Christ, as Christ himself, afterwards commanded that prayers should be, neither is there made in it any reference to Christ's atoning death. For these things the presence of the sacrifices, which in the new dispensation are done away, formed the only substitute. If, therefore, the people of God, under the old dispensation, were taught to pray, "Forgive us our debts, as we forgive our debtors," and yet often dealt with men on a principle of justice, and did so with the Divine approbation, why may not his people in the present day act in like manner? But the

- truth of the matter is, that a great argument is here built upon a little word, which is quite unable to sustain it. "As," in the clause in which it stands, does not refer to exact proportion, but only to general similarity. It might, in fact, have been "for," as it is in the corresponding passage of the Gospel by Luke, and yet the meaning of the original have been faithfully rendered. (Matt. vi. 12. Luke xi. 4.) But even among those, who hold themselves bound to exercise, both in spirit and conduct, universal and absolute forgiveness, and who endeavour to act up to their sense of duty in this particular, who are the men, that would ask God to deal with them precisely as they deal with others, and to give them no more, either in constancy or degree, than that forgiving love which they bear to their fellows? Do not they in every thing come short? and do they not come short in this? and, if God is to forgive them only *as* they forgive others, would the forgiveness be either full or free? Would they not, in fact, be asking God to condemn them in the very words by which they sought His mercy and grace? Every Christian can say, that he forgives men their trespasses; but who can say that he does so freely, constantly, and for ever? In asking for the pardon of his own offences, he can plead the existence within him of that grace, which enables him to pardon the offences of others; but who can plead perfection in his dealings with man in asking perfect acceptance with God?

The parable of the "wicked servant" in the eighteenth chapter of Matthew, may be adduced for the same purpose as that part of the Lord's prayer of which we have just spoken. Our Master has forgiven us all our debt; and we ought, therefore, to forgive our fellow-servants all theirs. But here, again, the Old Testament comes in with its limitations: not that it does not teach and exemplify forgiveness of injuries; for it does so as distinctly as the New: but that many a godly Israelite, whose debt was all forgiven him by his God, sought redress for the injuries done him by his brethren,—sought it by a law which that God himself appointed—and sought it too with His entire approbation. What, then, becomes of the argument, "Ye must forgive all, because all is forgiven you?" Besides, it is by no means certain that the master in the parable blamed his servant for not forgiving his fellow-servant all his debt. His hard-hearted impatience and cruelty, consummated in casting him into prison, might have been the only points of reprehension. At any rate, to render the parallel exact, the fellow-servant must be one who "has nothing wherewith to pay." In such a case, absolute forgiveness, both in disposition and in treatment, is a duty as plain as it is pleasant. If unlimited forgiveness is in every case a duty, why did the apostle Paul give a promissory note to Philemon to pay, and make amends for all that his servant Onesimus owed him or had done him wrong? In other words, why did he come under a written engagement, to consummate an unlawful transaction? for unlawful, on our author's principles, it must have been, as Philemon, having all his own debt forgiven, was bound to forgive his brother the whole of his. It is true that the apostle recommends a forgiveness on the part of the master; but his recommendation rests on special grounds, altogether distinct from the fact that Christ had forgiven him. (Philemon.) If there is no case, wherein a brother may seek redress for the injuries done him by a brother, why does the apostle, already referred to, instruct the Corinthian brethren to settle their own disputes in their own circle, by the appointment of one of their number to "judge between his brethren?" (1 Cor. vi.) Eli had all his sins forgiven him by his God; and he was, therefore, quite right in forgiving his sons all theirs. It is true, that he was rebuked for his conduct in the most fearful terms, and punished for it in the most awful manner. But what could he do? He must forgive as he was forgiven: he must not speak of dealing in justice with others, as God did not speak of dealing in justice with him. And if any of those, who hold

the doctrine of unlimited forgiveness, and unqualified non-resistance of evil, be parents or teachers or masters, they are bound, by their own principles, for ever to abstain from using correction in any shape or in any degree. It is true that the wise man has said, "Folly is bound up in the heart of a child, but the rod of correction will drive it far from him;" but the nature of children, and the general nature of things, are very much changed since his day. Or if not, the folly must remain where it is; for the father has had all his offences forgiven him, and he must therefore forgive all his son's. He has been told in the most absolute manner "not to resist evil," and, therefore, he cannot "resist" it even in his child. Nay, with the doctrine referred to, church-members cannot expel a brother-member. They have all their sins forgiven them; and they must forgive all his. Whatever "evil" he does, they must "not resist" it. Much less may they "deliver him over to Satan for the destruction of the flesh." (1 Cor. v.)

If it be said that parents and teachers and masters may correct and punish children and pupils and servants, and that church-members may condemn, and expel, and deliver over to Satan, brother-members, and yet maintain a spirit of forgiveness, and tender pity, and hearty good-will, and fervent intercession, we reply that similar conduct may be pursued, and a similar spirit maintained, in other relations of life as well as these. The chief of a community may correct and punish one of its members, or one member may have this done to another member, or one community may do it to another community, and yet maintain a kind, and forgiving, and prayerful, disposition. In this sense they ought always to forgive. But, when forgiveness is put for a total abstinence from resistance, and correction and punishment, of evil, in this sense, they ought not always to forgive. There are limitations to forgiveness, which He who enjoined it has himself appointed and declared. "If he repent, forgive him." (Luke xvii. 3.) "I would they were even cut off that trouble you." (Gal. v. 12.) "If I come, I will remember his deeds which he doeth, prating against us with malicious words." (3 John.) "If I come again, I will not spare." (2 Cor. xiii. 2.) "Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, child of the devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun for a season." (Acts xiii. 6—12.) Was such language, or conduct, at all befitting the new dispensation? Is it Paul or Saul who speaks? Himself forgiven, why does he not forgive? Enjoined "not to resist evil," why does he make resistance? A minister of the dispensation of forbearance, why does he not forbear? Dead to the law, why is he reanimated with its fiery spirit? The chief ornament and illustration of the better spirit of the Gospel, why does he disgrace and misrepresent it? O "beloved brother," lovely in thy holy wrath, as well as in thy gentle pity, how had thy piercing looks and burning words been reprehended and reviled, had it not been written that thou wast "filled with the Holy Ghost!" Under the full influence of that "Spirit of peace," the most eminent of saints did not forgive. Again and again the mantle of the "wrathful and vindictive" prophets of the old dispensation descends upon him. Nay, it descends upon the very personification of gentleness and love, upon him who "leaned on the Saviour's bosom," upon John himself; and thus Elijah, and Moses, and Paul, are all confounded together, and the "spirit and precepts" of the New Testament are mixed up with those of the Old. And yet these saints did forgive. But their forgiveness was not blind. It had an eye to God, as well as to man, and to communities, as well as individuals. It regarded the honour of God, as well as the comfort of man, and looked to spiritual good as well as natural, and eternal as well as temporal. It did not attempt to grasp and comprehend any thing and every thing; but, holding its appropriate place, and embracing its appropriate objects, it brought glory to

God, and blessing to man. Had it, like Eli's, been that soft and sottish thing, for which some men plead, it would have only provoked the indignation, and entailed the curse, of heaven.

It may, however, be denied that God dealt with His own people in the old dispensation as He deals with them now. Formerly, His dealings with them were on a principle of law; and He allowed them to deal with each other on the same principle: now His dealings with them are on a principle of grace, and he wishes His people to imitate Him in this particular, in all their dealings with mankind. If by this it be meant that God dealt with the Jewish nation on a principle of law, the proposition is, in a great measure, true. But He deals quite as much on the same principle with other nations. But for their sins, Tyre and Sodom "would have remained until this day;" and, but for "the voice of the great words which the (little) horn speaks, the beast would not be slain, nor his body destroyed, and given to the burning flame." If, however, it be meant, that God dealt with His individual children under the old dispensation on a principle of law, the proposition is opposed alike to their experience and to their inspired sayings. "How should man be just with God?" (Job. ix. 2.) "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified." "If thou, Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. With the Lord there is mercy, and with Him is plenteous redemption." (Psalms cxliii, and cxxx.) In this respect, then, there is no difference between the old dispensation and the new.

But it may still be maintained, that the former was a dispensation of present blessing and enjoyment, while the latter is one of present suffering and prospective hope. "In the world ye shall have tribulation"—"Ye are appointed thereunto"—"Whosoever will live godly in Christ Jesus shall suffer persecution"—are a few of those passages which show plainly enough that the present is a dispensation of suffering to the people of God. (John xvi. 33. 1 Thess. iii. 3. 2 Tim. iii. 12.) But was not the same thing true of the one which preceded it? "Many," says an ancient saint, "are the afflictions of the righteous." (Ps. xxxiv. 19.) "He that departeth from evil maketh himself a prey." (Isa. lix. 15.) "For thy sake are we killed all the day long: we are accounted as sheep for the slaughter." (Ps. xlv. 22. Rom. viii. 36.) "They were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy." (Heb. xi. 35—40.) Where is, then, the present blessing and enjoyment of the ancient saints? It would seem that they lived on hope as much as we. Abraham had not his enjoyment in Canaan; for he "desired a better country, that is, a heavenly." (Heb. xi. 13—16.) David, with the rest of the sabbath, and the rest that was given by the hand of Joshua, and the rest that was given to himself "from Saul and from all his enemies," desired another rest, and still "spoke of another day." (Heb. iv.) The prophets, surrounded with the many blessings of a pious reign, forgot them all in anticipation of the dominion of "Messiah." The first saint that ever died, was murdered. In ancient, as well as modern days, "He that was born after the flesh, persecuted him that was born after the Spirit." The apostle Peter, accordingly, tells the saints of his day, that, though "a fiery trial was to try them," it was "nothing strange;" and Paul, speaking of ancient persecution, only remarks, "Even so it is now." (Gal. iv. 29. 1 Pet. iv. 12.) If "afflictions" are "appointed" to the saints now, they were equally appointed then. If they are promised now, they were equally promised then; for "in faithfulness," says David, "hast thou afflicted me." If they prove a blessing now, they were equally a blessing then; for he adds

"It is good for me that I have been afflicted." (Ps. cxix. 75, 71.) If they are the means of converting sinners now, they were equally the means of converting sinners then; for "many shall see it, and fear, and shall trust in the Lord." (Ps. xl. 3.) If they now display the malignity of sin, and vindicate the justice of God in His terrible judgments on the wicked, they equally served the same holy purposes then; for "the Lord executeth righteousness and judgment for all that are oppressed: He made known His ways unto Moses, and His acts unto the children of Israel." (Ps. ciii. 6, 7.)

And, as the saints of the old dispensation are not distinguished from those of the new by an exemption from affliction, neither are they distinguished from them by an enjoyment of present blessing. The apostles, accordingly, take the very language addressed to the ancient saints on the subject of present blessing, and apply it to the saints of their own day. "Ye are thereunto called, that ye should inherit a blessing. For 'he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it.' And who is he that will harm you, if ye be followers of that which is good?" (1 Pet. iii. 9-13. Ps. xxxiv. 12-15.) "Wilt thou not be afraid of the power? Do that which is good; and thou shalt have praise of the same." (Rom. xiii. 3.) "God is able to make all grace abound toward you: that ye, always having all-sufficiency in all things, may abound to every good work: as it is written, 'He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.'" (2 Cor. ix. 8, 9. Ps. cxii. 9.) "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.)—In these respects, therefore, as well as in those formerly mentioned, there is no difference between the old dispensation and the new.

There is another point of view in which the present dispensation is represented as possessing a peculiar character, and demanding peculiar duties. It is said that Christ is a rejected king, who for a season refrains from reigning, and that it becomes His people to sympathize in His rejection, and to refrain from reigning also. But was He not a rejected king under the old dispensation too? Does He not expressly say, "They have not rejected thee; but they have rejected me, that I should not reign over them?" (1 Sam. viii. 7.) How, then, did David, and Hezekiah, and Josiah, not sympathize in this rejection, and refrain from reigning? How was it that the pious magistrates under their rule did not abandon their magistracy? How was it that pious Israelites did not refrain from seeking redress from them in the exercise of their office? And, when the shechinah was departed, and the ark was gone, and the urim and thummim of the priest darkened, and the voice of the prophet put to silence, and no symbol of Jehovah's presence left, why did not Judah, mourning an absent Lord, cast away his "sceptre," and his "lawgiver" abandon his judgment-seat? And again, when "Shiloh" actually "comes," and is rejected both by Jews and Gentiles, both by rulers and people, both by "Herod the king" and "Pontius Pilate the governor," why are not the kings and judges of the earth enjoined to sympathize in this rejection, and leave their thrones and seats of authority? Why are they simply told to learn "wisdom and instruction," to "serve Jehovah with fear and rejoice with trembling," to "kiss the Son," and "put their trust in Him?" (Ps. ii. Acts iv. 25-28.) It is, while "the Gentiles" rage, and "the people of Israel" imagine a vain thing; it is therefore, under the present dispensation, that the kings and judges of the earth are enjoined, not to leave their place, but to hold it in the "service of the Lord," not throw up their office, but to perform its duties in faith and love, in fear and trembling joy. But is it true that Christ refrains from reigning? Is He not "set as king on the holy hill of Zion," even while the Gentiles are "raging," and the people of Israel "imagining a vain thing?" Is not the "rejected stone" made "the head of the cor-

ner," even while the builders stumble upon it, and are bruised, and ground to powder, by it? (Ps. cxviii. Luke xx. 9—19. Isaiah viii. 11—17.) Was not "that same Jesus, which they crucified, made Lord and Messiah," and "exalted a Prince and a Saviour?" (Acts. ii. 36. v. 31.) It is true that it is said, "Sit thou at my right hand, until I make thine enemies thy footstool." But is it not also said, "He must reign till He hath put all enemies under His feet?" (Ps. cx. 1 Cor. xv. 24—28.) Reign, therefore, He does, whether on His Father's throne, or His own; and, if there ever was a time when he did not reign, it was rather under the old dispensation than under the new.

There appears, therefore, to be no such peculiarity in the circumstances of the saints under the new dispensation as would seem to demand a new law to direct them in their dealings with each other and with their fellow-men in general. Of these circumstances, however, we can form but an imperfect judgment; and, if we find the great Lawgiver actually issuing a new law, we are of necessity bound to receive it, whether we can discern the reason of it or not. Such a law, it is said, was issued, when Christ delivered his "sermon on the mount. Among the rules which he there lays down for the regulation of His people's conduct, a total abstinence from the ancient method of retaliation, and an unqualified non-resistance of evil, hold a very prominent place. Reason, therefore, as we may on the lawfulness of war and of civil prosecutions, the Lawgiver has forbidden them; and that, as far as His loyal subjects are concerned, sets the question for ever at rest."

But, when Christ forbade the law of "eye for eye and tooth for tooth" to His disciples, may not His reprobation and prohibition have referred merely to the meaning which "the scribes and Pharisees" put upon that law, and the use which they made of it? May He not have quoted the words in their sense of them, and not in that of the Spirit which dictated them? This would appear to be the case in other instances, from the addition, in one commandment, of legal terms and legal distinctions which are nowhere to be found in the Law itself; (Matt. v. 21, 22) and from the addition, in another commandment, of a clause which is quite at variance with it. (v. 43.) There were certain nations with respect to which the Israelites received special instructions, that they should wage war with them for ever. But, instead of "Hate thine enemy," the general law was, "Love him as thyself;" "help him;" "cover and pass over his transgression;" "recompense not evil;" "do not to him as he hath done to thee;" "if he be hungry, give him bread to eat, and if he be thirsty, give him water to drink." (Lev. xix. 18, 34. Ex. xxiii. 4, 5. Prov. xvii. 9. xix. 11. xx. 22. xxiv. 29. xxv. 21. Rom. xii. 19—21.)

The scribes and Pharisees interpreted the law of "eye for eye and tooth for tooth" as authorizing a spirit of retaliation and revenge of every kind; and it is in opposition to such an interpretation and application of that law that our Saviour says, "Resist not evil." The general rule, He tells them, as He had told them before by His servants, Moses and Solomon, is not—Retaliate and resist, but "Resist not." This, however, leaves the law quite untouched, and the cases, in which recourse is to be had to it, and to other parts of the judicial code, altogether unaffected. Paul, accordingly, has recourse to law on several occasions. At Philippi, he asserts his rights, and vindicates his own honor, and that of the gospel, by an appeal to law. At Jerusalem he "resists" examination by scourging by an appeal to law. At the same place he "resists" the high priest, who commands him to be smitten on the face, by an appeal to law. At Cesarea he "resists" the Jews in their attempts against his life by an appeal to law. "No man may deliver me unto them, I appeal unto Cesar." (Acts xvi. 37—39. xxii. 24—29. xxiii. 2—5. xxv. 9—11.) Christ himself "resists" his persecutors and murderers by an appeal to law. (John vii. 19, 20. xviii. 19—23.) While, therefore, Christ does forbid the spirit and the habit of those who must have legal

redress on every occasion, He does not repeal the law according to which redress may be obtained, nor does He forbid an appeal to it, when circumstances demand it. That appeal, however, He would have us to make the exception, and not the rule. He would have us to be "long-suffering, tender-hearted, forgiving one another," even as He himself has forgiven us. There are many instances in which "giving to him that asketh us" would be improper. Yet His rule is, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (v. 42.) In other words, we are to make "giving" the rule, and withholding the exception. The same principle of interpretation applies to his language in both cases.

If, when Christ quotes the words of the law of retaliation, He quotes them, not as the words of the scribes and Pharisees, but as the words of the Holy Ghost, and if His—"But I say" imply that that law is abrogated, and the new one of non-resistance substituted in its place, then—"Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not perjure thyself," being followed by the same—"But I say"—must also be abrogated; and those parts of the New Testament, in which these laws are enjoined, must require revision and correction.

But to follow our author in his account of those particulars in which he found the Old and New Testament at variance, we pass on to the consideration of "personal decorations." These, in the light of the New Testament he "clearly" saw to be "out of place" and "set aside." Here, again, we cannot help wondering that the New Testament itself interposed no shade of doubt. Are "personal decorations" set aside in the "fine linen" in which the Saviour's body was wrapped? Are they "set aside" in the "ring" and "best robe" with which the good father adorned his long-lost son? Are they set aside in the flowing "garment" and "golden girdle" of the Son of Man as seen in the midst of the "seven golden candlesticks"? Are they set aside in the "pure and white linen and golden girdles" of the "seven angels having the seven last plagues"? Are they set aside in the "fine linen, clear and bright," in which the Lamb's wife is "arrayed"? But do we not mistake? The "fine linen" of the Saviour, and the "ring" and "best robe" of the returned prodigal, belong to the old dispensation; and the "fine linen" and "white robes" and "golden girdles" of the angels and exalted saints belong to a coming dispensation: and both are inapplicable to the question before us. When a distinction is thus carefully drawn between Christ born and living "under the law," and Christ introducing a new law, and between the present time, when ornaments are to be despised, and the future time, when they are to be admired; when, in fact, part of the New Testament is transferred to the Old Testament that has been, and part of it to another Testament that is yet to be, it may be expected that the remaining part would speak a consistent language on the subject under review. But no; in the very passage in which the apostle Peter forbids Christian women the use of personal ornaments, and desires them to substitute moral and spiritual beauty in their stead, he sets "the holy women of the old time" before them as patterns in that duty which he enjoined. (1 Pet. iii. 1-6.) They were to adorn themselves "even as Sara" and other ancient "holy women adorned themselves;" "whose adorning was not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart, in that which is not corruptible." They did, indeed, "put on apparel;" and most shameless would they have been if they had not: but their "apparel was not their ornament." They did dress their hair; and, in one sense, that hair was "a glory to them;" (1 Cor. xi. 15.) but their hair was not their ornament. They did "wear gold;" but the "ear-rings and bracelets," with which our author taunts them, were not their ornament. (p. 57.) They had a higher and better ornament than all these:



they had "a meek and quiet spirit, which was in the sight of God of great price."

"Labour not for the meat which perisheth, but—:" (John vi. 27.) "Adam was not deceived, but:—"(1 Tim. ii. 14.) "I receive not testimony from man. But I have greater testimony than that of John:" (John v. 34—36.) "I will not have sacrifice but:—"(Matt. xii. 7. Hosea vi. 6.) these are a few examples of scripture language which may serve to illustrate the words both of Peter in the passage just referred to, and of Paul in 1 Tim. ii. 9, 10.

Should a Christian, who is possessed of pearls and precious metals, become convinced, as our author was, of the unlawfulness of employing them as ornaments, what, we would ask, is he to do with them? Sell them, as they are, he cannot; for he may not impose upon any one what is unlawful. Convert them into articles of household furniture he cannot; for they will still be ornamental, and to adorn one's house is just as bad as to adorn one's person. Throw them away he cannot; for "every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." What, then, is he to do with them? Why, to discern in them the beauty, and excellency, and overflowing goodness, of God, and to use them as means of attaining to the glory of His likeness. "Our author appears much displeas'd with "the pomp of Solomon;" (p. 57.) but what would he do with the flowers that adorn the borders of his house, "arrayed" as they are with a "glory" to which Solomon's is not once to be compared? Sure we are that he would neither disfigure nor destroy them. He would allow God to adorn his house, and would love Him the more, because He does so; and the only difference between him and his Christian brethren would be this, that he would enjoy them to God's honour and his own good, if they came in his way, and they would bring them into their way in order to enjoy them to God's honour and to their own good.

"The subject of polygamy and the law of adultery" were the last particulars in which our author found "the law" and "the precepts of Christ" opposed to each other. The difficulty, which he here met, was brought before our Lord himself on one occasion: "Why did Moses, then, command to give a writing of divorce, and to put her away?" If our author's view of the matter be correct, the answer would have been: "Moses did, indeed, give such a command; but I now abrogate that command, and give another. That was one of the things 'said to them of old time; but I say' differently, and it shall not be so now." Instead of this, He replies by a reference to the sayings of old; and, instead of the injunction, Hear what I say, He presses the question, "Have ye not read" what is written? "Do you not see, from the words of that very Moses whose indulgent law you plead, that polygamy, and divorce except for fornication, are both unlawful, and that, when he gave you that law, it was merely a palliation of a prevailing abuse which the inveterate 'hardness of your hearts' would not permit him to put down?" (Matt. xix. 3—9.) And, lest it should be supposed that the law in question changed what, "from the beginning," was evidently the duty of man in reference to marriage, Malachi, writing under the law of Sinai, and charging his contemporaries,— "Remember ye the law of Moses, commanded unto him in Horeb for all Israel, with the statutes and judgments"—re-echoes the primitive injunction on the subject: "Did He not make one? Yet had He the residue of the Spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For Jehovah, the God of Israel, saith that He hateth putting away." (Mal. iv. 4. iii. 15, 16.) In reference to what our author says of "excommunication from the Christian church," it is indeed a happy consideration that, as it has a far clearer light than the Jewish, so it has, in many things, a purer character. But the law of duty to the one and

to the other was the same. "Be ye holy, even as I, Jehovah your God, am holy." (Lev. xix. 2. &c.) "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.) "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (Pet. i. 15, 16.)

In his "departure from the law" our author invites us to consider whether there was "a relaxation of morals," or an advance to "a more spiritual obedience." As far as polygamy and adultery are concerned, He made no departure from the law; and there was here, of course, no "relaxation of morals." But, as far as the subject of marriage, generally, is concerned, He made a great departure from it indeed, and a vast "relaxation of morals" in consequence. He threw wide open the door to all sorts of incest, except that which may be committed with a father's wife; and the man who "throws off the yoke" of the law, may marry his mother, or his daughter, or his sister, or his son's wife, or whomsoever he may choose, except the wife of his father. (1 Cor. v. 1.) Let him not say that nature itself teaches a man to abstain from such connexions, and that no regenerate person would infringe the law of nature on this point; for it is one of his maxims that morality has no foundation in the nature of things, but depends altogether on the will of God, and may be changed indefinitely often as that will may change; (pp. 16—19, 58—61.) and, as the Lawgiver of the new dispensation has indirectly expressed His will upon the subject by omitting the renewal of that part of the abrogated law which forbids the various forms of incest, he must, in consistency with his own principles, listen to His voice rather than nature's, and follow His directions rather than the course of an erring world.

Again, if wealth and power and influence be talents, and if the Master has given to one five talents, to another two, and to a third one, and has said to each, "Occupy till I come," would their divesting themselves of these talents be obedience or disobedience? If the possession of great wealth involve great duties, would it be right to evade those duties by parting with that wealth? If I can leave my estate to a friend or a relative whom I know, and who, I am persuaded, will use it aright, would it be a good use of my Master's property to give it into the hands of one whom I do not know, or who, I have reason to fear, will not use it aright? If I am bound to "provide for my own, and especially for those of my own house," would it be proper for me to impose, or let fall, that duty upon another, by refusing to "lay up" for them? If it be wrong for me to possess an estate, would it not be a sad "relaxation of morals" for me to put another in possession of it? If it hurts one saint, will it not hurt another saint? and, if it hurt a saint, will it not utterly ruin a sinner?

Again, if magistracy be an ordinance of God for good, should I do good by forbidding all men to be magistrates, as well as refusing to be one myself? If crime is checked by punishment, and if God has appointed it for that purpose, should I either benefit society, or promote the Divine glory, by insisting that there ought to be no such thing as punishment? If the blood of man was anciently to be expiated by blood, because he was created in the image of God, should I act in accordance with truth by reversing this law, while the reason of it remains unreversed and irreversible? If I have a wife whom I ought to love and cherish, should I be fulfilling my duty by refraining from resisting the shame and ruin of a ruffian's assault? and, if I cannot protect her without the aid of a magistrate, should I do right in refraining from asking or employing his aid?

Yet more, if God has provided ten thousand beauties and elegancies and ornaments in nature, and if "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," am I acknowledging the Divine goodness, or conforming to the Divine will, or benefitting my own soul, by refusing all use or enjoyment of them?

As far, therefore, as the particulars, in which our author "departed from the law" are concerned, we cannot but say, that there is "a relaxation of morals." There is, indeed, the "throwing off of a yoke;" but we cannot perceive that that yoke is any thing but Christ's own yoke of love: and there is also a "spirituality" in the "obedience" which those who throw it off attain; but we cannot trace its origin except to the "seducing spirits" which "lie in wait to deceive" even the best of men. Every departure from the law, indeed,—a law which is "holy, just, and good,"—is necessarily "a relaxation of morals." From the loss of the third and fourth commandments of the decalogus there is necessarily "a relaxation of morals." It is not enough that men should be instructed not to swear by any creature, or to use "idle words," or to practise "foolish talking" (p. 52.) These prohibitions, if they do involve the commandment, "Thou shalt not take the name of Jehovah thy God in vain," do not, to use our author's own words, "make" the above and similar commandments, "to direct us in the detail of conduct, unnecessary." (p. 23.) They are necessary clearly to point out, and effectually to enforce, morality in the instance in question; and the removal of them is, therefore, "a relaxation of morals."—Again, it is not enough that men should be instructed that the first day of the week is "the Lord's day," and that the apostles were accustomed to hold religious assemblies on that day. These intimations are sufficient to show that there is something peculiar about the day; but "do they make all precepts to direct us in the detail of conduct," on this point, "unnecessary?" No; they leave the mind in a state of painful uncertainty as to what is to be done with a day which claims the same name as "*My holy day*" of old, so that a confident and joyful, a steady and consistent, obedience is impossible; or, they set the mind at liberty, except on the single point of assembling together, and thus contract "the Lord's day" into a Lord's hour. And, however much of "the glorious liberty of the sons of God" some men may see in this, we can discern in it nothing but a liberty to do wrong: we cannot perceive an improvement, but only "a relaxation, of morals,"

(TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

1. *Famine in the Duab.* To the Editor of the Oriental Christian Spectator. Dear Sir—The Committee appointed by the Public Meeting held in the Town Hall in Bombay, on the 29th ultimo, for taking into consideration the means of relieving the starving population in the Doab and neighbouring Provinces, have requested me to forward to you the annexed copy of proceedings. . . .

I remain, My dear sir, your obedient servant, H. ASTON, *Secretary.*

Moved by Rear Admiral Sir Charles Malcolm, seconded by Jamsetjee Jeejeebhoy, Esq.

1. That the Hon'ble James Farish, Esq., be requested to take the Chair.

Moved by the Lord Bishop of Bombay, seconded by the Hon'ble W. L. Melville,

2. That the distress from famine prevailing in certain of the North Western Provinces, and particularly the Doab, forms an urgent call on the compassion and charity of all, who, through a gracious Providence, possess, in any degree, the means of extending relief.

Moved by Sir John Awdry, seconded by the Reverend Dr. Wilson,

3. That this meeting resolve to open a public subscription, with the view of contributing to remove, or mitigate, the miseries of the natives who are suffering from want, and that all classes of the community be invited to join in it.

Moved by J. P. Willoughby, Esq., seconded by H. Fawcett, Esq.

4. That a Committee be appointed to take charge of the subscription, and to apply it to the benevolent object for which it is to be raised, through the agency of the

Agra and other Local Relief Committees, in the Upper Provinces, or any other medium which may appear most expedient.

Moved by Lieutenant Colonel Wood, seconded by Cursetjee Jamsetjee, Esq.

5. That the following gentlemen be requested to act as the Committee:—Dr. Smyttan, Major Moore, Rev. H. Jeffreys, J. Skinner, Esq., J. P. Larkins, Esq., Rev. Dr. Wilson, Capt. Swanson, Captain G. I. Jameson, Jaggonath Sunkersett, Esq., Framjee Cawasjee, Esq., Jamsetjee Jejeebhoy, Esq., Mahammed Ibrahim Muckba, with power to add to their number.

Moved by Framjee Cawasjee, Esq., seconded by Major Moore,

6. That Messrs. Remington and Co. be requested to act as Treasurers to the Subscription Fund.

Moved by Jaggonath Sunkersett, Esq. seconded by W. Bruce, Esq.

7. That Lieutenant H. Aston, be requested to act as Secretary to the Committee.

Moved by Dr. Smyttan, seconded by J. P. Larkins, Esq.

8. That subscription papers be left with the Treasurers, and at the Library of the Asiatic Society; and that the most energetic measures be resorted to for circulating the subscription paper from house to house, throughout the Island.

Moved by the Rev. W. K. Fletcher, seconded by the Rev. Dr. Stevenson,

9. That the Committee be requested to communicate with the outstations of the Presidency, with a view to extend the means of accomplishing the object of its appointment.

Moved by Major O. Felix, seconded by Framjee Cawasjee, Esq.

10. That the best thanks of the meeting are due to the Hon'ble James Farish, Esq., for his able conduct in the chair. (Signed) J. FARISH, *Chairman*.

Our readers are by this time acquainted with the awful visitation of Divine Providence, which has called forth this demonstration of benevolence. We have only to say, that the time has not yet arrived when the strenuous exertions which have been made, should be in any degree relaxed. As Britains we owe much to the natives in a temporal point of view; and it now becomes us to supply their imperious wants from the abundance which they themselves have furnished to us, and to seek to lengthen that day of grace which, with thousands, threatens to come to a melancholy close.

2. *General Assembly's English School in Puná.* "Puná, 26th February, 1838. "My dear sir, I beg to submit to you an account of the Second Annual Examination of the General Assembly's English School at this station, which took place in the Mission Chapel, on Friday last, the 23d instant.

"Major General Sir John F. Fitzgerald, Commanding the Division, kindly attended, and took the chair. Although, at this season of the year, there are comparatively few gentlemen in Puná, I am happy to say, that there was a very respectable number of visitors on the present occasion, embracing several of the most influential Europeans and Natives in the cantonment.

"The number of boys now attending the School is upwards of eighty, most of whom are very regular in their attendance. They were examined according to the following précis of the studies, and order of classes—

6th CLASS. 17 Boys. *Reading.* First Instructor.

5th CLASS. 12 Boys. *Reading.* Second Instructor, and commencement of "Scripture Narratives." *Arithmetic.* Addition.

4th CLASS. 14 Boys. *Reading.* "Scripture Narratives, 40 pages. Thomson's Lessons, 8d part, 13 pages. *Grammar.* Parts of Speech. *Arithmetic.* Division. *Geography.* General Principles of, Map of the World.

3d. CLASS. 14 Boys. *Reading.* New Testament to 10th Chapter of the Acts. *Grammar.* Parts of speech, concord,

&c. *Arithmetic.* Simple rules. *Geography.* The countries of the world generally.

2d. CLASS. 8 Boys. *Reading.* "Elements of Reading," 41 pages. Thomson's Lessons, 4th part, 102 pages. New Testament. *Grammar.* General principles of, and application of rules of construction. *Arithmetic.* Rule of Three. *Geography.* The world generally, India, Asia, and Europe particularly.

1st. CLASS. 14 Boys. *Reading.* New Testament, Old Testament to 27th Chapter of Exodus. "Bombay School Collection," 90 pages. *Grammar.* General

knowledge of, with derivation and composition of words. *Arithmetic.* Compound interest. *Geography.* General knowledge of, with use of globes.

GEOMETRY CLASS. 5 Boys. 1st Book of Euclid, 20 Propositions.

ASTRONOMY CLASS. Attended by most of the boys of the 1st and 2nd classes, and some other persons not connected with the school. This class is taught on Tuesday evenings.

“ Besides the above, there is a class of 7 girls, under the charge of Mrs. Taylor, which had been lately examined, and which, in addition to reading the First Instructor, is instructed in sewing, &c.— they are all the children of Christian parents. Mr. Taylor regularly conducts a Sabbath school, which is attended by most of the Christian boys of the English school, who repeat, and have explained to them, the Assembly’s and other catechisms.

“ All the boys, without distinction of religious persuasion, are daily instructed in the doctrines and duties of Christianity ; as these are suggested by the books which are read.

“ The Chairman, at the conclusion of the examination, expressed himself as highly delighted with the progress the young people had made in their studies, and exhorted them to diligence and perseverance. He then presented a considerable number of the most distinguished of them with prizes in books, which had been produced for the occasion.

“ Instead of making any further remark of my own on the subject of the examination, I am happy in being enabled here to introduce a letter, which I had the pleasure of subsequently receiving from Sir John F. Fitzgerald :—

“ My dear sir, It was with much pleasure I witnessed yesterday the examination of the different classes of the native boys, under your care and instruction. I was much struck with the advantage derived by the system you adopt with respect to mental exertion on the part of the scholars, by requiring from them the explanation of words and passages as they occur in reading their lessons. The emulation evinced by the scholars to rival each other in their studies, proved to me, that you had taken every advantage of the natural powers of the mind of the native population, which possesses an aptness, as well as a desire, to obtain knowledge, when the opportunity is afforded them.

“ I beg to add, in conclusion, that your pupils did ample justice both to yourself and your assistant, and proved that the day of progressive civilization is fast advancing. I trust the work, you have so successfully commenced, will, with the help of a protecting Providence, succeed ; and that it will advance to the perfection we have in view, is the sincere wish of,  
Your’s very truly, (Signed) JOHN F. FITZGERALD, Major General.”

“ With regard to *funds* it may be observed that the direct contributions barely cover the regular expenditure. But, as the room, which was formerly built for the accommodation of the school, has been found too small for the proper conduct of the business of tuition ; and as we have, in consequence, been obliged to refuse admission to several applicants, I have been induced to build another room of the same size as the former, which will cost between four and five hundred rupees. I expect it to be finished in the course of a few days, when the school will be my debtor, by the sum just mentioned. This accommodation will lay me under the necessity of employing another teacher, which will entail upon the funds an additional monthly expenditure of fifty or sixty rupees, at least. I doubt not, however, that the liberality of the friends of education, here and elsewhere, will not only enable me to pay the debt contracted, but also, by stated contributions, to meet the increased disbursement. It is my intention, as soon as a suitable person can be met with, to appoint him to the charge of the mathematical department. Whilst the present teacher, Mr. W. Taylor, will continue to conduct the English reading and grammatical department,



I will still continue my own daily superintendence of the whole, and also adopt such other means of improving the youth in general knowledge, and especially in their acquaintance with the evidences and doctrines of our Most Holy Faith, as I may conceive will tend to these ends. I am, my dear sir,  
Your's very faithfully, JAMES MITCHELL."

### 3, *Relief to the conscientious Protestant Soldiery serving abroad.*

"Head Quarters, (Mahebourg,) Mauritius, Friday 13th October, 1837.

"No. 116. General Order.

"The following circular memorandum and letter having been received by His Excellency the Commander in Chief, are hereby published.

"Cir. Memo." "Cir. letter."

"Dated Horse Guards, 26th June, 1837.

Sir—"It having been deemed expedient to lay down fixed and specified rules, with regard to the extent to which Her Majesty's land troops shall for the future pay military honours to religious processions in Catholic countries, in which any portion of the said troops shall happen to be serving:

"I have it in command to direct your special attention to the following: and to express Lord Hill's desire, that you cause the same to be strictly observed by the troops serving under your orders, viz.

"Troops are not to turn out for, move with, or take any active part in, any religious procession or ceremonies.

"All sentries are, however, to salute the procession as it passes their posts. All guards, and other bodies of troops that happen to be in the direct line of the procession, are to salute as it passes them; but are not to remain under arms for the procession after it passes them, or to await the return.

"The usual salutes of cannon from forts or batteries for Catholic processions, may be continued, but, on those occasions, a simple order only for firing the salute on the day and hour specified, is to be given, without specifying the occasion for which it is to be fired.

"Lord Hill anxiously hopes and trusts, that notwithstanding the foregoing instructions, every officer, non-commissioned officer, and soldier under your command will continue, as heretofore, to carry himself with the utmost forbearance and respect towards the ministers and other members of the Catholic religion, as well as to all other institutions; bearing constantly in mind that the present regulation is made to meet conscientious scruples of individuals, without in the remotest degree encouraging a diminution of that respectful consideration, with which the British army have ever been enjoined to regard the religious feelings, habits, and even prejudices of every foreign country in which it has been required to serve.

"I have the honor to be &c. &c. &c."

(Signed) J. McDONALD, A. G.

"To Sir William Nicolay, K. C. H. &c. &c. Mauritius."

We take it for granted, that the salute to be made by sentries to any procession passing it, is to be merely one of *civil* respect to the persons composing the procession, as in the case of funeral processions in India; and viewing it in this light, we consider it lawful, though its liability to abuse would lead us to wish to see its entire abolishment. It is certainly a measure of great relief, that "*Troops are not to turn out for, move with, or take any active part in any religious procession, or ceremonies;*" and that when the Government, in its own infatuation, and at its own responsibility, may continue the usual salutes from forts or batteries, "*a simple order only is to be given, without specifying the occasion for which it is to be fired.*" The first part of this measure of relief, is already enjoyed by the Bombay Troops. The second, should be immediately extended to them. If the Government of India will persist in ordering idolatrous salutes from its forts and vessels of war, in spite of the repeated and solemn remonstrances of its Christian subjects and officers, and in defiance of the laws of Heaven, let it take upon itself the whole responsibility of them. How it can otherwise expect obedience from *Christians*, we can neither see nor divine. They who comply are different indeed, in their principles, and practice from the "whole army of martyrs," who laid down their lives, rather than do honour to idols, or false gods, though commanded by magistrates, kings, and emperors.

THE  
ORIENTAL  
CHRISTIAN SPECTATOR.

MAY, M, DCCC, XXXVIII.

I.—ANALYSIS OF MAJOR MACKINTOSH'S ACCOUNT OF THE KOLI'S.

(CONTINUED FROM P. 114.)

After enumerating the numbers, and places of residence of the Mahádeva Kolis, Major Mackintosh proceeds to give us an account of their

*Village Officers, and their respective functions and privileges.*

The duties of the Patel, Deshmukh, Kulkarni, &c., are not dissimilar to those of the notaries who bear their names in the ordinary villages of the Dakhan: It would appear that the Bráhmans who hold some of these offices, having to deal with a simple people, contrive to practise fraud to a great extent.

“The Kulkarnis (the village registrars or notaries and Deshpándiás the district record-keepers) being Bráhmans, there is little occasion to say much about them. They exact in some places a seer of grain for every rupee of revenue paid to government; also a seer of ghee and a rupee on account of stationary, from each village. The Deshpándiá and the Kulkarni receive 2½ per cent. on the amount of revenue collected annually. These men, having charge of the village allowance, deducted from the revenue for discharging the various public expenses of the village, contrive to embezzle a portion of it; they also plot and intrigue with some of the Patels and Deshmukhs to deceive the government Shekdárs and Mámlatdárs, with respect to the amount of money actually realized, by returning some of the cultivators as dead, absconded, or as paupers, and exhibiting a false return of the quantity and quality of the land actually cultivated. There are instances of the Kulkarnis in the hilly country over-awing the government agents, and completely thwarting them in their endeavours either to ascertain the real state of the districts or afford any redress to the complaints of the people. However, they have considered it advisable to conciliate such of the Mámlatdárs as were of a fearless character and a meddling disposition. Such matters are commonly arranged with comparative facility among Bráhmans, by which both the people and the government are frequently defrauded. It is seldom necessary to grant any remission (abatement) of the revenue to the Koli population, as the supply of rain in the hilly districts is pretty regular, but when this takes place, little or no benefit is ever derived by the wretched Koli from this act of generosity on the part of the government. The intermediate parties divide the amount among themselves, and the probability is, that the man it was intended for never hears any thing more of it. At all events, if he is sufficiently daring to question them upon the subject,

some perplexing statement is read or explained to him, which compels him to remain silent."

On reading such an account as this, we cordially enter into the hope expressed by Major Mackintosh, that the "spread of education will gradually ameliorate the condition of these ignorant, impoverished and much oppressed people; that it will diffuse among them a more elevated tone of moral feeling and moral courage, and enable them to assert their own rights by disclosing and checking the numerous irregular and fraudulent acts, of which the village and district officers, as well as the government agents, are so often guilty, when collecting the revenues of the state, and distributing justice to the vast population of its extensive territory."

We pass over the information which Major M. gives us of the *Revenue System of the Kolis*, and the *Grains* which they cultivate on the mountain tracts which they inhabit, but quote largely from his account of.

#### *Their Character, Habits, and Religion.*

"From what has been stated, it will be seen that the Mahádeva Kolis, must be considered a strictly agricultural people, and in general, they appear to be well acquainted with the usual system of husbandry of the country. Many of them are hard-working and diligent in their farming pursuits, and are consequently placed in pretty easy and comfortable circumstances, compared with a large portion of them who live in the greatest distress and poverty. Although the Kolis are quick and possess a good deal of shrewdness, they are not so steady and intelligent as the Kunbi cultivators of the plain, being generally disposed to be more indolent, thoughtless, and improvident. No doubt, local circumstances, the influence of climate, and the nature of an oppressive government, tended much to induce unsettled and predatory habits among them. A few of the most ignorant and destitute frequently quitted their homes, and fled to a distant part of the country, to evade paying their rents or adjusting their accounts with their creditors; while some of the most dissolute, who preferred leading a life of idleness, and enjoying such comforts as a little money only could procure, were in the habit of stealing privately to supply their wants, or joining a party of their kinsmen on a plundering excursion, most commonly into the Konkan, for they always have been a most determined and desperate set of robbers. However, within these few years, they have been greatly restrained, indeed nearly weaned from this wicked propensity of helping themselves to the property of others. Generally speaking they are not so stout and robust in their persons as the inhabitants of the open country; their clothes, too, are of a coarser description and more scanty; but, in other respects, they differ little. In former days, many were of a bold and high bearing; a spirit of great independence and freedom existed among them, chiefly inspired by their inhabiting a naturally strong and romantic country, where they could roam at pleasure, and enjoy the liberty their wilds conferred, by seeking refuge in their fastnesses, when they deemed it necessary to fly from the strong arm of power.

"They may be considered a sober and temperate people, not being much addicted to the use of spirituous liquors; this, however, may be owing principally to their poverty. They are excessively fond of tobacco; they both chew and smoke it, and declare they could not exist without it—the elderly females enjoy this weed amazingly. Both men and women, consume an immense quantity of red pepper in their food, conceiving that something heating is necessary, in the moist and cold climate of their hills during the monsoon.

"The Kolis are rather apt to accuse each other of being faithless and cunning; they seldom communicate their intentions of a private nature to any friend. They also bear the character of being very revengeful, and gladly, but patiently, await an opportunity of secretly indulging their vindic-



the passions. But one of the odious features in their character is, the envious spirit said to be more or less common to them. Any unusual superiority, good fortune, or happiness, visible among any of their kindred, kindles a feeling of such malicious envy in their bosoms, that they are frequently urged on to attempt, by some secret means, to lessen the happiness of the object of their hatred, by mixing some deliterious matter in his food, which may either kill him or render him an object of pity, during the rest of his life (this is supposed to be effected by magical powers); or they will injure his cattle, or set fire to his house, when it is well stored with grain.

"Notwithstanding the Kolis exhibit so many vices in their disposition, to which the common ones of falsehood and deceit are to be added, yet in their intercourse with each other, as members of the same village community, they in general, they bear a pretty fair character for their honesty and plain dealing, and their readiness to aid and accommodate each other at particular seasons seems mutual.

"Being thoughtless and imprudent, they are too easily misled by advice, that they ought without hesitation to disregard. The Kolis are readily elated with success, and, on the other hand, failure or misfortune greatly distresses them. They do not show great energy in contending with, or trying to overcome, calamity. In conversation they are very fond of using proverbs and similes. Very few indeed have received any education, or are able to write or read. Some are gifted with retentive memories, and although they are so illiterate, they appear to relate traditions connected with their own history with great precision. The animal perceptions of the Koli seem very acute, and their agility and speed are often very great.

"Excepting the cow and the village hog, the Kolis eat all animal food; they are very fond of the wild hog, and occasionally contrive to kill it by pursuing and forcing it to leap down a precipice. It is a most exciting spectacle to see the inhabitants of two or three Koli villages, bounding with rapidity over the hills after the wild hog, shouting and cheering their dogs forward in pursuit of the game. The Kolis in the pay of government are armed with matchlocks and swords. They never appear to use the bow and arrow, although the Bhils in their vicinity scarcely use any other arms.

"The Koli females are generally slender and well formed, with features of a pleasing expression. Some are very pretty. When compared with the stout, robust, and often coarse, Kunbi women of the plain, a very considerable difference is perceptible. Where so much poverty reigns, we cannot expect the females to be particularly well dressed. The Kolins, in general have a very limited wardrobe—the whole consisting of little more than two or three *sádís* (and these are often much worn) and about an equal number of *cholis*. They tuck up the *sádl*, after the fashion of the women of the Konkan, so that it seldom comes down lower than the knee. They have few ornaments; a small golden nose ring, and, probably, a small ring of the same metal in each ear, with two or three silver rings on their fingers. The wives of some Patels, and of the Náyaks of course, dress a little better than the other women of the village. Yet all the Kolins are, like most other Indian females fond of ornaments and dress. As wives, (notwithstanding the Kolis have sometimes more than one) there is every reason to suppose, that they are as faithful, and as much attached to their husbands, as those of any other tribe. That there are instances of infidelity among them cannot be denied; but in their small villages there are seldom, or never, such instances of highly degrading and immoral conduct to be seen as are so prevalent in the towns and villages in the desh, or plain. Indeed the Kolis, both men and women, appear shocked at the dissolute manners of the population of the open country. The Koli women have commonly very large families; but many of their children die in their infancy, of the small pox, the measles, and hooping cough. They are affectionate mothers, and, notwithstanding the very laborious life

they lead, seem cheerful and happy. Their time is much occupied with their domestic affairs and out-door work. In fact, their drudgery seem unceasing.

"They rise every morning at dawn, and often before that time, to grind the corn required for the day's consumption; they then milk their cows and buffaloes, and assist in driving them out to graze; they sweep the house and frequently plaster the floor; their business is to bring water from the river, which is frequently at a considerable distance. Cooking provisions for the family follows—besides attending to the children, or nursing one of them. However, it is during the rainy season, that the heaviest share of labour devolves on the Koli females. They have also to perform a most onerous portion of the field labour, as they assist their husbands in the harassing task of transplanting the rice plants, and, at a subsequent period, of weeding them and the various grain growing in the other fields. They likewise contribute their aid at the reaping season.

"It is the duty of one of the elderly females of the family to look after the dairy; as the milk in a few hours becomes sour in this country, the people for their convenience boil it. The Kolis for this purpose place their fresh milk invariably on a very slow fire, and it is gradually heated for several hours, when it is suffered to boil for a few seconds; after which, it is poured into flat earthen dishes, and some sour milk, or a little butter milk of the preceding day, is added, in order to thicken it; the following morning it is made into butter. Once a week, all the butter that has been made is boiled sharply on a brisk fire, and strained while hot; when cooled it is termed ghi. They only make ghi during the monsoon and two of the cold months. Banias travel about the country and buy it up weekly at a very low price.

"As one of the days of the week is consecrated to each of the chief Hindú deities, by their respective votaries and kept as a fast, the Kolis dedicate one of their buffaloes or cows to these household gods, and all, who wish to be considered punctual observers of their religious rites, abstain from using the milk of the consecrated cow on these fast days. It is converted into ghi, and burnt in the evening, in a lamp placed before the family idols.

"They sometimes burn some of this consecrated ghi near a precipice in the vicinity of water, to propitiate the tutelary spirits of the place to prevent any accident befalling their cattle, when descending into the bed of a river to quench their thirst.

"To ensure the milk being readily converted into good butter, the Kolis insert a small piece of the bhút khet tree into the slit end of the churning staff. This is supposed to possess the virtue of counteracting the influence of the evil eye (principally that of the females), and the machinations of the sorceress; therefore it is used for that purpose. When they fancy one of their cows has been enchanted, her milk driven away, or she objects to her calf sucking her, all supposed to be owing to the evil eye (especially of a female), they drive a peg, made of the bhút khet tree, into the ground, to which they fasten the cow. This is said to act as a charm, the animal becoming quite submissive, and the milk immediately returning to her.

"The Kolis are fond of charms or amulets. They believe, like many others of the inhabitants, that the tail of the chamelion possesses many virtues—that it will cure a fever of the tertian type, &c. &c. It is only on a Friday that they catch a chamelion they wish to destroy for the sake of its tail—they keep it all night in a pot with a little grain, and kill it on Saturday morning, when they divide the tail into little bits, and secure it in a small copper case. They, like the rest of the Hindús, draw omens from the flight or passage of birds and animals. The circumstance of a crow, a cat, or a deer crossing a Koli, just as he has quitted his house, is considered unlucky; if they cross from the left to the right when he is proceeding on some important business, he will return and delay his departure for a few hours, or, probably, a day or two. However, they sometimes rest satisfied with turn-

ing round on the spot they were standing upon at the time, and changing their shoes from one foot to the other, and then recommence their journey. A hare or snake crossing their path, either from the right or left, on similar occasions, they consider very unfortunate, and they will return home with the determination of deferring their journey; for they believe, that, if they should prosecute their journey after such an occurrence, they would not succeed in their object. When proceeding on business, they also have a great dislike to seeing the *tás* or Indian jay, particularly if it passes from their right to the left.\* If they happen to see this bird in front of them they will make an obeisance to it, and then pass on leaving it on their left hand. Meeting or seeing a jackal, is reckoned a very fortunate circumstance, when proceeding on business.

"The Kolis seem to possess a little knowledge respecting the medicinal properties of the plants, &c. of their jungles and the mode of using them. They attribute much of their sickness (fever and ague chiefly) to their partaking largely of melons, gourds, maká, and vegetables, grown during the monsoon.

"Beggars are seldom seen in the small villages in the hills; it might, therefore, be supposed, that the inhabitants were not often called upon to exercise the duties of charity; however, it is known that there are many indigent, blind, and sickly persons who are supported entirely by the bounty of their relatives, who are actuated solely by the praiseworthy motive of strong natural affection. Very possibly, a spirit of ancestral pride, might induce a few persons to bestow a little in charity to their poor connexions, rather than hear of their subsisting by mendicancy among strangers. To persons passing through their villages, they are generally attentive and kind, and they will permit them to occupy the small temple of the tutelary deity of the place, or some family will grant them leave to sleep in the shed adjoining their dwelling, in which their household gods are kept. The Kolis build their houses by erecting a number of posts, filling up the intermediate spaces with wattle-work, plastered over with mud. The roof is thatched with grass. These dwellings, in general, are spacious, and commonly divided into several apartments. That in which the family usually assemble is the largest; the grain, stores, &c. are kept in another, which sometimes forms one of the sleeping apartments, and where the females retire to. Some of the cattle, especially the cows, are frequently kept in the dwelling house. The furniture in a Koli's house consists of two or three coarsely manufactured couches, used as beds; a few copper and brass pots for cooking and boiling water; small and large earthen pots containing water, ghi, oil, spices, and a little grain. They keep their store of grain in large wicker baskets plastered with cowdung.

"The Kolis pay their adorations to all the Hindú deities, but their chief object of worship is Khandráo, commonly called Khandobá. This is an avatar of Mahádeva, assumed by him when he destroyed the giant Maní Mal, and one of the most popular of the Dakhan objects of worship. His chief temple, in this part of the country, is at Jijuri. There is another of great repute at Bhimá Shankar, source of the Bhima river—as this is in the tract inhabited by the Kolis, numbers of them attend there during the different festivals, especially on the Shivarátri or night dedicated to Shiva in the month of February. Bhairu and Bhavani are also much worshipped by the Kolis. These three, and the derivative deity Hirobá, constitute the Kolis household gods. They present offerings at the tombs of any Muhammadan saints, like the rest of the superstitious Hindús, and at times, they pay divine honours to persons whose existence may have been terminated in a violent

\* From the left to the right. *Edit.*

ananner, particularly if they, or their ancestors, were accessory to the event; in the hope of propitiating their favour, and that the past may be forgotten.

" Their principal holidays are the Holi, Dasará, &c. The Holi festival is supposed to be in commemoration of the vernal equinox. The Kolis enjoy themselves greatly during this merry-making time. In many respects it may be compared to the Roman Saturnalia.

" The Kolis commonly swear by Mahadeva and the bel bhandár, but the oath which they consider most binding, is that taken on the bank of a river, or near a well, when one of the party takes up a little water in the palms of his hands, and some bhandár, a few leaves of the tulsí, and of the bel, with a few grains of jawári are mixed; each of them pours this into the other's hand, at the same time imprecating evil upon themselves, if they act contrary to their declaration.

" The Kolis generally celebrate the nuptial ceremonies of their children, when they are between the ages of six and ten years. The ceremonies attended to by them, correspond exactly with those performed by the Kúmbí cultivators (who are Shudras) on similar occasions. The expense incurred at a marriage by the poorer Kolis, varies from 15 and 20, to 25 and 30 rupees, and those in better circumstances expend from 40 to 60, while a few of the Patels and Náyaks will disburse a hundred rupees and upwards. Many of them too often involve themselves inextricably in debt when their children are married.

" It is a common practice among the Kolis for their widows to enter into the matrimonial state a second time, conforming to the pot or mhothar ceremony.

" When a woman abandons her husband, and takes refuge with a man of a different caste, the husband performs the kriyá karm, or breaks the madkí (pot); that is, he performs all the funeral rites, as if she had died a natural death, after which he is at liberty to marry again. But if the woman leaves her husband to live with another Koli, the kriyá karm is not then performed. A woman eloping seldom marries her paramour, according to the mhothar ceremony, until after her first husband's death. Should a Koli die, who had been very much attached to his wife, and she marry again, and she or her husband be attacked by severe sickness, or any unpleasant occurrence befall them, a Bhagat is immediately consulted, to ascertain what is best to be done to restore health and peace to the family. The Bhagat will most probably declare that the woman's first husband has caused the affliction, but, if suitable peace offerings are made by way of atonement, the distress and vexation complained of will be removed. She will consequently entertain some of her friends, and bestow some trifle in charity, besides having a small silver image (of the value of a rupee) made up, which ought to be a likeness of her first husband; this is cased in copper, and it is necessary she should wear it suspended from her neck, or place it with the household gods.

" When a man dies who was never married, which among the Kolis seldom happens, they say an *Athawar* (unmarried) has died, and, unless offerings are made to his manes, previous to a marriage being celebrated in the family, it is said some great calamity will befall the bridegroom or bride; that they will be greatly tormented with sickness, have no offspring, or, in the event of their having children, that they will not be long-lived. Therefore to ensure happiness to the parties, a sheep or fowl is sacrificed as a peace offering, and a few friends are invited to partake of the feast. Should years have elapsed, and the family have removed to a village distant from that where the *Athawar* was buried, the party will go out into an adjoining field, to perform the ceremonial worship, before any stone (a substitute for the grave of the deceased), upon which some bhandár and kunku, &c. have been rubbed, and some jawári and a supári nut placed. These articles and a burning lamp had previously been put into a flat brass dish, and carried to the spot

by a female, over whose head four men held a stretched sheet by way of canopy; a boy holding a naked sword in his hand, and sitting upon a man's shoulders, follows the female, and he is made to shout and scream during the time the procession is moving.

"The Kolis bury their dead, and observe the same funeral ceremonies as the members of the Shudra tribe. The bodies of such persons as die of a lingering disease, also those who die suddenly, are burnt, their death being considered to have been caused by conjuration and witchcraft. They examine the ashes, either the same evening or the following morning, in the expectation of discovering some proof of the cause of the death; for they verily believe that if the deceased had stolen or unjustly retained any article of food or wearing apparel, &c. and the owner of such an article consequently practised some necromantic pranks in order, that the thief or thieves might be visited by some affliction), that a small portion of the said article, enveloped in a part of the intestines, will remain unconsumed by the fire, and will be seen smooking when the rest of the body has been reduced to dust. If the friends of the deceased are satisfied that, by the magical powers of the owner of the article, their friend was put to death, they seize the supposed murderer, and report the particulars of the affair to the Government agents. If the man or woman, thus apprehended, could bribe the influential persons in the district, the affair terminated here; otherwise the magician was kept in confinement in one of the hill forts for some time.

"Many of the Kolis experience a considerable degree of uneasiness and alarm, lest they should some time or other, incur the displeasure of some of the magicians or witches in their neighbourhood, especially the Thakurs and their females, who have the credit of being very great adepts in the necromantic art.

"Whatever malady man, woman, or child, or even their cattle, may be seized with, the Kolis imagine it is produced by the agency of some evil spirit or offended deity, and after some time, having in vain attempted to cure the disease by the application of such medicinal remedies as they may be acquainted with, they consult some Devalashi, or an exorcist (or caster out of evil spirits), regarding the matter. The chief person, or any male or female, of the family, goes to the residence of a Devalashi,\* (there is not one in every village), to beg, he will give his advice and assistance in removing the infliction with which they have been visited. The Devalashi is the Bhagat, or attendant of the gods Khandobá, Bhairú, Bhawani, and Hirobá."

"The Devalashis are considered to possess specially the power of detecting the evil practices of witches and conjurers; but, as they are not all equally talented and cunning in their art, their answers are not always received with implicit faith; therefore if the conduct of a person is to be searched into, several Devalashis are in the course of time questioned, and if their answers corroborate each other, it is concluded that the conduct of the suspected person is such as to justify their shunning his society. They are also consulted about absent friends, and thieves, and the recovery of stolen property. The thief sometimes throws himself on the mercy of the Devalashi, offers to bribe him to silence, and to restore the property, for which the owner also tenders a present. When a Koli has lost one of his cows, he sometimes goes to ask a Devalashi where he is to find the animal. The Devalashi, after consulting his deity, tells him to go in some particular direction, and that he will find the animal."

"The Mahádeva Kolis have an institution or tribunal termed *Gotarani*, composed of six persons, the establishment of which seems to be coeval with the original formation of their caste. The judicial functions of the members of the *Gotarani* are of a serious and important nature, being to regulate and

\* This word is so pronounced by the Kolis; but it is properly *Devarishi*. *Edit.*

watch over the moral conduct of all the members of their community; to check the spread of licentious manners, and the infringement of the rules of their caste; to legitimize natural offspring, and to adopt children and females of other tribes into their own caste."

"It is necessary I should explain here that within these forty years past, the authority and influence of the members of the Gotarani has greatly diminished, and little or no respect is shown to them now, in comparison to what was paid to them in former times. The people assign various causes for the change that has taken place, but chiefly ascribe it to the very great indifference with which the ex-Peshwa, Bájiráo, governed the country. That the Desmukhs, Bráhmans, Kulkarnis and Koli Náyaks, were permitted to do as they pleased in the hilly districts, provided they bribed the courtiers at Puná to their satisfaction. The disputes which arose between Bájiráo and his adopted brother, the late Amritráo, withdrew for a time the attention of government from the management of the hilly districts; the Koli Náyaks, Zamindárs, consequently began gradually to usurp the duties and the emoluments appertaining to the office of the Gotarani. These Náyaks and Zamindárs frequently now adjust matters connected with the infringement of the rules of their caste, accepting a trifling remuneration for the same, the sum being much smaller than the Gotarani and a Pancháit would have decreed them to pay. This system has been going on for many years now. If a Náyak or Zamindár hears of a person having violated their rules, he or she is threatened with exposure and fine; this leads to a bribe being tendered to keep silence, some five or ten rupees, probably a cow; the accused will afterwards go to some other person of influence and ask him to dine in company with him, or he himself offers to become a guest at the Zamindár's or Náyak's house. A few rupees are offered to this influential person. This would seem to settle the business, but some third person remarks that he does not understand how the affair has been hushed up. The chances are that this will lead to a third bribe being offered—notwithstanding this patchwork mode of adjusting matters that has latterly obtained, all the respectable people look up to the Ragatwán as being the only qualified person to restore offenders to their caste."

This is followed by a minute account of the *Dealings of the Kolis with the oppressive and usurious Banyas*, from whom they are in the habit of borrowing money. Major Mackintosh concludes his paper by giving a *History of their tribe*, so far as he could collect it from their own traditions, and occasional notices in the history of the Maráthás. We have to thank him for all the information, which he has given us, for we are of opinion with Robert Hall, that "whatever tends to render our acquaintance with any portion of our species more accurate and profound, is an accession to the most valuable part of our knowledge." We anxiously desire from him, or any other persons who possess, or can acquire due information, an account of the Thákurs, Kátkaris, Wáralis, and other jungle tribes in our neighbourhood,\* as have not yet been particularly described. A description of them must precede any vigorous efforts to communicate to them the blessings of a Christian and general education, which their spiritual exigencies imperiously demand, but which partiality to those who are deemed more enlightened, has too long overlooked, and which would probably, as in the case of the Karens of Barmah, be more eagerly valued than by those, who "professing themselves to be wise have become fools." We trust that among the first native teachers of Christianity who may be raised up in this country, there will be found some zealous messengers who will hasten to convey to them the words of eternal life.

\* A friend some time ago promised us an account of the *Gonds*. It will be most acceptable.

II. — FACTS ILLUSTRATIVE OF THE EARLY MISSIONARY SPIRIT OF THE CHURCH OF SCOTLAND. BY THE REV. JOHN G. LORIMER, OF ST. DAVID'S CHURCH, GLASGOW. — NO. II.

In a former paper I alluded to the missionary spirit of the Church of Scotland as displayed in her earlier standards and proceedings, and the proof does not diminish as we descend in her history to later times. In the *Westminster Confession of Faith*, drawn up in 1643, we read in the 191st question of the *Larger Catechism*, "We pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in;" and in the *Directory for Public Worship* we have the same sentiments more fully expressed. Every minister of the Church of Scotland is directed in substance "to pray for the propagation of the gospel and kingdom of Christ to all nations, for the conversion of the Jews, the fulness of the Gentiles, the fall of antichrist, and the hastening of the second coming of our Lord, for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction, and from the cruel oppression and blasphemies of the Turk, and for the blessing of God upon the Reformed Churches."

While thus anxious to promote the cause of Christ both at home and abroad, the Church of Scotland was not insensible to the kind offices which other Churches had rendered to her. Accordingly in 1644 a letter in Latin is addressed by the General Assembly to the churches of the Netherlands, thanking them for their assistance to the cause of the Reformation in this country, and for the aid which they had sent to the distressed Christians in the north of Ireland. And a few years later, a still more interesting letter, truly paternal in its spirit, was addressed by the Church to her children scattered on the Continent. In more modern times, Scotchmen removing from their own country have been but little attended to by their mother church; the tie between them would almost seem a geographical one; but it was otherwise in earlier days. The church maintained a kind superintendence over her children at a distance. The letter of date September, 1647, begins thus: "Unto the Scots merchants and others our country people scattered in Poland, Sweden, Denmark, and Hungary, the General Assembly of the Kirk of Scotland wisheth grace, mercy and peace, from God our Father, and from the Lord Jesus Christ." In the last and preceding centuries there was a vast body of Scotsmen on the Continent. In Poland it is understood they amounted to several thousands, generally in the character of pedlars, and in Dantzic a part of the town used to be called Scotland, from being inhabited solely by natives of this country. The following is the General Assembly's letter:—

Edinburgh, 1st Sept., 1647. Sess. ult.

"*The Assembly's Letter to their countrymen in Poland, Sweden, Denmark, and Hungary.*

"Unto the Scots merchants and others, our country people, scattered in Poland, Sweden, Denmark, and Hungary, the General Assembly of the Kirk of Scotland wisheth grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ.

"Although this Kirk of Scotland, while spoiled of her liberties under the prelatical tyranny, had much difficulty and wrestling to preserve the true reformed religion from being quite extinguished among ourselves, yet since the mighty and outstretched arm of the Lord our God hath brought us out of that Egypt, and hath restored to us well constituted and free national synods, it hath been our desire and endeavour to set forward the kingdom of our

Lord Jesus Christ, and the purity of his ordinances, not only throughout this nation, but in other parts also, so far as God gave us a call and opportunity, and opened a way unto us. And among other things of this nature, we have more particularly taken into our serious thoughts the sad and lamentable condition of many thousands of you our countrymen who are scattered abroad as sheep having no shepherd, and are through the want of the means of knowledge, grace, and salvation, exposed to the greatest spiritual dangers, whether through ignorance or through manifold temptations to errors and false religions, or through the occasions and snares of sin.

“ We have therefore thought it incumbent to us to put you in mind of the one thing necessary, while you are so careful and troubled about the things of the world. And although we do not disallow your going abroad to follow any lawful calling or way of livelihood, yet seeing it cannot profit a man although he should gain the whole world and lose his own soul, and seeing you have travelled so far, and taken so much pains to get uncertain riches which cannot deliver in the day of the wrath of the Lord, and which men know not who shall inherit; we do from our affection to the salvation of your immortal souls most earnestly beseech and warn you to cry after knowledge, and lift up your voice for understanding, seeking her as silver, and searching for her as for hid treasures, and so play the wise merchants in purchasing the pearl of price, and in laying up a sure foundation for the time to come, by acquainting your souls with Jesus Christ, and by faith taking hold of him whose free grace is now offered and held out to sinners, excluding none among all the kindreds of the earth who will come unto him. God forbid that you should let slip the time and offers of grace, neglect any warning of this kind sent to you in the name of Lord. We shall hope better things of you; and that knowing the acceptable time and the day of salvation will not always last, but the Lord Jesus is to be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel, you will the rather bestir yourselves timely and with all diligence to seek the Lord while he may be found, to endeavour that you may have among you the ordinary means of grace and salvation, to pray that God would give you pastors according to his heart, who shall feed you with knowledge and understanding; to consult also and agree among yourselves, with consent of your superiors under whom you live, (whose favour and good will we trust will not be wanting to you in so good and necessary a work) for setting up the worship of God and ecclesiastical discipline among you, according to the form established and received in this your mother kirk; and for a way of settled maintenance to pastors and teachers, which if you do, our commissioners appointed to meet from time to time in the interval betwixt this and the next National Assembly, will be ready (upon your desire made known to them) to provide some able and godly ministers for you, and likewise to communicate to you our Directory for the public worship of God, and our form of ecclesiastical government and discipline, together with the Confession of Faith and Catechism.

And in the mean time we exhort you that ye neglect not the worship of God in secret and in your families, and that ye continue steadfast in the profession of that faith in which ye were baptized, and by a godly, righteous, and sober conversation adorn the gospel; and withal, that distance of place make you not the less sensible of your country's sufferings, both in respect of the just judgements of God for the sins of the land, and in respect of the malice of enemies for the common cause and covenant of the three kingdoms, of which happy conjunction, notwithstanding we do not repent us, but by the grace of God shall continue faithful and steadfast therein.

“ This letter we have thought fit to be printed and published, that it may be with the greater ease and conveniency conveyed to the many several places of your habitation or traffic. Consider what we have said, and the Lord give



you understanding in all things. The grace of our Lord Jesus Christ be with you all. Amen. Edinburgh, August 31, 1647.

“Subscribed in name of the General Assembly of the Kirk of Scotland.  
“MR. ROBERT DOUGLAS, Moderator.”

During the 28 years of persecution under Charles II., we need not wonder that the church was absorbed in her own cause and prospects, and could lend little assistance to foreign churches, except by the labours of her exiled ministers, who were much esteemed in Holland, &c. But even in this sad period (in 1681) two students of divinity from Poland were supported at the expense of the town of Aberdeen during their studies “for promoting the Protestant religion;” And as soon as the church was freed from persecution, her missionary spirit broke out afresh and in new strength. A fast day was appointed by act of Assembly in 1690; and in the address which preceded and prepared for it, there is the following beautiful and affecting passage:—

“And while we pray for ourselves, let us not forget our brethren in foreign churches, with whom, alas! we had too little sympathy. Nay, let us pray that all the ends of the earth may see the salvation of God; and that He would bring his ancient people of the Jews to the acknowledgment of Jesus Christ, and that he would hasten the ruin of Romish Babylon, and advance the Reformation in Christendom, and preserve and bless the Reformed Churches, That he would pity his oppressed people, the *French Protestants*, and gather them out of all places, whither they have been scattered in the cloudy and dark day, and that He would be the defence, strength, and salvation of any of His people who are in war or danger by infidel or popish adversaries in *Europe or America*. And in particular, that the Lord would be gracious to *Ireland*, and sanctify to His people there both their distress and deliverance, and perfect what concerneth them; that he would convert the natives there to the truth, reduce that land to peace, and appoint salvation for walls and bulwarks to Britain.”

Nor were prayers and letters of advice and thanks, however excellent, the only modes in which the church at this period showed her regard for the spiritual welfare of others. She dealt in more substantial gifts. So early as 1698 she made collections to assist the Reformed congregation at Königsberg in building a place of worship, and next year received a letter of warm gratitude from the congregation for the seasonable assistance. About the same time, on an application from the Indian and African Company, the Church sent out four ministers as missionaries to the colony of Caledonia, at once for the service of the British who emigrated, and the heathen among whom they were to sojourn. The General Assembly seems to have been much interested in this undertaking. All the ministers of the Church are specially directed to pray for those who had gone forth as missionaries, and in the succeeding year the Assembly wrote them an excellent letter, and appointed a national fast on account of the adversities which they had experienced. In 1709 a contribution is ordered for building a new place of worship and supporting a minister for the Reformed Germans in London; and at the same time a collection is made for the Protestants in the town of Lisburn in Ireland, who had suffered much from a destructive fire. The Protestant churches on the Continent, which were at that time labouring under the violence of persecution, were regarded by the church with peculiar interest; all were counselled to show kindness to those of their number who happened to be sojourning in this country. Ministers are directed to baptize their children, and admit the parents to church privileges. In 1715, a handsome collection of £616:2:9 sterling was made for the use of a German Calvinist congregation, in London, of which a Mr. Cæsar was minister. This was a large contribution for a single object in a poor country, and indicates the presence of strong piety and true christian liberality. Two years later the Synod of

Glasgow and Ayr made a collection for the American settlers, which amounted to £3406: 2: 3 Scots, no inconsiderable sum at that period. In 1718, or three years after, an application for assistance is made by the Protestant Churches of Lithuania, and the General Assembly seems to have entered into the case with great zeal. A collection was granted, and Mr. Boguslaus, the gentleman who came to Scotland to present the case, is allowed 20 guineas for his personal expenses. The ministers are exhorted to exert themselves to have a good collection, and in a single year not less than 50 Presbyteries, embracing the greater number of the parishes of Scotland, collected. The contribution was liberal. It amounted to the large sum of £4100 sterling, above £16,000 of our present money, and that from a poor country in one short year. Not only were large sums of money sent to Lithuania, but such was the abiding interest which the Church of Scotland took in the cause of Christ in that quarter of the vineyard, that the General Assembly, in 1722, passed a distinct act resolving to educate two Lithuanian students at the University of Edinburgh, and to support them on the same footing with the young men who were maintained on bursaries and in the course of education for the Highlands and Islands at home. These foreign students were for many years regularly educated in Edinburgh. The course lasted four years; and when the term of one party was completed, another class were glad to follow them. I observe from the acts of Assembly that when the parishes which had been deficient had paid in their contributions, the whole sum sent to Lithuania amounted to £4289, and that a balance of £9: 10 was given to a Polonian student in Edinburgh, who was in needy circumstances.

The Lithuanian churches were not the only Continental Protestants who shared in the Christian bounty of the Church of Scotland. Important exertions were made in the course of the last century in behalf of the French refugees at Hildburghausen in Saxony. They appear as early as 1720 on the Assembly's Record, and are referred to again and again for the subsequent 18 years. It is not said how much was contributed, but there is a letter of thanks from the Duke of Saxe Gotha for what had been sent. It is mentioned that a balance of £14 from another collection had been paid over for the use of the poor French Protestants. In 1729, a collection was made for the French and German Protestants residing at Copenhagen, who were suffering from fire; and ten years later a similar collection was made for the Swiss of Piedmont, suffering from the effects of an inundation. In 1752, a collection is made for the Protestant Church of Breslau; the Christians there acknowledge the receipt of £1000 sterling, and inform the Assembly how the sum is expended. Next year a balance of £98: 13: 4 is paid over to the same object. Seven years afterwards, there is an application from the chaplain of the King of Prussia, in behalf of some inhabitants of Silesia who had been suffering from the devastations of the Russians. In the same year a collection is granted to Prince Saar Bruick for building a church in Germany, or rather an application is received for an additional collection for the same object: he had previously received about £40. It may seem surprising how Protestant churches situated at such a distance should think of applying to the Church of Scotland; but she was familiarly known among the Protestants of Christendom as "the famous Church of Scotland." And poor as the country and people were, and small the support of the ministers, both were rich in christian principle and liberality. Hence the number and frequency of the applications for aid from abroad.

But there was a still more missionary field than the Continent of Europe. So early as 1724, the Scots congregation of New York in America, sent a memorial to the General Assembly for counsel and pecuniary assistance. A committee was appointed, many contributed, and much trouble undertaken in furtherance of the objects of the congregation. In 1735, a collection was made for the Lutheran congregation in Virginia, and 20 guineas transmitted.

In 1753, six ministers and schoolmasters were sent out to supply the destitute churches of America, and other six are promised. Next year not less than £1140: 9: 11 sterling were collected for the German Protestants in Pennsylvania, and transmitted; and a standing committee was appointed for furthering this object in London. A general collection for the College of New Jersey followed. A deputation from America, of which the excellent Dr. Samuel Davies was one, came and pleaded the cause in the General Assembly. That body not only immediately ordered a collection, but directed the ministers to apply personally to the nobility of the land for assistance. These parishes which had from any cause been prevented from making their collection, were next year exhorted to complete the contribution; and in the course of a few years a warm letter of thanks from the College for the pecuniary aid which had been sent was received. The College of New Jersey and Cambridge in America, both received a present of books from the society in Scotland for propagating christian knowledge, of considerable value. In answer to the petition of presbyterian ministers in the province of Pennsylvania, a collection was granted in 1760, but on condition that it should be applied for the support and relief of such ministers as are or may be called to preach the gospel to the Indians, and to such congregations as are unable to afford an adequate maintenance to their pastors. The sum sent out to Philadelphia for this purpose was not less than £1284: 4: 4. This might be said to be a direct mission to the heathen world, and, indeed two years afterwards, a general collection was made in behalf of the funds of the Society in Scotland for propagating Christian knowledge, on the express understanding that a share was to be directed to the christianising of the American Indians. As it is probable I may afterwards give some account of the operations of this Society, and they are so important as to merit a separate paper, I shall not enter upon them farther than to say, that so early as 1731, the society sent out three missionaries to preach the gospel to the Indians on the borders of New England, and has ever since, in various forms, by schools and by missions, maintained the cause of God in the midst of heathenism with various success. The celebrated Eliot\* and Brainerd were among the earliest missionaries of this Scottish Society. In 1766, two ministers came from New England to this country to raise money for founding an Indian College at which young men might be trained as native preachers. While England contributed nearly £10,000, the poor parishes of Scotland raised above £2500 for this single but admirable object. Other interesting facts, discovering a similar spirit, might be appealed to; but this paper is already too protracted, and perhaps the most important have been quoted. At the same time they can only be considered as a specimen. It is impossible to ascertain, and far less to state fully, the whole amount of the church's christian and missionary collections at any one time. In the ten years which elapsed between 1693 and 1703, it appears that the small, remote, and pastoral parish of Etrick in Selkirkshire, made six important collections for home and foreign objects; and the foreign ones are for objects not mentioned in the above summary, viz. for the captives of Barbary, and the Church of Holland. If Etrick was thus so kind and liberal, what may we believe was the state of Christian feeling and exertion in more propitious situations? And if the christian liberality of this parish, but for an incidental allusion in a recent number of the new Statistical Account, would have been unknown, how many parishes may we believe are there whose bounty is known and remembered only in heaven?

From the facts which have been presented in the two papers which have been submitted to the reader, one or two inferences are deducible.

1. We have pleasing evidence of the piety of our forefathers, and that

\* There is here a mistake as far as *Eliot* is concerned. He lived long prior to the formation of the Society. *Edit.*

they were not narrow-minded or narrow-hearted men, but good men who rejoiced to promote the cause of Christ at a distance as well as at home, and through other denominations of christians besides their own.

2. We see the consistency of exertions to extend the church of Christ at home, with exertions at the same time to make known the gospel in foreign lands. Some men think these inconsistent, and that the one will interfere with the other. But this is at war with facts. Never did the Church of Scotland in former times do more for christian churches abroad, than when she was labouring with all her energies to diffuse the gospel in our own land. There is a beautiful action and reaction between domestic and foreign missionary operations.

3. We are reminded of our obligations at the present day to use our best endeavors under God to farther the kingdom of his Son. If our forefathers, in very disadvantageous circumstances, accomplished so much in former times, how much more should their children, surrounded with unexampled advantages, labor to accomplish now? The attention of the General church of Christ is now especially called to missionary undertakings; and there are remarkable opening of providence facilitating the transmission of the gospel to foreign lands, and matters in various quarters are evidently hastening to a great crisis. What a loud call to diligence, and liberality, and prayer!

*Church of Scot. Mag.*

### III.—ON THE PRIMARY AND SECONDARY EFFECTS OF INTOXICATING, STIMULANTS UPON THE HUMAN SYSTEM. BY ARCHDEACON JEFFREYS.

“Ye shall not surely die, for God doth know that in the day, ye eat thereof, ye shall be as God knowing good and evil.”

It has ever been the sin of man, that he is not satisfied with the place allotted him by his maker. He is ever seeking out some earthly enjoyment, different in kind or greater in degree, than is consistent with the appointments of the Almighty. Now this is a sin which immediately brings with it its own punishment; for God has so ordered it, in his providence. He has so arranged second causes, that every attempt to thwart his will, and to rise to a state of earthly enjoyment higher than that which he has chosen for us, only ends in sinking us so much the lower, and in making us just so much the more miserable. Man would rise by some unlawful gratification above this mortal state to a heaven of his own conception, and the impious attempt ends in his sinking below this mortal state to such depths of degradation and misery, that he has sometimes a foretaste of hell even while he remains on earth.

These remarks especially apply to that happiness, which is sought by the stimulus of intoxicating drinks. For these stimulate the nervous system and thereby *touch the very life itself*. With unhallowed hand they presume to violate the citadel of life, and to excite and hurry into unnatural action the *nervous energy*, that beautiful, that myterious power, which is the source and spring of life and motion. The peculiar deceitfulness of intoxicating stimulants, the utter falsehood and imposture which they practise upon mankind, cannot and will not be understood in all their aggravation unless we draw a marked line of distinction between their *primary* and their *secondary* effects, so as never for a moment to confound the one with the other. For indeed these two are the very opposites, the very contraries, to each other. No two things in the whole compass of the world are more widely different, and it is precisely *because* of this difference between the *primary* and *secondary* effects of intoxicating stimulants, that they are *enabled* to practice this deception upon so large a portion of mankind, and to raise expectation of more

than earthly enjoyment, which they fulfil by sinking their deluded victims into a *degree* of wretchedness below all other earthly misery.

In order to set this point in the clearest light, and to show the contrast between the *immediate* and *remote* effects of intoxicating stimulants upon the human frame, it is the object of this tract to *prove* that if these stimulants produced *only* their *primary* effects, and if their secondary effects had no existence, they would then confer immortality upon this mortal frame, and bid defiance to old age and decay. If I can *prove* this point (and from what is already known of the human system and the phenomena of life, I think I *can* prove it) the reader may then judge what awful deceivers these intoxicating stimulants are. For the effects which they *actually do produce*, misery, disease, and premature death, are too well known to need either proof or description; and if we contrast these their remote effects with the pleasures of the *first* excitement and the joys of immortal youth, which certainly *would* be their fruit and effect if their *secondary* consequences had no existence, we cannot but perceive that their deceitfulness transcends all other earthly deception. In the pleasures of the *first* excitement, they make the poor man forget his poverty, and the afflicted forget his care, and rise superior to all the ills of life; but in the dreadful *collapse* which these stimulants never fail to produce in their *secondary* effects, there is a prostration of all the powers of the body and an *unutterable* sinking of the soul, which aggravate a thousand fold all the ills they pretend to alleviate, and leave their deluded victim in a state of wretchedness which has no other parallel upon earth. These are the effects of alcoholic stimulants upon the human frame, their promises are deception, and their fruit the bitterness of disappointment; and these must ever *continue* to be their effects, until the day that their *immediate* and *remote* consequences can be separated from each other, and the latter of these set aside for ever.

But how little hope there is that they ever *will* be separated, or that man will ever be permitted to enjoy the unhallowed pleasures of the *first*, without enduring the penalty of the *second*, will surely appear if I succeed in *proving* that, if it *were* possible to separate them, man would seize upon immortality in defiance of his Maker, and that sentence of the Almighty would be reversed. "Dust thou art and unto dust thou shalt return!"

Before I attempt to prove this proposition, I wish to be understood, that I do not mean to assert that spirituous stimulants would prevent the effects of accident, or external violence, or disease; I only mean to show that *old age* and *natural decay* would be unknown, that death would be the *exception*, and not the *general rule*, and that whoever died *from* any of the above causes would at least die *young*.

The proposition, then, to be proved is this, that if spirituous stimulants produced *only* their primary effects upon the nervous system, and if their *secondary* effects were totally wanting, they would prevent old age and decay, and confer immortality.

By the *primary* operation of intoxicating stimulants upon the human frame, is meant that well known power by which they awaken the nervous energy, and accelerate all those motions upon which life depends. They impart an increased vigor and energy to the body, and stimulate all the actions of the mind. They raise the animal spirits; they lubricate the wheels of life; they elevate the whole tone of the system above *nature's medium*, and propagate a pleasing excitement to the remotest fibres, of the frame. These effects are precisely what that inimitable poet, nature's own child in the poetic art, who wasted the most splendid talents upon the lowest and most unworthy subjects, has so vividly described.

"Kings may be blessed but Tom was glorious  
O'er all the ills of life victorious."

But these effects are only temporary, for soon the *secondary* effects, the penalty of God's appointment, the consequences inseparable from the former, by the fiat of the Almighty, are experienced throughout the frame. The nervous energy is depressed, the motions of life become slow and languid, the mind dejected and unhappy, the whole tone of the system lowered below *nature's medium*, and every fibre of the frame, wretched, languid, and unstrung.

From these well known facts result two laws inseparable from the constitution of the human frame.

1. If the activity of the nervous energy and the powers of life be raised, by these stimulants, above nature's medium, they will end by sinking just so much lower.

2. That every time this experiment is made it is done at a waste and loss of nervous energy, so that the same quantity of stimulus will not continue to produce the same excitement, and in order to produce the same effect, the quantity must be continually increased; and this without limit.

Now, if it were possible to get rid of these secondary effects, and thus to cancel these laws of nature; if a stimulus could be found, that could so excite the nervous energy, and raise the tone of the system, and quicken the motions of life, that, when the effect was gone off, they sunk again *only* to nature's ordinary medium and no lower; and if the same quantity of this stimulus, upon every repeated experiment would always produce the same effect, such an agent as this would bid defiance to decay and old age, and confer immortality upon man.

This may be easily proved from what is already known of the structure of the human frame; for it is provided not only with the principle of perpetual motion, but also with means and resources for perpetual repair. For an immense quantity of provision is daily consumed for the repair of the body; and the system is furnished with organs capable of assimilating these materials, carrying them all over the body, and depositing them wherever repair is needed, in the very form and substance of the organ to be repaired. It is furnished also with another curious system of vessels, called absorbents, whose duty it is to remove the decayed parts, or those that are worn out, or become otherwise unfit for service and to cast them out of the body. This change goes on at such an average rate, that it is calculated that the entire body is renewed once every seven years. However long, then, I may have lived in the world, *my body*, strictly speaking, cannot exceed seven years of age. How is it then that I ever grow old? On inspecting such a wonderful machine as the animal frame, within such short periods consuming *many times its own weight* of material for the purposes of perpetual repair, furnished with systems of vessels to remove what is decayed and to replace what is wanting, we should expect the body to be ever vigorous and ever young; and so far as we can see from cause to effect, old age and decay are utterly unexplicable; they are to us as much a perpetual miracle as life itself.

But what do we in point of fact see and experience instead of perpetual youth, which ought so far as we can judge, to be the result of perpetual repair? We see that in the beginning of life each successive repair is of *superior quality* to the preceding, and that the human frame continually improves in firmness, strength, and texture, till it attains adult age. From this time, for a short period, the successive repairs neither improve nor deteriorate, and then, when this period is expired, each successive repair begins to be continually of *inferior quality* to its predecessor, till at last the infirmity and wrinkles of old age appear; the body becomes feeble and tottering; the mind weak and forgetful; the external senses so obtuse that they scarcely perform their functions, and at last death closes the scene.

Since, then, the successive repairs of the animal frame undergo all these changes, it is evident that the motions by which these repairs are carried on,

first improve in strength and vigor, then come to a standstill as to any further improvement, and lastly become sluggish and inaccurate, and lamely and imperfectly complete the repairs.

Now we know by actual experiment, that, the *nervous energy* is the **PRIMAL SOURCE OF ALL MOTION**. If a nerve be divided, or by disease cease to act, the muscle which that nerve supplies is palsied and loses all power of motion. If the nerves of the heart do not act, the heart itself ceases to beat. From this it appears then, that *all motions*—the motions of actions—the motions of functions, and the *motions of repair*, all depend upon that mysterious energy. It is clear then, that, when the actions are tremulous, the functions imperfect, and the repairs deteriorated, the *vigor of the nervous energy has begun to decline!*

Now if we possessed a stimulant which would restore the nervous energy, and accelerate the motions of life, quicken the languid pulse of age, and make the young blood again dance in his veins, and if the same quantity, on every repetition, would always produce the same effect, there is not the slightest reason to believe that the repairs would ever degenerate. On the contrary; there is every reason to conclude, that the body would be ever vigorous, ever young.

But further, the nerves are the seat of *sensation* as well as *motion*; and this consideration furnishes us with another reason why we may conclude that it is the exhaustion of the nervous energy which is the primary cause of the decay of our animal frame. For not only (as we have shown) does the degenerate quality of each succeeding repair prove the increasing languor of the motions by which those repairs are carried on, and therefore, of the nervous energy, which is the parent of *all motion*; but the change which takes place in the external senses proves the same thing. The eye becomes dim that it cannot see, and the ear becomes dull that it cannot hear. Now the sensation of these organs is seated in the nervous energy; therefore, their failure proves that after a certain period the nervous energy dies away. And if to this consideration we add the failure of memory and the reasoning powers of the soul, which certainly have their seat, in some mysterious way in the brain, the fountain source of all the nerves, here we have another proof that the nervous energy is failing, and that *this* is the primal cause of the mortality of man.

Now the *first effect* of the alcoholic stimulants is to arouse the languid nerve, and to excite the nervous energy, and if these were *all* their effects, if they did not afterwards, depress what they elevate, and exhaust and injure what they stimulate, and if the *same* quantity would always produce the same effect, there can be no reasonable doubt, but that their repetition at equal intervals would sustain that energy, and keep up those motions which would repair the human frame for ever, and maintain it in everlasting youth.

But no! it is the appointment of providence that the *secondary effects shall succeed the primary*. Hence, depression and melancholy succeed the short-lived excitement, the powers of the mind are enfeebled, the vigor of the body is impaired, languor, and wretchedness, and the bitterness of remorse, succeed the transient joys; and these are the pleasures which above all others leave a sting behind. And we might expect that it would be so; for we could hardly suppose, that God would permit man to reverse his decree and seize upon immortality, to disappoint the flaming sword which was turned every way to guard the way of the tree of life, to partake of its fruit and live for ever.

Some expectation of this sort, though not perhaps to this extent, or thus defined, seems to have been formed by man when first he concentrated the alcoholic stimulus. Under the influence of its *first* excitement, and before he had experienced its baneful consequences; feeling all the powers of life accelerated, he fancied he had discovered the "water of life" and he called

it aqua vitæ. But now that its after effects are thoroughly understood, the disease, and misery, and crime that it produces; the *destruction* of the body, and the pollution of the soul; aqua mortis et damnationis—water of death and damnation would be its much more appropriate name.

And here, I would fain throw a pleasing interest over the whole subject, by reminding the reader, that the theory of the human frame, which is here assumed, as the basis of our present argument, strongly confirms the very first and most important doctrine of the Bible, and consequently that the correctness of our theory is thereby rendered eminently probable. For if I have succeeded in showing that the body contains even now the seeds of immortality—that on inspecting its curious structure and various sources of supply, and beholding how it is renewed from year to year, man can see no reason whatever, to account for old age and death, that even now it contains, so far as man can see, every provision for enduring for ever, that, therefore, old age and decay are as mysterious and incomprehensible, as utterly beyond his power to explain, as life itself; if I have indeed shown all this, surely, it confirms the scripture doctrine that this mortal body once *was* immortal, that its present condition is a superinduced, and not its natural state—that it carries about with it evidence that it is now *immortality in ruins*, in consequence of lying under the sentence. “Dust thou art and unto dust shalt thou return.”

Fact and experience prove, that the Creator has assigned to every living creature a certain quantity or sum total of the nervous energy, to endure for a certain period, to produce a certain quantity of motion and then to die away, and leave the body a lifeless mass and deliver it over to corruption. Disease or accident, external violence or our own sin and folly, may cut short these motions or exhaust this energy; but nothing that man can do will add to the sum total of the quantity. It is “appointed to man” to grow old and “once to die” and though man has sought out many inventions; by none of these can he reverse the decrees of the Almighty, or add one cubit to his stature, or one hour to the length of his days, any more than he can add a particle to the whole quantity of matter in the universe, or even, any more than he can create a world.

Nor can he add in the least to the sum total of animal enjoyment, that Providence has allotted to his condition, any more than he can add to the length of his life. He may *destroy* his happiness and make himself miserable by reaching after forbidden joys, or tempting the pleasures of unnatural excitement. He may forestall nature’s resources, and borrow in advance a portion of that enjoyment that nature has in store to gild his future hours. But he borrows at a dreadful rate of interest. Every time that nature is disturbed by these stimulants from the even tenor of her way, there is a fearful *waste* of the nervous energy, that energy without which there can be neither vigor of body nor joyousness of heart; and the result of the foolish experiment is, that, for the sake of the feverish excitement of a single night, days, months, and years are left desolate and miserable!

How different is *sin* in its *promises* from sin when it comes to *perform*. In this respect the effect of intoxicating stimulants upon the human *body* are in a remarkable degree a type and emblem of the deceit that sin practices upon the human *soul*. The power of sin to seduce and betray, *especially* consists in this—that the paths of sin are all smooth, pleasant and strawed with roses at their first *entrance*, but they gradually become more and more rough and thorny as the foolish traveller proceeds, till at last, the roses disappear and the thorns only remain. If sin would but present *the other end* of her paths, *first* to the eye and the foot of the traveller, and *begin* at *first* to pierce him with her thorns; not all her allurements at the *further end*, not all the transient pleasures she can offer, would seduce a single victim into her paths. Most accurately is the same thing true with respect to the effects



of intoxicating stimulants upon the human frame. Without in the least altering these effects on the *whole*, if we could only change their *order*; if those which are now the secondary effects came *first*, and the primary effects *last*; if the languor, and wretchedness, and heart-ache, which they never fail to produce in the *end* were the *immediate* consequences of their use, men would flee from them as from a pestilence; they would be detested and abhorred; not a man on earth would be willing to submit to the penalty they inflict, for the sake of the enjoyments they would have to offer as an *ultimate* reward,

It is well said by the voice of inspiration that, "wine is a mocker, strong drink is raging." The word *mocker* here means *deceiver*, and it means that intoxicating stimulants miserably *deceive* mankind. For they not only (as we have seen) deceive mankind as to their ultimate results, but we are now prepared to show that they even miserably deceive men as to their *present* effects. They deceive a man into the belief that they are "doing him good" at the very time when they are doing him all possible harm. A man takes a glass of some intoxicating stimulant. Immediately his heart is light and his body comfortable. How is it possible that he should not believe that it "does him good." By and bye he feels a nervous depression and a sinking of the spirits. This he attributes to his constitution and not to the remedy, and again has recourse to the stimulant. He now perhaps experiences more relief than ever, not because his health has become *positively* stronger and better than it was before he *first* had recourse to the deceitful stimulus but because, the *condition from which he is now relieved* had become more distressing than ever. This he never thinks of attributing to the remedy. How should he? The *present* relief that he feels is palpable and grateful, and the *strong contrast* between the depression to which he was sunk, and the pleasing elevation to which he is instantly raised, makes him suppose that it has done him more good than ever, that it "is a cordial" that it "nourishes him" that it gives him strength for his work—that it is "necessary to his health" &c. &c. For the reflection seems natural and almost irresistible, surely, the stimulus which instantly relieves all my uncomfortable feelings and "makes a man of me" cannot be the *cause* of them. These arise from my constitution, and the stimulus is needful for my health for *I feel that it does me good*; surely I cannot be mistaken in my own feelings. What an accumulation of deception is here! The deceitfulness of sin, appetite, inclination, the relief of uneasy symptoms, and (*for the time*) sensations exactly resembling those of improved health, and scarcely to be distinguished, all united in the same tale, and practising the same deception; habit too beginning to rivet the fetters of his captivity; how is the poor deluded man to discover the cheat or to burst his bonds? But yet there are infallible tests by which he might discover the truth if he were sincerely desirous. For let me ask him a few plain questions, a few plain and honest answers to which, would soon undeceive him and detect the imposture. Does he not every year feel more and more *dependent* upon the artificial stimulus? Does he not feel more uncomfortable if he is compelled to go *without* it, than when he first began its use? Does he not find that the same quantity will no longer give the relief and produce the same degree of pleasing excitement that it once did? Does he not find that the intervals are growing shorter and the periods coming round more rapidly in which he *feels it necessary* to have recourse to the stimulus? And does not all this prove that his constitution is growing weaker every day, and losing more and more of *nature's own independent vigor*? and that the poison which he mistakes for a friend, is exhausting the nervous energy, undermining the very stamina of life, and is but a traitor in disguise?

But reader! perhaps you will say. "All this applies only to excess in the use of intoxicating stimulants. What has this to do with the moderate use of wine and those stimulants, which are fashionable in refined society, in the

use of which the majority *continue* moderate to the end of their days? In reply to this, I admit, that in order to make these observations more generally applicable, it is high time that I took leave of the consequences of palpable *excess*, and inquired more particularly into the probable effect of the most moderate use of *intoxicating* stimulants upon the human constitution; I say, *probable*, because these effects are so *covert* and deceitful, the mode of their production so *plausible*, and their symptoms so unsuspected and *undefined*, that it is impossible to detail with certainty all the evils they produce. The effects produced by the most moderate use of these stimulants, differ in *degree* but not in *kind*, from the effects produced by their excess, and they are incomparably *more* insidious, because we have no certain means of *ascertaining the degree* of mischief which they do to the human frame. They lay the foundation of diseases innumerable, and a multitude of pains in after life, of which they are never even *suspected* of being the cause; and for this reason, because their *immediate* effect is to *relieve* pain and soothe the unpleasant feelings. It is a law of the animal system, that all palliatives and temporary expedients, though they answer the object for the *moment*, in the long run they always *aggravate* the evils they are intended to remove, and that which is supposed to be the natural growth of the infirmity, is far more frequently, the *aggravation* of it produced by the remedy. Thus for example many persons have brought their system to such a state, that they have no appetite for their dinner, till they first stimulate the stomach with a glass of wine; and it answers the purpose for the *time*; but it is a most mistaken mode of proceeding; for in the long run it injures the appetite, and weakens the power of digestion. If they would only let nature alone, and leave her to her own resources, the stomach would soon recover its tone, and the appetite would be far healthier and stronger without the use of the stimulant; and in the mean time, if a man has no appetite the best way is to eat nothing and let nature alone, till she becomes hungry of her own accord. But it is a dangerous path upon which these persons are entering, and there is no saying to what extent pampered nature may crave this artificial assistance. From beginning by having no appetite for *dinner* without the glass of *wine*, many have gone on to lose their appetite for *breakfast* without their *morning dram*, and the matter has waxed worse and worse till at last, the stomach has totally lost its tone, and the appetite has been altogether ruined and destroyed. These habits have in their own nature a *tendency* to run into in excess. From various constitutional or circumstantial causes, they may be prevented from running into excess. But this is their *natural tendency*. If the stomach be excited into action *at all* by any of these stimulants, it gradually loses a portion of its sensibility, vitality, and capability of being excited, and the strength of the stimulant must be continually increased in order to produce the same excitement.

It is curious to trace the different *gradations* of this effect in different nations, or among different ranks and orders of people in our own country. The weak wines of the continent are found to be "*cold to the stomach*" of the majority of Englishmen. The genuine wine of Oporto requires to be brandied up to 25 per cent. to bring it to the drunken standard of the English market, and then it becomes what we Englishmen call Port wine. But even this often becomes "*cold to the stomach*" of many of us. Then a man begins to think that brandy and water "*does him more good*." It has this advantage that he can continually diminish the water in proportion as it becomes *colder and colder to the stomach*; and there is no limit to this process, for it is a known fact, that some of our soldiers in this country have found raw brandy and arrack lose their power of stimulating and have put chillies into them, because they were too "*cold to the stomach*." In this process the stomach at last becomes schirrous and indurated, incapable of be-

ing excited by any stimulus whatever, or performing in the least degree the office of digestion and death closes the scene.

But it is unnecessary to dwell upon these effects produced by *excess* in the use of stimulants; because the activity of the stomach is most *lively*, and the appetite is far the best in the long run, when they are *not used at all*. The most moderate use of these stimulants, that it is possible to conceive, may frequently have brought on some of these evils in a degree of which we are not aware, may have multiplied the pains of human life and brought on the ailments of premature age, in such a vast variety of instances, as would fill us with astonishment, if we had but the means of coming at a knowledge of the real truth with a certainty that could not deceive us. The palpable effects of excess *explain themselves*, so that, *at last*, even the poor drunkard himself is undeceived and opens his eyes to the truth, when, perhaps it is too *late*, or he has no longer the *power*, to return. Not so the moderate use of these stimulants; in their decent and moderate form, they *never* undeceive the man they destroy, and he often goes down to the grave without a conscious knowledge of his murderers.

But when nature is disposed to go on in the even tenor of her way, according to the laws impressed upon her by the hand of her Creator, why, meddle with life's *regulator* at all? When the pulse of its own accord would "temperately keep time and beat most wholesome music," why stimulate the nervous energy? Why "apply hot and rebellious liquors to the blood?" Suppose a man had a delicate and beautiful chronometer, which of itself would keep the most perfect time, and he was to be for ever poking at the regulator, would he not be considered as a fool? But nature's mechanism is far more beautiful and curious and complicated, than any chronometer upon earth, and while she is in health, she is by far the best judge of her *own* movements. Why then does not every man in health, let nature's regulator alone, especially when it can be shown that such is the curious mechanism of our frame, that every time we touch the regulator we injure the main spring?

And as for all the pleas and excuses upon which men drink intoxicating stimulants, they are utterly false and futile. They contain no nourishment, they impart no strength, they do not enable the body to endure heat or cold or long continued labor. On the contrary they unfit the body for all these purposes. When the first effects of these stimulants are gone off, they leave it far more susceptible of injury from cold, and far less able to endure labor. Actual experience proves this every day. A soldier gets leave from his barracks, or a seaman gets liberty for the day, and they return home under the influence of a false courage produced by the temporary excitement of intoxicating liquor. In this state of feeling, each conceives that he is able to bid defiance to heat and cold and all possible changes of the seasons. Heated by the present effect of the liquor they lie down to sleep in the open air, on their return at night; the one perhaps outside his barrack, the other on the deck of his ship. But they have scarcely slept an hour before the liquor becomes (as they say) "*dead within them*," the hour of nature's collapse returns, the body becomes chilled, the night air touches their bones and fills them with rheumatism. So much for the mighty benefit that the system derives from the use of these stimulants for the endurance of cold. A man in his sober senses, whose blood was not *heated* by the unnatural stimulus, would not lie down to sleep in the open air unless the state of the weather, and the season of the year fully justified his *so doing!* and if any unforeseen change of the weather came on in the course of the night, his body would have out of all comparison more vigor and genuine stamina, to enable him to endure it. It is not true then that these stimulants will enable a man to endure cold. Next if we enquire whether they will really give him strength for labor, we shall find that their utmost benefit amounts to no more

than this, that a man who has been unfortunately accustomed to the use of these stimulants, and thereby rendered himself *dependent* upon them, may possibly derive from them a momentary spirit of strength for a momentary purpose; but they will do any thing rather than fit him to endure long fatigue. Seamen, for instance, who have been habituated to their use, might derive from them a transient courage and energy, to reef topsails in a violent gale of wind and fearful weather. But if the ship had sprung a leak that required all hands, by short reliefs night and day at the pumps to keep her afloat; and the port was yet far distant, and *persevering* labor from *day to day* was their only chance of life; then, to supply the men with spirits would be the sure way to exhaust their strength and to leave the good ship to founder at sea.

And even in the instance above cited, in which a sudden effort of great strength and courage is required, the man who has *never used* intoxicating stimulants and whose best drink is water, will have far more nerve and strength in the hour of need.

We may here remark that, thus to excite an artificial strength, beyond nature's resources, by means of these stimulants, is dishonest on the part of the master; and (rightly understood) it is a fraud committed upon the servant. The employer has hired the whole *natural* strength of his servant, but he has hired no more. The only excuse that can be offered for this conduct on the part of ship-masters, is, that the seaman who has accustomed himself to the use of these stimulants, has no longer the average strength that nature has given him, and it becomes necessary in the time of any sudden exertion to call in the assistance of the artificial stimulus, upon which he has been *accustomed* to depend.

But let us take a more plausible case, and a form of the use of stimulants, which is universally approved and sanctioned by society, a case in which, if we question their use, we shall be deemed heretics against public opinion. A man returns in the evening from the duties of his office exhausted and fatigued, and takes a glass of port or sherry. Now it would be a wanton contradiction to fact and experience to assert, that this does not prove a most grateful and welcome refreshment to his exhausted and fatigued system.

We know that it does. It *seems for the time* like meat and drink and rest to him; for it produces sensations like all these combined. It is in the very nature of this stimulant, that it should produce these sensations, and if we have rightly explained the theory of their action upon the human frame, we shall see that it is scarcely possible that they should do otherwise. But this fact being fully admitted, still it *remains to be proved*, that the stimulant in this case, does the man good *on the whole*. I will not here absolutely assert that it does *not*, but still, I say, it is a point that *requires to be proved*. When the *immediate* effects are grateful and refreshing, we are very apt to overlook the remote consequences. The effect of the *indulgence* is palpable and grateful, and above all, it is *immediate*, whereas the effect of self-denial would require time and observation, and perseverance in that course, to be fully ascertained; and it is only by the experience of a course of years, that effects *on the whole* of these opposite systems can be brought into any fair comparison.

That the indulgence is refreshing for the time to the wearied system, is candidly admitted at once; indeed we have said that from the very nature of the stimulant and its agency upon the human frame, it is impossible that it should be otherwise, but still there are many suspicious questions respecting its use, that require a satisfactory solution before we can make ourselves sure that it has done the man *good on the whole*. Does it impart additional strength and vigor to the body in the long run? Is there not reason to suspect that the individual, at the end of a certain period of years, would have a much stronger constitution and more vigorous health if during life he had *never used them at all*? And as for the great *degree* of refreshment, arising



from its use in any given case, may it not arise from the stimulant having lifted him out of a *lower degree* of depression and fatigue, than he would have ever sunk into, if he had never used them at all? And as for the *desire* which the wearied frame feels for the refreshment, which seems so plausible and reasonable, that it seems almost like nature's instinct demanding the refreshment; may it not be after all the mere result of habit, and nature looking out for an accustomed gratification? May it not be nature looking out for the support of a prop, that she has been accustomed to lean upon at that particular hour? Man is a mere creature of habit, and he may teach himself almost any thing. Now if he were to shake off this habit by persevering self-denial so as to get rid of it altogether, would he not then discover that, it was a mere habit, a mere factitious want, and *wonder* how he could ever fancy that he required it? And above all would he not find himself on the whole far stronger and better without it?

These are all very suspicious questions and it is not so easy to jump to certain and conclusive *answers*, and to *prove* that they are so, as the man who has been accustomed to the indulgence may suppose.

The very first and most important of all these questions. "Does this stimulus, really and bonafide impart strength and vigor to the body on the whole," is more than doubtful on the very face of it. For 1st. Many medical men of first rate authority positively assert that it *does not*. 2d. A comparison of those who have been in the habit of the *most moderate* use of these stimulants, with the few that have *never* used them *during life* seems, so far as the experiment has been tried, strongly to confirm their opinion. 3d. It has been *proved* by chemical analysis, that they contain not one particle of nourishment, and it is difficult to conceive how they can really add to the strength of the body, if they do not nourish it. And as for the *present* sensations of strength and vigor which they impart, these *prove* nothing at all to the purpose; for we all know the difference between drawing upon nature for resources she already has, and really *adding* to her store.

But there is another set of questions equally important to which this class of persons in easy circumstances, the merchant, the thriving citizen, and the country gentleman, seldom appear to have given even a thought. How many of the endless multiplying of diseases in after life, may have been gradually and slowly brought on by the *most moderate* use of these stimulants of which they have never even been suspected of being the cause? Or (not to speak of what may be fairly called *disease*), let us take another state of matters. Bye and bye as life rolls on and gentlemen attain a *certain age*, which, as they do not like to think that they are *even beginning* to grow old, they have all agreed among themselves to call (rather oddly to be sure) "the prime of life;" at this time, I say, certain little *ailments* come on which seem to be as it were the exclusive privilege of this period of life—slight heart-burn, acidity of stomach; little indigestion; rather too corpulent; not quite such a good appetite as formerly, need a glass of wine to *stimulate* it before dinner; not sleep quite so well as formerly; little uncomfortable feeling in the head when stooping to tie my shoe, which was not the case formerly; little touches of rheumatism, not exactly rheumatism but little touches of it; little chilly, *looking* uncommonly well in the face, but not *being* quite so well as I *look*; a slight increase of blood in the head (if it be only slight) greatly improves my *appearance* of health, and my friends also compliment me upon my looks, but some how I should be very glad to be as I was when I did not *look* quite so well." These and numberless other symptoms which we might enumerate may be owing, not so much to my *years*, as to the nice little three glasses of port wine after dinner; yet I cannot think it, they "*do me so much good*," and "do refresh me so," and do make me "feel so comfortable."

Oh self-deceiver! He who in the days of his youth drank clear, cold,

sparkling water, as the best of drinks, knows nothing of all these ailments, and enjoys now in his riper years, a vigor of manhood, of which thou dost not even dream. Self-indulgence may plead hard for her accustomed gratification, but in spite of all that she can say in its favor, far greater vigor of mind, strength of body, and cheerfulness of heart, are to be found in the paths of self-denial.

The sum of the whole matter then, amounts to this, that whatever present gratification a man may promise himself in the use of these stimulants, and whatever *present* relief he may actually *experience*, there are four stubborn facts connected with the use of them, which can never be got rid of because they are founded in the very laws of our animal frame, and which it is well worth our labor to recapitulate.

1st. They do not add to the strength of the human frame or to the *whole quantity* of the nervous energy, but only forestal the resources that nature already possesses.

2d. Every time that strength is borrowed for an *occasion* it is borrowed at a loss; and every time the nervous energy is stimulated it occasions a *waste* of it.

3d. That all temporary expedients and palliatives, though they may answer the purpose for the time, only aggravate in the long run the evils they are intended to remove, and there is no saying to what lengths this mischief may go, or what will be the end of it. When the *immediate* effect of the stimulus has passed away, the infirmity intended to be relieved becomes continually more and more distressing, the cries of distressed nature for relief more and more urgent; the stimulant itself becoming less efficacious must be increased in quantity and strength, till at last the organ, which is the seat of the infirmity loses all capability of being stimulated at all, and that which was at first only a slight uneasiness, brought on by indulging appetite, has now become a disease inflicting torment only to be relieved by death.

4th. Man is such a creature of habit that it is scarcely possible to distinguish between a factitious want, engendered by habit and a real necessity of nature, till after it is got rid of. For so long as a man is under its power, it is even more urgent and more imperious than nature's genuine voice asking what nature really needs.

It is well worth our labour to recapitulate these, because they can scarcely be too often repeated or too strongly borne in mind, as they serve as the key to explain the vast difference between the *primary* and *secondary* effects of intoxicating stimulants on the human frame, and to expose the gross deception which they almost universally practise upon mankind.

But the deception of intoxicating stimulants and the real extent of the evil committed never will and never can be *fully* known, until the day comes that shall reveal all things. If indeed we possessed some magic power by means of which every one who had any disease, or ailment, or infirmity whatever it might be, could be restored, exactly and in all respects, to the condition in which he *would* have been if he had never used intoxicating stimulants in his life, and water had been his only drink; then indeed, we should possess a test, and there is reason to believe that it would reveal truths of which mankind have not at present the slightest conception. Suppose one of the great practitioners of our populous cities, could wave a magic wand, and instantly restore every one of his patients exactly to that condition of body, in which he *would* have been if he never in his life had tasted intoxicating stimulants of any description. Oh what changes would appear. Here we should behold premature age, restored to all the freshness, and vigor, and beauty of youth. There, the bilious stomach long tormented with indigestion, and loathing its food would suddenly recover its tone, and all the keen appetite of boyhood! Many a man bearing an unquestionable character for temperance, having never exceeded the most approved limits of genteel society, would find himself

all at once made a *new man*, a thousand uncomfortable little ailments disappear, and his "youth renewed like eagles." Such a one not having the most distant idea that he is getting harm by the use of these stimulants, suddenly feeling the astonishing change that has passed over his frame by the touch of the magic wand, and the amazing contrast between what he *was* a moment ago and what he *now is*, would be ready to turn round upon his accustomed indulgence and say, 'Oh thou deceiver.' Can it be possible that I owed what *I was* to thee? From my very soul I believed that thou wert my friend, and that to thee I owed the degree and measure of health I have hitherto experienced, and, as for the various distresses and pains and discomforts that I have felt, I thought that they were in my constitution and necessary ailments of mortality. So far from believing that *thou* wert their *cause*, I felt absolutely certain that thou wert my comfort to *relieve* them. But now I perceive that thou art a lying villain, and that for the sake of thee I have marred and spoilt the highest *animal* enjoyment of which my frame is capable, and *this* too under habits of temperance that the most abstemious never question. If all the physicians on earth had told me only a few minutes ago what I *now* know, I would not have believed them.

Until such a wand as this can be found, and the matter can be put to such a test as this, it never will be known, what degree of mischief mankind are doing by meddling with life's regulator.

But if we could descend still lower in society to try this experiment. If this magic wand could be waved in our infirmaries, our naval and military hospitals, the change would be almost like the resuscitation of Ezekiel's dry bones, and the breathing into them the breath of life. Instantly the wasted with liver, and dysentery, and disorders of the *primæ viæ*; the decrepid with rheumatism, the *apparently* worn out and aged, would spring from their pallets, and the wards would be filled with a goodly and vigorous band of youths.

But in *this* case, it is admitted that these last are for the most part the evils of excess, and if *this* experiment could be made, we should indeed know what sort of debt of gratitude mankind owe to the alcoholic stimulus.

---

IV.—"MR. HALDANE VERSUS MR. STUART REVIEWED," BY DISCIPULUS. WITH NOTES BY THE EDITOR. NO. I. THE SONSHIP OF CHRIST, ETC.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—A disposition seriously, humbly, and prayerfully, to search the Scriptures, for the simple purpose of becoming acquainted with the mind of the Spirit, and thereby attaining unto clearer views of the duties and the privileges of the children of God, cannot be too far indulged. He who knew the nature, and the measure of the spiritual necessities of man, and who had himself experienced the consoling influence, and the invincible power of the truth, makes such indulgence indispensable to the reception of joy and peace. And in this way have those proceeded who have made the highest attainments in the divine life; who have become most conformed to the image of the Son of God. They have come to the perusal of "the lively oracles," with minds deeply imbued with a sense of their own ignorance of those things, in regard to which it is the object of God to instruct them, with a conviction of the danger of their being led away from the simplicity that is in Christ, by the influence of passion and depraved affections, and possessed of a sincere desire to be led by the Spirit into all truth. As the result of thus approaching the study of the Bible, they have "made the thoughts of the inspired writers their own, and entering into their feelings, sentiments, and reason-

ings, they have been carried along with the main stream of their arguments, till they arrived at all their conclusions." Among this class of students of the Bible, Archbishop Leighton stands foremost. Of him it has been said, "There was no such thing as prejudice in his bosom; he never judged another man's conscience; the persecution and religious intolerance of the times distressed him very deeply. The servant of the Lord must not strive, but be gentle unto all. For the world he would not have grieved a single human heart, or wounded the feelings of the weakest of his brethren in Christ. In the simple language of the apostle, he was kind, tender-hearted, forgiving,—walking in love, as Christ also hath loved us. Never was there a sweeter exhibition of the pure spirit of heavenly kindness, save in the life of Him who knew no sin. He would not have handled a rose bud too roughly; a terrified bird would have flown to his bosom." I have made this reference to Leighton for the purpose of producing an example of the efficacy of the Scriptures, when studied in a proper manner. He was such a man, because of the influence of truth upon his mind; and it is because he was such a man, that we read his expositions of Scripture with unabated interest and abounding profit.

But there is another class of students of the Bible. It is composed of persons whose writings exhibit almost nothing of that spirit of kindness and forgiveness, which constantly flowed in the bosom of Leighton, and which we maintain was kindled, and kept burning, by the breathings of the Holy Ghost upon the word of truth. Persons of this description approach the study of the Bible with preoccupied minds. Their "object is to bound the discoveries of Revelation, so as to meet their own opinions." When any expositor of the Scriptures puts a construction upon a passage which is not in accordance with their views of it, then they renounce him as a heretic; anathematize him, and deliver him over to the buffetings of Satan, for the destruction of both body and soul. In what part of this class, Mr. Haldane deserves to be ranked, the readers of the November number of the O. C. S. may determine. I will not pass any judgment upon him. He is condemned out of his own mouth.\* I do not affirm that Mr. Stuart is in no instance guilty of severely remarking upon the sentiments of those who differ from him in opinion; nor am I disposed to justify the manifestation of a spirit of unkindness in him any more than in Mr. H. It is not the spirit of the gospel, be it found where it may. The exhibition of it evinces a concern, not for the faith once delivered to the saints, but for one individual's own views and prejudices in regard to the faith.† But this I do affirm of Mr. S. that he never pursues his

\* And for what purpose but that of judging Mr. Haldane, is all this said? And what kind of judgment is that which would even *insinuate*, that that eminent Christian would deliver up his opponents to the "buffetings of Satan, for the destruction of both soul and body?"

† Our correspondent has probably not been much in the way of hearing Mr. Stuart's views *questioned*, and he may consequently form an over-estimate of Mr. Haldane's severity. Any undue personality in it, we do not defend. While we ourselves have no little respect for Mr. Stuart, we utterly reject, and consider as fraught with incalculable danger, several of the views of divine truth which he speciously advocates; and we would never shrink from saying this to the world in the plainest language. Our eye has just caught a passage in an able review of Mr. Haldane's work, published in Edinburgh, which we quote as expressing our sentiments on the style of his work. "We like much his (Mr. H.'s) style of exposition. It is plain and straight-forward, drawing out the pith of a passage, and setting out the scope of an argument in a simple and common sense style. Some complain of his dogmatism, and speak very sensitively of his rudeness. Now we confess, that once and again we have stumbled upon an expression in the course of his remarks upon others, which we may think too strong for the occasion; yet there is with all this such an honesty and openness; such a reverence for the inspired word, and such a zeal for the truth of God, that we can very readily excuse, if not justify him, for not being so careful, as he might have been to measure his strokes." *Presbyterian Review*.



opponents, how dangerous soever he may regard their sentiments, with such unmeasured denunciation and imprecation, as appear in this article of Mr. H. Whatever may be his sentiments, the circumstances of his treating those of opposite views with such unbounded unkindness, is strong presumptive evidence against them. Such was not the mind of Christ.

But Mr. H. not only denounces Mr. Stuart, but he misrepresents his sentiments, and makes him declare what is directly the opposite of his own words. These I admit, are high charges to bring against any man; particularly against any one who sustains the relation to the church which Mr. Haldane does. But the worst of the matter is, they are true, and this I shall proceed to show by a reference to the commentary of Mr. Stuart, on Romans. As I suppose there are very few copies of this work, in this part of India, I shall quote from him at greater length than I should feel justified in doing in other circumstances.

The first direct charge against Professor S. is that of his "denying that that Jesus Christ was declared to be the Son of God by his resurrection from the dead." Mr. H. has told us here what Mr. S. denies. Why does he not also inform us of the manner in which he, the Professor, renders this passage? Very evidently to my mind, he has omitted the doing of this from a design to leave an impression upon the minds of his readers that, he rejects the doctrine of the divine nature of Christ. Hence he asks, with deep concern. "After this what can be expected?" I appeal to those who have read this "note" of the appendix of Mr. H. to declare whether they did not infer from what is here said that Mr. S. denies the divinity of Christ, or, if not his divinity, at least his Sonship?\* But we will hear Mr. S. speak for himself on this subject. After canvassing several renderings which have been given to this passage, Rom. i. 4. he fixes upon this:—

"Constituted the Son of God with power, in his *pneumatic* condition, after his resurrection." For although he was the Son of God before his resurrection yet he was not the Son of God with power, in the sense here meant, until after his ascension to the right hand of the Majesty on high. "After his resurrection, he was advanced to an elevation which, as Messiah, he did not before possess; Comp. Phil. ii. 9—11. Heb. ii. 9. xii. 2. Rev. iii. 21. Matt. xix. 28. Heb. i. 13."

"If we should continue the phrase thus, as some do. 'Declared to be the Son of God with power, by the Holy Spirit, on account (by) his resurrection from the dead;' one might them ask: How could the resurrection declare, in any especial manner, that Christ was the Son of God; Was not Lazarus raised from the dead? Were not others raised from the dead, by Christ, by the apostles, by Elijah, and by the bones of Elisha? And yet was their resurrection proof, that they were the sons of God? God did indeed prepare the universal dominion to be given to Christ, by raising him from the dead. To the like purpose is the apostle's assertion in Acts xvii. 31. But how an event common to him, to Lazarus, and to many others, could of itself demonstrate him to be the Son of God with power, remains yet to be shown. 'After his resurrection from the dead, Christ was constituted the Son of God or Messiah, possessed of power, or endued with power.' Before his resurrection, he appeared as 'a man of sorrows and acquainted with grief;' as 'a root out of a dry ground;' after it, he was clothed with supreme majesty and glory, and 'all power in heaven and on earth was committed to him,' Matt. xxviii. 18."

Such then are the sentiments of Mr. Stuart in regard to this passage. What is there of a fearful character in all this? Is there here a denial of a single doctrine? Is there any thing which should admonish Christians to beware of this man? Is this specimen of that false criticism by which Professor S. has misrepresented the divine testimony in some of the most

\* Mr. Haldane evidently puts this question, "After this what can be expected" with reference to Mr. Stuart's mode of interpretation. It is a most improper inference, that he has a "design to leave an impression upon the minds of his readers, that he rejects the doctrine of the Divine Nature of Christ." What Mr. Haldane, throughout his commentary charges Mr. Stuart with, is the denial of the eternity of Christ's Sonship; and this charge our correspondent will admit to be correct.

important points in the scheme of Christianity. What has he done? Just this, and nothing more, he has given a construction to a passage of Scripture which differs from the one which Mr. Haldane chooses to adopt. And Mr. H. is filled with alarm, and lifting up a voice of warning he asks, "After this what can be expected?"\*  
DISCIPULUS.

\* Mr. Haldane refers as we have said, to Mr. Stuart's *mode of argumentation*.

As we have parted with Mr. Haldane's volume, we shall refer to the Review from which we have already quoted, for an illustration of this subject.

"The apostle there affirms, that Jesus Christ was 'declared to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead.' Mr. Haldane justly understands this as an intimation, that the infinite dignity of Christ's person was attested by his resurrection.

"His resurrection," says he, 'defined or determined Jesus Christ to be the person spoken of by the prophets as the Son of God; and was the authentic and solemn judgment of God pronouncing him to be his Son. . . . His resurrection did not constitute him a Son, it only evinced that he was truly so. Jesus Christ had declared himself to be the Son of God, and on this account the Jews charged him with blasphemy, and asserted that he was a deceiver. The manifestation of him by his resurrection in the character he had assumed, gloriously and for ever terminated the controversy which had been maintained during the whole of his ministry on earth. In raising him from the dead, God decided the dispute.' pp. 30, 31.

"In the nervous and striking language of Bates, 'If he had remained in the grave, it had been reasonable to believe him an ordinary person, and that his death had been the punishment of his presumption; but his resurrection was the most illustrious and convincing evidence, that he was what he declared himself to be. For it is not conceivable that God should put forth an Almighty power to raise him, and thereby authorize his usurpation, if by robbery he had assumed that glorious title.' But against this view of the verse, Professor Stuart, after Tholuck, employs an argument, which Mr. Haldane justly characterizes as 'astonishing.' 'How,' says the Professor, 'could the resurrection declare, in any special manner, that Christ was the Son of God? Was not Lazarus raised from the dead? Were not others raised from the dead by Christ, by the apostles, by Elijah, and by the bones of Elisha? And yet was their resurrection proof that they were the sons of God?' The marvellous misapprehension which these questions involve, Mr. Haldane thoroughly exposes. 'The mere fact of being raised from the dead,' apart from the other circumstances, is not, he admits, 'evidence of being even a good man. Jesus might have shown his power by raising the worst man in Israel.' But what, in our Saviour's case, were the peculiar circumstances which give point to the proof? Simply the fact that he claimed a divine Sonship, to which claim the resurrection appended the very signet of heaven. 'But how,' Mr. Haldane may well ask, 'could it ever be supposed that the resurrection of Lazarus would prove as much for him as for Christ? Lazarus did not, before his death, profess to be the Son of God and Mediator. He never predicted his resurrection, as an event which was to decide the justice of his pretensions; and had he done so, he would have been raised to confirm a falsehood.' (p. 33.)

"This is quite conclusive. But the inquiry remains, in what respect that title of highest eminence, 'the Son of God,' is applied to the Lord Christ,—an inquiry to be prosecuted, if prosecuted aright, with all the humility of persons, who feel that speculations on the Divine nature are not fitted for the condition of their faculties, and that all their knowledge of a subject so ineffable must rest upon the simple testimony of God. The general opinion of evangelical Christians has been, that there has subsisted from eternity, between the First and Second persons of the blessed Godhead, a certain sacred relation denominated paternity and sonship, which it is our duty submissively to believe, rather than arrogantly to seek for an explanation of its mystery. Drs. Ridgley and Watts, however, have contended, that the title is only one of office, given to the Lord Jesus in relation to his work of mediation, but not employed properly to designate his personality as eternally subsisting in the unity of the Divine nature. Feeling probably that this notion is untenable, Mr. Stuart propounds a third opinion, which, so far as we know, is exclusively his own. He grants that the term is one of *nature*, but holds that it expresses the nature of Christ, not as God, but as God-man. He contends that that exalted person is the Son of God, not as the Word simply, but as the Word made flesh,—that he could not properly be called the Son of God till he became the Son of Man,—that his Sonship was not existent from eternity, but constituted in time. It seems to us,

however, that this is not the view which a plain unlettered Christian, who founds his belief in simplicity of faith upon the witness which Scripture bears respecting the Son, would be disposed to take; and in matters such as this, where a single-hearted reliance on the divine testimony is the only fitting-source of knowledge, the peasant's opinion is perhaps more valuable than the philosopher's. To be more specific; we think with Mr. Haldane, that this fourth verse of the first chapter of Romans, favours the general sentiment of Christians. We regret, however, that he has encumbered his discussion of it with a good deal of matter that seems extraneous. Laying hold of an expression in Mr. Stuart's first excursus, in which that writer makes an unguarded remark intimating his disapproval of the fixing down 'a literal sense' on the phrase, 'Son of God.' Mr. Haldane expends some pages in showing, that it imports more than a figurative Sonship. Now much of this, if we mistake not, Mr. Stuart admits. He conceives that Christ, as God-man, was really, and not merely in a figure, the Son of God,—that the term was, to the God-man, a term of nature. But he contends against any application of it to him as the Word,—against any assertion of his eternal Sonship. This opinion, if Mr. Haldane's view of verse 4 is correct, and it is, of course, not at all invalidated although it is encumbered by his proof of a truth which we apprehend, was admitted, is consistent with the declarations of Paul. For while he calls Christ 'the Son of David,' according to the flesh, he entitles him 'the Son of God,' according to the Spirit of holiness. These expressions, in spite of Tholuck's representation of the passage as a climax, and his unworthy sneer at the older theologians, as having been prevented by the predilections of system from so understanding it, we feel it impossible to regard otherwise than as placed in manifest antithesis. 'The flesh' is opposed to 'the spirit of holiness.' And since the former phrase is obviously expressive of our Lord's humanity, the latter must signify his divine nature. The expression, it is acknowledged, is unusual in this sense; but then, as Mr. Haldane well remarks, it is equally unusual in any other; and if this meaning is possible, which no one denies, there is a plain reason from the nature of the contrast, why it should be adopted.

"We would conclude, then, although with the reverent caution which becoms so high a theme, that the Lord Christ, in his eternal equality with the Father, and not merely as God manifest in the flesh, is called 'the Son of God.' The same inference is supported by other testimonies. It flows directly from the fact, that wherever the first person of the adorable Trinity is personally distinguished in Scripture, it is under the title, the correlative title of 'the Father.' Not obscurely is it involved in that passage of Proverbs, chap. viii. verses 22, 25, where the Eternal Word of Wisdom of God declared of himself, 'The Lord possessed me in the beginnings of his way, before his works of old. Before the mountains were settled, before the hills was I brought forth. These expressions point, not merely to pre-existence, but to a pre-existent Sonship. A similar proof is furnished by Colossians i. 15. The phrase, 'first-born of every creature,' is shown, by the subsequent context, to refer especially to the glory which Christ had with the Father before the world was, not to his glory as the incarnate Jehovah, for of the latter, the creation of all things, (verse 16) could supply no evidence. In his divine nature, then, he was; as the words would be better rendered, begotten before any act of creation,\* the possessor of an indescribable union with the Father, before the 18, whence it appears that the Jews understood the assertion of proper Sonship to be an assertion of equality with the Father; now such an equality does not pertain to Christ's nature, as God-man, but to his independent deity. And as if to secure against all evasion of the plain bearing of this text, the same charge of blasphemy is recorded in John x. 30-36, as having been made by the Jews against Christ, and it is there conveyed in terms which show, that by his claim to Sonship they understood nothing else than that he laid claim to divinity. 'Thou being a man, makest thyself God,' is the indignant language in which they oppose his manifest and palpable manhood to his asserted Godhead, understanding that he intimated the latter, and the latter alone, by calling himself 'the Son.'

"And what is the objection to this doctrine of our Lord's eternal Sonship? It is simply, that it differs from all our ordinary notions of the filial relation, to represent the Son as co-eternal with the Father; or that 'begotten' must necessarily mean 'derived.'

\* "We found this interpretation on the absence of the article with  $\chi\tau\iota\sigma\iota\varsigma$  which it always has when it signifies 'the thing created,' except in 1 Peter ii. 13, where the insertion of another adjective renders the article grammatically unnecessary, and on the construction of  $\pi\rho\acute{\omega}\tau\omicron\varsigma$  in John i. 15."

power of the Godhead was ever manifested as a creative energy. And so the fathers, Origen, Theophylact, Chrysostom, Ecumenius, Ambrose, Athanasius, understood the expression.† We may next refer, for an evidence still more clear and decisive, to John v.

† Suiceri Thesaurus, sub voce  $\pi\rho\omega\tau\omicron\tau\omicron\chi\omicron\varsigma$

and that to grant derivation is to surrender deity. In regard to the last form of the objection, which is chiefly insisted on by Mr. Stuart, we need only remark, that the doctrine of Scripture is not to be held chargeable with the vain and unprofitable speculations about derived personality, on which some of its upholders have adventured. And in regard to the first, it is not difficult to see, that it is destitute of force except on the monstrous assumption, that we are not bound to receive any declaration about the divine nature, about the deepest mysteries which are veiled from our reason and revealed only to our faith, unless we can fully comprehend it. To demand that the distinction of persons in the undivided essence of the Godhead, and the mode of their eternal subsistence, shall be made plain to us; or to repugn against the doctrine of the eternal filiation of the Son of God, because it overpasses the boundaries of our notions of sonship, what is this but the very summit of unthinking arrogance? What is it but to say, that we will make our own narrow minds the measure of all things,—that we will accept nothing from pure respect to the authority of God—that we will give the Faithful One only the credit which we allow to a suspected witness, receiving his evidence where it harmonizes with our own apprehensions, and that while to our feeble minds every insect is a mystery, there must be no arcana in the nature of Him who dwelleth in the light that is inaccessible?

“Beautiful, in contrast with such wild presumption, is the heaven-taught humility with which this doctrine was contemplated by the some of the early Christians. Hear for example, the words of Ambrose. ‘Impossible it is to me to know the secret of thy generation. My mind fails, my voice is silent, and not mine only but the angels; it is above principalities, above angels, above cherubim, above all understanding. Do you also lay your hand on your mouth; we may not pry into such lofty mysteries. I may know that he was born, but I may not discuss *how* he was born, the one I dare not deny, the other I fear to investigate.’<sup>4</sup> ‘This man knew that faith, when reposed in a God of truth, is ennobled by its reception of things which are too vast to be grasped by a finite intelligence; he felt that he durst not confine his belief within the limits of his comprehension.’”

To this we have little at present to add. The doctrine of the essential and eternal Sonship of Christ is, we conceive, recognized in those passages of Scripture in which the love of God is exhibited in his *giving* and his *sending forth* (John iii. 16. Gal. iv. 4, &c.) that person who was his Son when *given* and *sent*. The appellation SON OF GOD is, to a certain extent, explanatory of the eternal relation which exists between the Father and the Word. Men and angels are the sons of God by creation and preservation; and believers are the sons of God by adoption; but Christ is the Son of God in a much higher sense than they. He who is of the same nature as the Father, who is the object of the Father's peculiar love, and who is the manifestation of the Father's glory, may be allowed to be the Son of God in the highest sense of the term. He is the Son of God, not by creation, or ordinary generation, but by eternity of nature and procession, and intimacy of connexion.

## REVIEW.

*The New Testament in the Blood of Jesus, the sole rule of morals and discipline to the Christian Church.* By A. N. Groves.

CONTINUED FROM PAGE 173.

Mr. Groves draws up an imposing contrast between Moses and Christ, (p. 18,) as if Moses did not speak by the Spirit of Christ,—as if the apostle Peter made a mistake, when he said, “Holy men of old spake as they were moved by the Holy Ghost.” (2 Pet. i. 21.) Christ himself calls the word of Moses “the word of God,” and “the commandment of God.” (Mark vii. 9—13.) If, then, “Moses permitted polygamy, and divorce for other causes than adultery,” it was Christ who gave the permission. If “Moses ordered the adulteress to be stoned,” it was Christ who gave the order. If “Moses said, An eye for an eye, and a tooth for a tooth,” it was Christ who originated the saying. As for, “Love thy neighbour, and seek not the peace nor prosperity of thine enemy,” Moses never said it, and no

\* De fide, ad Gratianum.

more did Christ. And again, if Christ in person forbade polygamy, and divorce except for fornication, Christ, by Moses and the prophets, had, as far as the expression of His will is concerned, "from the beginning" and all along, forbidden them. If Christ in person said "Love your enemies," and "If any man smite thee on thy right cheek, turn to him the other also," he had, by Moses and the prophets, said the same thing in other words long before. If Christ in person said to the adulteress,— "I condemn thee not: go, and sin no more"—it was only an expression similar to one which he used on a similar occasion, "Man, who made me a judge over you?" "I came, not to judge the world, but to save the world." The person who is "made judge" must "divide the inheritance;" and the properly constituted tribunal must condemn the adulteress. And, whether the relaxation of the law of Moses, which, through prevailing depravity, had taken place, was pleasing in the eyes of him who was at once the Preacher and Theme of the Gospel, we shall see clearly by attending to one particular instance. "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, who so curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition."

But, as our author draws a contrast between Moses and Christ, he will permit us to draw a comparison between himself and scripture, and occasionally between himself at one time and himself at another.

1. *The morality of the Law imperfect.* "The law made things good, but not perfect... Moses gave them an imperfect law concerning marriage." (p. 29.) "The commandments graven on stones had no glory in comparison with those of our Lord, namely as to their preceptive excellence." (pp. 19, 20.) "The morality of the New Testament is as much more exalted than that of the Old, as its revelations are clearer and more glorious." (p. 64.)

2. *The morality of the Law perfect.* "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." (pp. 5, 6.) "The law of Jehovah is perfect, converting the soul." (Ps. xix. 9.)

1. *The morality of the Law falls short of that of the Gospel.* "We have a preceptive code, much more extensive and particular, of the Son of God." (pp. 42, 43.) "The law of the Spirit of life embodies all such principles of the old law as tended to transform the soul, and reveals others new and peculiar to itself." (p. 23.) "Many parts are changed, and many new directions given." (p. 25.) "That there are no doctrines or commands in the New Testament which the ingenuity of commentators, enlightened out of this same New Testament, may not make the Old speak, I do not deny." "Why should they (kings and righteous men) desire to hear what was already revealed?" (pp. 53, 54.)

2. *The morality of the Law is exactly commensurate with that of the Gospel.* "The law is not made for the righteous, but for the lawless and disobedient, for the ungodly and sinful, . . . for liars, for perjured persons, and if there be any other thing that is contrary to sound instruction, according to the glorious gospel of the blessed God, which was committed to my trust." (1 Tim. i. 9. p. 51.)

1. *The Law not good.* "Moses gave them an imperfect law concerning marriage: God also says He gave them statutes that were not good." (p. 29.)

2. *The Law good.* "The apostle answers those who would accuse him of disparaging God's holy and blessed law, by saying, No, by no means; the law was good." (p. 28.) "He does not complain of the dead husband, as

though his commands were not good." (p. 29.) "Sin, that it might appear sin, wrought death in me by that which is good, that sin, by the commandment, might become exceeding sinful." (Rom. vii. 13.)

Here the apostle, answering his accusers, protests that the law is good,—as good, in fact, as sin is bad,—as exceeding good, as sin is "exceeding sinful." But why does he not come out with the plain and simple truth at once, as our author does? (pp. 29, 56—58.) Why does he not say that the law is not good, and thus employ the strongest of all arguments for abandoning it both "as a means of justification, and as a rule of morals?" (p. 21.) Why does he not say frankly what Ezekiel had said before him? It was perhaps because he understood the prophet's meaning, and perceived that, when it is said that God gave the disobedient Israelites "statutes that were not good," he referred merely to the statutes of the heathen, to which He gave them up; for it is immediately added: "I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb." (Ezekiel xx. 18—26.)

1. *The Law carnal and unholy.* "I feel that, on the one hand, every interest of holiness is secured by Christ's most holy, most pure, most extensive, law; and that, on the other, the great use made by those who talk so much about the law (*whenever they really at all have recourse to it*) is to violate the unity and analogy of the gospel, either in order to allow a license to selfish and corrupt affections of our nature, or to substitute the external and ceremonial character of the Old Testament for the internal and spiritual of the New." (pp. 62, 63.) "There is a most intimate connexion between Moses' law and the flesh, as between Christ's law and the Spirit of life." This our author exemplifies in the carnal mode of using time and property prevalent among professing Christians of the present day; their impatient and warlike spirit; their decoration of the body, instead of the beautifying of the soul; their institution of a carnal priesthood; their substitution of the baptism with water for the baptism of the Spirit; their "justification" of the slaveholder, when he either inflicts a deadly injury on his slaves, or holds "licentious intercourse" with them: all of which are "copied" and "imbibed" and "adopted" from "the Old Testament." (pp. 56—58.) "At least, now at length to us He has given a rule as pure, as self-denying, as devoted, as we can wish." (p. 61.) "Office is every thing, and the Spirit practically nothing, just as it was in the law before the Holy Ghost was given." (p. 57.)

2. *The Law spiritual and holy.* "The law is spiritual." "I delight in the law of God after the inward man." "With the mind I myself serve the law of God, but with the flesh the law of sin." "God sent His Son that the righteousness of the law might be fulfilled in us who walk, not after the flesh, but after the Spirit." "The law is holy, and the commandment holy, and just, and good. (Rom. vii. 7—25. viii. 3, 4.)

This language, our author tells us, (p. 20.) is suitable enough in regard to the law, "when compared with any thing else than the gospel." But the apostle was not comparing it with any thing else. He was not speaking of the "ordinances and statutes" of the heathen, but only of "the law of God" and the gospel of Christ. Besides, holiness, with respect to rules and principles, is a quality that is not capable of increase or decrease. As a proposition is either true or false, so a principle is either holy or unholy; and, as of two true propositions one cannot be truer than the other, so of two holy principles one cannot be holier than the other.

1. *The Law cannot convict a sinner.* "Nor will the law of Moses serve to convict a sinner under the New Testament. . . . You must either take your definition from the New Testament, or leave him perhaps grovelling in polygamy, and otherwise practising what with us is sin, but by the law was not." (p. 19.) "I have shown in some cases, and could show in many more, how

deficient, for conviction of sin and instruction in holiness, is the dispensation of Moses." (pp. 52, 53.)

2. *The Law can convict a sinner.* "The law was a holy and blessed institution; and he who takes it for his rule of life will find its prohibitions irritate his inward corruption enough to make him cry, 'The law is spiritual; but I am carnal, sold under sin.'" (p. 20.) "I had not known sin but by the law." (Rom. vii. 7.)

1. *There were no means of sanctification before Christ.* "The character and mind of God was not revealed till Christ exhibited it." (p. 27.) "We have [they had not] a living Christ to look to; and, beholding, as in a glass, the Lord's glory, we become transformed into the same image. Not by the law of Moses; for it is Christ who is made to us. . . sanctification." (p. 43.) "Paul considered justification by faith as a doctrine never developed and revealed to the church until Christ had redeemed it from the curse of the law." (p. 32.) "The Spirit is practically nothing; just as it was in the law before the Holy Ghost was given." (p. 57.)

Under the law, therefore, there was no known God, and no living and justifying Christ, to look to; and, though there had been, there was no Spirit to reveal them to the soul: and thus there could be no sanctification.

2. *There were means of sanctification before Christ.* "Those holy scriptures are able to make men wise unto salvation through faith which is in Christ Jesus." (p. 10.) "The illustrations of the Old Testament embody the spiritual ideas of the New. It exhibits an external pattern and shadow of heavenly things. . . whose substance is in Christ; which, perhaps, but for these sensible representations, we might often less vividly see or understand." (p. 42.) "The law of the Spirit of life embodies all such principles of the old law as tended to transform the soul." (p. 23.) "The Old Testament displays living examples of the same holy principles, which, in their abstract form, are more fully and clearly treated in the New." "Faith being the first and only essential principle, distinguishing from the mass of the world those who serve and please God, is the most strongly embodied in the earlier history." "Besides all this, in various parts we have direct spiritual instruction; and, in the Psalms especially, an inexhaustible fund of edification in the records of the experience of the saints, or often, more properly, of Christ himself." (p. 7.)—"I will pour out my Spirit upon you: I will make known my words unto you." (Prov. i. 23.) "Take not thy Holy Spirit from me." "Uphold me with thy free Spirit." (Ps. li. 11, 12.)

"In various parts" of the Old Testament, then, we have the experience, and, we may add, the prospective history, of Christ. If this be not "a living Christ," we have none to this day; for in the New Testament we have nothing more: we may, indeed, learn from it more of His history; but we learn less of His experience. And, if the solitary fifty-third of Isaiah is remembered, it will be acknowledged that the Old Testament presents a justifying Christ with the greatest distinctness. In addition to all this, as our author admits, Christ is so exactly represented in the ancient types that, "but for them perhaps, we should often see Him less vividly" than we do. Here is, then, a sanctifying object. But we require also a sanctifying agent to reveal that object to the understanding and the heart, and to render it effectual to their sanctification. Such an agent is the Spirit. But under the law, our author tells us, the Holy Ghost was not given. This opinion, we presume, he would establish by John vii. 39; from which, according to his mode of interpretation, he could as easily prove that John the Baptist, though filled with the Holy Ghost even from his mother's womb, did never in the least partake of His influences, and that the apostles, though preaching and working miracles through the power of the Spirit long before Christ was crucified, knew nothing whatever of that power till He was risen from the dead and exalted to "glory." Our author's contradictions, however, we are not bound

to reconcile. Without a sanctifying agent he admits that the people of God, for four thousand years, were, somehow or other, sanctified. They had a sanctifying object, Christ. They had a sanctifying revelation, the Holy Scriptures. (p. 10.) They had a sanctifying principle, faith. (p. 7.) Nay, they had a sanctifying rule, the law: (p. 23.) for there are some of the principles of that law which "tend to transform the soul;" and those principles must have overpowered those which acted as "a yoke to keep back" from spiritual obedience, (p. 14.) else they could have effected no transformation at all. The only difference, therefore, between the old dispensation and the new is, that the one had not the Spirit, and the other had; but, if the people of God in ancient times, could, without that Spirit, see and rejoice in Christ, and attain to His likeness, we cannot, in this want, perceive the least deficiency.

But when our author says that "the principles of the old law tended to transform the soul," we hardly think that he was aware of the full meaning of his own announcement. There are no principles of the law fitted to "transform the soul." "The law is weak through the flesh, and cannot condemn sin in the flesh." (Rom. viii. 3.) Sin must be "condemned," and dethroned, and the spirit set free, by other means. Here the precepts of the Old Testament, and the precepts of the New, are alike ineffectual; and it is only by a revelation of Christ as "sent by God in the likeness of sinful flesh, and for sin," made by the light-and-life-giving Spirit, that the "transformation of the soul" can be effected. But, while precepts neither convert nor renew the soul, they serve the most important purposes both before and after regeneration. They convince of sin; and, when the soul is turned to God, and transformed to His likeness, they serve to strengthen the attachment, and to perfect the resemblance, to Him; and this they do by shadowing forth His image, and revealing and enforcing His will.

1. *Law useless both to Saint and Sinner.* "I am as fully under the law of service, as *love and a new nature* can make me; but if I be led of the Spirit, I am not under law, that is, under the letter of enactments; but *the knowledge of the mind of Christ* is my sole guide." (pp. 21, 22.) "You tell me that the New Testament, if taken as my sole rule of morals, would leave me liberty to practise profane swearing, and to use God's name lightly. I would ask whether you are not herein giving a happy illustration of the principle, that 'the law is not made for a righteous man, but for the lawless and disobedient, &c.' What man, with ever so little grace, but would be in this matter a law to himself? Yet in fact, if you *must* have the letter of an enactment (as though that alone could instruct us in righteousness or convince of sin) &c." (pp. 51-52.) "For the enjoyment of the Lord's day the saints of God want not *law*, but (where outward opportunity is afforded) *permission*, and that their own Testament gives them, with examples likewise: but the ungodly neither *can* keep it, nor *will*. It is a spiritual service, and to be kept only by those who are spiritual." (p. 45.)

Our author here tells us, with respect to the law of the Sabbath in particular, that for withdrawalment from the business of the world, meditation on Christ, and occupation in the public exercises of worship, the *saints of the present day* do not require "*law*." And, with respect to law in general, considered as "the letter of enactments," he tells us that he is "not under it;" that it is not "that alone which can instruct in righteousness and convince of sin;" and that, in some, perhaps many, cases, "a man with ever so little grace would be a law unto himself." To law considered as authority, indeed, whether written or spoken or otherwise expressed, he is not at all subjected. The tie of his own "love and new nature" is all that binds him to "service." Christ makes "known His mind" to him; and he does it. But Christ never gives him an authoritative precept. He "guides;" He "directs;" He "permits;" He "exemplifies:" but He never authoritatively commands. (pp. 22,



23, 45.) And, while law is thus useless, if not injurious, to the saint, it is at the same time useless to the sinner. He ought to "keep the spiritual service" of "the Lord's day;" but of what use to him is "law" on the subject? he "neither can keep it, nor will." (p. 45.) He ought to abstain from "using God's name lightly;" but of what use to him is the third commandment? it is not "the letter of enactment alone" that "convinces of sin." (p. 52.)

2. *Law useful both to Saint and Sinner.* "The law is not our code." (p. 20.) "We have a preceptive code, much more extensive and particular." (pp. 42, 43.) "The Christians had at that time no written code." (p. 14.) "I delight in the law of God after the inward man." "With the mind I myself serve the law of God." (Rom. vii. 22, 25.) "The minding of the flesh is not subject to the law of God, neither indeed can be." (Rom viii. 7.) "I had not known sin but by the law." (Rom. vii. 7.)

From the above extracts from our author's work it would appear that he is under "a code," "a preceptive code," "a written code." Yet he is "not under law, as the letter of enactment;" he is under only his own "knowledge of the mind of Christ." That "knowledge" is either from the Spirit or from himself. If it be from the Spirit, and do not form a special revelation, it is precisely the same as "the letter of enactment;" for that letter is from the Spirit; and, if it be from himself, it is not "knowledge," but ignorance and misconception. We do not see, therefore, what he gains by his escape from the written law of Christ. It may be said, though, we trust, he would not say it himself, that he gains liberty: he gains the blessedness and sweetness of making a free-will offering of himself and his services to the Lord. The desire of being allowed to do this without law, rather than of being under law to do so, appears to us the very spirit of rebellion. If God is dear to us, His authority will also be dear to us; and His command, attached to any course of conduct, instead of rendering it forbidding, will give to it attractions irresistible. Besides, "where there is no law, there is no transgression;" and the correlative proposition is equally true, Where there is no law, there is no obedience.

Mr. Groves's editor appears to have understood the relations of his argument much better than himself. He sees what he is aiming at, and often expressing, and yet as often denying. He sees him delivering the Christian from law, and again bringing him "under law," and again attempting a deliverance. He sees him delivering him from the old written law; and he rejoices: but he sees him bringing him under a new written law; and he can neither rejoice nor sympathize. He does not perceive much difference between subjection to one set of precepts and subjection to another. If the "letter killed" of old, he does not see why it should not "kill" now. If, "Thou shalt not covet," written in the Old Testament, "slew," he cannot understand why the same commandment, written in the New Testament, should not "slay," but make alive. He, therefore, acts consistently, and sweeps away written law altogether.

"It must be carefully observed that, in spite of the author's so often speaking of Christ's commands, as a written code, he does not really mean to substitute merely the *letter of the new code* for the letter of the old code; but the Spirit in the heart for the law in stone or in books." (p. 22.) "The Spirit gives us, not the letter of an enactment forbidding a sin, but an insight into the mind of Christ, which is the mind of God, and a sympathy with His approval or disapproval." "For the righteous man, not *law*, but *instruction*, is wanting." (pp. 29, 30.) "The letter of the law is less efficient than the letter of the gospel against those who have not the Spirit; and it is unnecessary to those who have the Spirit. He who instinctively understands, "Thou shalt not murder," to mean, "Thou shalt not hate," would hardly need to be subjected to the commandment at all." (p. 53.)

1. *The morality of all actions is a quality dependent on the will of God.* "I will advert to a particular objection that is sometimes brought against the view which I take of morality. It is said, 'If the only rule of morals be the arbitrary command of God, you destroy all means we have of judging whether a revelation be from God; you can no longer praise God for His excellence and holiness, if we have no *à priori* knowledge what is holy or what is unholy.' Now, while I allow that, in the hands of a sceptic, this argument may be successfully used to embarrass and entangle the children of God, I feel that no believer ought to use it against another. You, for instance, must any how admit that it was in the highest degree moral in Abraham to kill his son, . . . while, but for the Divine command, it would have been in the highest degree immoral." "Again, you must admit that the destruction of the Amalekites would have been in the highest degree moral in the Jews; whereas, under our dispensation, it would be in the highest degree criminal." (pp. 58—60.) "We were still embarrassed for a while by the axiom, that *the moral law is unalterable*; until, as the subject opened practically on us, we found the assertion to have no foundation in fact. . . . It was moral in Abraham to marry his half-sister; but, under the dispensation of Moses, this was condemned in the clearest terms, and a curse annexed to it. Jacob was married to two sisters *at once*, which, also, Moses forbids. Again, many things lawful under Moses' law are forbidden by our Lord with strongest terms of disapprobation." (pp. 16, 17.) "Whether you class these laws of marriage, polygamy, divorce, retaliation, and hatred of enemies, among moral actions or not, I do not know. If you do not regard these as moral, *I do not know what you do regard as such*, and must wait for your explanation: but if you do, it appears most unfounded to speak of 'the moral law' as a fixed and inviolable standard." (p. 19.) "Are these relations (master and slave) again I ask, *moral*? If so, the moral law has been changed. The relation of master and slave is allowed alike by the Old Testament and by the New; but the moral law of that relation has been altered." (p. 58.)

2. *The morality of many actions is a quality inherent in themselves.* "We are taxed with the fallacious statement that holiness is holy, because God commands it; yet that God commands it only because it is holy." (p. 59.) "As to the assertion that the Sabbath-day is *abstractedly and essentially holy*, I altogether deny it: for our Lord says, that man was not made for the Sabbath (or, rest of the seventh day,) but the Sabbath for man. Such language applied to any thing abstractedly holy, would be self-contradictory: man was made for holiness, not holiness for man. Would the Lord have justified *lying* for man's good, alleging that he was Lord of Truth, and could dispense with it, since truth was made for man? But the Sabbath is holy or not, just as the Lord our God commands it or not, and owes all its holiness to this command." (p. 47.)

If our author "has no *à priori* knowledge of what is holy or what is unholy," why does he say that, "but for the Divine command, it would have been in the highest degree immoral" for Abraham to have killed his son? Apart from a command on the subject, how does he know what the character of the act would have been? With a command enjoining it, it was moral; but, without any command at all, how does he know whether it would have been moral or immoral, or whether it would have been either the one or the other? But, as far as such cases are concerned, what difference is there between the old dispensation and the new? Would not a father still be right in performing Abraham's act in Abraham's circumstances? and, with a Divine command to one nation to destroy another, would not the destruction be just as praiseworthy now as in the days of the Jews and Amalekites? Is there not a standing command to destroy murderers? and are not they who execute this command under the new dispensation as praiseworthy as those who put it in execution under the old? Has not God still an absolute

property in the life of His own creatures? and may He not still take it away by whomsoever He will?

Again, how does our author know that "it was moral in Abraham to marry his half-sister," or for Jacob to marry "two sisters at once?" "Abram and Nahor took them wives: the name of Abram's wife was Sarai." (Gen. xi. 29.) In this brief history of Abraham's marriage, we have no account of the moral character of it; and, if we may judge, from all the evils consequent on Jacob's marriages, of the moral character of them, we shall be led to believe that it resembled that of the idolater by whom they were cruelly and treacherously effected.\*—On the subject of marriage we have already shown that it becomes our author to say but little; as, according to his principles, a Christian may "marry not only his half-sister," but his mother herself, and yet be only standing fast in the liberty of the new dispensation.—As to "polygamy, and divorce, retaliation, and hatred of enemies," we need not repeat what we have already said. If on these points the morality of the Old Testament differs from the New, it differs no less from itself.

Under the old dispensation the civil privileges of the "free" were recognized as superior to those of the "bond." Under the New Testament, and "in Christ Jesus, there is neither bond nor free." But do these words refer at all to civil privileges? If they do, the New Testament slaveholder must let his slave go free. This, our author acknowledges, is not their meaning; for "the relation of master and slave is allowed alike by the Old Testament and by the New." "The moral law of that relation," however, "has been altered." We ask, how? Under the Old Testament the master was required to love his slave as himself: under the New he is not required to do more. Under the Old, the master who, in chastising his slave, unintentionally killed him, was to be punished: but, if the slave "continued a day or two," the master was not to be punished, as in a preceding case between two combatants, as he was already sufficiently punished in the loss of his property: under the New, if we may believe Mr. Groves, he is not to be punished in either case. While, therefore, there is no difference in the "moral relation," there is, according to him, a difference in the civil; but that difference

\* The law forbidding a man to marry his sister may have been given before Abraham's day. This is a positive injunction on a moral subject; and all such positive injunctions, as well as purely moral precepts, are binding, till repealed or set aside. The injunction fixing the time of the Sabbath, was binding on the people of God, till it was set aside by Christ; the injunction to slay every murderer, in like manner, is still binding on us. And all the rules of conduct which God gave to the Jews, except in so far as they relate to them as members of a particular nation and of a representative Church, apply as much to ourselves as they did to them.

Precepts on moral subjects may be divided into three classes: 1st, Those which forbid actions which it evidently appears at all times inconsistent with the nature of God to command, and at all times inconsistent with the duty of man to perform; 2d, Those which forbid actions which, considered simply in themselves, it evidently appears inconsistent with the duty of man to perform, but not at all times inconsistent with the nature of God to command, or, that command being given, with the duty of man to perform; and 3d, Those which forbid actions which, considered simply in themselves, it does not evidently appear inconsistent with the duty of man to perform, and which it is not at all times inconsistent with the nature of God to command. "Thou shalt not bear false witness;" "Thou shalt not kill;" "Thou shalt not marry thy brother's wife; are examples of the three classes respectively. God can never issue the command, "Thou shalt bear false witness;" and man can never with propriety utter falsehood. As far as man himself is concerned, he may not take away the life of his unoffending neighbour; but God, whose his life is, may not only take it away himself, but commission to take it away whomsoever He will, and commend His delegate for the prompt execution of His command. God may say in certain circumstances, 'Thou shalt not marry thy brother's wife; and, in other circumstances, 'Thou shalt marry thy brother's wife; and it may not appear that the marriage of a brother's wife, considered simply in itself, is, in any circumstances, inconsistent with the duty of man.

is all in favour of the Old Testament, rather than of the New.—Similar remarks apply to the cases of adultery with a betrothed free woman, and a "betrothed" (or rather, an "abused") bond-maid. In the former case both the adulterer and the adulteress were to be put to death: in the latter "there was" only to "be a scourging." Mr. Groves would have both the slave and her paramour to be put to death, as in the former case; and, as this was not done, he insists that there is here a partiality which the New Testament disowns. If so, the partiality was in favour of the poor, and comparatively ignorant, slave; and that man must be blind, indeed, who cannot perceive that her guilt, as well as that of her guilty companion, were much less than those of the parties first mentioned. But how does our author know that the guilt of adultery with a bond maid is by the New Testament held to be equal to that of adultery with a free woman? He cannot know from the punishments inflicted; for according to him, neither is punished. He cannot know from any statement on the subject; for there is no such statement. He cannot know from any reasoning on the matter; for reason declares that sin is aggravated in proportion to rank and privileges and obligations. If, in the Old Testament it had been declared to be no sin to commit adultery with a bondmaid, while it was sinful to commit adultery with a free woman, then might our author have maintained that there was an arbitrarily appointed difference of "moral relation" in the two cases; but, as the matter stands, there is only a real recognized difference of degree of guilt.

1. *The Will of God always holy.* "God will never suffer the humble and obedient to be ignorant of his way and will, which is always (assuredly) holy, he it called moral, ceremonial, or civil." (p. 61.)

2. *The Will of God sometimes unholy.* "God gave them statutes that were not good." (p. 29.) "At least, now at length to us He has given a rule as pure as we can wish." (p. 61.) "There is a most intimate connexion between Moses' law and the flesh, as between Christ's law and the Spirit of life." (pp. 56—58.)

We do not see how we can deliver our author from this startling contradiction except, perhaps, by the denial of the inspiration of Moses, and by the sacrifice of a character noted for faithfulness and truth. (Heb. iii. 2—5.) Some of our author's statements plainly involve this. If the will of God be always holy, all divinely appointed systems of morality must be holy also: and if all morality depend upon the will of God, all such systems must be equally holy; unless we can suppose that God can half-will one system, and wholly will another. But the Mosaic and Christian systems of morality are not equally holy; and therefore they are not both of divine appointment. Hence it inevitably follows that, if God spoke in Christ, He did not speak by Moses; and all, or at least much, that Moses said, when he used such expressions as, "Jehovah spake unto Moses, saying"—must be taken with great limitation. When our author draws a contrast between the morality enjoined by Moses, and the morality enjoined by Christ, (p. 18.) he leaves the same impression with respect to the claims of the former to the character of an inspired lawgiver; and, when he declares (p. 32.) that to ascribe the revelation and development of the doctrine of justification by faith to Moses would "pluck a gem from Christ's crown," he confirms the idea of entire separation between them, and leaves it impossible to conceive that Christ taught Moses all that he revealed and developed. Did Christ reveal and develop the doctrine of justification by faith to the extent that the apostle Paul did? Our author well knows that we do not err when we say He did not. And yet, when we say so, do we "pluck a gem from Christ's crown to adorn Paul with it?" No; for the spirit of revelation, with which Paul spoke and wrote, was the Spirit of Christ. Besides, Christ's distinguishing glory is rather that of doing what none other did, or could possibly do, than that of declaring what none other could declare. The peculiarity of

His person and of His work "exalts Him far above all blessing and praise;" and it has generally been those who see and acknowledge no peculiarity in these, that labour to point out a peculiarity and superior excellence in His doctrines and precepts. We trust that the presence of Socinians, whose company, we are sure, our author hates, will induce him to examine more narrowly the position he has taken.

1. *The whole of the Old Testament abrogated as a rule of Morals and Discipline.* "The New Testament the sole rule of morals and discipline." (Title-page.) "To all arguments brought from Abraham [who was not under the Mosaic law], David, Solomon, and the general economy of the Old Testament, I felt it enough to say, I was a Christian, &c." (p. 11.) "I see no reference but to one law for us, the law of Christ, or the law of the New Testament, as contradistinguished from that of the Old Testament, or the Mosaic." (p. 42.) "In the Old Testament every thing was in reverse." (p. 12.)

2. *Only the Law of Sinai done away in Christ.* "It is never said, nor must you understand me to say, that the Old Scriptures are done away; but it is the law of Sinai that is done away in Christ," (p. 8.)

3. *Precisely the Ten Commandments done away.* "Not only is the decalogue very inferior to the two commandments [Love the Lord, and Love thy neighbour] which were not written on stone, but it is precisely of these ten commandments written on stone, that Paul says, "Their glory is done away." (p. 33.)

In another part of his book, when our author is pressed with the New Testament declarations that "the [old] Scripture preached the Gospel," and that "the law testified of the righteousness of God" which is by faith, (Gal. iii. 8. Rom. iii. 21.) he acknowledges that the law did preach justification by faith, but denies that the law of Moses proclaimed that doctrine "as a part of itself" (pp. 31, 32.) It is thus that he flies from one position to another, and eludes both grasp and vision. At one time he abrogates the whole of the ancient Scriptures: at another he does away only with the law of Sinai: at another he seems inclined to reserve some of the better parts of that law, such as the two great commandments on which "hang all the law and the prophets," and sacrifices only the ten commandments written on stone. At one time the Old Testament does not "reveal the character and mind of God," or "develop and reveal the doctrine of justification by faith:" at another even the law of Moses preaches justification by faith, but not "as a part of itself." But does the preceptive portion of the New Testament preach justification "as a part of itself?" No; it condemns the sinner as much as the preceptive part of the law of Moses. And, if it preaches justification notwithstanding, so did the law of Moses, though with less clearness. Were our author to divide and subdivide the New Testament, as he does the Old, he would be as fair to part with the one as a rule of morals and discipline, as he is to part with the other. He allows the New Testament to complete and explain itself: nay, he brings in the Old Testament to give a more "vivid sight and understanding" of its revelations. But he will not allow Moses to complete and explain the revelation given in his day, nor David in the Psalms, or Solomon in the Proverbs, or the other prophets in their respective books, all of whom wrote "under the law," and in consistency with it, to complete and explain the whole system of revelation given in the days preceding the Messiah. He admits that "there are no doctrines or commands in the New Testament which the ingenuity of commentators, enlightened out of this same New Testament, may not make the Old speak," but denies that Old Testament saints could so understand it; and his proof is this, that the apostles themselves had no such understanding of it. But was not the period of Christ's first coming, as that of His second will be, one of great spiritual declension? Did not darkness cover the earth, and gross

darkness the people? and did not the apostles share in this darkness with the rest of their countrymen? Is not Galilee particularly specified as a land of darkness and of the shadow of death? (Is. ix. 1, 2.) And again, is it not true that Abraham saw Christ's day, and exulted, and that he sought a better country, that is a heavenly? Is it not true that Moses "wrote of" Christ, and loved "the reproach of Christ," and "had respect unto the recompense" which is from Christ? And is it not true that hosts of witnesses in later times looked for "a better resurrection," and possessed a faith and holiness, of the presence of which the world was not worthy? And if, instead of our author's account of the views and experience of the apostles, we had a more particular one from inspired men, is it not possible that we might find that, notwithstanding the great declension of the Church in their day, and their own frequent exhibitions of ignorance and unbelief and carnality, they, like Abraham and others, had much more knowledge, and faith, and holy feeling, than would either appear from the face of Scripture, or are readily accorded to them by those who now sit in judgment on their characters?

There are many more contradictions within the compass of our author's little work; but we have now probably exhibited a sufficient number of them, and we gladly make our escape from the weariness and painfulness of the exhibition. A general view of the doctrine of the perpetuity of the ancient law, except in so far as it relates to peculiar circumstances which have ceased to exist, will bring our lengthened observations to a close.

The relation of rectitude to the nature of things, and the general relation of man to God, as well as of man to man, have ever been the same. The rules of conduct, therefore, founded on these relations, must ever be the same. The law which comprises them must be the expression and the image of eternal truth; and, as given by the God of truth, it must be the expression of a mind that does not change, and the image of a character that knows "no shadow of turning."

In that very chapter, accordingly, which is esteemed by some as the grand charter of the abrogation of old rules of conduct, and the institution of new, (Matt. v.) the Great Lawgiver declares that heaven and earth may sooner pass away from the universe, than one jot or tittle pass away from the law. And to show that he refers to what is moral in the law, He immediately proceeds to the discussion of several most important points of morality; and, further to show that this law was not to cease upon His fulfilling it in His own person, He tells his disciples that the least of its commandments must be observed and inculcated by those who would be "great in the kingdom of heaven." This "kingdom of heaven," is not the old dispensation; and therefore, when He speaks of the law as being the rule of the subjects of that kingdom, He informs us that it is to continue in force after the old dispensation has passed away. His disciple was not to dispense with its requisitions, as the Scribes and Pharisees did. The morality which he was to observe and teach was to be far superior to theirs. While theirs "broke" the law, his was to aim at "fulfilling" it. While their system limited and abused the language of the law, his was to take it in all its extent, and to apply it only to its legitimate objects. The contrast which the Saviour draws is not between the morality of the Old Testament dispensation, and that of the New, but between the morality of the Scribes and Pharisees and that of "the Law and the Prophets." In verses, 17—20, He announces this as His subject, and follows it out in the rest of His discourse. That he says nothing in opposition to His own commandments by the hand of Moses, but merely exposes the false interpretation which the Scribes and Pharisees put upon them, is manifest from his afterwards repeating them to the young and amiable ruler, when he said, "If thou wilt enter into life, keep the commandments:" (Matt. xix. 16—19.) and that He did not abrogate the law, is manifest from his afterwards strictly enjoining not only on the "multitude," but on His

"disciples," a full and unreserved obedience to it. "The Scribes and Pharisees," says He, "sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. xxiii.)

The language of the apostle Paul beautifully and powerfully illustrates that of Christ in regard to the stability and fulfilment of the law. "Do we make void the law through faith? Far from it; we establish the law." (Rom. iii. 31.) The faith of the gospel does not make a new and better law, as our author would have it, but merely establishes the old law. And again, "God sent His Son, that the righteousness of the law might be fulfilled in us who walk, not after the flesh, but after the Spirit." (Rom. viii. 3, 4.) "The spirit of life in Christ Jesus, in them that are His, leads merely to the fulfilment" of that very law which could "kill" the sinner, but "could not condemn sin." Our author, we know, will say that it leads to the "fulfilment" of the law, and a great deal more. He has said so indeed with respect to that "love" which the apostle declares to be "the fulfilling of the law." (Rom. xiii. 8—10. p. 32.) The law comprehends not love; but "love comprehends the law" But how could the New Testament love comprehend the Old Testament law? That law is "external," "ceremonial," "imperfect," carnal, bad; and that which is internal, moral, perfect, spiritual, and good, can no more comprehend it than light can "comprehend" darkness. Can that love which dictates a perfect marriage union "comprehend that law" which appoints an "imperfect" one? Can that love which dictates the sparing of the adulteress' life, "comprehend that law" which appoints her to death? Can that love which dictates non-resistance "comprehend that law" which enjoins revenge? Can that love which embraces enemies "comprehend that law" which dooms them to hatred and destruction? (p. 18.) And again, with respect to love to God, (for our author abrogates the first table, as well as the second, and he must have something to come in its stead) can that love which "consecrates all its time to the Lord" in spiritual affection, "comprehend that law" which gives Him only the outward homage of one seventh part of it, saying, "Thou shalt not gather sticks; thou shalt not light a fire?" Can that love which acknowledges all its property to be the Lord's "sole property," "comprehend that law" which acknowledges him Master only of a tenth part of it? Can that love which dictates "the laying aside" of personal decorations, "comprehend that law" which allows and commands them? (pp. 56, 57.) In other words can the spirit of love comprehend hatred and indifference, or a living and perfect body comprehend a dead and putrid carcass? If such things cannot be, our author must either retract all that he has said against the law, or deny that it is comprehended in the love of the Gospel.

Christ was "made under the law," and was a "minister of the circumcision." (Gal. iv. 4. Rom. xv. 8.) He fulfilled the law in His own person: He magnified it, and made it honorable. The law which He thus fulfilled and glorified must have been that under which He "was made;" and that could be none other than the law of the old dispensation. The New Testament, as our author himself shows, was ratified only by Christ's death; (p. 25.) and the law of that Testament, therefore, could not be in force till then. According to his own argument, therefore, the law which Christ fulfilled was not the new, but the old, law. But if that law be "imperfect," as he says it is, the righteousness which Christ fulfilled must have been an imperfect righteousness; and, as it is only by that righteousness that "the many are constituted righteous," (Rom. v. 19.) they can be only imperfectly righteous, and can receive only an imperfect pardon, imperfect favour, imperfect sanctification, imperfect bliss, and imperfect glory. The holiness and justice of God, too, receive only an imperfect honour. It is, indeed, said that He "magnified the law and made it honorable," and from this it may be inferred

that He displayed the greatness and glory of the Lawgiver. But, if the law itself be little and vile, how could His simply keeping it make it great or glorious? His keeping of such a law would degrade Him, but could not exalt it. The existence of it would reflect only dishonor on the Lawgiver, and His insisting that it should be kept would only deepen the disgrace. These are horrid suppositions; and if they cannot possibly attach to God, or to His Son, or to His Salvation, our author must either retract all that he has said against the old law, or prove that Christ was not "made under it."

But there is, in one point of view, a greater difficulty still, attending our author's scheme. It was determined, at the council held in Jerusalem, that the brethren which were of the Gentiles should not be circumcised, nor keep the law. (Acts xv.) They had nothing to do, therefore, with the ceremonial part of the old law; and, if there be not "a shadow of scriptural authority for dismembering the law," (p. 34.) by dividing it into ceremonial, civil, and moral, they had nothing to do with the moral part of it either. The law of Christ was their only law; (p. 14.) and thus they had a "rule as pure, as self-denying, and as devoted, as they could wish." (p. 61.) The morality by which they were guided was one "much more exalted," and "much more extensive," than that of the Old Testament. (pp. 64, 42.) Nay, it was so glorious that the other could not once be compared with it. (pp. 19, 20.) It was spirit, while the other was flesh: it was purity, while the other was impurity: it was excellence, while the other was evil. No wonder, then, that the apostle of the Gentiles should rejoice that they were "dead to the law," and to the ancient covenant; should be so jealous with respect to their attachment to the new: and should so pointedly warn them against the evil and adultery of a double connexion. (p. 54.) But, while the Gentile Christians were thus separated and free from the law, the Jewish Christians "walked orderly and kept it." (Acts xxi. 24, 25. p. 14.) They practised circumcision, and thus carried and retained the "badge" of subjection to the whole law. (p. 15.) They observed the passover, offered sacrifices, and performed ablutions. They kept, therefore, the ceremonial part of the old law; and, if the "Scriptures be totally silent concerning the division of the law into moral or ceremonial," and such a "dismemberment" be quite unauthorized, (pp. 16, 34.) they must either have kept the moral part of it also, or have been guilty of that evil and adulterous connexion to which our author makes so frequent reference.

"The New Testament is the unmixed law of the Christian church; she cannot be under two husbands at once without being an adulteress; she cannot add to, or take from, her Lord's Testament, without treating it less reverentially than we treat a man's Testament; and, under its guidance, she is left without doubt as to the mode, and without excuse for evading the duty, of surrendering body, soul, and spirit, a reasonable, holy, and living, sacrifice unto God," (p. 54.)

Happy Gentiles! unhappy Jews! the one "espoused as a chaste virgin to Christ"; the other still "wallowing in the mire" of a guilty connexion. Or, take we another view of the matter, a similar contrast still presents itself: The Gentiles under a moral law "most holy, most pure, most extensive"; and the Jews under a moral law that was "not good," that was "most intimately connected with the flesh," that was "imperfect" and "deficient," and that, in comparison with the other, had "no glory" at all. (pp. 62, 29, 56, 53, 19, 20.) But perhaps it may be said that the apostle James, and the other believing Jews at Jerusalem and elsewhere, were themselves to blame for the unhappy and impure combination of the two covenants. Those who would say so forget that the Saviour himself had combined them. On the mount he abrogates the moral part of the old law: and, as soon as he comes down from it, he enjoins the ceremonial part of it. "Go thy way," says He, "shew thyself to the priest, and offer the gift which Moses commanded."



(Matt. viii. 4.) Our author must either admit that the morality, which Christ unfolded on the mount, was that of the old covenant, or one of these two things must follow, Christ either put the man under the spiritual morality of the new covenant, and carnal ritual of the old, and thus sanctioned the adulterous connexion already referred to; or he threw him back on the morality, as well as the ritual, of the old, and thus sanctioned not only a carnal ritual, but a carnal morality.

Such are the difficulties into which our author is brought by refusing to distinguish between what is moral and what is ceremonial in the law—between the law as a means of justification, in which point of view we must be “dead to it,” and the law as a rule of life, in which we must “delight in” it, and “serve” it,—and between the Jewish church as an appointed pattern of heavenly things, and the same church as the subject of that very spiritual teaching which we ourselves enjoy. These distinctions, as far as we can see, he requires to make himself; and yet he will not permit us to make them. The case of the believing Jews, who “kept the law,” brings him under the necessity of which we speak; and yet he does not feel or admit it. All that he feels and admits is, that their case would “embarrass his argument.” The wonder is, that he should not have perceived that it completely destroys it.\* (p. 14.)

The references of our Lord and his apostles to the Old Testament give plain enough, intimation of its perpetuity as a rule of faith and moral duty. Do not think that I will accuse you to the Father: there is one that accuseth you even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But, if ye believe not his writings, how shall ye believe my words?” (John v. 45.—47.) “It is written man shall not live by bread alone.” It is written, “Thou shalt not tempt Jehovah thy God.” “It is written, Thou shalt worship Jehovah thy God, and Him only shalt thou serve.” (Mat. iv. 3—10.) “What is written in the law? How readest thou?” (Luke x. 26.) “Ye do err, not knowing the Scriptures.” (Mat. xxii. 29.) “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, &c. This is the first commandment. And the second is like unto it, namely this, thou shalt love thy neighbour as thyself, there is none other commandment greater than these.” (Mat. xii. 29—31.) “If ye fulfil the royal law, according to the Scripture, thou shalt love thy neighbour as thyself, ye do well (James ii. 8.) “It is written, He that glorieth, let him glory in the Lord.” (1 Cor. i. 31.) “Avenge not yourselves, for it is written, vengeance is mine, I will repay.” (Rom. xii. 18.) “Be ye holy, because it is written, Be ye holy, for I am Holy.” (1 Pet. i. 15, 16.) “Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, &c.” (1 Cor. ix. 8, 9.) “They are commanded to be under obedience, as also saith the law.” (2 Cor. xiv. 34.) “I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.” (Acts xxiii. 5.) “Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.” (Eph. vi. 1—3.) “That [through the old Scriptures] the man of God may be perfect. (2 Tim. iii. 16.) “Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” (2 Pet. iii. 2.) “A new commandment I write unto you.” I write no new commandment unto you but an old commandment, which ye had from the beginning.” (1 John ii. 8, 7.) “Gifts and sacrifices could not perfect,

\* Many believe that, on their restoration to their own land, the Jews will again offer sacrifices, and “keep the law.” If so, how many ages of bad morality, have yet to run their course among that devoted people!

as pertaining to the conscience, him that served only with meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." (Heb ix. 9, 10.)

With the exception of the last of these quotations, which refers to what was merely ceremonial in the law, the declarations and commandment of the Old Testament are here referred to as a pure and perpetual rule of faith and obedience. For all such references our author accounts in the following manner.

"Whenever Christ or his apostles mention the law, it appears to me always as an *argumentum ad hominem*, to such as felt more convinced of its authority, than of the authority of Christ or His apostles." (p. 38.)

From the remarks of our author's one would be led to believe that he considered the devil to be a Jew; as Jesus answered him from the Jewish Scriptures, before he had heard him make any reference to them: and that he considered the Ephesian Christian of Paul's day to have been, not merely all Jews, but Jews living under the old dispensation, and residing in the land of Canaan; for, if they were not, either the apostle's honesty or his sanity is called into question, in appealing to the first commandment of an abrogated table of commandments, and to a promise with which none of those whom he addressed had any thing to do. Jesus, and his servant James, speak as Jews to Jews, when they call the law of love the "royal law," and the greatest of all laws; and his servant Paul "magnifies his office" as the "apostle of the Gentiles," when he employs the highest terms in commending the same law to the Romans. (Rom. xiii. 8, 10.) Jesus suits his discourse to a Jew, when he asks, "What is written in the law?" and his servant Paul, as our author would have it, humours Judaized Gentiles, when he asks, "Saith not the law the same also?" (1 Cor. ix. 8, 9.) Paul uses an *argumentum ad hominem*; when he quotes, "Thou shalt not speak evil of the ruler of thy people;" and Peter uses an *argumentum ad veritatem* when he says, thou shalt not "speak evil of dignities." (2 Pet. ii. 10.) Paul gratifies Timothy's Jewish prejudices, which, Timothy imbibed from his mother and grandmother, when he tells him, that the Jewish Scriptures are able to perfect the man of God; and Peter seems to have no object but that of gratifying his own, when he "amalgamates" the words spoken by the former prophets (Moses, no doubt included) and the commandment of the apostles of the Lord and Saviour.

When we find that our author goes on to say, that our Lord's and His apostles' quotations from the Old Testament, "nearly" resemble Paul's quotations from the Grecian poets,\* we cannot help thinking that he "nearly" blasphemes against that Spirit by which "holy men of old were moved and spake." We are filled with sorrow and astonishment, and can only add alas! brother; Dost thou, whom we have so much loved for thy devotedness, not "err, not knowing the Scriptures?"

## RELIGIOUS INTELLIGENCE.

1. *Famine Relief Fund.* The Bombay Subscription for the relief of the natives suffering from famine in the Doáb, we have been happy to observe, amounts to about forty-eight thousand rupees. The committee have resolved to place the funds which they have on hand, and which they may yet receive, at the disposal of the Agra Relief Society, to which application should be made in behalf of the different districts whose wants form a legitimate

\* "It appears to me always as an *argumentum ad hominem*: nearly as the apostle with the Greeks, when he adduces in confirmation, "As certain also of your own poets have said" (p. 38.)

claim. Great praise is due to Mr. Aston, the Secretary of the fund, in Bombay, for his most zealous endeavours to promote its interests.

2. *Liberality of a Pársi.* Jamsetjee Jeejeebhoy, Esq. has offered, through the Committee of the Bombay Dispensary, the magnificent sum of one lách of rupees, to the Bombay Government, for the endowment of an hospital adapted to the circumstances of all classes of the natives, and upon the condition that his grant bear an interest of six per cent. per annum. A wealthy Hindú of Calcutta, has made a similar consecration of part of his wealth in connexion with the District Benevolent Society of that place.

3. *Death of the Honorable H. Shakespear.* It is with sincere regret that we announce the death of the Honorable H. Shakespear, for a long time one of the members of the Supreme Council of India. He was a man universally esteemed, kind, amiable, generous and pious, and has left behind him that which is of more value than many riches "a good name." May the destinies of India ever be confided to such men—men who possess enlarged and enlightened views of political and commercial policy, combined with a humane yet firm disposition, and above all possessing the fear of God in their hearts. The death of Mr. Shakespear elevates W. W. Bird, Esq. to the honorable post of a member of council. May his extensive acquaintance with the affairs of India, his kind and conciliating deportment, and his love to the Saviour enable him faithfully to represent a Christian nation in the councils of the land. How vast is the responsibility devolved upon such! "Occupy till I come" comes with an awful force to them. The new member of the law commission, A. Amos, Esq., has arrived on the Robarts. *Cal. Christ. Obs.*

4. *New Native places of Worship in Calcutta.* We understand it is the intention of the Episcopal Church to erect a place of worship near the Hindú College of a more permanent kind than the ordinary native Chapels. We believe it is intended as the scene of Krishna Mohun Banerjee's labors. The Bengal Auxiliary Missionary Society are about to build three new places of worship in Calcutta, one near the New Mint, one in the Chitpore Road, and another at Kidderpore.

The friends of the Baptist Mission opened a neat pakká native Chapel in the Ján Bázár, on the morning of Tuesday the 27th of February. The services commenced at 9 o'clock in the morning. The hymns were given out by the Rev. Mr. Yates in Bengál. Prayer in Hindustáni by the Native Preacher Sujáatall, a converted Munshi. The sermon was delivered by the Rev. Mr. Carapiet Aratoon, and Rev. Mr. Campbell of the London Missionary Society concluded the interesting services, by prayer. We hear that a Military gentleman passing by during the services, stayed some time, and on his departure gave a diamond gold pin towards the expences of the building. May his prayers and his alms come up for a memorial before God like those of the good centurion Cornelius. We hear also that the expence of erecting this neat and durable chapel will be defrayed by the architect Mr. Rowe. We know not which most to admire the neatness of the building, or the liberality of the builder. — *Ibid.*

5. *Missionary Designation Meeting in London.* We sincerely wish it were in power to transfer to our pages the account of a meeting held at Exeter Hall on the 17th October, for the purpose of commending to the blessing of God upwards of thirty persons sent forth to the Mission field under the auspices of the London Missionary Society — but space forbids. A portion of these new labourers accompany the indefatigable Mr. Williams to the South Seas; others are designed for Southern India, and the remainder are

for oppressed Africa.\* The immense Hall was filled to overflowing and hundreds went away unable even to obtain a hearing. The services were of a very spirited and delightful character. We must confess however that we look upon these meetings with some degree of jealousy. How unseemly does it appear at a solemn meeting for the designation of God's servants to have the solemnities broken in upon by cheers, laughter, and 'hear, hear.' We fear this approximation to the world augurs no good to the church. — *Ibid.*

6. *Native Female Education in Colombo.* This cause has been very warmly expoused by the Honorable Mrs. Stewart Mackenzie, the New Governor's lady. Having brought from England with her, a Miss Crosthwaite, appointed to labour in Ceylon in connexion with the Ladies Society in England for promoting Female Education in China, India, and the East, (of which Mrs. S. is one of the Vice-Presidents) she has lent all her influence to the formation of a local society, and the establishment of schools for the instruction of the daughters of the Modeliars and Native Headmen. We have been happy to learn that the prospect of success is very encouraging. Should it be realized, it will doubtless ultimately tell on all classes of the natives.

7. *Extract of a letter from Point-de-Galle.* The benevolent activity of the Government agent at Point-de Galle, and the excellent school established by Mrs. Gibson, which has now been in full operation for twenty-five years, have wrought a great effect in promoting cleanly and industrious habits among the natives of both sexes, so that the population present quite a different aspect to the neighbourhood of Colombo. The Wesleyan Missionary and his wife, too, are both labouring indefatigably among the children and adults. It is sad, however, to hear the accounts which they as well as the Church Missionary at Baddigam, give of the progress which Devil worship is making all over the island. It would seem that Buddha is crumbling into dust; and, instead of his worship giving place to Christianity, he is succeeded by one whose votaries are not ashamed to call their god by his right name. But, as it seems to be acknowledged that it is *fear* which drives them to these diabolical practices, the state of mind may not be unfavorable to the preaching, in sincerity and truth, of that perfect love which *casteth out fear*, and is more hopeful than the self-secure deludedness of other false

\* From the address of the Rev. W. Ellis at the meeting referred to, we make the following extract. "The brethren and sisters here present, (thirty-five in number,) are appointed respectively to the East, to Africa, and to the South Sea Islands. Those destined for the East are appointed to Travancore, which, with the adjacent province of Tinnevely, cultivated by Missionaries of the Church Missionary Society, may justly be regarded as the moral garden of India. This field has long received the attention and labour of the Missionaries of this Society, and in no part of the world have the first fruits promised a more speedy and abundant harvest.

After referring to the history of the Mission, since its first commencement in 1805, until 1817, when Mr. Mead arrived there, and the astonishing success with which his labours, with those of the brethren who subsequently joined him, have been crowned, under the Divine blessing, it continues:—

"To this important field six of our brethren are about to depart: Mr. Mead to the Station in which he has laboured faithfully for twenty years; he is accompanied by his eldest son and daughter, the ashes of whose sainted mother repose in that land, in which she laboured until death. Mr. and Mrs. Abbs are appointed to Neyoor; Mr. and Mrs. Cox are about to proceed to Trevandrum, the capital of Travancore, and the residence of the Rajah and his court; Mr. Russell goes forth to reinforce the station at Nagercoil; and Mr. and Mrs. Pattison are appointed to Quilon; Mr. Ramsay, who has practised in the medical profession, is accompanied by Mrs. Ramsay and daughter; he joins the reinforcement as an assistant and medical Missionary."

The Missionaries for the South of India, we have been happy to observe, have arrived in safety. We most cordially welcome them to this great field of labour.—*Edit. of the O. C. S.*

worshippers. It was pointed out as something remarkable, that the Romish converts never relapsed into devil worship as other Christian converts did. The reason is obvious. The false security promised by Romanists is suited to the alarms and wants of the unregenerate heart.—*Extract of a letter from Ceylon.*

8. *Intelligence connected with the Straits of Malacca.* The following memorandum has been sent to us by a friend. "In a letter lately received from Penang it is stated that the cause of the Redeemer was prospering in the Straits, more particularly at Malacca, where the pious writer had, at the commencement of the present year, been privileged to witness the admission into the Christian Church, by the rite of baptism, of 15 Chinese (adults). They were subjected, it as stated, to a long and searching examination, through the medium of the Chinese languages, which proved most satisfactory prior to the administration of the ordinance. The same writer also mentions his having been present at the examination of the Chinese Schools and College at that place, wherein upwards of 400 Chinese, of every age, were being taught the way of life as contained in the Christian Scriptures. The Missionary labourers of that place, are the Rev. Messrs. Dyer and Evans."

9. *The Jews in Europe.* The following curious article is from the November number of the Presbyterian Review. "A letter from Mr. Bellson, Jewish missionary at Bromberg, given in the July number of 'the Jewish Intelligence,' states some important changes in the views of the Jews in most parts of Germany. 'I send you a brief account of the important transactions which took place at various meetings, held last year in Bavaria. These meetings were convened by the government of that country. The result of these meetings was intended as a specimen, as to how far the Jews are ripe for emancipation in that land. For us missionaries, and indeed for all who take an interest in the Jewish cause, these meetings were of the greatest importance. They shew us the state of the Jews in general in our day. An observant eye cannot pass unnoticed, the tremendous revolutions which Judaism is at this time undergoing; and this not in one town, or one country, but all over Europe, every where, where but a small congregation of Jews exists. It is scarcely credible how unbelief has penetrated even into this (a few years ago) stiffly orthodox duchy. One need only glance at the many works, and different magazines now published by the Jews, and it strikes one at once. The impression which all these things have made upon my mind is, that the time of *Missionary exertion among the Jews is very short.* The present state of things need only continue a few years longer, and a missionary will be laughed at when mentioning the word "Messiah." May the Lord therefore redouble our strength, and enable us to work while it is day! May he send more labourers into his vineyard, for the time for sowing amongst Isreal will soon be expired! Eighteen Theses against the Talmud have been published, by one of the principal Jewish teachers in Germany, in order to bring the subject into debate. This eighteen Theses were published in a paper equally remarkable, and quite a production of our age. It commenced its career with the year 1837. The Roman Catholics have hitherto occupied the greatest part of it. The whole is an attempt to unite these three parties. Nothing has hitherto appeared against these Eighteen Theses. Another subject of importance and interest is just now beginning to occupy the attention of the Jews, namely, that of raising the tone of religion among Jewish females. They are beginning to think that females also have souls, and must one day give an account for the deeds done in the body, whether they be good or evil. In the latest number of a Jewish Magazine, there is an article on this subject which does credit to the writer. It is headed, "the relation of the female sex, to the Judaism of our age."

"The meetings referred to in this letter were held at various places; one was held at *Baireuth*, and consisted of 56 members; another held at *Ansbach* of 104 members, of whom, eleven were rabbies, and forty teachers. The points discussed, were, 1st, Doctrines of faith, e. g. what is, the great conception of a Messiah? to which the answer resolved on by one of the assemblies was, that "*Messiah* was the moral idea of a universal deliverance; and that there is no political restoration or personal appearing of a Messiah to be looked for." 2d, Religious instruction and religious school-books, as to which various improvements are suggested, e. g. a Biblical history for the use of Jewish schools. 3d, Worship and synagogical order; all prayers which remind of persecution or hatred to be abolished, and the chanting of the law, and other reforms are purposed. 4th Church constitution and establishment of a consistory. As to this nothing is determined. The state had also proposed the question, whether, or not, *Jeros* in the service of government might not write on the Sabbaths? As to which most of the rabbies here argued that the Jewish religion does not hinder the service of the state.

"In France there are about 115,900 Jews. They are even farther gone in liberalism than the German Jews. They wish to be called 'Israelites or adherents of the Mosaic religion,' to avoid the approbrious name *Jews*. A monthly paper published among them, called 'the Regeneration' [by Josia Block, and other learned Jews in Paris] last October, declared, 'The *Messias* appeared when the thunder of our first revolutions were shaking with power the whole of Europe,' and they go on plainly to recognize as their Messiah, the great emperor of France.

These facts are remarkable in themselves; but they are also worthy of notice, because it has been the opinion of very many writers on prophecy, that coldness and unbelief even in their own religion, will characterize a large portion of the Jewish nation at the time of their restoration.

At Leipsic, a curious document was published last May, and circulated among the Jews, entitled '*A call to Israel*.' It is a paper telling Israel, 'Thy deliverer is here, the curse is gone, and the years of thy servitude are ended!' 'Israel! all the ways for thy returning home are prepared, rejoice and shout.' 'Upon the command of the Most High, thy God, the rulers of the nations and states will let thee go free.' 'God calls thee out of thy grave; God collects your bones; God causes you to arise; God turns your captivity; God reveals to you his glory; God leads you back to the blessed land of promise; triumph! triumph!' Along with this there is notice given of '*The Society of Zion*,' which is said to have existed seven years already but only now makes public their plans, giving degrees and honours to its members, and dating them '*Zion*,' by way of anticipation of the time when they shall be able to take up their abode in Palestine.

As an indication, at the same time, of what is going on in the hearts of many of the more devout, and deep thinking Jews, Dr. Tholuck (*Anzeiger*, Aug. 4,) gives a review of two works recently published by Jews. The one is '*Lamentations of a Jew*,' published last year at Mannheim—wherein we see the workings of a mind struggling to be satisfied, but still in perplexity, while it endeavours to find solution of its doubts. The other work is one entitled, '*Moriah and Horeb, or an Inquiry into the duties of Israel in his dispersion, addressed especially to the reflective youths and maidens of Israel by Samson Raphael Hirsch, chief rabbin in the Grand Duchy of Oldenburg*.' The motto refers to Jeremiah, xxx. 7. It is a very original production, and its main object is to show the holy nature and practical beauty of the law of Moses and the traditions. It appears that these and some other works, have been called forth by the influence which the activity of Christians has had even on those who reject their doctrines. These Jews, observing and admiring the warm zeal and earnestness of Christians they have met with, have tried to arise the same warmth and feeling among their own people, by means

of their own religion. The effect of this may be very blessed; for it somehow resembles the manner in which, often, an awakened soul begins to try to find peace and holiness for itself by legal observances, until the very trial is made the means of convincing it, that that means of life is vain and desperate. So it may be with these Jews. The accounts from different missionary stations regarding Israel, bear the same features as usual. Here and there a soul is converted. God is gathering the remnant according to the election of grace. But 'when God shall rebuild Zion, he shall appear in his glory,' and all Israel shall be saved."—*Presbyterian Review*.

10. *Conversion of a Romish Priest at Malta.* The following interesting intelligence has been communicated to us in behalf of a military friend, who left India in the beginning of this year.

"The Rev. Baptiste Mane D' Aynone, Lecturer in Divinity at Bruscia, was employed by the Propaganda of Rome, as a Missionary to Barbary. While at Tunis and Fez, his mind became alive to, and impressed with, the errors of that system in which he was educated, and in the propagation of which he has been engaged in a foreign land. He obtained permission to leave his situation; and on returning by Malta, during his stay at the Lazaretto, he communicated his views to the clergyman of the English Church here, and asked his advice. When released from the Lazaretto he went to the Capuchin convent, he being of that order, and feeling very uncomfortable while appearing to profess a faith which he no longer held, he threw off the dress of the Capuchins, and took lodgings in town. He then presented himself to Mr. Schlenz the Missionary from the Church Missionary Society, who boldly stood forward to give him protection and advice. The bishop and clergy were excited to a high degree against him; and influenced others to feel the same hostility. They entered a prosecution against him for refusing to give up his papers. This trial came on the very day that our correspondent and friend was getting off on an excursion to Goza, but in the course of it the people manifested such a spirit of violence against the convert that the trial was postponed, and it was with difficulty he got back to the Mission-house. On the 21st the trial was resumed, and Mr. M. D'A. gained his cause. He waited a little in one of the inner rooms in hopes that the crowd assembled round the Court-house would disperse, but when he saw no symptoms of their doing so, he came out; the gentleman above alluded to, went to meet him, and lend him his countenance and support. He accordingly accompanied him to the Mission-house, and the police prevented the crowd from offering him any violence. We regret that we have not received a more minute account of the process, through which Mr. D'Aynone's mind must have passed ere he renounced Catholicism, and encountered the wrath and persecution, which he doubtless must have anticipated, when he took this important step. We trust, however, that the 'true light' has shined into his soul, and that though at first it like the faint twilight of the morning, it has arisen at length upon his astonished mind, in greater power and brilliancy. We pray that it may still grow brighter and brighter, and that it may diffuse its enlightenment and its blessedness, to those with whom he may associate, and who are yet involved in the gloom, and misery, and the bondage of that system, which tyrannizes over the understanding, and the feelings, and the consciences, of so large a portion of our fellow men."

11. *Intelligence from Europe, received via Egypt.* Communications, from the Rev. Dr. Brunton, the Convener of the General Assembly's Committee on Foreign Missions, intimate that the sum of fifty thousand rupees, three-fifths of which to be furnished as a free contribution from Scotland, and two-fifths to be raised by local contributions in India, will be allotted to

the important object of erecting suitable buildings for the General Assembly's Institution in Bombay. Steps will be immediately taken in furtherance of the work.

The Rev. Joseph Wolff has arrived in England from America. The zealous missionary, who received Protestant Episcopal ordination on the Western continent, is in a very poor state of health, and writes to his friends as if anticipating a speedy termination of his earthly toils.

The Chancellor of the Exchequer, on the 5th of February, moved for leave to bring in a bill for the establishment of additional parochial schools in Scotland.

A memorial praying the Presbytery of Glasgow to take steps toward setting measures on foot for commencing missionary operations among the *Jews*, in connexion with the Church of Scotland, had been presented to the Presbytery of Glasgow, and favourably entertained by that reverend body. Notice had been given of a motion to overture the General Assembly, that "where a minister and his congregation adhere to the Westminster Confession of Faith, and desire to join the Church of Scotland, the Assembly shall give all facilities for that object, and if satisfied of the qualifications of the minister, and the character of the congregation, shall receive them into the communion of the Church, though the minister may not have gone through precisely the same curriculum of study as the licentiates of the Church."

"On the day of the Martyrdom of King Charles the First, a Synodical meeting of the Episcopal clergy of Edinburgh was held in St. Paul's Chapel, York place, the Rev. Mr. Terrot, the Dean of the diocese, in the chair. On this occasion, the Rev. John Sinclair introduced to the Synod the propriety of associating lay members in the government of the church. This motion, however, was strongly opposed by the Rev. Mr. Shannon, the Rev. Mr. Coventry, and the Rev. Mr. Langhorn of Musselburgh, as alike contrary to Scripture and to the practice of the primitive church, and, moreover, as being a measure highly inexpedient. Mr. Sinclair's proposition was rejected without a division. The Synod thereafter proceeded to consider the propriety of drawing up some new canons, with a view to enforce the better discipline of the church, and which will be submitted to the judgment of the General Synod of the Scottish Episcopal Church which has been summoned to meet during the present year."—*Edinburgh Advertiser*.

"SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—Strenuous efforts have been made, to identify this influential body of the Church of England, with those opinions maintained by Dr. Pusey and others, which go far to disjoin the Church of England from the other Churches of the Reformation, and to exhibit her to the world, as closely allied only to the Church of Rome. At a late meeting of that body, these attempts have been happily defeated. Had they been successful, we tremble to think what might have been the ultimate result, in times like the present, when the venerable Church of England needs to stand clearly on the foundation laid by her illustrious founders, and in firm union with the other Protestant Churches, as her best security under Providence against the many assaults now made on her, from every side. The *London Record*, conducted by attached and zealous members of the Establishment, is entitled to public gratitude, as having contributed much to the defeat of these half Papist zealots."—*Inverness Herald*\*

"It is proposed to erect by public subscription, in the London Cemetery at Highgate, a public monument to the Protestant martyrs of England, the design of which is to be similar to some of the crosses in the pointed English style of the fourteenth century. The spot is the most elevated round the metropolis, and the very place where the conspiracy of the 5th of November

\* This is a new weekly paper, conducted on the best religious principles.—*Edit.*



for the destruction of both Houses of Parliament, was concocted, and from which it is known even at the present day as *Traitor's-hill*."

Lord Brougham has, with becoming warmth, denounced in Parliament, the exportation of natives from Bengal to British Guiana, so properly exposed by our contemporary the Calcutta Christian Observer.

Parliament has adopted some new measures for the suppression of the slave trade, and the mitigation of the apprenticeship system in the West India Islands.

The Queen is said to have joined the Temperance Society, and become its Patroness.

12. *Intelligence from America.* The following are extracts from a letter, dated Philadelphia, 9th December, 1837, which we have just received from our excellent and able friend, the Rev. W. Ramsey.

"I send you a few papers as a specimen of our American way of bringing subjects before the minds of the mass of the community, in the shape of *Almanacs*, &c. This plan does good, great good.

"The Presbyterian Church is split in feeling, and very likely will be declared so at the next Assembly.

"The Anti-Slavery feeling is increasing in the land and righteously too. The Rev. Mr. *Lovejoy*, Editor of a religious paper in Alton, Illinois, was shot by a mob of drunkards and slave-holders and outlaws, while with 30 others he was defending his press and property. His sin was *advocating the rights of man*. See the full accounts in the Philadelphia Observer for Nov. and Dec. 1837. Such is the spirit of the South now, that the probability is that the murderer will *escape*!! God will avenge his people.

"The Church will have to divide on the subject of slavery. Two and a half millions of people oppressed in a land of freedom!!

"A civil war has broke out in Canada. The French Canadians are the *leaders* and the *Rebels* (so called by some—*Patriots*, by others.) Some blood has been shed, and more is likely to flow, before peace is restored.

"The war between the Indians and the people of Florida still continues. Uncle Sam, (United States) has spent 30 millions of dollars to kill them, and thus make peace. Half a million spent to convert them to God would have done better. But this is man's wisdom to take the sword.

"My health is better, but the physicians have advised me not to think at present of returning to India. I am now preaching in this city, and building up a new congregation. Since January last, about 40 converts have been added to my little flock. Thus God is opening a door for me in this land, while others are shut. Still my heart is in India."

GERMAN FOREIGN MISSIONARY SOCIETY.—A Society under this title has just been formed, by a Convention of Delegates from the German and Lutheran churches in the United States, held at Hagarstown, Maryland. Rev. Dr. Schmucker of York, was chosen President, and Prof. Kraut of Gettysburg, Cor. Secretary.

"The Society is to operate in connexion with the A. B. C. F. M. and will take under its immediate care, Rev. M. Rhenius, of Palamcotta, and as soon as possible send forth men from this country to found a new station. Those who are able to judge, regard this as the beginning of great things among our German brethren. Several hundred dollars were raised at once, at the convention meeting, and the whole proceedings were in the highest degree exciting and impressive. Though there are many destitute Germans in the country, yet there are others who have wealth and can do much for the conversion of the world." *Boston Recorder*.

**EDITORIAL NOTES.**

The tee-total extracts, for which we return our best thanks to the friend who has so carefully and kindly furnished them, have totally failed to carry conviction to our mind. We shall regret the day when the Temperance Society shall avow the principles which they advocate. The expression of this opinion, is quite compatible with our desire to see the use of wine greatly diminished in many circumstances.

The question of the countenance of Idolatry by the Government of India, we shall not overlook. Now that our friends at home are beginning to bestir themselves, we feel more and more the necessity of laying it before them in all its bearings. We shall if possible, make room in our next number for the report of the debate at the East India House.

Some months ago we were furnished with a collection of original pieces in prose and verse. Though some of them are respectable, they are scarcely fitted for publication.

W. S. and Urbane will be inserted. The communication of Mr. Pfander, is exactly what we desired it to be.

Several articles of Literary Intelligence connected with the Asiatic Society, we have been obliged to delay.

THE  
ORIENTAL  
CHRISTIAN SPECTATOR.

JUNE, M, DCOC, XXXVIII.

I.—NOTES ON THE T'HAGS,\* BY LIEUTENANT REYNOLDS, OF THE MADRAS INFANTRY, AND OF H. H. THE NIZAM'S SERVICE. COMMUNICATED BY LIEUTENANT COLONEL SMYTHE, OF THE MADRAS CAVALRY †

READ BEFORE THE ROYAL ASIATIC SOCIETY, DECEMBER 3rd, 1836.

Introduction, by Lieut. Col. Smythe.

The Paper on the T'hags was drawn up in 1832, from the personal observations of Lieutenant Reynolds, who had been for a considerable time (nearly two years I believe) employed by the Resident at Hyderabad, as a sort of Agent among that extraordinary people. His principal and public object was to gain information as to the extent and scenes of their depredations, by admitting and taking down the testimony of such among them as were willing to become approvers; so that ultimate steps might be taken to put down the systematic practice of such horrid atrocity. In this he succeeded so well, that whilst I was at Hyderabad in 1833, a body of, I think, nearly three hundred of them were brought in as prisoners, were tried by the Resident, under a special commission for that purpose, and were punished by hard labour on the roads, to which, I believe, the awarded sentence of death was commuted.

Lieutenant Reynolds, from his continued sojourn among them, his peculiar position, and the confidence with which he inspired those who claimed his protection, had probably a better opportunity of becoming acquainted with a set of people, whose works were all darkness, and to whom secrecy was essential, than any European ever had: hence we have more minute details than ever appeared publicly before; and he was able to verify, by personal observation, the truth of many circumstances which otherwise were too shocking for belief.

During the trial of the wretches at Hyderabad, some singular things occurred, all tending to confirm his statement of their being exceedingly superstitious, and of their having no adequate idea of the horrible wickedness of their pursuit.

A woman was called on to testify against a man (he was her son,) the ordinary oath was administered, and she unhesitatingly denied all knowledge

\* Commonly called T'hags, or T'hugs.

† This paper we reprint from the Asiatic Journal, as introductory to some original documents connected with the abandoned fraternity to which it refers, which we shall afterwards publish. *Edit. of the O. C. S.*

of circumstances, in which it was well known that the prisoner had been engaged under her very eye. The oath was changed to one held so sacred by her, that she dared not persist in her falsehood. A curious exhibition of the existence of conscience (or a feeling resembling it) in one, who, if not a professed murderess herself, had been during life the associate of professed murderers. And what can be more curious, what can more forcibly show how singularly the mind may be led astray, than the fact, that these, wholesale murderers, whose every act showed so utter a recklessness of human life, should have so great a horror of shedding blood? What a nice distinction between the spiller of blood, and the taker of life? Yet, while they glory in the dexterity with which they perform the latter, they reject the former title with abhorrence; and while they confess themselves to be murderers solely for gain, they think it foul scorn to be called thieves!

THE Thags form a perfectly distinct class of persons, who subsist almost entirely upon the produce of the murders they are in the habit of committing. They appear to have derived their denomination from the practice usually adopted by them, of decoying the persons they fix upon to destroy, to join their company; when they take advantage of the confidence they endeavour to inspire, by strangling their unsuspecting victims. They are also known by the name P'hansigars: but in the North-eastern part of the Nizam's dominions, are usually called Thags. There are several peculiarities in the habits of the Thags, in their mode of causing death, and in the precautions they adopt for the prevention of discovery; that distinguish them from every other class of delinquents; and it may be considered a general rule whereby to judge of them, that they affect to disdain the practice of petty theft, house-breaking, and indeed every species of stealing that has not been preceded by the perpetration of murder.

The Thags adopt no other method of killing but strangulation; and the implement made use for this purpose, is a handkerchief, or any other convenient strip of cloth. The manner in which the deed is done will be described hereafter. They never attempt to rob a traveller until they have in the first instance deprived him of life; after the commission of a murder, they invariably bury the body immediately, if time and opportunity serve, or otherwise conceal it, and never abandon a corpse on the highway, unless they happen to be disturbed.

To trace the origin of this practice would now be a matter of some difficulty, for if the assertions of the Thags themselves are entitled to any credit, it has been in use from time immemorial; and they—pretend its institution, is coeval with the creation of the world; like most other inhuman practices the traditions regarding it are mixed up with tales of Hindù superstitions, and the Thags would wish to make it appear that in immolating the numberless victims that yearly fall by their hands, they are only obeying the injunctions of the deity of their worship, to whom they say they are offering an acceptable sacrifice.

The object of their worship is the goddess *Kâlî* or *Bhavâni*, and there is a temple at the village, near Mirzapûr, to which the Thags usually send considerable offerings, and the establishments of priests at the shrine are entirely of their own community. *Bhavâni*, it seems, once formed the determination of extirpating the whole human race; she sacrificed all but her own disciples; but she discovered, to her astonishment, that through the intervention of the creating power, whenever human blood was shed, a fresh subject immediately started into existence, to supply the vacancy. She therefore formed an image, into which she instilled the principle of life, and calling together her disciples, instructed them in the art of depriving that being of life, by strangling it with a handkerchief.

The method was found on trial to be effectual, and the goddess directed her worshippers to adopt it, and to murder without distinction all who should

fall into their hands, promising that she would herself dispose of the bodies of their victims, whose property she bestowed on her followers; and also that she would be present at, and preside over, and protect them on those occasions, so that none should be able to prevail against them.

Thus, say the Thags, was our order established, and we originally took no care of the bodies of those who fell by our hands, but abandoned them wherever they were strangled, until one man more curious than the rest, ventured to watch the body he had murdered, in expectation of seeing the manner in which it was disposed of. The goddess of his worship descended as usual to carry away the corpse, but observing that this man was on the watch she relinquished her purpose; and calling to him angrily, rebuked him for his temerity, telling him she could no longer perform her promise regarding the bodies of the murdered, which his associates must hereafter dispose of the best way they could.

Hence, say they, arose the practice invariably followed by the Thags, of burying the dead; and to this circumstance principally is to be attributed the extraordinary manner in which these atrocities have remained unknown; for with such circumspection and secrecy do they proceed to work, and such order and regularity is there in all their operations, that it is next to impossible a murder should ever be discovered.

Absurd as the foregoing relation may appear, it has had this effect on the minds of the Thags, that they do not seem to be visited with any of those feelings of remorse, or compunction, at the inhuman deeds in which they have participated, that are commonly supposed to be, at some period of their lives, the portion of all who have trafficked in human blood; on the contrary, they dwell with satisfaction on the recollection of their various and successful exploits, and refer, with no small degree of pride and exultation, to the instance in which they have been personally engaged, especially if the number of their victims has been great, or the plunder they have acquired has been extensive.

Notwithstanding the adherence to Hindú rites of worship observed among the Thags, a very considerable number of them are Mussulmans; no judgment of the birth or caste of a Thag can, however, be formed from his name, for it not unfrequently happens that a Hindú Thag has a Mussulman name, with a Hindú alias attached to it; and *vice versa* with respect to Thags who are by birth Muhammedans. In almost every instance, the Thags have more than one appellation by which they are known. Of the number of Musulman Thags, some are to be found of every sect, Shaikh, Syed, Mogul, and Pattan, and among the Hindús, the castes chiefly to be met with, are Bráhmans, Rajpúts, Sodhis, Ahirs, and Kolis. In a gang of Thags, some of every one of these casts may be found,—all connected together by the same peculiar plan of murder practised by them; all subject to the same regulations, and all, both Hindús and Musulmans joining in the worship of Bhaváni. They usually move in large parties, often amounting to 100. or 200 persons, and resort to all manner of subterfuges for the purpose of concealing their real profession. If they are travelling southward, they represent themselves to be either proceeding in quest of service, or on their way to join the regiments they pretend to belong to in this part of the country; when, on the contrary, their route is towards the north, they represent themselves to be sepoy's from corps of the Bombay or Nizam's army, who are going on leave to Hindústan.

The gangs do not always consist of persons who are Thags by birth; it is customary for them to entice by the promise of monthly pay, or by holding out hopes of amassing money, many persons who are ignorant of the deed of death that is to be perpetrated for the attainment of those objects, until made aware of the reality by seeing the victims of their cupidity fall under the hands of the stranglers; and the Thags declare that novices have occasion-



ally been so horrified at the sight, as to effect their immediate escape; others, more callous to the commission of crime, are not deterred from the pursuit of wealth by the frightful means adopted to obtain it, and remaining with the gang, too soon begin personally to assist in the perpetration of murder. Many of the most notorious T'hags are adopted children of others of the same class; they make it a rule when a murder is committed, never to spare the life of any one, either male or female, who is old enough to remember and relate the particulars of the deed. But in the event of their meeting with children of such a tender age as to make it impossible that they should be able to reveal the fact, they generally spare their lives, and, adopting them, bring them up to the trade of T'hagi. These men, of course, eventually become acquainted with the fact of the murder of their fathers and mothers, by the very persons with whom they have dwelt since their childhood, but are still not deterred from following the same dreadful trade.

It might be supposed that a class of persons whose hearts must be effectually hardened against all the better feelings of humanity, would encounter few scruples of conscience in the commission of the horrid deeds whereby they subsist; but, in point of fact, they are as much the slaves of superstition, and as much directed by the observance of omens in the commission of murder, as the most inoffensive of the natives of India are in the ordinary affairs of their lives.

The chief symbol of worship among the T'hags, is a Khodálí, or pick-axe; it is known among them by the names of Nishàn Kassi, and Mahi: with every gang there is carried a Nishàn, which is in fact their standard, and the bearer of it is entitled to particular privileges. Previous to commencing an expedition, the heads of the party celebrate a Pújá to the Nishàn,\* which is typical of the deity of their worship: the ceremonies differ little from the usual rites of Hindus on similar occasions. A Hindú T'hag of good caste is employed in making a quantity of the cakes called Púries, which being consecrated, are distributed among the assembly. The Nishàn is bathed and perfumed in the smoke of burning Benjamin, and is afterwards made over to the Nishàn-Wálá, who receives it in a piece of cloth kept for that purpose; it is then taken out into the open fields, in the expectation of an omen being observed. The Nishàn is deposited in a convenient spot in the direction the party intends to proceed, and certain persons are deputed to keep watch over it. There are particular birds and beasts that are looked upon by the T'hags as the revealers of omens, to whose calls and movements their attention is on this occasion particularly directed, among the number are the Owl, the Jay, the Jackall, the Ass, &c. If one of these calls out or moves to the right-hand side, the omen is looked upon as favourable, and the project is not abandoned. It is not unusual for the T'hags to look for a favourable omen previous to the commission of a murder, and they are frequently deterred from carrying their intentions immediately into effect, by the observance of an unfavourable sign, such as a snake crossing their path when in pursuit of a victim, or the circumstance of any of the animals before mentioned calling out on their left-hand sides. This no doubt accounts for the T'hags so often keeping company with travellers for many days previous to murdering them, although they had determined upon their course from the moment of their first joining the party. The omen is denominated Sagun, by the T'hags. A corruption no doubt of the Persian *Sagun*.

In the event of an expedition proving more than ordinarily successful, a Pújá is usually made to Bhavani, and a portion of the spoil taken by the gang is set aside for the purpose of being sent to the pagoda before alluded to, as an offering to the goddess. Propitiatory offerings are also made, and various ceremonies performed before the Khodálí, or Nishàn, should the

\* Nishàn, a sign.—Persian.

Thags have failed in obtaining any plunder for a length of time. In every gang of Thags, there are to be found one or more Jemidars, who appear to hold that rank not by the choice of their followers, but in consequence of their wealth and influence in their respective villages, and of having assembled their own immediate followers in the vicinity of their homes. The profits of a Jemidar are, of course, greater than those of his followers; he receives 6½ or 7 per cent. on all silver coin and other property, not hereafter specified, and then shares in the remainder in common with the other Thags of the party. When gold is obtained in coin or in mass, the tenth part is taken by the Jemidar, previous to dividing it, and he has a tithe of all pearls, shawls, gold, embroidered cloth, brass and copper pots, horses, &c. The Jemidar acts as master of the ceremonies when the Pujá is performed, and he assigns to every Thag the particular duty he is to undertake in the commission of every murder that is determined on.

These duties are performed in succession by all the Thags of the party, and to the regularity and system that exists among them, is to be attributed the unparalleled success that has attended their proceedings; next to the Jemidar is the Buttoat, or strangler, who carries the handkerchief with which the Thags usually murder their victims. The implement is merely a piece of fine strong cotton cloth about a yard long; at one end a knot is made, and the cloth is slightly twisted and kept ready for use, in front of the waistband of the person carrying it. There is no doubt but that all Thags are expert in the use of the handkerchief which is called Rumál, or Palu, but, if they are to be believed, only particular persons are called upon or permitted to perform this office. When a large gang is collected, the most able bodied and alert of their number are fixed upon as Buttoats, and they are made the bearers of the handkerchiefs, only after the performance of various and often expensive ceremonies, and only on their observance of a favourable omen. The old and experienced Thags are denominated Guru Bhaw, and the junior Thags make a merit of attending upon them, filling their Hukahs; shampooing their bodies; and performing the most menial offices. They gradually become initiated in all the mysteries of the art. And if they prove to be powerful men, these disciples of the Guru are made Buttoats. The Thags say, that if one of their class was alone, and had never strangled a person, he would not presume to make use of the handkerchief, until he observed a favourable omen. The ceremonies are the same as those described in carrying out the Nishán, in room of which the handkerchief is on this occasion substituted, and an offering of Pán, Cocoa-nut, Turmeric, red ochre, &c., is made. When a murder is to be committed, the Buttoat usually follows the particular person whom he has been nominated by the Jemidar to strangle, and on the preconcerted signal being given, the handkerchief is seized with a knot in the left hand, the right hand being some inches further up, in which manner it is thrown over the head of the person to be strangled, from behind; the two hands are crossed as the victim falls: and such is the certainty with which the act is done, as the Thags frequently declare, that before the body falls to the ground, the eyes usually start out of the head, and life becomes extinct. Should the person to be strangled prove a powerful man, or the Buttoat inexpert, another Thag lays hold of the end of the handkerchief. The perfection of the art is described to be when several persons are simultaneously murdered without any of them having time to utter a sound, or to be aware of the fate of their companions. Favourable opportunities are given to the Buttoats to make their first essay in the art of strangulation. When a single traveller is met with, a novice is instructed to make trial of his skill: the party sets off during the night, and stops while it is still dark, to drink water, or to smoke. While seated for this purpose, the Jemidar inquires what time of night it may be, and the Thags immediately look out at the stars to ascertain, this being the pre-concerted signal; the Buttoat is im-

mediately on the alert, and the unsuspecting victim, on looking up at the heavens in common with the rest of the party, offers his neck to the handkerchief, and becomes an easy prey to his murderer. The Buttoat receives eight annas extra for every murder that is committed, and if the plunder is great, some article of value is assigned to him over and above his share. The persons intended to be murdered are called by different names, according to their sect, profession, wealth, &c. &c. A victim having much property is entitled Naimud, and they are also generally called Rosy.

To aid the Buttoat in the perpetration of a murder, another Thag is specially appointed, under the denomination of Samsúah; his business is to seize the person to be strangled by the wrists, if he be on foot, and by one of his legs, if he be on horseback, and so to pull him down. A Samsúah is sent off to the traveller, and he places himself in a convenient situation near him, to be ready when required.

In the event of the traveller being mounted on horse-back, a third Thag assists, under the designation of Woráwal; his business is to lay hold of the horse's bridle, and check it as soon as the signal for murder is given.

One of the most necessary persons in a gang of Thags, is he who goes by the name of Tillai. The Thags do not always depend upon chance for obtaining plunder, or roam about in the expectation of meeting travellers, but frequently take up their quarters in or near a town, or some great thoroughfare, from whence they make excursions according to the information obtained by the Tillais; these men are chosen from among the most smooth-spoken and intelligent of their number, and their chief duty is to gain information; for this purpose they are decked out in the garb of respectable persons, whose appearance they must have the tact of putting on. They parade the bázars of the town near which their associates are encamped, and endeavour to pick up intelligence of the intended despatch or expected arrival of goods, of which information is forthwith given to the gang, who send out a party to intercept them. Inquiry is also made for any party of travellers who may have arrived, and put up in the bázars, or elsewhere; every art is brought into practice to scrape an acquaintance with these people; they are given to understand that the Tillai is travelling the same road, an opportunity is taken to throw out hints regarding the insecurity of the roads, and the frequency of murders and robberies, an acquaintance with some of the friends or relations of the travellers is feigned, and an invitation given to partake of the repast that has been prepared at the place where the Tillai is put up, the convenience of which, and the superiority of the water, are abundantly praised. The result is, that the travellers are inveigled into joining the party of Thags, and they are feasted and treated with every politeness and consideration by the very wretches who are also plotting their murder, and calculating the share they shall acquire in the division of their property. What must be the feelings of men, who are actuated by motives so entirely opposed to their pretended civility of behaviour, is difficult to imagine; and I know not whether most to admire the duplicity with which they continue to conceal their murderous intentions, or to detest the infernal apathy with which they can eat of the same dish and drink out of the very cup that is partaken of by the victims they have fixed on to destroy. It is on the perfection which they have in the art of acting as Tillais, that the Thags particularly pride themselves, and it is frequently boasted of by them, that it is only once necessary to have an opportunity of conversing with a traveller, to be able to mark him as an easy victim, whenever they choose to murder him.

Instances sometimes occur, when a party of Thags find their victims too numerous for them to master while they remain in a body, and they are seldom at a loss for expedients to create dissensions, and a consequent division among them.



If all their arts of intrigue and cajolery fail in producing the desired result, an occasion is taken advantage of to ply the travellers with intoxicating liquors, a quarrel is got up, and from words turn to blows, which end in the dispersion of the company, who, proceeding in different roads, fall an easy prey to their remorseless destroyers. Having enticed the travellers into the snare they have laid for them, the next object of the Thags is to choose a convenient spot whereon to murder them; this, in the technical language among them, is denominated a Bhil and is usually fixed upon a short distance from a village on the banks of a Nalah, where the trees and underwood afford a shelter from the view of occasional passengers. The Thag who is sent on this duty is called a Bhilla, and having fixed upon the place, he either returns to the encampment of his party, or meets them in the way, to report the result of the inquiry; if the Bhilla returns to the camp with his report, the Luggais or gravediggers are sent out with him to prepare a grave for the interment of the person it is intended to murder; arrangements are previously made, so that the party in company with the travellers shall not arrive too soon at the Bhil; at the particular spot agreed upon the Bhilla meets the party, a recognition takes place, the jamidar calls out "Bhilla, have you cleared out the hole?" the Bhilla replies "Manjeh," on which the concerted signal is given that serves as the death-warrant of the unheeding travellers, who are forthwith strangled; while some are employed in rifling the bodies, others assist in carrying them away to the ready prepared graves; the Luggais perform the office of burying them, and the remainder of the gang proceeds on its journey, leaving with them a certain number of the Tillais or watchmen on the look-out, to prevent their being disturbed; should a casual passenger appear, the Tillai gently throws a stone among the Luggais, or grave-diggers, who immediately desist, and crouch on the ground until the danger is averted.

After the interment is completed, the Luggais rejoin their party; but it is not unusual to leave one or more of the Tillais to keep watch, to prevent the bodies being dug up by beasts of prey, and if a discovery be made by the village-people, to give instant information to their companions, in order that they may have the opportunity of getting out of the way; it often happens that the arrangements and precautions above mentioned cannot be entered into, that travellers are casually met with on the road, and hastily murdered, and as carefully interred; in these cases, if the opportunity is afforded them, the Thags always leave some one to keep watch at the place, and rather than run the risk of detection by the bodies being dug up by wild beasts they return and re-inter them.

If the ground is strong they never touch the corpse, but if the soil is of that loose texture as to render it probable that the bodies in swelling will burst the graves, they generally transfix them with spears or knives, which effectually prevents that result. When the Thags may choose to strangle their victims in some more exposed situation, as in a garden near a village where they may have put up for the night, they resort to further precautions to prevent discovery. The grave is on this occasion prepared on the spot after the murder has been committed, and the corpse having been deposited therein, the superfluous soil is carried away in bundles, and strewn in the neighbouring fields; the place is watered and beaten down with sticks, it is ultimately plastered over with cow-dung, and *chulahs* or fire-places for cooking are made on this spot. If the party find it necessary to decamp, they light fires in the *chulahs*, that they may have the appearance of having been used to cook in; should they determine on staying, they use the *chulahs* to cook their food in on the succeeding day, having no qualms of conscience to prevent their enjoying the victuals prepared on the spot, the associations attendant on which ought to be considered too revolting to dwell upon.

The parties of Thags being often very large, they have many beasts of

burden in their train, as bullocks, ponies, and sometimes even camels; if they remain at a place where they have committed a murder, and do not construct fire-places, they take the precaution of tying their cattle on the spot. The Thags say they can always recognize the fire-places of their own class, there being peculiar marks about them, which are made to serve as directions to the next party that passes that way. The Thags always prefer burying their victims at some distance from the public road, and therefore, as soon as the bodies of murdered persons have been stripped of the property found upon them, they are carried on the shoulders of the Luggais, to the spot selected for interring them. They say they are more careless about the concealment of a corpse in the Nizam's country than elsewhere, for they have been always so secure from molestation, that they have frequently left bodies exposed without running any risk, for no one takes the trouble of inquiring about the matter.

The division of spoil does not usually take place immediately after the perpetration of a murder, but every person secures a portion of the property on the spot, and when a convenient opportunity occurs, each produces the article he has been the bearer of, and a division is made by the jemidar, whose share is in the first instance deducted; then the Buttoats, the Sam-suahs, and Tillais claim the extra reward for each murder they have assisted, and the Luggai takes the reward for the trouble he had in digging the grave, and the residue is divided share and share alike among the whole gang. It may be supposed that the cupidity of individual Thags may occasionally induce them to attempt to defraud their comrades, by secreting any articles of value at the time the murdered bodies are plundered; but they say that the whole class are bound by an inviolable oath to produce for appropriation to the common stock everything that may fall into their hands while engaged with a particular party. The division of plunder, as may be supposed, often leads to the most violent disputes, which it is astonishing do not end in bloodshed; but it might almost be supposed the Thags have a prejudice against the spilling of blood, for they refuse making use of the weapons they usually wear, even in defence of their own persons. The most wanton prodigality occurs when plunder is divided, and occasionally the most valuable shawls and brocades are torn into small stripes, and distributed among the gang, should any difference of opinion arise as to their appropriation. The Thags say this is also done that every person may run the same risk, for such an article could not be shared among them until converted into money, and some danger is attendant upon the transaction.

They appear invariably to destroy all Hündis that fall into their hands, as well as many other articles that are likely to lead to detection; ready money is what they chiefly look for, and when they have a choice of victims, the possessors of gold and silver would certainly be fixed upon in preference to others. In consequence, it seems to have been a general practice among the Thags to way-lay parties of Sepoys of the Bombay and Nizam's armies, while going on leave to Hindüstan, for the sake of the specie they are usually the bearers of; and they remark, that of the many Sepoys who are supposed by their officers to have abandoned the service, while their friends and relations consider them to be still with their regiments, they alone can tell their fate, the whole number being strangled by their hands. The immense wealth that has at various times fallen into the hands of these miscreants has been expended in the grossest extravagance and debauchery, and as may be supposed, their ill-gotten gains remain but a short time in their possession.

The Thags have in use among them not exactly a language of their own, but they have sets of slang terms, and phrases, which give them the means of holding a conversation with persons of their own class without any chance of being understood by the uninitiated. Their terms of salutation, whereby also they recognise each other if they casually meet without being

personally acquainted, is "*Ali Khan Bhai Salám.*" That which appears most extraordinary is the manner in which the Thags recollect the names of their comrades, as well as their persons, and they declare, that though the name of any one of a gang may have escaped their recollection, they never forget the person of a Thag who has assisted them in the perpetration of murder. The Thags, indeed, seem to know each other almost instinctively, and the quickness with which the recognition between individuals takes place is so surprising, as almost to warrant the supposition that a sort of free-masonry has been established among them.

To facilitate their plan of operation, the Thags have established a regular system of intelligence and communication throughout the countries they have been in the practice of frequenting, and they become acquainted with astonishing celerity with the proceedings of their comrades in all directions. They omit no opportunity of making inquiries regarding the progress of other gangs, and are equally particular in supplying the requisite information of their own movements; for this purpose they have connected themselves with several persons residing in the Nizam's dominions as potails and cultivators of villages, many of the latter of whom follow the profession of Thags in conjunction with their agricultural pursuits.

The Márwáris and other petty bankers are also frequently the channels of communication between Thags, and there is no doubt, the purchasers of the property of the murdered. The religious mendicants throughout the country occasionally assist in this measure, by becoming the receivers of messages from bands of Thags to be delivered to the next party that comes in their way. With this view also they have adopted the practice of forming chulahs, or fire-places, of a particular construction, to serve as marks of their progress through the country. When a party of Thags come to a road that branches off in two directions, they adopt the precaution of making a mark for the guidance of those associates who may come after them, in the following manner. The soil in a convenient spot is carefully smoothed, and the print of a foot is distinctly stamped upon it; a Thag, on seeing this mark, which he naturally searches for, knows, by the direction in which it points, which track has been followed by those that preceded him. The peculiar designation by which they are known, is a point on which the Thags are particularly tenacious, and they attach an importance and even respectability to their profession, that they say no other class of delinquents is entitled to. The denomination of thief is one that is peculiarly obnoxious to them, and they never refrain from soliciting the erasure of the term, and the substitution of that of Thag whenever it may appear in a paper regarding them, declaring, that so far from following so disgraceful a practice as theft, they scorn the name, and can prove themselves to be as honest and trustworthy as any one else, when occasion requires it. It seems their ambition to be considered respectable persons, and with this view they expend much of their gains on their personal decorations, even those who have been seized and admitted as evidence are more solicitous about their dress and decent appearance than any thing else. They mostly seem to be men of mild and unobtrusive manners, possessing a cheerful disposition entirely opposed to the violent passions, and ferocious demeanour that are usually associated with the idea of a professed murderer; such is the extent to which this dreadful system has been carried, that no idea can be formed of the expenditure of human life to which it has given occasion, or the immensity of the wealth that has been acquired by its adoption.

When it is taken into consideration that many of the Thags already seized confess to their having, for the last twenty-five or thirty years, annually made a tour with parties of more than a hundred men, and with no other object than that of murder, and that they boast of having successfully put their tens and twenties to death daily, and that they say an enumeration of

all the lives they have personally assisted to destroy, would swell the catalogue to hundreds, and as some declare to thousands, some conception of the horrid reality may be formed. Of the amount of the property that they have yearly made away with, it must be impossible to form any calculation; for, independent of the thousands in ready money, jewels, and bullion, the load of valuable clothes and every description of merchandise that continually fall into their hands, the Hündis, that they invariably destroy, must amount to a considerable sum.

The impunity with which the Thags have heretofore carried on their merciless proceedings, the facility they have possessed of recruiting their numbers, which are restricted to no particular class or sect; the security they have had of escaping detection, and the ease with which they usually purchased their release when seized by the officers of the weak native governments, in whose dominions they usually commit the greatest depredations, have altogether so tended to confirm the system, and to disseminate it to the fearful extent to which it has now attained, that the life of no single traveller on any of the roads of the country has been safe, and but a slight chance has been afforded to large parties of escaping the fangs of the blood-thirsty demons who have frequented them.

## II.—ADDRESS TO THE BACKSLIDER.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

BACKSLIDER—Whoever you are, and wherever you may be, allow me to address a few sentences to you, and to remind you that the profession which you once made of the religion of Christ is an awful aggravation of your present state. You can recur to a period when you avowed your principles to be those of the gospel; when you subscribed with your hand unto the Lord, and surnamed yourself by the name of Israel, when the flame of love to Christ was ardent in your heart; when you went with the people of God in company, and kept holy day; when to a close attention to personal religion, you added zeal for the Lord of hosts, and the best interests of the Church and of the world; when your light shone before men, and peace which surpasseth all understanding dwelt in your heart. But how is the gold become dim! How is the most fine gold changed! You have lost your first love; you can live without prayer, or perform it with mere formality; you can suffer sin to reign in your heart, without raising opposition to its dreadful domination, and roll it under your tongue as a sweet morsel; you can lay the book, to which you once professed so sincere an attachment, upon the shelf unopened from sabbath to sabbath, without any serious attention to its divine contents; you can conform to the world, and imbibe its spirit, and practise its maxims, and feel no remorse; you can dwell in your ceiled house at ease and suffer souls to perish around you, and feel no sorrow for the crime. How greatly is your sin increased by the knowledge which you possess by slighting the remonstrances of conscience, and by turning a deaf ear to the warnings of friends, and the faithful expostulations of a gospel ministry. Your crime is written as with a sun-beam, and your danger is unutterably great.

O backslider, is God less lovely than you once thought, that you should thus forget him? Is Christ less needful than he once was, that you should thus forsake him? Are the influences of the Spirit less important than you once viewed them, that you should thus slight them? Are the ways of God less pleasant, is religion less glorious, is heaven less desirable, is hell less dreadful, than when you first made a profession of religion? Why is it then that you are less concerned respecting these things? To have forsaken the fountain of living waters which you once professed to have tasted, to have



returned to the beggarly elements of the world, which you once said you had forsaken; to have rejected the authority of Christ, which you once confessed that you venerated; to have forgotten the goodly land to which you once said you were journeying, are crimes so flagrant as to secure to you without speedy repentance, the most insufferable place in all the regions of the damned.

But, O backslider, do you expect to escape the punishments which are so frequently denounced against you in the sacred Scriptures? Has the crime of which you are guilty become less heinous in the sight of God than it was in his ancient professing people? Has he recalled the threatenings which he then so often repeated against backsliders? Has the frequency of the crime decreased its enormity in the eye of Omniscience? Be greatly afraid, "For thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts!" "The backslider in heart shall be filled with his own ways."

Have these threatenings excited alarm and apprehension? Do you begin to feel remorse, and dread the punishment due to your crime? Do you look to Jesus whom you have pierced, and mourn? Are you anxious, like the prodigal, to return to your father's house? If you even knew the religion which you once professed, and which you have now so greatly dishonoured, it will occasion you the deepest sorrow to consider that you have opened the mouths of its enemies, and brought up an evil report of the heavenly Canaan. But if you were ever sincere in your profession of religion, there is reason for encouragement "for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." The infinite sufficiency of mercy, the most gracious terms on which it is bestowed, and the frequent invitations which God has given to backsliders to return, in connexion with the promises, of pardon and acceptance, with which they are united, afford you encouragement to hope that your condition is not desperate, and your recovery is possible. How reiterated are these invitations and promises. To mention one or two will be sufficient. "Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion." "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." "I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him. I will surely have mercy on him, saith the Lord."

Under the deepest sense of your guilt and danger, it is of infinite moment to indulge hope; despair of mercy would but clinch your fetters more strongly around you, and prevent every resolution of amendment, and expose you to the temptation to sell yourself to work iniquity. The importance of cherishing hope, is strikingly illustrated by a fact recorded in the book of Ezra. The people at that period had so far forsaken God as to sink into the gross-crimes of heathenism—crimes too shocking to name. Ezra's soul burned with indignation while he witnessed their wickedness; and he took means for effecting reformation. His exertions produced the desired effect; and

under a deep sense of their moral degradation, they assembled together and confessed their sins. They did not despair of mercy; "For," said they, "we have trespassed against our God, and have taken strange wives of the people of the land, yet now, there is hope in Israel concerning this thing." And the indulgence of hope had the best moral effect upon them. "Now, therefore," said they, "let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God, and let it be done according to the law." Another instance is recorded by Jeremiah. "Thus, saith the Lord, I frame an evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they say there is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart." O backslider, it is the language of Satan, "there is no hope." Having drawn you into sin, he will hurry you to despair, in order that you may still dishonour God, and finally abandon the gospel. There is hope, and every returning prodigal shall be saved. "For whoso confesseth and forsaketh his sins, shall obtain mercy."\* "So the poor hath hope, and iniquity stoppeth her mouth."

Retire to your closet, or to some other secret place, and there pour out your soul before the Lord. Confess and lament over the sin of your nature—humbly acknowledge the sins of your childhood, youth, and advanced years. Confess and deplore your secret faults and presumptuous sins. Cry for mercy—seek forgiveness in the name of Jesus. Remember that we have redemption through his blood, the forgiveness of sins according to the riches of God's grace. Pray that where sin has abounded, (as it has done in your heart and life) grace may much more abound through Christ in your free and full justification, in your sanctification, and eternal glorification. Repair to the fountain opened for sin and uncleanness; there wash and you shall be whiter than the snow. Meditate on the gracious declaration of the apostle, "The blood of Christ God's Son cleanseth from all sin;" a declaration which should the Holy Spirit explain and apply to your heart, you will consider more valuable than ten thousand worlds. While thus meditating, praying, and believing, may the Lord speak peace to your soul, and may his grace preserve you from again returning to folly. Amen and Amen.

Guzerat, 1st May, 1838.

F.

III.—"MR. HALDANE VERSUS MR. STUART, REVIEWED," BY DISCIPULUS. WITH NOTES BY THE EDITOR. NO. II. "THE RIGHTEOUSNESS OF GOD." PAUL'S ARGUMENT FOR THE DEPRAVITY OF JEWS AND GENTILES.

Discipulus in continuation of his communication, writes as follows:—

Again, it is asserted that Mr. S. has altogether misapprehended the meaning of the leading expression, the righteousness of God, in chap. i. 17. That is, he has misapprehended the meaning of this expression, which Mr. Haldane attaches to it. † If we examine the passage in question, we shall find that there may be reasons which will justify us in the adoption of the views of Mr. S.; at least, we shall find that he has not adopted them, without what he regarded as sufficient reason. After remarking that "the design of v. 17, is to suggest, that faith or belief is the appointed means or condition of just-

\* "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." *Prov.* xxviii. 13.

† Our correspondent writes as if Mr. Haldane were somewhat singular in his views. The very reverse of this is the case.

fiction, i. e. of obtaining pardoning mercy with God," Professor S. proceeds to a careful and somewhat protracted consideration of the verb, from which the word in our translation of the Bible, rendered righteousness is derived.

This he finds to mean, "to declare just, to pronounce just, to justify, i. e. to treat as just; consequently, as intimately connected with this, *to pardon, to acquit from accusation, to free from the consequences of sin or transgression, to set free from a deserved penalty.* In this sense Paul very often employs the verb; 89. Rom. v. 1. 9. Gal. ii. 16, 17. iii. 8, 11, 24. In Rom. iv 5, the expression, *he that justifieth the ungodly,* is plainly susceptible of no other than the above interpretation; for those who are ungodly, can never be made innocent in the strict and literal sense of this word, they can only be treated as innocent, i. e. absolved from the condemnation of the law, pardoned, delivered from the penalty threatened against sin. So Rom. iv. 6, 7."

He next passes to the consideration of "the nouns which stand intimately and etymologically connected with this verb," and says that,

"These are employed in Rom. v. 16. iv. 25, and v. 18, in the sense of *pardon, justification.* But the noun usually employed by Paul for the purpose of designating gospel-justification, i. e. the pardoning of sin, and accepting and treating as righteous, is the one which occurs in the expression, rendered 'the righteousness of God' in Rom. i. 17. So we find this word plainly employed in Rom. iii. 21, 22. (Comp. v. 24), 25, 26, iv. 11, 13. v. 17, 21. ix. 30, 31. x. 3-6, 10. 2 Cor. v. 21. Phil. iii. 6, 9. Heb. xi. 7. and so often elsewhere.

"All is now plain. This phrase denotes *the justification which God bestows, or the justification of which he is the author.* This is made altogether clear, by comparing Rom. iii. 21-24; and indeed the whole tenor of the discussion in the epistle to the Romans, seems imperiously to demand this sense.

"We may now judge what we should think of the exegesis, which explains this expression as meaning *God's attribute of justice.* That which is here spoken of is for salvation to every one that believeth\*—but is *God's justice,* which must of course pass sentence of condemnation on all sinners, the attribute revealed in the gospel as saving them?

"Another exegesis is thus: 'In the gospel, the way is made known of perfectly fulfilling the law, as God requires.' But how would this place v. 17, stand in antithesis with v. 18? Such an antithesis is clearly designed by the writer. In v. 18, the sentiment is: 'The gospel discloses the punishment of all sin, viz. all which is persevered in. In v. 17, therefore, we have the sentiment, that the gospel reveals the way of escape from punishment, i. e. reveals pardon to the believer in Jesus.

This discloses the manner in which Mr. S. has apprehended "the leading expression" in v. 17. you will judge whether he or Mr. H., has misapprehended the meaning of it.

It would be very easy to show from the remarks of Mr. Stuart, that he has not "misconceived and made void the meaning and force of the reasoning," in the first part of the 2d chapter, but on the contrary that he has given intensity and vividness to the argument of the apostle, by the view which he has taken of it. But the doing of this would carry us beyond the limits to which this article should be restricted. \*

\* Most sorry are we to find our correspondent seeking to defend what we consider Mr. Stuart's capital error. Gladly should we transcribe all that Mr. Haldane's work contains respecting it; but as we have parted with his first volume, we are forced again to have recourse to the Review which we have already quoted. "The expression, 'righteousness of God,' in the 21st and subsequent verses of the 8d chapter, he (Mr. Haldane) justly regards as the key-note to the whole epistle; and on the exposition of this phrase, and of the subjects connected with its use by the apostle—the imputation to believers of the perfect righteousness of their surety, the utter exclusion of their own imperfect performances, and the genuine influence of faith in the matter of a sinner's acceptance with God—he expends much valuable and interesting discussion.

"After merely alluding to the untenable hypotheses of Origen and Chrysostom, which identified the righteousness here spoken of with the Divine attributes of justice and clemency, he explodes with great power the errors of Campbell and Macknight, the former

"In the third chapter," Mr. Haldane asserts, "he removes the foundation of the Apostle's proof taken from the Old Testament Scriptures, that all men are under sin, by denying that the passages quoted have "a direct bearing on the *universal* depravity of the human race." He does, indeed, remove the foundation of Mr. Haldane's proof of the universal depravity of our race—but does he of consequence support this doctrine upon another foundation than that of Paul? May not Mr. H. be mistaken in regard to this passage? Does he claim infallibility in the interpretation of the word of God? Perhaps it is his object, by making these bold and unqualified assertions, to leave an impression upon the minds of his readers that Mr. S. rejects the doctrine of the universal depravity of mankind. But he does no such thing. He believes and maintains this sentiment as fully as any man. His comments on the first chapter of our epistle, evince the unhesitating conviction of his mind, that the whole gentile world is in a state of condemnation, under sentence of death, from which there is no deliverance but by the salvation of the cross. In the third chapter, he maintains that what David said of the Jewish nation, at the period in which he wrote, may with equal truth, be said of the Jewish nation at the present time. They are in the same state

of whom represented it as consisting in man's conformity to the declared will of God, and the latter, in faith, as the righteousness which God has enjoined on sinners, and which he will accept and regard as a perfect obedience. The loose explanation of Archbishop Newcome—"God's method of justification," and the ambiguous one of Tholuck—"a way to that perfect fulfilment of the law which is required by God," next meet with a passing notice.

"Mr. Stuart expounds it 'the justification of which God is the author,'\* and thus, discarding the obnoxious term 'righteousness,' he endeavours to evade the doctrine of the imputed obedience of the Saviour. This translation he labours at some length to vindicate; but ineffectually, in the opinion of Mr. Haldane, who declares, that 'none of his allegations support his conclusion.' 'The proper meaning,' he adds 'of the original word in chap. i 17, and iii 14, which he makes *justification*, is *righteousness*; and this meaning will apply in the other passages where it is found. In the New Testament it occurs ninety-two times, and, in the common version, is uniformly rendered *righteousness*,' (p. 256.) And so far, he elsewhere observes, is it from being the case, that justification is (as Mr. Stuart asserts,) 'its most common meaning, that it is not even once its meaning, out of no fewer than thirty-six times in which it occurs in this epistle.' This last remark we have verified by actual examination; and we cordially subscribe to the sentiment which it contains. We do so, knowing well that, in not a few instances, the substitution of justification for righteousness would not absolutely destroy the sense of the passage—but being assured, that in no case is it required, whilst the other (Mr. Stuart himself being judge,) is often imperiously demanded, and that in no case will it give to the sentence greater clearness or force. On philological grounds, too, it is quite inadmissible. Mr. Stuart argues beside the question, when he endeavours to fix its meaning from *δικαιω* as if it were a derivative of that verb, while in truth it comes directly from the adjective *δικαιος* 'righteous.' And we do not believe that the Greek language supplies a specimen of a noun of the peculiar form which appears in *δικαιοσυνη* being expressive of an action, and not rather of a quality. The simple meaning of the word is 'conformity to law,' either in inflicting its sentence, or in obeying its precepts; and this is the force which Mr. Haldane, or rather which Paul, uniformly assigns to it; and in the specific case, where the phrase 'righteousness of God,' is used, not as a personal attribute of Deity, but in reference to man's salvation, it indicates 'the righteousness, which, in conformity with his own justice, God has provided for the salvation of sinners.'

"Mr. Haldane's observations regarding the author of righteousness, its nature, its extent, its duration, and its influence, are marked, not only by great vigor of thought, but by a certain peculiarly rich and holy savor of evangelic truth."

To this subject we shall again return when the doctrine of *imputation* comes before us.

\* Mr. Stuart is by no means consistent in his view of this phrase. Although he formally adopts the meaning "justification," and explodes the interpretation of Chrysostom, he yet, oftener than once, uses for *δικαιοσυνη* the expression "pardoning mercy." On Rom. i. 17; iii. 25.



by nature with the Gentiles—they are in the same need of a method of justification which is founded in the pardoning grace of God; and not in the works of the law. As the Jews and the Gentiles constitute the entire race of man, so the whole human family is in a state of sin and condemnation. But let us hear Mr. Stuart himself, on the subject of these quotations.

Rom. iii. 10. "The Apostle had just said, (in answer to the question put by a Jew, Have we any preeminence?) 'None at all.' Why not? Because he had already involved the Jews, as well as the Gentiles in the charge of universal guilt; therefore both were in the same condition, with respect to their need of a Saviour. What then is the object of further proof or illustration here? Surely it must be the point in question, viz. Whether in fact the Jews, equally with the Gentiles, lie under the imputation of guilt before God. The quotations then have special reference to the Jews. So Chrysostom, Calvin, Grotius, Tholuck, Flatt, and others. So v. 19 obliges us to continue the quotations in question.

"The general strain and object of these quotations is to show, that charges of guilt were made in ancient times against the Jews, of a nature not less aggravated than the charges now made by the apostle. The Jew could make no reply to this, so long as he allowed the full weight and authority of the Old Testament. The apostle then in adducing such charges from it, says in effect: 'you cannot accuse me of making strange and novel charges against you. Your own Scriptures are filled with charges of the like nature.' 'Such seems to be the plain and obvious method of interpreting the quotations before us. I am well aware, that they have not unfrequently been understood and explained in a different way, viz. as having a direct bearing on the universal depravity of the human race. The context both in v. 5, and 19 shows, however, that such an assumption is not well grounded, that the citations have respect to the apostle's argument in regard to the moral condition of all unbelieving Jews.' 'Several of these passages, as they stand in the Old Testament, must have absolute violence done to them, in order to make them speak directly to the point of universal depravity.'\*

#### IV—RETROSPECT OF THE GERMAN MISSION IN GEORGIA.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

It was soon after the Basle Missionary Society had been formed, that the account of Henry Martyn's labour in Persia, directed the attention of its friends to Persia, and brought them to the resolution of establishing a mission in that country. But as the information they collected, proved that it was impracticable to establish the mission in Persia itself, a convenient spot

\* We think that the passages viewed collectively contain an ample warrant for viewing the whole race of man as depraved, whatever may have been the *immediate* application of some of them. As far as the apostle's argument is concerned, it is natural for us to refer, them to the sentiment which is nearest to them, that *all*, whether Jews or Gentiles, are under sin; and "it is right to do so unless some strong reason can be shown to the contrary. Mr. Stuart imagines he has discovered such a reason, in the alleged fact that, 'in the Old Testament, in the connexion in which they stand, some of the passages have not an unlimited signification.' But this argument, if of any weight at all, proves a great deal too much. For, if their original meaning was so specific as not to comprehend all the world, it was likewise so specific as not to comprehend all the Jews. On Mr. Stuart's supposition, most of them refer primarily to the 'impious part of the Jewish nation.' Would then those, who made their boast of God, submit to be marked as of this fraternity? No; not one of them would identify himself with the impious; and the arrows which the apostle designed to pierce their hearts, would prove either pointless or misdirected. If, therefore, we *must* restrict the signification of these verses, according to our previous views of their force in the passages whence they have been transplanted, let us do so consistently, and affirm at once, that the apostle, wishing to bring home guilt to the Jewish people (for we go on Mr. Stuart's own supposition), adduced authorities which bore only upon part of them, and were of no efficacy for the conviction of the whole. But, if this is too appalling for our acceptance, let us renounce the argument which involves it; let us learn from Paul himself the object of his own citations, connect them (as is most natural) with the nearest context, and understand them as expressive of the most perfect and absolute universality."

This article we shall (D. V.) conclude in our next number.

in Georgia, as near the Persian frontier as possible, was selected for the missionary settlement. Consequently, after the necessary privileges and liberties had been kindly granted to the missionaries by the late Russian Emperor Alexander, they settled in 1824, in the town of *Shustrè*, which is a considerable fortress and the capital of the *Kàràbàgh*, one of the Southern provinces of Georgia.

The population of these provinces consists of Muhammadans and Armenians; the Muhammadans, who speak a dialect of the Turkish language, form about *two thirds*, and the Armenians *one third*, of the whole population. To labour among the former, and occasionally to go to over to Persia to distribute the word of God and to preach the unsearchable riches of Christ to the benighted and deluded Persians, was the principal object of the mission. But as soon as the missionaries got more acquainted with the moral state of the Armenians, and found them, in the towns as well as in villages, sunk deeply into such a state of ignorance, that they had lost sight altogether of the grand and practical doctrines of the Gospel, and believed Christianity to consist merely in a few external rites, as fasting, making the cross, praying to the saints, and giving homage to their pictures, &c., the missionaries could no longer resist the impression, that it was their duty to attempt an amelioration of their deplorable state, by providing them with the means of getting better acquainted with the glorious and saving doctrines of the Gospel, as well as with their practical bearings. In this view, they were confirmed by the Armenians themselves, many of whom, including several of the clergy, entreated them not to overlook them altogether, but as Christian brethren to sympathise with their low religious state, and great lack of Christian knowledge, into which they had sunk by the oppression they suffered for several centuries from the Muhammadans, their former masters. They desired the missionaries to establish schools, not only for the Musalmàns, but particularly for the instruction of their children. These circumstances induced the missionaries to lay the subject before their friends at home, together with a statement of the necessity of erecting the schools for the Armenians, as well as of providing them with the necessary school-books, and with a number of scriptural tracts and religious books. This plan being approved by the home society, some of them devoted their time and strength to this work, and the others to labour amongst the Muhammadans.

It must be remarked that the Armenians, in the course of time, have so much deviated from the old language, into which their pious and learned ancestors more than a thousand years ago, translated the whole Bible, in which all their numerous religious and literary books have been written, and church service is till now performed, that it is now only understood by those who learn and study it; and the common people, though they sometimes can read the gospel in the old language and hear it read in their churches every day, do not understand it. Before *therefore* the missionaries could do any thing, it was necessary, that the vernacular language should be well studied, and its orthography and grammar fixed, that the New Testament and useful tracts and school-books might be translated into it. But here the missionaries had to struggle with greater difficulties than they anticipated. The priests and the learned they found, with a few exceptions, greatly prejudiced against the idea of translating the Holy Gospel into such an unholy language, as they believed their vernacular one to be, and viewed the attempt as an injurious innovation; and the language itself was divided into so many dialects, that it was very difficult to find out, which was the more common and the most proper for being reduced to writing, and introduced as the standard of good vernacular language. But through the Lord's gracious help and merciful assistance, the missionaries were enabled to overcome all these difficulties, and succeeded in the course of some years, in translating, with the assistance of some able and pious Armenians, the New Testament, the

Psalms, a number of evangelical tracts, and some religious books into this language, and to prepare and print the necessary school-books. The greatest part of these books have been printed at their own press at Shustri. About a thousand copies of the New Testament, which only lately left the press, together with about 40,000 tracts and schools-books have been distributed by them in the vernacular language amongst the Armenians in Georgia, and in the adjacent provinces of Persia and Turkey. Though the prejudice was at first very great against books in the vulgar tongue, yet it was soon overcome, and the people felt happily surprised to find that they could understand what they read, or was read to them, and began to value the great gain, and to anticipate the blessings which this innovation would, in time, bestow upon their nation. The New Testament was eagerly sought for, and bought in most instances, and the tracts were, where bigotted and ignorant priests did not oppose, gladly received. Besides this, a number of schools in several towns and villages were established, and some young Armenians educated for schoolmasters.

Amongst the Muhammadans, the labours of the missionaries have been of a different kind, and have consisted principally in personal intercourse with them, and in the distribution of the word of God. For this purpose they began, as soon as they had learned their languages, to travel amongst them and to preach the gospel to these deluded followers of the false prophet, in towns and villages. One of them went, when during the late Russian war with Turkey an opportunity was offered, to the Turkish provinces bordering on Georgia, and another travelled at different times in Persia, distributing the Scriptures and conversing with the Persians about the way of salvation through Christ. Some thousand copies of the whole and parts of the Scriptures have been distributed by them in Georgia, Persia, and Turkey, in the Persian, Arabic and the Turkish tongues, together with a number of tracts. Besides these endeavours, the missionaries translated the New Testament into the Trans-Caucasian dialect of the Turkish language, which is spoken by all the Musalmáns of Georgia, and in the north-western provinces of Persia, but was never before reduced to writing. The four gospels, being carefully reviewed, have lately been sent to the British and Foreign Bible Society. As a greater intercourse and better acquaintance with the Muhammadans, and particularly with the religious views and state of the Persians, and with the objections they commonly bring forward against some of the gospel doctrines, convinced them, that none of the tracts, they had or knew of, answer the object, this induced them to compose some such tracts or works, which might meet the objections of the candid Muhammadan and bring the doctrines of the gospel, and particularly the doctrine of redemption, home to his heart in its practical bearing, and at the same time interest him in the all-important inquiry about the true way of salvation. These tracts have been translated into Persian, and the largest comprising 272 octavo pages, has been printed on the Mission Press at Shustri; \* the others, the author hopes, the Lord will enable him to get printed hereafter.

Though the missionaries have not had the joy of gathering in any one of the deluded followers of the false prophet to the flock of Christ, and a mysterious providence allowed, that they should be sent away from their great field of labour, before they had the pleasure to see the seed spring up which they have sown, yet they feel convinced that their labours in the Lord have not been in vain. Many a Muhammadan has been made acquainted with the gospel, and in consequence of it, abandoned the prejudices he entertained before against Christianity. Some even got so far convinced of its truth, that they came forward with the desire to become Christians, but seeing the difficulties and trials they would have to encounter drew back

\* This is the Mizán al-hak, to which we formerly alluded.—*Edit.*

again, and in others they could not see those marks of a work of grace in their hearts, which they thought the necessary requisite for baptism. That the leaven of the word of God, which has been laid by them into the mass of the Muhammadan population is working in secret, the missionaries have often had occasion to observe. The New Testament and other books, distributed by them are read by many in private; and here and there they met on their journeys with interesting characters, who seemed to be earnest and sincere in their search for truth. Two of them met lately, when travelling through Persia, in a Caravansaray, a very interesting well informed Persian, who came from Chorasán, and was on his pilgrimage to Mecca. He no sooner understood that they were of the learned Frankies, as he called them, then he came and sat down with them, and begged with great earnestness and confidence, that they might tell him openly and truly, which was, according to their conviction, the true way of salvation, and where, and how he might find the truth. He was, as it appeared, in some way acquainted with Christianity, and said, that he believed more in Christ than in Muhammad. But because he had not yet found peace for his heart, and as he very much desired to get more acquainted with the Christian religion, this more than his belief in Muhammad induced him, as he said, to go on a pilgrimage, on which he set out with the secret prayer, that God might lead his steps to those, who might be able to acquaint him with the saving truth, and point him out the way, in which he could find the peace he so long time sought in vain to get by the way the Koran appoints, or the system of the Sufis marks out. They had then a long and very interesting conversation with him, pointing out to him the way of salvation in Christ, and exhorting him to seek the light and peace, his heart wanted by Him. He wished to have a New Testament, but this they had not at hand; one of their tracts, which treats largely on the doctrines of the gospel, they presented to him, and told him how he could get a New Testament in Tabreez whither he was going. He looked quite joyful, and expressed himself thankful towards God, that he ordered his way so that he fell in with them. It was on account of a rainy day that he was kept in the Caravanseray, else he would have passed the missionaries on the road. When departing, he took a warm and hearty leave, entreating them never to forget him in their prayers, whenever they are allowed to approach with a holy freedom to the throne of grace. Who can say and know what in this and other ways, the Spirit may work in secret, and how many blessings may spring up in future times in Persia, from the seed which has been thus sown by them, and others before them?

With greater and more visible blessings, their labours among the Armenians have been accompanied. The intercourse they had with them, when travelling among the Muhammadans preaching the gospel, has been in several instances the means of bringing their Armenian brethren to Christ. A remarkable instance of this kind was the conversion of a respectable Armenian merchant at Bakûr. When two of the missionaries visited this town in 1828, the first time, he no sooner heard of their arrival and the object for which they came, than he visited them, and expressed his joy and his readiness to introduce them to his Muhammadan friends. As he was fond of religious conversation with the Muhammadans, he desired the missionaries to teach him, how to speak with them about Christ, and to instruct him how to answer their objections. This they gladly did, but when they began to speak with him also about the salvation of his own soul, he said, he wanted now only to know how to convert the Musalmâns; about his own soul they might leave him at peace. Yet as they were much interested in him, they felt it the more their duty to show him the necessity, above all, of first seeking his own salvation and the kingdom of heaven. In this state they left him, but a few weeks after, when they returned to the town, they were happily surprised at finding him quite altered, and so anxious about his own salvation,

that the whole desire of His heart was now to know how to become a partaker of all the merits and righteousness of Christ, and how to make sure his share in it. He now sat down with them for some hours every day to read the gospel and have it explained to him, and to mark out all the passages regarding our redemption through Christ. After two years when they saw him again, they found him truly converted to the Lord, full of grace and unction, overflowing with love to his Saviour, and with a warm desire to glorify Him, and to bring by a holy walk and conversation Armenians and Muhammadans to the saving knowledge of Christ. They could not help marvelling at the work of grace, which was visible in him, and gave him gladly the right hand of brotherly fellowship in Christ. And till now he continues to walk worthy of the gospel of Christ, and to be a light and blessing to those around him. Like him in other places several Armenians have been brought to a concern about their own souls, when they heard and saw the missionaries inviting the Muhammadans around them to come and partake of the salvation of Christ? Others, again, became interested about the truth by reading the tracts and the New Testament printed and distributed by the missionaries, or by the instruction they had received in their schools. In short, the attention of a great body of the Armenians of Georgia has been by these means turned to the gospel, a concern about religion and a spirit of inquiry, quite unknown before, has been raised up, and religion has become again a subject of common conversation, whereas in former times religious conversation was believed to belong only to the learned and priests. Many begin now to see, that their church, as well as they themselves, in their life and practice, have gone far astray from the gospel. In one town of Georgia, called Schamochy or Shâmâch-y, a body of from twenty to fifty Armenians, have for several years met together on the Lord's day for reading the gospel and prayer. They and others, though they did not separate from their church, yet renounced her errors and testily openly against them, standing by the evangelical principle, that in matters of religion only what can be proved and established by the gospel is to be believed and regarded as binding, and nothing more. Several of these awakened Armenians, in the town mentioned and at other places, are truly converted to the Lord, and dear and faithful Christians; some of them have already gloriously entered into the joy of their Lord.

It will be expected, that the great enemy of God would not remain an inactive looker on at this glorious work, which begun among the Armenians with so promising an aspect; and so it was. Though many of the Armenian priests, and even some of the higher clergy, expressed their satisfaction to the missionaries, and encouraged them to go on in their endeavours for the good of their nation, yet no sooner the fruit of their labours began to spring up, than the priesthood, fearing the light which was spreading, would at last make it no longer possible for them, to hide their ignorance and to conceal their evil doings; and that they would ultimately loose their influence and gain, which is founded on the ignorance of people and the errors of their church, became violent enemies of the missionaries, and used all their influence to persuade the people, not to read the books of the missionaries, nor send their children to their schools. The Patriarch of the Armenians, who resides at Etschmiajin, went even so far, as to send about his emissaries against them, and to excommunicate those who kept a friendly intercourse with them, or sent their children to their schools. Two deacons, who came to the missionaries to be instructed in theology, and who were by their means truly converted to the Lord, and greatly assisted them in their work, were taken away from them by force, on the ground of being the inmates of an Armenian monastery, and because they refused to return, when the superior ordered them back. One of them died in faith on the road, and the other was, as there is every reason to believe, poisoned in the monastery, because they could not make him renounce his evangelical principles.

In the first instance, this opposition having made some impression, frightened many, and interrupted for a little while the schools and labours of the missionaries; but the people soon recovered from their terror, and the missionaries could go on as before. But when the Armenian clergy found so many of their nation in favour of missionaries and evangelical principles, and felt that their power would not be strong enough to prevent the progress of the gospel and to stop the labour of the missionaries, they applied for aid to the Russian Government. With a view to obtain it, they brought many false accusations against the missionaries before government, alleging that their real object was not the conversion of the Muhammadans, but to destroy the peace of their church, and to entice the Armenians over to the Lutheran confession, adding that they had already turned a great number of their flocks to the Lutherans; and begged government to protect their church against such unlawful inroads. As it was never the object of the missionaries to create dissensions and separations in the Armenian church, nor to bring her members over to the Lutheran, but merely to bring, through the blessing from on high to a new life in to the dead body of the Armenian church, and consequently they actually dissuaded the converted Armenians from leaving their church, telling them, that according to their opinion, they should remain in her, as long as they were not expelled; therefore it was not difficult for the missionaries to prove the falsehood of those accusations, and to point out the real sources of them. Yet the Patriarch joined by the members of the Synod, which is the highest ecclesiastical-body in the Armenian church, continued to use all possible means to set the minds of those persons of influence against the missionaries, and to create suspicions of the sincerity of their object, and the usefulness of their labours. For sometime their endeavours were in vain, as the minister of the interior at Petersburg, under whose protection and inspection the missionaries stood, felt convicted of their sincerity, and was in favour of their labours; but when the Armenian clergy found the views of the present Governor General of Georgia unfavourable to protestant missionary labour, they easily succeeded in inducing him to use all his influence, that their labours might be stopped altogether. This he did, and though several of those of high influence at the court at Petersburg used their endeavours to overrule these evil machinations, yet at last the Governor succeeded in bringing the greater part of His Majesty's privy counsellors over to his views. Consequently, an order was passed, and brought before the Emperor, and signed by him and sent to the missionaries, September 1835, which prohibited them from every kind of missionary labour. It appeared from this order, that it was not so much on account of the accusations of the Patriarch of the Armenians, the falsehood of which must have been well known to government, that their labours were prohibited, but more because the Russian clergy declared, or were induced to declare, that they wished to send their own missionaries to Georgia, and that therefore, there would be no need any longer for foreign ones, and secondly, that the government suspected, that as foreigners the missionaries might spread political principles, opposed to those held by themselves. The missionaries thought it their duty, as a last attempt to preserve their labour, to send into the government at Petersburg once more, a full and free representation of their labours, and of the principles on which they had acted, begging the minister of the Interior to lay it before His Majesty the Emperor, but as this was not done; and they said, that, at least for the present, no alteration of the order could be expected, they abandoned their promising sphere of labour, adoring the mysterious ways of an all-wise providence, which allowed the enemy to triumph over them, and apparently to destroy, what they have been building up during a ten years period of labour.

Though it may appear to the human, and unenlightened eye, as if their labour has been in vain, yet they are sure that it was not. That the Lord has

blessed their endeavours, is clear from the statements mentioned above and there is no doubt that a lasting blessing will flow from them. To give to a Christian nation the word of God in a language which the people can understand, to provide it with a number of religious books, which lead the mind to take a practical and right view of the doctrines of the gospel, and instrumentally to kindle the fire of a new spiritual life in Christ in a number of individuals of that nation, however small this number may be, and to excite in many others an interest to know and understand the truth is, there can be no doubt, to originate a better and a new era for such a nation. Although the missionaries have now left their friends and brethren among the Armenians of Georgia to themselves, yet they feel assured that the Lord will carry on the work, he has begun amongst them, and will make true, what one of their greatest enemies among the higher orders of the Armenian clergy uttered, who, when he was in Schamochy, whither he was gone to preach, and set the people against the missionaries, but finding that nobody would hear him, said in the anger of his perverted zeal: "I see the Germans have kindled such a fire as will never be extinguished again." The leaven is cast into the mass, and will in its time leaven it through. That the Lord is in our days preparing the Armenian church, which he, for wise purposes, has kept for so many centuries in the midst of the Muhammadan nations, for a better religious state, this observation cannot escape any one, who is acquainted with the present state of the Armenians. A great desire for knowledge has sprung up amongst them every where. In Georgia, so likewise in Constantinople, many of the Armenians have been brought, by reading the Gospel in their vernacular language, and through the medium of the American missionaries, who labour there amongst them, to a knowledge of the truth and a concern about it, and some of these are converted to the Lord. In Constantinople, there were last year no less than fifty families who avowed evangelical principles. How great a blessing the Armenians will be for the Muhammadans, if once a new life has sprung up amongst them, that will be clear to every one, who considers, that they are spread all over Persia and Turkey. They would be the best missionaries for the Muhammadans and of the greatest use to European ones, if any should then be wanted. That a new period has begun also for the Muhammadan nations is evident. Turkey and Persia were never before so dependant on the Christian powers as they are now, and the proud Musalmans in Turkey and Persia, begin to feel their inferiority to Christian Europe, as well as their dependency on it. Though it is a hard thing to their proud minds, yet they feel it more or less distinctly, that they must now learn arts and sciences from the Christians, esteem and regard them, and introduce some of their habits and manners, at least in their armies, if they will not soon sink down altogether under the overpowering influence of Europe. The wall of separation which kept the Muhammadans so long a time afar from Christians, is breaking down, and it seems that the Lord is beginning to prepare the way for the bringing in of that glorious event, when the gospel of Christ will be freely preached, even to the proud Musalman. In this light, the missionaries view their labours in Georgia and Persia amongst the Muhammadans and Armenians. Not to ripen a full harvest, the Lord did send them there, but only to sow the seed, to prepare the way for the Lord's future coming, and to lay the foundation for the temple which the Lord will rear up in future times amongst these nations; and when that was done, he allowed their enemies to force them away.

When the missionaries were obliged to leave the Russian territories, it was natural for them to try again, whether it might not be possible to settle in Persia itself. But all the information they got, confirmed them only in their conviction, founded on former information and experience, namely, that it was, for the present, not practicable to preach the gospel openly in Persia: and to labour in quite an indirect or disguised way they did not think right

and consistent with the character of an evangelical missionary. It was not the fear of their lives which brought them to this conclusion; the slight attempts they made when they travelled formerly in Persia, to preach the gospel freely, and distribute the word of God openly, showed them, at that time, as well as when they lately renewed these attempts, that if they would go only a little further, or continue a little longer in that work at the same place; the Muhammadan priests or Mullahs, would always raise up such a mob, and create such a tumult, that nothing farther could be done, and not only the life of the missionary would be exposed to the greatest danger, but also all the Christians of the place would get involved in it, and that Persia would get shut up, much more than it already is, for the distribution of God's word, and useful tracts in a quiet and unobserved way. Persia is yet open, and by these means a great deal of good can be done. Books may be distributed in the northern parts of Persia by the converted Armenians of Georgia, who themselves or their friends, go occasionally over to Persia as merchants, and by the American missionaries, who have established a mission for the Nestorian Christians at Oormiah, a town situated in the western parts of Azerbeijan, and who are ready to avail themselves of any opportunity the Lord will afford them, to do good to the Persians. To the Southern provinces the scripture and tracts may be sent from Bombay by those Persians and Armenians, who come from Persia for trading with that place, or by other persons, who occasionally go from thence to Persia. On account of the circumstances already mentioned the missionaries were obliged to pass quietly through Persia, with the sad conviction that its day of grace and mercy is not yet at hand, and came to India to do here the work the Lord will appoint them. But Persia will always be on their hearts, and they should feel glad when in one way or other, the Lord might enable them do good to (something for preparing His way among) its benighted inhabitants

P.

V.—FACTS ILLUSTRATIVE OF THE CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY AND SUPERSTITION OF INDIA.  
NO. I.

The following extract is from the Calcutta Christian Observer. It is worthy of particular attention. We hope that our excellent contemporary will transfer to his pages the note which we have subjoined respecting the arrangements made by the Bombay Government in reference to the Temple of Yelama in the Southern Maráthá Country.

The following circular, was issued by the Government of Bombay, in July 1835, to the subordinate officers at that Presidency.

CIRCULAR.

To \_\_\_\_\_

SIR,

As it is highly desirable that some uniform principle should be adopted with respect to the relinquishment, or otherwise, of revenue at the present derived from idol worship, I am directed by the Right Hon'ble the Governor in Council to request that you will, with the aid of the assistant collectors under your control, submit the following statements and information to enable Government to come to a decision on the subject.

First,—An account of all the idols, temples or religious establishments within your collectorate, which are supported wholly or in part by Government aid, or fund; distinguishing where the aid consists in lands held under Government grants; where in money advances generally, from the Treasury; where in money raised for the particular purpose by taxes levied on worshippers



or others; and where in any gift or assistance of any other kind; and stating the origin of such aids being granted, and its amount, if ascertainable.

Secondly.—An account of all cases in which Government, either directly or indirectly, derive revenue from the persons who have the guardianship of such idols, temples, or religious establishments, or who attend them as worshippers; distinguishing where such revenue is raised by taxation on the worshippers or attendants; where it consists in a participation in the gifts or offerings made by such worshippers; or where it subsists in any other form; and stating the amount of revenue thus derived, and (where there is a participation between Government and the idol temple, or religious establishment) the proportion between the shares.

2nd. The Governor in Council does not wish for minute details of the superstitious usages prevalent in these cases, or of their history: what is wanted is an authentic report of the actual state of things, in illustration of two points; *first*, what aid, in money, or money's worth, Government are giving to the superstitions of the country; and *secondly*, what aid, in money, or money's worth, Government are receiving from those superstitions.

3rd. Possessed of the general object of Government, you will be enabled to supply the information bearing on it, even though not required by the letter of these instructions. The Governor in Council doubts not that you will see the necessity of making your report as speedily as the simultaneous pursuit of your more immediate avocations will permit.

4th. Such statements as it may be necessary to hand up, should be framed on foolscap paper; and you will be careful, when using native terms, to fix the definition in English; and when quoting Indian dates, to cite the corresponding English ones.

I have, &c.

Bombay Castle, 1835.

Secy. to Govt.

Simultaneously with the above, instructions were also issued by the subordinate Governments of Madras and Bengal. We believe the general results of the returns furnished in answer to this circular, comprising a period of ten years commencing with 1823-24 and ending in 1832-33, are as follows.

	Annual Income	Annual Expense.	Annual Surplus.	Annual Deficit.
Bengal, including the } N. W. Provinces, ... }	461,967	223,670	228,297	...
Madras, . . . . .	4,056,286	3,882,573	173,713	...
Bombay, . . . . .	40,339	66,850	...	26,511
Total...	4,558,592	4,183,093	402,010	26,511

Deduct deficit, 26,511

Net surplus per annum, 375,499

If we are rightly informed, the statements were considered defective as not showing distinctly the extent to which the public resources, whether in money or lands, had been alienated by former Governments, and which must necessarily be upheld by the British authorities, nor the amount of revenue which would necessarily be lost or disbursements which would be saved upon the withdrawal of the patronage of Government to native shrines, &c.

Revised statements have, we understand, since been received; the extent of the alienations in the Madras Presidency, or of the certain net loss which

the Government would sustain by the cessation of its interference, is not accurately known to us. Under the Bombay Presidency, the following items will give an idea of the profit and loss.

<i>Receipts.</i>		<i>Expenses.</i>	
Pilgrim taxes, ... ..	8,327	Allowances for Pagodas, ....	452
Offerings to idols, .. . . .	1,080		
Farm of offerings, .. . . .	554		
	9,971		
Deduct expenses, ... ..	452		

Net loss to Government, .. \* 9,519

The extent to which the public resources in money and lands are alienated at Bombay, and which cannot be recalled by the Government, may be stated, with some approximation to accuracy, at rupees 580,000.

Of alienation in land (there are none, we believe in money) in the Western Provinces, the British Government have either themselves assigned, or have confirmed the grants from former Governments or from individuals, to the following probable amount of Revenue.

*To Hindoos.*  
Rupees 300,000

*To Muhammadans*  
Rupees 135,000

We are not aware of there being any extensive alienations in the Lower Provinces, if the Suttaish Hazaree Mehol, which forms the endowment of the Jagannáth temple, be excepted.

We have taken great pains to ascertain as far as possible, the probable amount of net income or loss to Government, from the various shrines within the Presidency of Fort William, i. e. in the Lower and Western Provinces. The following is the result of our inquiries; the statements give the average of twelve years, commencing with 1823-24 and ending in 1834-35.

From Jagannáth, the total collections amount to rupees 133,955 per annum. The expenses are rupees 164,288, causing a deficiency of rupees 30,333 a year.

\* This sum lately formed the net profit; but from it, we conjecture, the pilgrim tax realized from the Yelamagud temple, amounting to about Rs- 5000 annually, and which already has been very properly abandoned by the Bombay Government, will fall to be deducted.

The following notice of the Yellamma temple is from a report of the Belgium Missionaries, lately printed. "In July, Mr. Beynon visited for a second time this year, the Yellamma jatra and witnessed the most horrible and revolting scenes. The remark which a native Christian who was with him, made in reference to them was, 'Come let us flee, this is Sodom and Gomorrah.' Among other disgusting spectacles, was that of males and females, promiscuously and indiscriminately walking the distance of about a mile; some with girdles made of the branches of the neem or margosa with their clothes loosely thrown over them, others with girdles without any clothes, and others in an entire state of nudity, which together with their dishevelled hair and bodies besmeared with a mixture of turmeric gave them a most frightful appearance. In passing through the crowd they received the same homage from the deluded spectators as Yellamma herself. When reasoning with them and showing to them the debasing nature of their ceremonies; many appeared to feel, and many declared that they would not fulfil the vows they had taken upon them, some of swinging, others of going naked, &c. We are happy to say that Government has relinquished the revenue which it derived from this festival; and it would be well if it had nothing to do with it. In consequence of some disagreement between the poojaries, who are shoodras, and the koolkurnees, who are brahmins, about the apportioning of the fees; Government has appointed four brahmins as a kind of trustees to collect and take charge of the offerings. The poojaries are dissatisfied with the arrangement, and say, that they have a claim to all, and receive nothing. The impression produced in consequence on the mind of the people, was that the fees were collected by the authority of Government."

At Gyah, the aggregate receipts are 231,377, the charges 39,138, profit 193,239.

At Allahabad about 80,000, expences 12,000, surplus 63,000.

Suhaswan 650, charges 40, gain 610.

At Mirzapoor, income about 500.

Morallabad; from Hindu shrines 2,800, charges nothing.

Ditto; from Muhammadan shrines, rupees 25.

For the service of the temple at Kamoyka in Assam, Government are at the yearly charge of about 200 rupees.

These statements show evidently enough that a connexion between the Government and the idolatry of India *does* subsist. They exhibit also the amount of its receipts and expenditure, its profit and loss. The actual annual receipts are Rs. 4,568,592; annual expenditure 4,183,093, leaving an annual profit of above two and half lakhs of rupees. The Bombay Presidency

As we have formerly mentioned, we ourselves visited this shrine about eighteen months ago. The hereditary Pujáris, (beadles), we found to be *Lingawants*, and the trustees appointed by government, to be adherents of *Bráhmanism*. Those trustees are required by Government to divide the free-will offerings of the pilgrims between the *hakkárs* (shareholders) of the temple, *the pujáris*, and the hereditary *kulkarnís*, according to the use and want of the establishment. Any party supposing itself injured may prosecute the trustees in the Adálat.

These arrangements we have no doubt, were considered by the Government to be the best which could be made in the circumstances of the case. We have no hesitation, however, in declaring that they are among the worst which could have been imagined.

1. Government, on relinquishing the pilgrim tax, and the care of the temple, ought to have left it in the hands of the *pujáris*, who were, and had been for generations, in the immediate possession of it, and left them to satisfy the *hakkárs*, according to their supposed civil rights in the property, capable of being recognized in the civil courts, should they be overlooked. Had it done this, it would have ceased, as it intended, to have any connection with the establishment. As matters now stand, it is still the principal of the concern, for it is by its authority that the *trusteeship exists*. This fact is undeniable, even though it may be alleged that the Government, after having established the trusteeship, declines the control of it, and leaves all appeals against it to be settled in the civil courts.

2. The trustees appointed by the Government, were *not the choice* of the whole, or any, of the persons connected with the proprietary of the temple. They owe their status to the sovereign will of the Bombay Government, as expressed in the edict appointing them, a copy of which we have in our possession.

3. The trustees appointed by the Government are *not acceptable* to any of the parties connected with the proprietary. From both the *hakkárs* and the *pujáris*, we received petitions begging us to represent this fact to the authorities!

4. The appointment of trustees who adhere to *Bráhmanism*, is the source of *unconscious feuds* among the *pujáris*, and the majority of the worshippers, who are *Lingawants*.

5. The appointment of men of respectable character among the natives, such as Morobá Dádáji Ráo Sahab of Nargund, Anáji Pant of Pádshápur, Chintáman Ráo Sahab, and Shinapa Náyak of Dhárwár, to be trustees of what is worse than any brother, is conferring a dignity and importance upon it in the eyes of the natives, which it never could have enjoyed, if left in the hands of its former possessors.

6. The arrangement of the Government, has increased the number of the persons having a direct interest in upholding the practice of superstition and impurity. Though the services of the trustees are to be gratuitous, they are allowed to keep clerks, &c., for registering the offerings, and disposing of them, and keeping minutes of their proceedings. These clerks are paid from the proceeds, and must of course desire them to be abundant.

7. The arrangement of the Government, requires the trustees to keep the temple in repair. It is evident, that being personally independent of it, they will maintain it in a style superior to what would have suited the views of the *hakkárs* and *pujáris*, who from time immemorial have been more attentive to their own bellies (we use their own expression) than the glory of their goddess.

These remarks, we would most respectfully submit to the Government. We give it all due credit for what it has already accomplished; and we beseech it to make the endeavour to give due effect to its own benevolent wishes. "The Sarkár did well," said one of the persons interested in this affair to ourselves, "in drawing his hand out of our dish, but why, after dirtying it, has he again put it in?" We put the same question. *Edit. of the*

O. C. S.

alone does not meet its own expenditure, the last and amended returns showing, we believe, something approaching to an annual loss of 9,000 rupees in that Presidency !

#### VI.—GENERAL ASSEMBLY'S INSTITUTION IN BOMBAY.

The call which we subjoin, we trust, will meet with a ready response from the friends of the best interests of this great country. An account of the second examination of the seminary, is contained in our number for November last.

“ The Committee of the General Assembly of the Church of Scotland for the Propagation of the Gospel in Foreign Parts, has lately generously voted the sum of £3000 sterling, for the erection of suitable buildings for its Institution in Bombay, on the condition that to aid in the same work, the sum of £2000 be raised in India.\* To invite the contributions of the benevolent to make up the necessary amount, this paper is circulated.

\* “ You will feel yourself at liberty to proceed with the work, as soon as the conditions specified can be complied with. I have the highest gratification in this effort, made by the Committee under considerable pressure, as the most unequivocal proof of their anxiety to acknowledge the value of your labours, and the results to which, under the blessing of God, they are leading.” *Extract of a letter, dated 14th March 1838, from the Rev. Dr. Brunton, to the Rev. Dr. Wilson.*

“ The objects of the Institution are the highest which genuine philanthropy can contemplate, the education, principally through the medium of the English language, of natives of India of all classes, in both the elementary and higher branches of literature, science, and theology; and the training of native teachers and preachers for the diffusion of general and Christian knowledge throughout the country. The character and status of the directing body, the representative senate of the whole national Church of Scotland, form, under God, a strong guarantee for the stability of the institution, the judiciousness of its management, and the excellence both of the plan and subjects of instruction. It has already established itself in the confidence and affection of a large portion of the population; and in the short period of two years and a half, during which it has been in existence, it has exhibited a practical success which has exceeded the most sanguine expectations of its most attached friends, and secured no small portion of public approbation. It is most desirable that it should enjoy every facility for carrying on its operations; and for this, special buildings are absolutely necessary. They are needed for the accommodation of the pupils, who are already too numerous for a rented house; for the comfort and safety of the teachers, whose indefatigable labours in a confined atmosphere, are most exhausting; for the efficiency of the intellectual system of instruction pursued, which requires every advantage as to the order of the classes, and the use of apparatus and specimens in art and natural history; and for the respectability, in the native eye, of the whole establishment. They will be erected, as soon as the means are furnished, under the direction of the Bombay Corresponding Board of the General Assembly's Committee, which is composed not only of the missionaries who are members *ex-officio*, but of the ministers of St. Andrew's Church, and the Honorable J. Farish, Esq., Geo. Smyttan, Esq., M. D., and Mr. N. Spencer, by any of whom, or by Messrs. FORBES and Co., subscriptions will be thankfully received. Till they are completed, no other call will be made in behalf of the general local funds of the Institution, on the under-

standing that the rent of the premises at present occupied, be paid from the subscription which it is now proposed to make, or from the interest of the sum which may be received."

## VII.—ALLEGED EDITORIAL UNFAIRNESS OF THE BOMBAY GAZETTE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—You have witnessed, I doubt not, the many ill-natured and unchristian articles which have lately appeared in the editorial columns of your contemporary, the Gazette, on the Anti-Idolatry memorial; but you may not be aware, that with all his professions of liberality, he has dealt unfairly with some of the communications which have been sent to him in reply; and as the public should be made acquainted with the fact, I take the liberty of handing to you a letter which was sent to the Gazette, which the Editor, in his liberality, gave to the public in a *mutilated form, without giving any hint that he had deprived it of its GRAVAMEN*. AS a controversial document, it is in itself perfectly unobjectionable. I am, sir your obedient servant,

23d May, 1838.

IMPARTIALITY.

### THE ANTI-IDOLATRY MOVEMENTS.

*To the Editor of the Bombay Gazette.*

Sir—A very interesting debate on the Government countenance of Idolatry, and constraint of professing Christians to take part in its foolish, debasing, and ungodly rites, took place in October last, before the Court of Proprietors of India Stock. A full report of it is to be found in the Asiatic Journal for November. By transferring it to your pages, you will oblige many of your readers, as well as arrest the pen, or alter the scribbling, of such random and licentious correspondents as "Anti-Humbug," and the man with no signature, who writes about "Europe, Asia, Africa, or America" as "TERRAQUEOUS divisions of the globe." You will see that the Directors of the East India Company, substantially admit the *principle* of the Anti-Idolatry petitions, while they endeavour to apologize for the delay which has occurred in carrying the provisions of their own despatch of 1833 into effect; and that a spirit has got into the Court of Proprietors, which will continue to agitate the questions at issue, till they be satisfactorily settled.

But I must now notice your correspondents.

Anti-Humbug speaks of the proceedings at this Presidency connected with the Idolatry petition as "*fanatical*." Now, what did that petition pray for? It asked that the European servants of Government might not be required to take any part in the idolatrous rites of the natives; and that the natives, without any interference or encouragement on the part of Government, might be left to manage all their establishments themselves. Is there any fanaticism in this? I trow not. If as your correspondent alleges, a despatch has been received "prescribing strict non-interference in *all* matters connected with the religious feelings, endowments, customs, or prejudices of the natives," the very object of the petitioners has been obtained! Tolerate, without interfering, encouraging, saluting, or remunerating, was, is, and will be, their motto. As your correspondent professes to be a violent hater of Humbug, let him disgorge that precious cargo of it which he carries within his own bosom.

Anti-Humbug speaks of an important paper being probably "burked" at the Bombay Presidency; and that had the Home Authorities decided in favor of the *saints*, they would have anticipated the Government by a premature

publication. This is, to say the least, a very charitable insinuation, and the saints are certainly obliged to their kind monitor. Their knowledge of any late despatch, however, is far outstripped by his own; and it is only when they can be proved to be better informed than himself that they can be blamed for reticence. What they have heard, they have already proclaimed on the house tops, that no change is to take place in the relations of Government to the superstitions of the natives, without the consent of the Supreme Government, which has been armed with adequate power, gradually (it ought to have been immediately) to effect what may be necessary to vindicate our national faith and honor.

Your nameless correspondent, is surely a stereotyped member of the Babary hunt, or rather the *ghost* of one, who regrets that it is now defunct. I recommend him to re-peruse the petition against which he ignorantly writes, and which he grossly misrepresents. I have heard of a great medical authority who used to amuse the community by maintaining, and attempting to prove that the guinea-worm is merely a diseased lymphatic. Your correspondent has verily humbly sat at the feet of this sage, when he gravely proposes that we should dispense with all *faith*, so that we may hallow every *form*, and when he suggests that the Omniscient Searcher of hearts will accept the gift of the hand for the sin of the soul.

Your's sincerely,

SMECTYMNUS.

23d April, 1838.

The editor of the Bombay Gazette, who seems to have been very hard pressed on all hands by his Anti-Idolatry correspondents, may have had his own reasons, and these perfectly good, for curtailing this epistle. As we do not see, however, that he had any right to do so, without the concurrence of his correspondent, or without giving intimation to his readers, we shall look to him for a word of explanation.—*Edit.*

#### VIII —EXTRACT FROM THE SPEECH OF J. POYNDR, ESQ. BEFORE THE COURT OF THE PROPRIETORS OF INDIA STOCK, ON THE ATTENDANCE OF BRITISH OFFICERS AND SOLDIERS AT IDOLATROUS CEREMONIES IN INDIA.

We are sorry that our space does not permit us to transfer to our pages, the whole of the debate, of which the following extract, which we take from the "South India Christian Repository," forms a part. It is to be found at length in the Asiatic Journal for November last. Mr. Poynder, we have been happy to observe, from the newspapers received by the last steamer, perseveres in his most praise-worthy endeavours to have the evils of which he complains removed. As the Directors of the Company profess to dread discussion, we trust that the voice of our country will be speedily lifted up in behalf of the sacred cause of religious toleration, and in deprecation of the countenance still extended, to a great extent, by the India Government, to the superstitions of its erring subjects, whose feet it ought to seek to guide into the paths of truth, and peace, and holiness. We are persuaded that a change for the better is not far distant. Let every lover of this great country, and the welfare of its unnumbered millions, seek to hasten it; and that in despite of all the clamour, misrepresentation, and abuse with which he can be visited. No good cause, it should be remembered, ever triumphed without opposition. *Edit.*

Mr. Poynder, having been called on by the chairman, proceeded to address the Court. The Hon. proprietor said, that agreeably to the motion of which he had given notice, in June last, he should now propose to the Court the following resolution:

Resolved.—That adverting to the following documents, namely, the Despatch of the

Hon. Court of Directors to the Supreme Government of Bengal, dated the 20th of February, 1833; the Memorial of the Civil and Military inhabitants of the Presidency of Madras to the Right Hon. Sir Frederick Adam, the Governor in Council; the letter of the Rev. the Lord Bishop of Madras, transmitting such Memorial, dated the 6th of August, 1836, and the answer to his Lordship of Henry Chamier, Esq., the Chief Secretary of Fort St. George, dated the 11th of October, 1836, this Court recommends to the Hon. Court of Directors to transmit such instructions to the Government of Madras as may give effect to the prayer of the Memorial, namely, 'That in accordance with the directions of the Hon. Directors, of the 20th February 1833, the officers of Government may be prohibited from issuing orders affording encouragement to Mahomedan or Heathen rites and festivals. That it be not hereafter required of any Christian servant of the state, Civil or Military, to make an offering, or to be present at, or take part in, any idolatrous or Mahomedan act of worship, or religious festival: That the firing of salutes, the employment of Military bands, and of the Government troops, in honour of idolatrous or Mahomedan processions or ceremonies, and all similar observances which infringe upon liberty of conscience, and directly "promote the growth and popularity of the heathen superstitions of the country," be discontinued: and that such parts of Regulation vii. of 1817, as identify the Government with Mahomedanism and Heathenism, be rescinded, and that every class of persons be left, as the Hon. Court of Directors have enjoined, entirely to themselves, to follow their religious duties according to the dictates of their consciences.

Such was the resolution which he should have the honour to propose to the Court; and, having thus put the Court in possession of it, he believed that he was now at liberty to make such observations on the question as the nature of the subject demanded. Before, however, he addressed himself to the motion itself, he wished to set himself right with the Court upon two points; in the first place, he did not appear there, and never would unnecessarily appear, as an accuser of the executive body: it was very distant from his desire to place himself in a position of hostility with the Court of Directors, on that or any other occasion; so far from it, indeed, was his feeling, that he considered himself as strengthening their power and influence by the course which he was pursuing. And he called upon those who supported him in the views which he took, with reference to this question, to aid, by their voices, in strengthening the Court of Directors, and thus enabling them more effectually to carry into execution their own orders. It would be extremely wrong for him to approach this question with any other feeling; and it would be the more improper, seeing the kindness and consideration which had been manifested towards him, by both sides of the bar, when he formerly introduced the subject, if he indulged in any thing like reproach or censure. In the next place, he hoped that no gentleman, on either side of the bar, would for a moment, suppose that he wished by violence, by coercion or by any forcible means, to put down those atrocious practices, for such he must ever consider them, of which he had so often complained in that Court, and from the encouragement of which he was anxious to dis sever the company. He well knew that it was not by such means as he had alluded to, that these practices were to be put down at all (*hear, hear!*); and he was quite convinced, that the same feeling was entertained by all those who had in view the same object which he pursued. (*Hear, hear!*) So far, after this explicit declaration, he trusted that he should stand well with the Court. His maxim had ever been to tolerate, in the most extensive sense, the different sects in India, to interfere, in no manner, with their religious ceremonies, finally, to give them every scope short of actual and positive encouragement. He would freely admit natives to worship as they pleased, but he would not consent to give any species of encouragement to such abominable practices as their worship displayed. Against any such encouragement, he would enter his most solemn protest; and still more strongly would he enter his protest against the Company, abroad or at home, being benefited by the price of blood, and the gain of idolatry. That was his proposition, and from that proposition he never would be shaken. The Memorial from Madras, to which the resolution

referred, complained that the Government abroad had not taken measures to carry into effect the plain duty which was pointed out to it in the despatch of February, 1833, that it had, in fact, shrank from the performance of a sacred duty. The memorialists did not reflect on the conduct of the Directors, no, they complained that the officers and servants of the Company abroad had not obeyed the instructions sent out to them. In arguing this question, three points came under consideration:—1st. What was the practice complained of; 2d. What orders had been sent out respecting it; and 3d. The proofs which went to show, that the Government abroad had not done its duty, in not immediately acting under those orders. He could wish, in the first instance, to call the attention of the Court to the despatch of the Court of Directors of February, 1833, largely and numerously signed as it was by members of the executive body. Five whole years had nearly passed since that despatch had been sent out, and what he complained of was, that during all that time nothing had been done to carry into effect the instructions contained in it. Three years after that despatch had been transmitted to India, the Madras Memorial was presented, calling on the Government to act according to the orders of the despatch of 1833. But that forcible appeal had not produced the smallest effect, and the system still continued to be encouraged. Before, however, he came to consider more in detail the Madras Memorial, he begged to observe, that another memorial, of a similar kind, expressing the same hopes and wishes, had emanated from the west coast of India, from Malabar, and been transmitted to the Bombay Government. The memorialists adverted to the unpleasant fact, that more than three years had expired since orders were sent out by the Court of Directors to withdraw all support from the idolatrous worship of the natives, and they complained that those orders had not been promptly followed up; and they called on the Government to remove what appeared to them to be, and what really is a national reproach. He believed that no answer had been returned to that memorial, which was signed by the judge, by the assistant collector, by captains, commissioners, surgeons, and so forth. In addition to this, it would be very easy to show, that the general feelings of Europeans in India were wholly opposed to this system; so that it could not be asserted with justice, that the memorialists stood alone and unsupported in their views. That the feelings of the Company's Officers were in many instances, wounded, because they were compelled to submit to those practices, might be inferred from the case of Mr. Cassamajor. That gentleman, as collector of Cuddapah, had from conscientious scruples, refused to mix himself up with, or rather (for he was compelled to use strong terms) to pollute himself by any participation in practices which appeared to him to give a direct encouragement to idolatry. He therefore, resisted the order to sign the cowles, which contained covenants binding the collector to promote idolatrous offerings. The consequence was that Mr. Cassamajor was dismissed from the performance of that particular duty, and another gentleman not so nice or scrupulous, was selected to officiate. Having made these preliminary observations, he should now call the attention of the Court to the despatch sent out to the Indian Government, by the Directors on the 20th February 1833. After stating: "On the whole, we conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament, and we are therefore of opinion, that any system which directly connects the pecuniary interests of the state, with the extension of such superstitions is, for that reason, objectionable, and ought to terminate"—the Directors, in their despatch, arrive at the following conclusions, as just as they are important:—

1st. "That the interference of British functionaries, in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and



attendants, in the arrangements of the ceremonies, rites, and festivals, and generally, in the conduct of their interior economy, shall cease.

2d. That the pilgrim tax shall every where be abolished.

3d. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

4th. That no servant of the East India Company shall hereafter be engaged in the collection, or management, or custody of monies, in the nature of fines or offerings, under whatever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.

5th. That no servant of the East India Company shall hereafter derive any emolument resulting from the abovementioned or any similar sources.

6th. That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.

7th. That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims, or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country."

Now he would ask, was it not most strange—was it not most unaccountable; that these orders, couched in such plain, distinct and intelligible terms, should have been treated, not merely with silence, but with pure contempt; with as it appeared to him, a determination, on the part of the Government abroad, to set itself up in opposition to the instructions of the Court of Directors. Those instructions were not responded to: they drew forth no answer; or if any answer might be inferred from the course which was pursued, it was similar to that which was given on a very solemn and remarkable occasion, and he hoped the Court would excuse him for quoting it in the present instance:—"As to those things of which thou has spoken to us in the name of the Lord, we will not hearken to them; but we shall continue to pour out offerings to our idols, as we have heretofore done." It was not, as he had before observed, until more than three years had elapsed after the transmission of this despatch, that the European residents at Madras deemed it necessary to present their memorial.

(Mr. Poynder here enters at length upon the several important facts detailed in the Appendix to the Madras memorial,)

It was rather extraordinary, that the Appendix, from which he had quoted, did not go from the India House to the House of Commons, when a copy of the Memorial was furnished. He had deemed it necessary to inquire, when he produced the memorial, how it had happened that the Appendix was not printed with it? The answer he received was, that it could not have been sent with the Memorial from the East India House; because if it had been so sent it certainly would have been printed with it, as a matter of course. Now perhaps, the Appendix had not been transmitted from Madras. If that were so, then a great delusion had been practised. For of what use was the memorial, if those who framed it were prevented from substantiating the facts on which it was founded, in the manner that they had pointed out? The Appendix fully bore out the memorialists in the conclusion at which they had arrived, and therefore, it was fit that it also should have been printed. He could not suppose, for a moment, that the Directors had any desire to keep back that Appendix. Certain however, it was, that it had not reached the House of Commons. He, however, had taken care, in the motion, to insert the prayer of the memorial, and he had especially called the attention of the Court to the Appendix, on the facts contained in which, that prayer was based. It was however, he repeated, very extraordinary under all the circumstances that the memorial itself should have gone in, accompanied by the letter of the Bishop of Madras and the answer of the Chief Secretary, but unaccompanied by the Appendix. He had thus called the attention of the Proprietor first to the Director's despatch of February 1803; secondly to

the Madras Memorial and Appendix, growing out of the neglect of the orders contained in that despatch, and he now came, in the third place, to the letter of the Bishop of Madras, which was forwarded with the address to the Governor. It was as follows: (Mr. Poynder then read the letter of the late Bishop Corrie, forwarding the memorial.)

To this modest and temperate letter, Mr. Henry Chamier, the chief secretary to the Government, returned an answer, which he should presently read, and he also felt bound to make some remarks on the conduct of the writer; but, in the first place, he would ask, was there any thing in the letter of the Bishop of Madras that was unbecoming the charity of a Christian or the courtesy of a gentleman? (*Hear, hear!*) If the venerable Bishop, entrusted with such a Memorial, and so signed, had not expressed his approbation of it, and used his best endeavours to have its prayer conceded, he would have been deeply guilty of a dereliction of his duty to God, and to the country which had sent him out as a minister of Christianity. Yes, he would have been betraying his most sacred duty to God and his country, if he had not given to the prayer of that petition his utmost support and countenance (*Hear, hear!*) Now, what was the answer which the Bishop received to that truly Christian letter? It ran thus:

My Lord: I am directed to acknowledge the receipt of your Lordship's letter of the 6th August 1836, enclosing a Memorial, signed by some of the ministers, and members of the different denominations of Protestant Christians in the presidency of Fort St. George, on the subject of religious toleration, and praying that a copy of their address, supported by the powerful recommendation of this Government in its favour, may be forwarded to the Right Hon. the Governor General of India in Council, with a view to the attainment of the full measure of relief thereby sought.

The Right Hon. the Governor in Council, conceiving that the principles upon which it may be deemed fit to regulate such matters as are noticed by the memorialists, should be alike throughout all parts of the territories subject to British dominion in India, has forwarded the Memorial for the consideration and orders of the Supreme Government, with a full statement of his sentiments on the subject, and will communicate the result to your Lordship at a future period. Those sentiments, I am directed to apprise your Lordship, are not in support of the measures advocated by the memorialists; and it is matter of the deepest pain and concern to the Right Hon. the Governor in Council that your Lordship, instead of exercising the proper influence of your office, strengthened as it must be by the personal respect which is every where entertained for you, in moderating the zeal of over-heated minds, should have made yourself the channel of a communication fraught with danger to the peace of the country, and destructive of the harmony and good will which should prevail among all classes of the community.

I have &c.

(Signed) HENRY CHAMIER, CHIEF SEC.

Fort St. George, 11th Oct. 1836.

Such was the most unkind, the most uncivil answer transmitted to the Rev. Bishop by the Chief Secretary of Government. [Mr. Poynder observed that to say nothing of the ancient maxim *ne sutor ultra crepidam*, he would ask, whether the production which he had read was any thing like a fit or proper answer to a dignitary of the church on so important an occasion. He was certain that no unbiassed man could assert that it was proper or becoming. 'This letter spoke very flippantly of "the zeal of over-heated minds."' In this the writer followed the example of Mr. Chaplin, one of their own servants, who, in his evidence given in 1832, before a committee of the House of Commons said, "The proposition to abolish the pilgrim-tax appears to me too extravagant to have been entertained for a moment by any but weak minded zealots, whose next step would be to overthrow all the Hindù temples, and to erect Methodist conventicles, on their ruins." This was all fine high flown declamation; but was there any foundation for it? Were Mr. Wilberforce, Mr. Charles Grant, and Mr. Fowell Buxton, men of temperate principles, men of honour and morality, who had been long before the British public,

were they "weak minded zealots, anxious to pull down Hindû temples and to erect conventicles in their places? No assuredly, they did not answer any such character, but the fact was, that every man was set down as acting from an overheated imagination, the moment he advocated Christianity against Heathenism. But how came it that the Directors sent out the despatch of 1833? What did they mean? Was it not intended to put an end to our participation in those abominable heathen ceremonies? Unquestionably it was. And did Mr. Chaplin, mean to insinuate, or could he suppose, that the Court of Directors was a body of weak-minded zealots, who harboured a wish to overthrow Hindû temples, and to raise Methodist conventicles on their ruins," [Mr. P. added that it was scarcely possible for any man to repress his indignation on reading this answer. It was most uncivil and most insulting throughout.] 'The great painter of our best virtues and our worst vices, Shakespeare makes one of his characters, exclaim:

Say that you love me not—but say not so in anger!

Why, even the executioner did not drop his axe on the neck of the law's victim, without first requesting pardon. [The Hon. proprietor observed that in this letter courtesy was not studied. The answer was reproachful, affronting, and insulting.] They all knew very well, that in a very short time indeed after this transaction, the pious and venerable Bishop Corrie was, by the hand of death, snatched from his ministry. Sir Frederick Adam, if not Mr. Chamier, had to bend over the grave of that good and eminent man whose life had been a life of laborious usefulness, and of Christian piety; and certainly, under such melancholy circumstances, he could not envy the feelings of the individual who had, a short time before, written that bitter letter. He should have hoped, that such a scene as that to which he had alluded, would have created purer and better feelings; but he had heard (he hoped it was not true) that one of the last acts of that Governor was, to rescind certain orders which had been issued for the purpose of preventing Europeans from giving attendance at Hindû religious ceremonies. He might be told, that no official intelligence had reached the Court on that subject, it may be said, that the Directors had received no information of that kind; but something had undoubtedly reached him with reference to it. The intention of his resolution was, to impress on officers in high situations abroad the propriety of considering a little the interests of religion and the feelings of Englishmen, by ceasing to call on British troops to appear at idolatrous ceremonies. Such, also, was the object of the Memorial; and he would say, that they were good men and true, who signed it. They comprised amongst them the *élite* of the Christian population of India. Some of them he knew well, and he could vouch for their worth and value in society. They would not unnecessarily obtrude themselves on the Government; but when, after three years had elapsed, they saw that nothing was done, nor was likely to be done, to put an end to the grievances of which they complained, they felt themselves imperatively compelled to make a representation on the subject. Before he sat down, he should very shortly, bring under the notice of the court, a valuable letter, which he had himself recently received from an influential individual in India, which had reference to the pilgrim tax. As it was a communication of confidence and honour, he would not state the name of the writer; but, he believed, the Court would give him credit for never having quoted any but original and authentic documents. [Here the Hon. proprietor read a long extract from the letter, which came from one of those districts where collectors were appointed to receive the pilgrim tax. The writer stated, that he inclosed the two certificates which were given to each of the pilgrims who, armed with this licence, were allowed to perform their religious duties. The certificates were numbered 76,902; from which it would appear, that near 77,000 pilgrims attended, in February 1837, at the celebration of the idolatrous rites; but, it was calculated, that more than half of those who attended did

not pay the tax, which varied from rupees 4½ to rupees 5; making a total, on the number stated, of between 300,000 and 400,000 rupees; a considerable portion of which went into the Company's Treasury.] Then, with respect to the loss of life, it was said, that in 1835 one third of the pilgrims perished; but the writer had been informed by the Collector, that only one-sixth had fallen a sacrifice. But if only one half the number had been destroyed by the journey, by sickness, and famine, the disgrace to a Christian Government was still enormously great. His charge against England was, that, apparently for the purpose of securing about £32,000 annually this pilgrim tax was continued. He, (Mr. Poynder) had, however, shown on a former occasion, that the exact sum gained by the Company, on an average of ten years, was £37,541 per annum. And he had then argued, as he argued now, that the participation in this tax identified England with idolatry, cruelty, barbarism, and vices of the very worst description. Now he thought, after all that had passed on the subject of the system which prevailed in India, after all that had been proved with reference to the encouragement given to idolatry by that system, it was high time for those who, like him, viewed with horror such encouragement, to come honestly and firmly forward, in order to sever the Company's Government from tolerating such abominations as he had described; so far, at least, as their participation in the unhallowed spoil was concerned. That such a consummation would ultimately be brought about, he entertained not the shadow of a doubt. They might stave it off for a season. He did not mean to say that the Court of Directors wished so to stave it off; he acquitted them of any such intention; he spoke of the Government abroad. They might stave it away for a season; but, supported as it was, by the principles of christianity—aided as it was by the whole force and strength of moral feeling—the consummation must, to a certainty, be effected in the end. The sword of Michael was given from the armoury of God, and was so tempered, that neither the power of kings nor of princes could resist its course! And he felt confident that the cause which he espoused would, in like manner, triumph finally over all opposition. (*Hear hear!*)

---

## REVIEWS.

*Nine Sermons on the Fruits of the Spirit, with three Miscellaneous Discourses.*  
By the late Rev. Henry Vaughan, B. A. London, 1837.

This is a delightful volume; and we have much pleasure in recommending it to our readers. The author seems to have been an eminently holy man. Of that Spirit, whose fruits he describes, he himself appears to have possessed a "double portion." His views of the state of the unrenewed heart, of the method of justification of the connection, between justification and sanctification, and of the duty and privilege of making an entire surrender of soul, body, and, spirit, to the Lord, are most refreshing. Our author's language is correct and often powerful, and abounds in happy, and frequently poetical, illustrations. His arrangement of his subject is seldom logical, and can, therefore, be seldom distinctly comprehended, or easily remembered. The reason of this defect arises from his feeling, rather than studying, his subject, and from his impatience to record his feelings, rather than arrange them. He seems to have been a man of peculiar delicacy and tenderness of mind; and yet his rebukes and remonstrances are both bold and severe. He was eminently useful during his ministry at Chelsea, and elsewhere, but was not long permitted to "abide and continuè with" the people of his charge. An early, and, we should suppose an unexpected, death has thus given a peculiar interest to his work; and in those who enjoyed his personal ministrations it must revive the

loveliest feelings and associations, and deepen or create impressions of the most sanctifying character.

His sermons on the fruits of the Spirit are illustrations of Gal. v. 22, 23. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The discourses on love and long-suffering appear to us the best in the volume; but they are all excellent. We give one or two examples of what may be expected from the volume generally.

"In reference to God—the three persons of the over-blessed Trinity—this love will be intelligent, suited, that is, to the perfect object of its regard. The renewed man, in whose heart this love dwells, will bow with profoundest reverence, before the majesty of God; will trust in his boundless mercy with implicit confidence; will rejoice in his goodness; will follow the guidance of his wisdom; will wait upon his faithfulness; and imitate his holiness. In reference to its glorious object, God in Christ, this principle is also undivided in its attachment. It deals not with God as Lot's wife, who was partly minded to depart from Sodom, and partly to linger amid its sinful pleasures. It does not leave God, as Orpah Naomi, at the spot where the cross is to be taken up. Nor is it offended, as the young man in the gospel, because God demands all. It may not always—alas! it may seldom—be able to give all to God, but it never designs or desires less. This love keeps the throne in the heart, and triumphs through Christ Jesus over all opposition. He was acquainted with its power who prayed—'With my whole heart have I sought thee: O let me not wander from thy commandments.' Under the influence of this heavenly principle, accordingly the child of God is enabled, in some measure, to love proportionably to the rule laid down by the Holy Spirit. 'Thou shalt love the Lord thy God with all thine heart,' with supreme affection and good-will; 'with all thy mind, the whole powers of reason and intellect may own its sway; 'with all thy soul,' the sensitive appetite must be submitted to its sanctifying control; 'with all thy strength,' it must give direction and energy to all the actions of the whole man that so

'All our powers, with all their might,  
In His sole glory may unite.'

"If we still more minutely trace the actings of divine love, we shall find it variously occupied in seeking to glorify, and delight itself in, the Supreme object of its devotion. Now, constrained by its holy and elevating impulse, the believer, in acts of solemn meditation, contemplates the boundless perfections of God:—the wonders of his grace and providence—the mysteries of his counsel and purposes—the dignity, worth, and preciousness, of the Divine Redeemer—the glorious spread of his overlasting gospel, through the amazing agency of the illuminating and sanctifying Spirit—the inexhaustible riches of the kingdom prepared for the heirs of glory; these sublime subjects pass in review before him, and love, which led him into the secret chamber for meditation, fills his soul with heavenly joy. At another time, in acts of solemn dedication, this love leads its willing disciple deliberately to prefer the honour, and interests, of his redeeming God, to all conflicting interests and selfish ends—enables him even to rejoice in viewing the cross, on which his fondest earthly hopes expire—enables him, in the prospect of tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, to fool in all these things, "I am more than conqueror through Him that loved me." Then again, in private prayer, sometimes it makes his heart, in innumerable longings, pant after refreshings from the presence of God, as the hart after the waterbrooks; sometimes casts it down, and makes it mourn, with deepest humiliation and sorrow, for the sins which hide the light of his countenance; and sometimes moves him to wrestlings, with a violence which its heaven-born energy could alone either inspire or sustain, after that holiness, without which no man shall see the Lord. Nor in private only is this love content to seek the face of God.

"Now, at the family altar, it kindles the flame of ardent piety; and now, with feet swift as hinds' feet it enters the opened gates of the sanctuary, and pours out all its soul in supplication and praise.

"In a word, 'God, all in all,' is the superscription written on the heart of that man who loves God because He first loved him, and gave himself for him. God's name—God's house—God's ministers—God's day—God's word—God's people; these are all his delight. When these are honoured, he rejoices; when injured, he grieves. The prosperity of these he will contend for against all adversaries. Mutual regard for these commands all his friendships. Devotion to his God is his employment—it is his life.

"Let us, in the next place, consider how this divine principle will manifest itself in action with reference to ourselves.

"It may be remarked, in general, that a certain kind of self-love has the sanction of God's approval. Our heavenly Father appeals to this principle when He would persuade us to keep his commandments, from the consideration, 'that it may be well with'



thee.' He makes it the rule of our neighbour, 'thou shalt love thy neighbour as thyself.' This principle is then sanctified, when the love of Christ supremely reigning in the soul makes self-love subordinate to the will of God, and the end of living—the glory of God in the salvation of our souls. It is himself, as an immortal being to be justified, sanctified, and glorified through God's mercy in Christ Jesus, that the man of God loves. Accordingly, his corrupt nature he hates, and strives, through the Spirit to mortify; the divine nature, of which, through grace, he is a partaker, he delights in and cherishes. By the rule of its good he regulates his choice of connexions and associates, business and recreations. By a steady regard to its interests, also, he interprets, and improves, God's varied dispensations. In his joys, hopes, fears, sorrows, and disappointments, he expects sanctification to his soul. Whatever good can consist with that, he desires: whatever interferes with it, he deprecates as the chief of evils. Adherence to a principle so different from that, which governs the conduct of men in general, of course subjects the man, who most conscientiously observes it, to much suspicion, ridicule, and contempt. His cautious separation from the vanities of life is looked upon as a mixture of scrupulosity and unkindness; his resolution in withstanding prevalent and fashionable evil is set down to eccentricity, or obstinacy of character; his rigour in opinion, and decisiveness in judgment, founded on unwavering faith in the revelations of God's word, is regarded as bigotry and narrow-mindedness; his deadness to the interests of this world, in comparison with the hopes of that to come, is either represented as feigned, and draws down on him the charge of hypocrisy; or, if allowed to be unaffected stigmatizes him with folly; his piety is enthusiasm or presumption. Thus does the principle of sanctified self-love compel the disciple of Jesus to bear his cross along the narrow way which leadeth unto life. Blessed is the man whose feet tread this way; it is narrow, but safe; it leads through much tribulation, but conducts to peace. God's strongest consolations support in it: God's most blessed presence is at its end. (pp. 8—13)

"We are, in the last place, to view this divine principle in its exercise towards God's creatures generally. There it will lead us gratefully to employ, or contentedly to want. It will turn them either into occasions of pious joy, or submissive resignation. It arrayed Solomon in all his glory, and made Lazarus a feast of the crumbs which fell from the rich man's table. Some it will make bounteously to give out of their abundance of good things, and dispose others with simplicity to receive what God has enabled them to spare. So does the creature, either given or denied, administer occasion of glorifying God to the soul warmed and enlightened by the love of Jesus Christ. but, on looking around, the man of God is disposed to ask, what has God denied? What do I not possess? Are not those heavens, in which stars innumerable shine, part of my possessions? May not my heart, warmed with love, admire Him who made those unbounded heaven, and yet redeemed me by His blood? And is not the fulness of the earth mine? May not the largeness of the divine bounty, every where spread before me, fill my adoring soul with a more ravishing sense of the goodness of those mansions which God hath prepared for them that love Him? And all the varied beauty, which in heaven, and earth, and sea, adorns the works of God's hands, is not that mine? May it not make me more athirst to see the king in His unveiled beauty? All the music of nature, the sounds of morning, and evening, and night, from woods and streams, from hill and valley, are not these mine? May I not, by help of these, fill my heart with love, and tune it to praise? The weariness and pain, the cryings and groanings of suffering and oppressed nature, shall I exempt these from my portion? No; by those my heart is taught, in longing expectation, to wait for 'the adoption, even the redemption of the body.'" (pp. 16, 17.)

There are only one or two expressions used by our author which we think calculated to obscure his subject, and in some cases to mislead his reader.

"It is urged by some, that the actions of a person regenerated in baptism have necessarily stamped upon them the character of holiness, that the benevolence, therefore, of one thus made a Christian, is Christian, and not to be confounded with the works of 'an alien from the commonwealth of Israel.' On this I would observe that certainly none of *our* works are to be confounded with those of the heathen, not blessed with the privileges of the gospel. They must be either much better, or much worse; much better, if our inestimable blessings have been, by divine grace, improved; much worse, if they have not. But as to our actions having a holy character because we were regenerated in baptism, I would apply the simple test of judging the tree by its fruits—'Do we love as those that have been redeemed, 'not with corruptible things, as silver and gold, but with the precious blood of Christ?' What grounds have we for judging

that this love is shed abroad in our hearts by the Holy Ghost, which is given unto us? Is it one of a train of heavenly graces, which spiritualize our minds, purify our hearts, and make us meet for the inheritance of the Saints in light? . . . Many counterfeits there are of that coin which bears the true impress of God's image, formed by His own hand; many which boast fine impressions and dazzle with their brightness; but no other will prove perfect metal at the fiery trial of the great day. No other will pass in heaven. [pp. 6-8.]

"Regeneration is the renewal of the soul by water and the Holy Ghost after the image of God, after the pattern of the mind that was in Jesus Christ." (p. 90.)

In the latter of these extracts, our author defines "regeneration" to be the "renewal of the soul by water and the Holy Ghost after the image of God, after the pattern of the mind that was in Jesus Christ;" and yet in the former he admits those to be "regenerated" who are not renewed by the Holy Ghost, and whose characters, instead of being moulded after the divine image, are mere counterfeits of it. He very properly "applies the test of judging the tree by its fruits." From those fruits he discovers that the tree is not of the Lord's planting. How is it then that, with the same evidence, he fails to discover that the new birth is not of the Lord's formation? He "tests" the sonship of many who claim that relation, finds that they bear no marks of sonship—and yet persists in calling them sons.

No doubt he believed that in speaking of regeneration by baptism he was borne out by the language of Scripture. "Born of water and the Spirit." (John iii. 5.) "Saved by the bath of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) "Arise and be baptised, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16).

"He that believeth and is baptized shall be saved." (Mark xvi. 16.) "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God." (1 Pet. iii. 21.)

We are of opinion that the first two verses above quoted refer to "water" and to the "bath" merely in the way of common illustration. When John the Baptist says that Christ would baptize "with the Holy Ghost and fire" (Luke iii. 15), he merely compares the effect of His baptism to the effect of the operation of the element of "fire;" and, when Christ speaks the necessity of a birth from "water and the Spirit," he seems to employ a comparison taken from the well-known qualities and uses of another element. The apostle, in his epistle to Titus (iii. 5), we are persuaded, does the same thing. "God our Saviour," says he, "saved us not, by our works of righteousness, but according to his own mercy, through the washing of regeneration and renewing of the Holy Ghost, that, being justified by his grace, we should be made heirs, &c." Be this, however, as it may, there is no passage that we know of which speaks of regeneration, or salvation, or remission of sins, in connexion with water, or baptism with water, simply considered. We have always the Spirit, and the operations of the Spirit, in faith, repentance, and prayer, brought before us in that connexion. When, therefore, we discover that a man has none of the Spirit's fruits, and consequence none of the Spirit's influences, why should we still persist in believing that he is either pardoned, or saved, or regenerated? and above all, why should we do ought to lead the poor man himself to believe any such thing? "External and internal circumcision under the law," says George Stanley Faber, "answer to baptism and regeneration under the gospel. But a Jew may be outwardly circumcised in the flesh without being inwardly circumcised in the heart. Therefore a Christian may be outwardly baptized in water, without being inwardly regenerated by the Holy Spirit."

*Comfort in Affliction: A series of Meditations.* By the Rev. James Buchanan, North Leith. Third edition, pp. 254, foolscap 8vo. Edinburgh: John Johnston. Price 3s. 6d. boards.

The Addresses (for it is only the author's modesty which has led him to designate them "Meditations") of which this volume is composed, are truly excellent. They are characterized by perfect soundness of doctrine, by great depth of pious feeling, by singular appropriateness to the circumstances of the sons and daughters of suffering, both converted and unconverted, and by correct, and chaste, and flowing language. They appear to be meeting with a very extensive circulation in Britain; and we trust, that as they possess a universal interest, they will experience a favourable regard in India. We have not room for quotations. The following are the suitable passages of Scripture which form the subject of discourse. "The Lord reigneth. He doth not afflict willingly nor grieve the children of men." "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "Him that cometh to me I will in nowise cast out." "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "We have a great High Priest that is passed into the heavens, Jesus the Son of God,"—"not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "No chastening for the present seemeth to be joyous but grievous; nevertheless it yieldeth the peaceable fruits of righteousness in them which are exercised thereby." "Fear not; I am he that liveth and was dead, and am alive for evermore, Amen: and have the keys of hell and of death." "And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God." "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore." "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident I say, and willing rather to be absent from the body, and to be present with the Lord." "Is any among you afflicted? Let him pray."

## RELIGIOUS INTELLIGENCE.

### 1. *Admissions into the Native Church in connexion with the General Assembly's Mission in Bombay.*

The following is an extract of a letter, from Dr. Wilson to a friend in Europe. "An extension of our native church took place on the 13th of May, by the admission into it of seven individuals, two Persian Armenians, two Hindû women, and three Hindû children.

"The Armenians are both natives of Bushire. One of them, who has arrived at middle age, is a shopkeeper in Bombay. The other is a young lad, at present a monitor in the school division of our Institution, and a pupil in the upper division. I trust that in due time he will be qualified through the teaching of the divine Spirit, and human culture, for the work of preaching the everlasting Gospel, to which he wishes to devote himself. The rea-



son which he, and his companion, stated in explanation of their desire to join the Church of Scotland, was their wish to enjoy a faithful preaching of the Gospel, a pure dispensation of the Lord's Supper, a rightful pastoral care, and a release from superstitious practices, which are contrary to the divine commandment, and which obscure the glory of the Saviour's Church. The idea of rebaptizing them did not of course occur to me. They were exhorted to the avoidance of all wilful exasperation of their countrymen, and to a vindication of their profession of an attachment to Christian purity by a diligent use of the means of grace and constant exhibition of devotedness to the service of the Saviour.

"The Hindù women whom I baptized, are both married, and, with one of the children, have been taught to read in the female schools. Their husbands support themselves by their own industry. One of them, I baptized in December last. The other is a candidate for admission into the Church, attending upon instruction as far as his leisure permits him."

"Three Hindùs, including the father of one of the young women lately baptized, publicly renounced idolatry and solicited baptism, at the close of the address to the new church members. I expected some others to have taken a similar step, but their courage failed them."

2. *Morals of the Pársis.* Framjì Cowasjì, Esq., one of the heads of the Pársi community, and a gentleman of well-known benevolence, has published a Gujaráthi tract on the dissoluteness (*zanakári*) of many of the people of his tribe. It concludes with the proposal to exclude illegitimate children from caste. We agree with him in lamenting the disease; but we say nothing of the suitability, or unsuitability of the remedy. A correspondence between some Pársi writers, and Dr. Wilson, we may afterwards notice.

3. *Converts and Church members connected with the Madras District Committee of the London Missionary Society.* From the tenth report of the Committee, we collect the following notices.

MADRAS. "The native church at present consists of three members. Two have been separated from communion during the year; and five have been admitted to the privileges of the church, on a credible profession of faith in Christ.

"The English Church and congregation has been highly favoured during the year. There has not only been an increase in the general attendance, but an unprecedented increase in the number of members. It is not the province of man to know the heart—it is possible for hypocrites to gain admission into the purest church in the world; but none are admitted to the church without credible evidence of being born again: and it is truly gratifying, on the Communion Sabbath, to see a decided majority of the adults in the congregation remain to celebrate the love of Christ. Since the 1st September 1836, 28 members have been admitted, many of whom were not long since living without hope and without God in the world. It is a painful duty, however, to record that during the time under review, one has withdrawn, one has been excommunicated, and three have been suspended. There are two candidates for communion. The increase of the church has rendered it expedient that two additional deacons should be elected. Accordingly, Mr. Thomas Ross and Mr. James McIntosh have been called by the church to fill that office. The church numbers about 74 resident communicants.

TRIPASSORE. "The Native Church at present consists of fifteen members, two of whom are absent from the station. Since last year, a native, his wife and two children have been baptized. This man, about twenty days after his baptism, died in the hope of eternal life through Jesus Christ.

"The English church is under the blessing of God prospering. The number of communicants is 12; two infants have been baptized. There are five promising candidates for admission into the church.

**BELLARY.** "The present number in church-fellowship, is 9 Europeans, 17 Indo-Britons, and 32 Hindüs. There are now two Indo-Britons and three Hindü candidates for communion, and one Mahomedan candidate for baptism.

**BELGAUM.** "The number at present in church-fellowship is 17. One member of the church died during the year. Before his conversion, he was of the Maráthá caste. He led an humble and consistent life after his baptism, adorning the Gospel of God his Saviour. His death was sudden. We trust he was prepared for it, and that it delivered him from a world of sin and wretchedness, and introduced him to the full enjoyment and participation of the felicity of heaven. In the course of the year, we have solemnized four marriages; two of the females were girls belonging to the Mission school, and were brought up in the Mission from their childhood."

**BANGALUR.** The most melancholy statements are made concerning the converts and catechists at this station, all of whom have been properly excommunicated. The number of English church members is 13.

**CUDDAPAH.** "In the church and congregation connected with the Mission, there are at present 132 persons living in the Christian village, besides 20 who live about Cuddapah, making a total of 152. In the cantonment there are 12 persons who have joined us, which makes in all 164 persons. The present number that remain to be baptized in the Christian village is 37 persons including children, besides 18 who live about Cuddapah and the cantonment. The Church consists of 23 communicants, of whom five are at present under suspension. During the year, three have been added to our number, and two females have been removed by death, who adorned their profession of religion for about 10 years, and died in the faith of the Gospel. Since the last Report there have been four marriages and five deaths in the village."

**CHITTUR.** The numbers at this station are not given. During the past year, seven infants and one adult were baptized.

**SALEM.** "The number of families who are residents, amount to 16. Men 15, women 30, boys 26 and girls 15. Five families live in Salem, the number of which is 18.

"At present there are thirteen men and nineteen women who are communicants.

**COMBACONUM.** "The Lord's Supper not having been administered here for nearly a year and nine months, immediately after my return from Madras in April last, I administered that solemn ordinance to the churches at Caroopoor and Ayyem-pettah, and had the satisfaction of receiving at the first meeting, eight new members into our communion, persons who have been long on probation; and grievous to mention, I was also under the necessity of using discipline, and suspending two old members for immoral conduct. The number now in full communion at Caroopoor and Ayyem-pettah is 25, of whom, 22 are men, and 3 are women.

**VEZAGAPATAM.** During the past year the Christian Church consisting of all classes has much increased, so that there are now nearly fifty members concerning whom there is every reason to hope, by the fruits which they bring forth, that they are Christians in deed and in truth. Some of the number were formerly notorious for their wickedness and opposition to the Gospel of Christ, but now they exhibit a delightful change of heart and chara-

ter, and are as anxious to do good, as they formerly were to do evil. The missionaries are happy to state that some of the members are a great assistance to them in their labours, and in every respect are fellow-helpers with us in the work of the Lord. During the past year twenty-five members have been added to this Christian society; viz. five Europeans, seventeen East-Indians, and three Natives. Two of the latter number have joined the native church lately formed. Three of the former members have been suspended for inconsistent conduct. One of the number having given satisfactory evidence of repentance has been received back again. During the past year, two members of the church have departed his life, and we are happy to say left behind them satisfactory evidence of their being prepared for the great change.

COIMBATUR. "The church here consists of thirteen members, two having been admitted the past year. It was formed in February 1834, with seven members, and has gradually increased, it comprises nine Natives, two East Indians and the missionaries. Three members are now absent but expected to return shortly, and one is about to remove for a permanent residence at another station: all have hitherto walked consistently.

"The English service is attended by the gentlemen of the civil and military services at this place, and the East Indians residing here."

The report of the Travankur District, we have not yet received. We shall probably make some other extracts from the interesting document before us in a future number.

4. *Intelligence from Europe received via Egypt.* The following notice of proceedings in the House of Lords, on the subject of the countenance of idolatry by the India Government, is from the "Record" of the 20th March.—"The Archbishop of Canterbury having presented two or three Petitions for the immediate abolition of the negro apprenticeship system, said, he had now a Petition of considerable importance of a totally different and peculiar character to lay before their Lordships. Peculiar from this circumstance, that it was the united Petition of the clergy of the Church of England and of the Dissenting ministers of all denominations in Birmingham; it being signed by twenty-three clergymen of the Church of England, and a similar number of Dissenting clergymen. He had said that the Petition was important, and he was sure their Lordships would deem it so when they heard that it was a Petition, addressed to their Lordships for their interference, praying that such orders might be forthwith sent out to India as should procure the immediate abolition of all [countenance of] idolatrous worship in India, and release all persons, whether civil or military from any obligation to take part in any ceremonies, rites, or festivals whatever connected with the superstitions of that country. It was frequently said that such Petitions proceeded from persons of heated imaginations, who were desirous of promoting these objects without any regard to the consequences that might ensue. Their Lordships would except the petitioners from the charge when he stated that they proceeded upon an undoubted authority. The shortest way of putting them in possession of the question was to refer to the papers sent out by the Directors containing these instructions, on the 20th of February, 1833, which entered minutely into the subject. The Rev. Prelate read the instructions, which were of considerable length, and proceeded to say that the delay which had taken place in carrying those instructions into effect was viewed with great impatience by the Christian public in India, and numerous Petitions had been presented to the Supreme Court on the subject. He then read a letter from the Bishop of Madras, complaining of the delay and recommending the abolition of the pilgrim tax. For four years after the passing of these instructions nothing was done. On the 22d of February,

1837, another Resolution was passed, in which the Directors called for further information, and said that the general consideration of the subject would be resumed as soon as that information was obtained.

"The Bishop of CHERESTER presented a similar Petition for the suppression of idolatry in India.

"The Bishop of LONDON said, he understood that an order made some years ago by Sir Peregrine Maitland, that the drummers in the service of the Company should not be called upon to attend at the performance of idolatrous ceremonies in India, had been recalled. If this were the case, and if Christian children were again compelled to attend at those idolatrous observances, he thought it was very disgraceful to the present Government of India. He should on a future day, move for the production of some papers which would throw light upon a subject involving, as it appeared to him, the character of the nation.

"Lord GLENELG said, he should be much grieved if steps were not taken to carry into effect the measures recommended in a letter, containing his opinions as to the course that ought to be pursued, and thought that we should not do our duty to our Indian empire if we failed in carrying those measures into effect."

It is certainly very satisfactory to see the dignitaries of the Church of the England here mentioned, following the example of Bishops Corrie and Carr in the east, and lending their influence to the advancement of one of the most righteous causes which ever came before the view of the British senate. We doubt not that by their zeal and decision, the timidity and indifference of some of the clergy not far distant from us, will be reproved.

We have been glad to observe, in the numbers of the Scottish Guardian lately received, some excellent articles on the countenance of idolatry in India, and the proposal that Presbyteries, and the General Assembly, should petition Parliament on the subject. The facts of the case have only to be known throughout Britain, to excite universal reprobation.

A Committee, consisting of several ministers and gentlemen connected with India, has been formed in Edinburgh for the collection of books in theology, literature, and science, for the libraries of the General Assembly's Institutions at the three presidencies. Its secretary is Captain J. S. C. Jameson, of the Bombay Army.

A new missionary periodical was to have appeared early in May, entitled, "The Home and Foreign Missionary Record for the Church of Scotland," and conducted by the four conveners of the General Assembly's Committees, for Church Extension, Education, Colonial Churches, and Foreign Missions.

The Rev. John Williams of the London Missionary Society, and author of a very interesting volume entitled *Missionary Enterprises*, left Gravesend in the beginning of April, with a party of missionaries and their families, for the "unexplored islands in the South Sea." The "Camden," in which he set sail, was purchased with a subscription, to which the Duke of Devonshire contributed £150, the Earl FitzWilliam, £300, and the corporation of London, £500.

News of Dr. Marshman's death had just reached England, and called forth all that sympathy which the rare excellence of the character of the departed, and his devoted labours, were fitted to excite. The Serampore Missions had been previously united to the Baptist Missionary Society, now the only organ of foreign missionary labour in connexion with the Particular Baptists of Britain.

## LITERARY INTELLIGENCE.

*Abstract of the proceedings of the Bombay Branch of the Royal Asiatic Society.*

28TH MARCH, 1838. *Members elected.* Lieut. H. Aston, Captain E. Earle.

*Donations to the Library.*—The Complete Works, in English and Bengali, of Rájá Kálic Krishna Bahádúr; by the author. Maráthi translations of four Medical Works by Dr. J. McLonnán; by the Bombay Government. Captain Stewart's Letter to Sir R. W. Horton; by Captain Quin of H. M.'s Ship Raleigh.

*Donations to the Museum.*—Specimens of the rocks of the Southern Maráthá Country; by Lieutenant Hebbert, Engineers. Specimens of agates with impressions of vegetables, or metallic imitations of vegetables, with other Geological specimens; by J. S. Law, Esq. A bell, and other antiquities from Java; by W. Baxter, Esq. 216 copper coins, found in the collectorate of Tanna; from the Bombay Government.

*Communication laid before the meeting.*—Census of the Deshasth, Konkanasth, Káráde, and Tailangi Brahmans in Bombay, made by natives under the direction of the Rev. Dr. Wilson, the president of the Society.

This list contains, the names, places of abode, general occupation, the original village, the general employment, the state of the family in Bombay, &c. of each individual of the classes mentioned. The total number of Bráhmans is 1037. of these, 676 are *Deshasths*; 176 *Konkanasths*; 114, *Karade*; 71 *Tilangi*. Of all these, only 148 have their wives in Bombay. There is only one instance of bigamy. The number of male children is 129, and of females, 113. 478 are *Pantas*, and 534 are *Bhattas*. The adherents of the *Rig-Veda*, are 872; of the *Apastamb*, 96; of the *Yajur-Veda*, 87; and of the *Atharvan-Veda*, 2. The number of idols publicly worshipped in Bombay, exclusive of those belonging to the Jains, is 54. These are located at Bhuleshwar, Bhima-Wádi, Mumbá-Devi, Nauroji Hill, the neighbourhood of the Jail, Duncan-Dólá, Bháikála, Bhendibázár, Páydhuní, Market, Ganesh-Wádi, Kálba-Devi, Vithal-Wádi, Rámá-Wádi, Navya-Wádi, Pálawá Corner, Esplanade, Walkeshwar, Maha-Lakshmi, Shankar-Wádi, Mankeshwar, &c. 9 idols are those of Shiva (linga); 4, of Ganpati; 9, of Vishnu; 17, of Hanuman; 1, of Kálá-Bhairu; 3, of Rámá-Chandra; 5, of Devi; 1, of Udh'dhava; 2, of Vithobá and his wife; and 5, comprising the Pancháyatan. Exclusive of these there are, in some of the shrines, the images of attendant gods.

The number of *Gujaráth* Bráhmans, in Bombay, is roughly estimated at about 4000. Most of them, however, are engaged in trade.

There are only three places of public worship belonging to the *Jainas*.

25TH APRIL, 1838. *Members elected.* Capt. S. Hart, J. Stokes, Esq.

*Subscribers admitted.* Lieut. Cormack, 15th N. I., Duncan Davidson, Esq. C. S.

*Donations to the Library.* Earl Stanhopes's Address to the Medico-Physical Society, for 1837; by the Society. Transactions of the Zoological Society, for 1836; by the Society. On the Culture of Tea in Assam; by the Bombay Government. Report of the Bengal Coal Committee; by J. Prinsep, Esq. Report of the New Bengal Steam Fund; by the Committee.

*Communications.* From M. Garcin de Tassy of Paris, requesting a list of the Hindustáni MSS. to be found in Bombay; and suggesting the propriety of establishing a depository for the oriental works published in Bombay, at Paris.

From Dr. A. Gibson, of the Medical Service, forwarding a specimen of moss for dyeing, found in the Deccan, for transmission to the Committee of the Royal Society for Trade and Agriculture.

30TH MAY, 1838. *Member elected.* Francis Harrison, Esq.

*Donations to the Library.* Discourses chiefly on Doctrinal Subjects, by the Rev. Robert Nesbit; by the author. A Tilangi translation of Sabáji Bápú's Comparison of the Pauránic, Siddhántic, and Copernican Systems of Astronomy; by L. Wilkinson, Esq. C. S.

*Communications.* The Secretary read part of a letter addressed to the President by Mr. Wilkinson, on the importance of the use of the Siddhántas in the education of native youth, and the removal of prejudices against European Science.

Dr. Wilson submitted a paper by H. Stokes, Esq. of the Madras Civil Service, containing a description of the castes in the Nagára division of the Mysore, extracts of which were read. We regret that our space does not permit us to give a full analysis of this interesting document.

The total of the *Bráhmanical* population, is stated by Mr. Stokes at 6,431 houses, containing 17,056 males, and 14,746 females, or 31,802 souls.

"The Brāhmins," it is remarked, "are either *Laukika* (secular), who hold land, trade as shroffs and bankers, serve in public offices and the families of other Brāhmins, or *Vidyaka* (religious), who either enjoy *Swasti* (endowments of land, emoluments in pagodas), or subsist on the contributions of their disciples, and are supposed to employ their time in study and ceremonial observances, commonly comprized by the terms *Snāna* and *Japa*, (bathing, and prayer). There are in Nagāra the following varieties of Brāhmins:

"1. *Haiga*, or *Havika*. They are of the *Smārta* sect; acknowledge the Rāmachandra-purā, and other Gurus. They state that they came originally from Andhrā, but have been very long settled in the North West of Nagāra, Soda, and Honāwar, which, from them is properly called *Haiga*. They know no language but Canarese. They are very fair, with large eyes and aquiline noses. They hold much of the land in Sāgar, Nagāra, Chandragutti, and Sornb, and are the great proprietors of betel-nut gardens. They perform agricultural labour, except holding the plough. Among them are few rich traders, and public servants; but, generally, their education is much neglected.

"2. *Shivali*. 3. *Lishyavarga*. 4. *Panchagrāmādvāra*. 5. *Kota*. 6. *Kanda-varu*. These are all varieties of *Tulava* Brāhmins, and appear to be almost all aboriginal. They are very numerous, in the south of Nagāra, Kaulodruḡa, Koppā, and Lakinḡalli, where they hold the greatest portion of the betel-nut gardens. They are mostly of the *Smārta* sect, and disciples of the Srīngiri and its subordinate *mathas* of Tīrthā, matha, Hariharapura, Bhāndīgada, Malāwargal, &c. They speak Canarese only, but their books are written partly in the *Grantha*, and partly in the *Bālboḡh* character. Some sign their names in the *Tulava* character. They are indifferently educated, except a few, who are either brokers called *Satigedārs*, or in public employ.

"7. *Kārnātika* including *Bādaganad*, *Vaishymar*, *Aravata*, *Wokkal*. They appear originally to have come from the countries North East of Nagāra, and to have settled here under the A'nḡundi and Vijaya Nagara Kings. They are mostly *Smārtas* and followers of the Srīngiri Swāmi, but not all; they speak Canarese only; but their books are in the Nagāra or Balboḡh character. They are found chiefly in public offices, especially those of *Nadiga* and *Shānbog*, and in possession of *Swasti* (landed endowments.) There are many learned men among them; and generally, they are respectably educated, good accountants, and intelligent men.

"8. *Andhrīa*, including several varieties. They are originally from Telingānā, and but few of them have been domiciled here. Among those who have, are the Srīngiri Swāmi and his connexions. They speak Telugu generally in their families, and write both Telugu, Canarese, and the Nagāra character. They are nearly all *Smārtas*, and acknowledge the Srīngiri Swāmi. There are among them some men of considerable Sanskrit reading.

"9. *Karāde*. A few only of these are found in Sāgar Tomb. They are of the *Smārta* sect, mostly, speak and write Canarese, and are good public servants. They appear to have come from the Deccan.

"10. *Dravīda* or *Southern Brāhmins*, including *Sanskhetgal*. These are Brāhmins of Tāmal origin, and chiefly found in Agraharas, whither they had been invited by the sovereigns of former times, and induced to settle by grants of land. They still retain a colloquial knowledge of Tamil, though they mostly use Canarese. Their books are in the *Grantha* character. Some say they came originally from Tinnevely and others *Kanji*. The Kūdali Srīngiri Swāmi is of this tribe and most of the Caste are *Smārtas*.

"11. *Shrīvaishnava* or *Ayengar Brāhmins* of the *Ramavujya* Sects. They are either *Sengali* or *Vadagali*, and are all evidently of Tamil origin, and have left their country at no distant period. Most of them trace their origin to Conjeveram. The only place where they are settled, as holders of land, is at Hiria-Mugalur. They speak Tamil themselves, and their books are in the *Grantha* character. There are several of them in public employ. They are very clever, active, and pushing men.

"12. *Deshasth*, or *Marāthā Brāhmins*. They are from Mahārāshṡrā originally, and appear to have had little footing in Nagāra till the last century. Few of them are *Smārtas*, and followers of the Kūdali Srīngiri Swāmi, but more are *Madaival*. They are clever, active, and excellent accountants. They fill a greater proportion of public offices than any other class of men; and the *Marāthi* language is now established exclusively as the language of accounts in the Division Cutcherry and most of the *Taluk* Cutcheries, and frequently of record and correspondence. I do not recollect any of them in possession of landed property, unless of recent acquisition. They speak Canarese in public, *Marāthi* among themselves; and write *Marāthi*. Their books are in the *Bālboḡh* character. Many of them are shroffs and saukārs, and even soldiers. Among them, are some learned men called *Achāryas*, who travel about and are received with great

respect and hospitality by the members of the caste, who contribute liberally to their support.

"13. *Saraswat* or *Kushastali*. These are a subdivision of the *Pancha Gauda* or northern Brāhmins; and their proper country is the Konkan. There are in Nagara only a few who have emigrated from Canara, either as traders, or in public employment. They speak Canarese in public, Konkani with each other, and write Marāthi and Canarese. They are very clever, but given to deceit, and are greatly looked down upon by the *Dravida*-Brāhmins, who profess to be much more rigid in their rule.

"Of the whole number of Brāhmins, I estimate that two thirds, or 21,000, are holders of land; the rest are public or private servants, shroffs and saukārs, schoolmasters and ministering servants in temples.

The *Musūlmāns* have 4,713 houses, with a population of 18,658 of whom 9,974 are males, and 8,884 females. They are all of foreign origin, having settled in the country posterior to its conquest by Haider.

The *Lingavants* or *Shivabhaktas*, form the most numerous caste, having 23,276 houses, with a population of 132,755. The males are 69,681, and the females, 63,074.

In the district, beside the common *Shudras*, are numerous *Hill* and *Jungle* tribes, of whom a separate account is furnished. Of one of these, the *Hasalar*, the following notice is given. "They are considered one of the aboriginal tribes in the Malnād. They are found chiefly near the ghāts, and are properly wood-men. They are very dark, short, and thick-set with *curled woolly hair*. They are agricultural labourers; work in betel-nut gardens; and gather wild productions, such as cardamoms and pepper." The *Holayer* are, in the Malnād, "hereditary slaves."

20 families of *Konkani Christians* have settled in the district. "The higher classes are excellently educated; and particularly valuable as writers and *Munshis*." Contrary to what appears in most other instances, the females are more numerous than the males, —a proof perhaps of the kind treatment which they receive.

Altogether, 129 castes are noticed by Mr. Stokes.

Dr. Wilson exhibited part of a fac-simile of the inscriptions on the cave temples at Kārli, which he had lately executed with the assistance of Dr. Smytten, and the Rev. J. Mitchell, and which is perfectly legible according to Mr. Prinsep's monumental alphabet. He also referred to a fac-simile of the half of a copper-plate grant taken by Captain LeGrand Jacob at Junāgad; and the whole of which, with the exception of one or two words, he had been able to decipher and translate. Of these antiquities; more particular notice will afterwards be taken.

*Notice of motion.* By Lieutenant H. Aston. That in future the books procured from England for the Society, be bound, or half-bound in calf, instead of Russia, as at present.

---

#### EDITORIAL NOTES.

We know well the hatred of slavery in every form entertained by the editor of the *Calcutta Christian Observer*. When he becomes acquainted, however, with the forms in which it is prevalent in India, he will see, that, in some places, they are not less hideous than those in which it existed in the West India islands. He asks us, "Where are the statistics from the East?" We refer him to "Slavery in India, documents laid before Parliament, 12th March, 1828," consisting of several hundred folio pages, and particularly to "An account of the Slave Population in the Western Peninsula of India, especially on the coast of Malabar, as contained in the replies of T. H. Baber, Esq. to the questions referred to him by the Right Honourable the Commissioners of the Affairs of India," published by Parbury, Allen and Co. in 1833. We shall probably give him an article on the subject in an early wks number. It has been too little regarded by ourselves, as well as by our contemporary.

We shall probably again advert to the Yellama temple in our next number, to show both the good which has already resulted from the abandonment of the tax by the Bombay Government, and the further good which would result from leaving the natives to choose their own trustees.

We are obliged to S. S. for his remonstrance on "tee-totalism." It will not, however, prove effective, till he shows that alcohol, in every degree, and

in every state of combination, is injurious to the human constitution. This even Accum, the author of "*Death in the Pot*," does not alledge. We may publish our correspondent's letter; but, query:—While he is stopping to reason with us about *pure wine and beer*, is he not falling much behind his American pioneers? In the ninth report of the American Temperance Society, we find several excellent gentlemen making war against even *tea and coffee*. For example, "Joseph Speed, M. D. of Caroline, Tompkins County, New York," thus writeth. "Encouraged by these beginnings, and knowing that there were other things injurious to health, which I was practising, I determined to take a new start in the path of reformation; and successively gave up the use of strong high seasoned food of every description—my tobacco, yes, my tobacco, the idol of my life, which I had used for nearly fifty years, and without which life seemed a burden: Yes, that dear, soothing comforter of my life—that vile, filthy, health-destroying weed, had to go; and, not very long after, *my-tea and my coffee*. Yes, my much-loved coffee had to go too." We suppose that by this time, Dr. Speed has sent away all gross animal carcasses from his kitchen, and that now.

"His food's the fruits; his drink, the crystal well."

If this be the case, only one step will remain, for Dr. Speed; and that is to betake himself, like the ancient Rishis of India, to mere *vayubhakshan*, or regalement on pure ethereal viands. S. S. should try to reach this point before him.—To be serious we are afraid that the Temperance Society, is about to be much injured by some of its well-meaning advocates.

"A Brähman," with the communications of other native correspondents, which we have already noticed, will probably appear in our next.

*Philonomos*, and W. S., will be inserted.

Urbane, according to the request of the writer, has been laid aside.

Our next number will contain a notice of the late ordination in Bombay, of the admissions into the mission church at Puná, and of the Seamen's Friend Association.

Erratum in last number, p. 221, 64. For "magnificent," read munificent.

In the list of contributions to the G. A.'s Institution, continued on the cover of last number, the sum of rupees 80, being the produce of copies of Nesbits' Discourses, per Captain Molesworth was omitted.



THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

JULY, M,DCCC,XXXVIII.

I. THE WORSHIP OF EVIL SPIRITS ON THE COAST OF MALABAR.  
BY FINDLAY ANDERSON, ESQ., OF THE MADRAS CIVIL SERVICE.

Nothing in India grieves more the mind of the Christian than the worship so generally, and on the coast of Malabar universally, paid by all the lower castes of Hindús to evil spirits. Nor will this appear surprising, when we consider the dark mazes of ignorance in which, in absence of the light of Revelation, the heathen of India are walking. In the physical and natural world, they behold sickness invading their family circle, afflicting and carrying off the young as well as the old. They see pestilence destroying their cattle, on whose labour, in the cultivation of their fields, depends their subsistence. It may be, that a poor cultivator has a single pair of bullocks, with which he ploughs a small piece of ground, and maintains himself and family. It may be, that one or both sicken and die, and by their loss are destroyed the stay and support of himself and his children. Again, he sees the seed which he has sown spring up under the fostering influence of abundant rain, and his heart rejoices at the prospect of a fruitful harvest; but the destroying insect fastens unseen on the young blade, and blights at once his crops and his hopes.

In the moral world, he beholds, perhaps, the members of his own family, his connections or his friends, giving themselves up to drunkenness or dissipation, squandering their estate and property, ruining their characters by associating with evil companions, and following their steps in vice. He beholds, perhaps, the reason of one of those who are most dear to him, and of whom he has entertained the most promising hopes, become gradually or suddenly clouded, and insanity assuming sway over him.

When contemplating these calamities, is it surprising that he should attribute them to the agency of evil spirits, and deeming these spirits to be actuated by anger, in consequence of their worship being neglected, that he should seek to appease them by offerings and devotion? He attributes to them an independent authority, and pays to them that homage which is due to the Almighty Being, who has created and rules over evil spirits as well as men.

In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindús except the Brahmins. Some of the Shudras make offerings also to the temples of the Hindú gods, but their worship is chiefly directed to the evil spirits, those called *Shaktis*, which are to be found in every village, nay, almost in every field. To the caste of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all castes, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to "let loose an evil spirit" upon him. On the occurrence of any misfortune, they

frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which, charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit, accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus enthral, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landholders and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.\*

The evil spirits are worshipped under the form of, and the idols represent sometimes the simple figure of, a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand; at others, under the form of a hog or a bullock, or a man with a bullock's head.

\* From Mr. Baber's excellent pamphlet on the "Slave population of on the Western Peninsula of India," we make the following extract connected with this subject. "The most common worship [in Canara and Malabar] is to *Bhûs* (the devil,) represented by a stone on a pectum in an open square, enclosed by a wall, to which, fowls, fruit, grain, and liquor are offered to propitiate him, or appease his wrath.

"Both in Canara and Malabar some of the slave castes are supposed to have commerce with evil spirits, and to possess Mantram (the magic art), and literally the mantois of the Greeks; the belief is, that sickness to man or beast is occasioned by their prayogum (spells) or odi (incantations); they also foretel events. Mr. Warden has stated, and correctly too,\* 'that the superstition of the country is so great, that neighbours very often resort to those slaves for the purpose of letting loose destruction among the cattle and families of those, whom they have any hatred against.' The delusion is carried so far, as that the slaves themselves believe they possess this supernatural gift.

"I will quote an instance of the kind that came before me, while presiding at a Court of Sessions of Gaol Delivery in Malabar: † 'There were two prisoners, both Chemar slaves, named Cooty Vel oota and Chengaly Wallia Velloota, charged with the murder of the prosecutor's elder brother by beating him, forcing him to swallow mud and obnoxious medicines, and visiting him with *evi. spirits*, in consequence of which he died on the third day afterward; they were both acquitted, and ought not to have been committed for trial, the only evidence against them to the fact of murder, being their own alleged confessions before the Talook, wherein they accuse themselves of having caused the death of the deceased, by means, which, consistently with the laws of nature they could not possess. Nothing, in fact, could exceed the absurdity and incredibility of their relation, or show in a stronger point of view, the extent to which the natives carry their superstitious belief in the agency and power of evil spirits.'" — *Edit of the O. C. S.*

\* Evidence before the Committee of the House of Lords. Question 1912.

† Circuit Report, second Sessions 1821, para. 66. *Not in Slavery in India Documents.*

Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tippoo Sultan in 1792. Since then forty-five years have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time under a Christian government and dominion, have already advanced far on the road to eternity, and yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of "Rama, Rama!" "Nairain, Nairain!" is openly and loudly repeated; but no where is to be heard the glorious name of JESUS, the only name given unto men whereby we must be saved.

The offerings made by the people to the evil spirits, consist of boiled rice, plantains, and cocoa nuts. The management of the devil temples is generally vested in the head of the principal Shudra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

On the feast days cocoa-nuts, betel-nut, and flowers taken from before the idol, and which are therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles, and shakes, and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

The temples generally consist of an inclosed room in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a high royal tiara on their head, and a sword in their hand.

Around the temples there are generally some old spreading banian trees, which, to the natural eye gives a pleasing and picturesque appearance to the spot, but, in beholding them a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, the trees in which are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindú worship.—*Scottish Christian Herald.*

II.—DEPOSITION OF A THAG AT BANGALUR, ON THE 8TH OF  
MAY, 1835.

The name of the confessor of the following atrocities, which are, alas! only fair specimens of those which are daily practised by the abandoned fraternity to which he belonged, is Budhan Sháh, alias Ibrahim Khan. We retain the original orthography of the paper. *Edi.*

I formerly lived at Arreetoor in the Hollechoonor Taloojee, and was in debt to Oosman Khan about 10 rupees. It happened that this Jemadar and other Thugs, murdered three Arabs who were on their way from Seringapatam to Hindoostan, near Musuree in the Honhullee Taloojee, but neither told me of the occurrence, nor gave me any share of the booty. I was told of this, however, some eight days afterwards by Boodlun Shah brother of Suphun Shah, and Debrah Meeun, but said nothing about it, as I was just then setting out on an expedition with the undermentioned.

Deponent.			Approver
Oosman Khan Jemadar.....	..	.....	Approver
Fuqueer wd. Hussen Khan, follower of Shekh Ahmed Jemadar.....	36	Paighree	Seized.
Ahmed Khan, brother of above, do.....	20	Ditto	Ditto
Jaffir wd Hoossain Khan Jemadar, follower of his father.....	50	Arreetoor	Ditto
Mudar Goleanwallah, follower of Hoossain Khan Jemadar.....	60	Ditto	Dead.
Hassun Sahib wd. Burre Sahib, follower of Oosman Khan Jemadar.....	40	Ditto	Seizod.
Mahomed Sahib, brother of above do.....	25	Ditto	Ditto
Hoonoor Sahib do. do. do. do.....	20	Ditto	Ditto
Kumal Khan corf Hamil Dandgah.....	50	Pilmoghah	Supposed to be dead.

Proceeding to Hurrechur, we had reached Dawunkota, and were cooking our food there, when Buckal, a resident of Dawungheera, who was returning from the weekly bazar at Baswaputtum came up, and stopping to drink was accosted by Faqueer, who enquiring where he was going to, agreed to accompany him. The traveller stopped at a Dewul of the village to eat his dinner, and about two hours before dark, set off on his way home accompanied by the Thugs, who got him to sit down at a nullah near Katuighheera, about a coss and a half from Dawankota, under pretence of eating Pawn; and he was there strangled by Kumaleah alias Kamil Dandgah, and his body buried securely in the nullah. The property obtained on this occasion was 3 Rs. in silver, 3 Rs. in copper coin, and 20 choolies, &c.

Two days after this, we arrived at Telghee in the Hurpunhulla Purgunah, and about noon a Mussulman on his way to Bellary from Hurryhur also arrived. We asked where he was going, and turning back accompanied him to a nullah, about a coss from Telghee, when having been persuaded to stop under pretence of eating, he was strangled by "Mudar Sahib Goleanwallah" and buried securely in the nullah, but I do not recollect the situation of this grave, as directly the murder was completed I returned to Telghee. We got from the traveller only a four anna piece and his clothes.

The other Thugs having rejoined me, we turned back from this place towards Hurryhur, passing which, on the second day near "Dawungheera," we fell in with a Hindoo going to Droog from Rane Bednoor, and who having been persuaded to stop at a nullah and tank near a Sindee Bun, not far from Angoor, under pretence of eating our breakfast, was strangled by Fuqueer above mentioned. The property found on him, was 4 Rs. in copper coin, and his clothes, and his body was buried in the tank.

Continuing our travels, about ten days after this affair at a village near

Toomkoor, where we had put up for the day, we were joined by a Brahmin and two Telinga travellers who had come from Dharwar and were going on to Umboor. Having passed the night together, we the next morning in company with the travellers pursued our journey, and again halted together at a village, the name of which I do not remember, on the Bangalore road. The travellers having eaten their dinners lay down to sleep, and were awoken about midnight and induced to start on their way. Having proceeded about a quarter of a coss from the village, they were induced under some pretence or other, to sit down, and were strangled, and their bodies thrown into a nullah. The property obtained on this occasion was 16 Rs. in cash, 30 gold Hoons, 7 metal pots of sorts, 2 guns which were given to Jaffir and Faqueer, a red poney (which I took myself and sold to Bassappa Potail, residing at Hoosan-hully for a Pagoda) and some wearing apparel. Dividing what we had got, 10 Rs. fell to each share, after which separating, we turned towards our homes which I reached in about seven or eight days. About a week after my return, I heard from Hoossain Sabib, a follower of Oosman Khan, that this Jemadar and other Thugs had started on an expedition, and were then at the village of "Koolguttee." I accordingly went and demanded from Oosman Khan my share of the murder of the three Arabs above alluded to, who said he would not give it me. I then gave him the 10 Rs. which I had got in this last trip in payment of what I was in his debt; and going home, after a few days left the village of "Arreetoor" with my family, and took up my abode at "Bewunhullee," where Abbass (a Thug Jemadar) resided.

After I had been about a month at this village, and during the time of scarcity, now about four years ago, I and the undermentioned three Thugs, set out from "Bewunhullee" and proceeded in the direction of Bangalore.

## Deponent.

Mudar Golleanwallah.....	Deceased.
Abbas son of Hyder Khan.....	Aged 23 years, resident of Bewunhullee.
Ahmed Khan son of Hussun Khan.....	Pilegheeree, follower of Shik Ahmed Jemadar. Aged 20 years.

On the morning of the third day, we reached "Angoor," and stopped at a Baolee there to eat our food. Shortly after, three travellers, one Brahmin and two Telingahs, arrived, and went to the shop of a Bunneah to purchase food for their ponies. I went up, and inquiring as to where they were going to, learnt to Bangalore, and had come from Dharwar. I told them that I and the others were going to the same place, and we went on together about a coss and halted at a Baolee to cook. It happened that Larkhan and Kumal Khan, and one or two other Thugs came to the same Baolee, to draw water, and told us that Oosman Khan with others of his gang were at a temple in the village, and Larkhan went back to the Jemadar and told him of our and the travellers being there, on which, he Oosman Khan, mounted his poney, and with his gang and three women went on a head of us about a coss further, and sat down under some trees on the high ground, near which was also a nullah beyond "Hunsee Cottah." We came up to them about noon and got the travellers to halt under another tree on pretence of the heat. On this, Oosman Khan gave the signal and immediately Larkhan, Essoof Khan, and Abbass, strangled the travellers, whose bodies were carried to the nullah and secretly buried by six of Oosman Khan's followers, and Madar, and Ahmed Khan from my own party. The property got was 600 rupees in cash, some metal pots, a poney which I sold to a traveller for 10 rupees, and their clothes: after the murder we went on to "Kolar," and passed the night, and were rejoined there by the Thugs who had gone to bury the bodies. After which, the plunder was divided, and each Thug received 10 rupees. Oosman Khan took shares for 50, including his own people present, and those of Sahib Khan Sadeka, who had gone in a different direction.

The names of those present with Oosman Khan at this murder, as well as I recollect are,

Oosman Kaan, Jemadar.....	.....	Approver.
Syphoo, adopted son of above.....	.....	do.
Larkhan, follower of Oosman Khan.....	50	Seized
Syphun Shah..... do. do. ....	40	Purnullee. do.
Godora Emam Decannee.....	60	Approver.
Good Jemadar, son of Bhutnoor Meeun Khan.....	40	Seized.
Essoop Khan, Jemadar.....	40	Pelongheera. do.
Boodhan Shah, brother of Syphun Shah follower of Essoof Khan.....	25	Purnullee. do.
Jan Mahomed, follower of Hoossain Khan Jemadar....	45	Kooroo. do.
Debrah Meeun, follower of above.....	30	Purnullee. Approver.
Ashoo Meeun, brother-in-law of Oosman Khan and follower of his.....	24	Chuttenhullee Seized.
Manniek Decannee.....	.....	At large.

As for the other Thugs, I do not know who they were, as I had not seen them before. I recollect, however, hearing, that some of Thugs from the Decan had come to Oosman Khan's village. As it was near the time of the Mohurram, we only staid one night more with Oosman Khan's party, and then returned home, which we reached on the third day.

After three months, I again set out with the undermentioned towards Bomgalore.

Deponent.		
Abhass, son of Hyder Khan oorf Abkhan.....	32	Bewunhullee At large.
Emam Sahib, son of Burree Sahib, and brother-in-law of Abbass.....	18	Kumnullee do.
Madar Sahib Golleanwallah.....	60	Arretoll. Dead.
Hoossain Sahib.....	25	Kumnullee At large.
Hoossain Sahib.....	30	do. do.
Mohammed.....	35	Bewunhullee Seized.

and in two or three days at a village about a coss on this side of Dawungheera, found the undermentioned seven Thugs, who were cooking their food at a baolee (well) there.

Bochra Ismael oorf Sheikh Hoossain Jemadar.....	60	Kooroo Seized.
Barree Sahib, follower of above.....	40	do. At large.
Ibrahim do. do. ....	.....	do. Seized.
Rajan, son of Hoossain Sahib, follower of do.....	16	do. do.
Khadir, son-in-law of Bochra Ismael.....	27	do. At large
Suteef Sahib, follower of do.....	55	Oonsoor Seized.
Subba Hoossoinee Luagra, formerly an approver.....	60	Kooroo At large.

It so happened that a Shyamah bird crossed from the right to the left of the road, which being a good omen and observed by Bochra Ismael, he sent word, telling us of the good sign, and proposing that we should travel together. Accordingly we also went to the place he was at, and having eaten our dinners, went on all together to where we put up for the night and halted also the next day.

The following afternoon, some two or three hours before dark, we again set off, and sat down at a tank about half a coss from Hebbal, and were drink-some Sindee there, when a Faqueer on his way from Hurryhur to Droog came up and began also to drink. Having finished the toddy we went on, as did also the Faqueer, to a nullah a short distance off. We got him to sit down there and smoke. The Thugs asked the Faqueer, if he had any money, and he replied he had not a pice about him. We then consulted, and it was settled as we had received a favorable omen, and this was the first traveller we had got hold of, that if we let him go, the omen, would become unfavorable. The Thugs accordingly gave the Faqueer a rupee, which he proceeded to tie up in the end of his Turband, and Bochra Ismael watching

his opportunity put the "Roomal" round his neck, and strangled him, and we buried the body in the nullah. The man had nothing with him but his clothes, and the rupee we had given him.

Passing the night at this same place, we the next morning went on to a village on the banks of a nullah, about two coss from "Droog." About twelve o'clock, we were sitting there eating our dinner, when a Hindoo traveller also arrived. I entered into conversation with the man, and found he had come from Sorapore Beder and was going to Droog. We went on with him to a nullah about a coss further, amongst some Sindy trees, where we stopped to eat pawn, and I strangled him there. The body was buried in this nullah; but though I assisted in doing this, I do not think I can recollect the place. The property obtained was 1½ rupee in cash, 2 metal pots, and his clothes.

The day after this murder had been completed, we went on to the village of "Magnee" near "Seerah," and passed the night there. About half an hour after day-break, we heard there the Cheernamee or cry of a wolf, which is an omen warning of evil. Being alarmed at this, we gave up our design of proceeding to Bangalore, and turned off towards Bellary, and reached Koolgoor in the Raecedroog Purgunnah of that Zillah. At this village, we found a Hindoo pilgrim at a Bunneah's shop in the Bazar, who being accosted by Bochra Ismael, we learnt had come from Ramissur and was going to Hindoostan. Bochra having agreed to travel with this man, brought him to a baolee near the village, where we all cooked our food, and two or three hours before dark, having agreed to go as far as Raecedroog that day, we took him on about a coss further to a baolee near a nullah, where we got him to stop and smoke, and where he was strangled by Subba Hoossainee Lungra, and buried, but I did not assist, besides his pilgrim's basket and a metal pot or two, we did not get a picc from this traveller.

Having passed the night at Raecedroog, we the next morning gave up the Bellary road, and proceeded towards Bangalore, and reaching Belkobra halted there for the day. The next morning, as we were about to set off, a thibao, or good omen, was observed, and we stopped therefore, and cooked our dinner under some tamarind trees at a tank there, and a Hindoo on his way from Bellary to Wurulkoondah coming up, also stopped there for the same purpose. Bochra Ismael entered into conversation with the traveller, and some three hours before evening, we went on together to a Baolee at Gungharrum, between Belkobra and Koorlee, where we again got him to stop and eat. From this we went on about a gun-shot further to a nullah, where he was strangled as he was walking along, by Abbass, and his body buried in the nullah. The property got from him was 32 rupees in cash, a new Rozace and Roomal, and some clothes.

Passing the night at Koorlee, and having divided our plunder, Khadir and Hoossainee were sent home to our villages with some money for our families, while we continued our journey, and on the fourth day Abbass and some few Thugs put up for the night at "Peroor," and I and seven others at the village, the name of which I do not remember, about two coss off. The next morning, "Lungra Hoossainee" who was with me, happened to vomit, which being a bad sign, word was sent of the circumstance to Abbass, and to tell him to join us, as we should turn back towards Bellary, which we did and put up at a village about two coss further in that direction, where, the following day, we were rejoined by Abbass and the rest of the Thugs, who brought with them a Mussalman traveller on his way to Bellary from Bangalore. Some four hours before dark, we accompanied the traveller to a nullah, about a coss on his road, between Kapapullee and Rampoor, where he was persuaded to sit down under some pretence or other, and strangled and buried, but I do not know the situation of the grave. Eight annas in cash, and some clothes, were all we got from him.

The fourth night after this affair, we slept at Alkoondah, and the following morning gave up the Bellary road, and turned off towards Seringapatam. About half a coss from Alkoondah, we fell in with a Hindoo Beiparce and a Mussalman servant, who were going to Dawungheera from Hoomanabad. Bochra having entered into conversation accompanied them to a village, about half a coss from Gooddur Kottah, where we passed the night, and early the next morning setting off with the travellers, they were strangled as they were walking along, and buried in a nullah between Goodler Kottah and Hurryhur, about which there is a good deal of Jungle. The Bhatotes were Abbass and Bochra Ismael, and the property obtained 600 rupees in Cash, two swords, and their clothes.

After this affair, it was resolved we should return home, and the property was some days after divided at a nullah, near Bhomunhullee. Each Thug received a share of 20 rupees, and I, including my Jemadarce and Bhatote's allowances, got 70 altogether.

After the above expedition, I remained at home for about three months. After which now three years since, the nine Thugs as below, assembled in the village of Bewhunhullee, and took the roads towards Bellary.

Abbass wd. Hyder Khan oorf Abkhan.....	.....	Hollohonor..	At large.
Ibrahim Deponent.....	.....	.....	.....
Emam, brother-in-law and follower of Abbass.....	.....	Kumullee.	At large.
Mudar Sahib Goleanwallah .....	.....	.....	Dead.
Kurreen Sahib wd. Burre Sahib Hyder Sahib.....	40	Kulgeera.	Seized.
Emam Sahib, son of do.....	28	do	do.
Omer, son-in-law of do.....	25	do	do.
Burra Sahib oorf Hyder Sahib.....	60	do	do.
Mahomed, follower of Deponent.....	34	Bewunhullee.	do.

On the 3rd day we reached the village of Hurpunullee, and when about to halt for the day, about 12 o'clock, a bad omen occurred. We remained there all night, and on the following morning, in consequence of the bad omen, decided on returning towards Bewhunhullee, and about a coss from where we had passed the night, met a Mussalman traveller going from Hurpunahullee to Shewmoga, with whom I made acquaintance, and took on. About five coss near Telghee, between Dawungheera and Telghee, we induced the traveller to sit down, and smoke on the bank of a nullah, where Abbass strangled him, and we buried the body securely; but at this I was not present. We got from him 5 rupees, and his clothes.

After this affair, we took the road between Hurrial and Bangalore, and travelling for ten days, reached the village of Ungsunder, where we remained all night. We started early the next morning, and having gone about half a coss, fell in with a Hindoo traveller at a Baolee on his way from Hurrial to Bangalore. I got acquainted with the man, and having induced him to sit down, under pretence of cooking, strangled him, and buried the body securely in a nullah adjoining the Baolee. I know the place, and can dig up the body, if it has not been washed away. We got from him 2 rupees, 2 cooking pots, and his clothes.

After this affair, we gave up this road, and took the one from Bangalore to Bellary, and on the eighth day reached the village of Kogral, Zillah Bellary, which is about two coss from Jaleepeth, where we remained all night. On the following morning, as we were about to start, one of us sneezed, which was considered a good omen; and we resolved to eat first, and then commence our journey. While we were cooking, a Brahman traveller on his way from Hindapoor to Dharwar came up, and stopping to cook Mudar Goleanwallah got acquainted with him. After we had eaten our dinners, we took the traveller on with us to the village Sirpullee, and put up for the night in a Buneya's shop. On the following morning, we started about 3 o'clock, and having advanced about half a coss, under pretence of giving him some



snuff to smell, we strangled him on the bank of a nullah, and buried his body securely within it. We got from him 6 rupees, 3½ seers of silver, 4 sarees, 4 cooking pots, a bay poney and his clothes. We took the silver and sarees with us to Dawungeera, and sold them to a Buneya Bisapa for 100 rupees; which we shared, and then returned home. Each of the other Thugs got 5, and I ten rupees.

It is now about 3 years since, that I in company with the undermentioned, in all ten of us, Thugs, left our homes on an expedition, and took the Bellary road.

Deponent.....	Bewunhullea.	Seized.
Mahomed, follower of Deponent.....	do.	do.
Abbas Jemadar.....	do.	At large.
Mudar Sahib Goleanwallah.....	do.	Dead.
Emam Sahib, follower of Abbas.....	Kumnullee..	At large.
Hoossain Khan wd Noor Khan, follower of Moheodeen.	do.	do.
Emam Sahib.....	Bolundkoph..	Seized.
Mudar Sahib, brother of Emam Sahib.....	do.	At large.
Sahib Khan Eileeka.....	do.	do.
Hoossain Khan, follower of Deponent.....	Kumnullee..	do.

After travelling about 15 days, we reached the village of Hoonoor and put up at a Buneya's shop there. The same evening three Hindoo Buneyas on their way from Bellary to Cooyatum came up, and the other Thugs went to a Boolee to cook, whilst Sahib Khan and Emam Sahib remained in the Buneya's shop and got acquainted with the travellers. After we had finished our dinners, we assembled in one place for the night. On the following morning we started and reached a Dewul in the village of Sirpee, which is about 6½ coss to the south of Hoonoor, where we halted for the night. The next morning we moved on, and after travelling a quarter of a coss, Mudar Sahib, under pretence of having a pain in his stomach, induced the traveller to stop and sit down, when forthwith we strangled them. After which I, Sahib Khan, and Abbas, started on ahead to the village of Armarchunpullee, which is near Kapapullee where we put up, and were joined early on the following morning by the other Thugs who had been left to bury the bodies. The grave I cannot point out. Sahib Khan, Abbas, and I, were the strangers. We got 60 rupees, 2 new sarees, 2 pair new Dhotees, 10 cooking pots, 2 bullocks, (one of which I took, the other Sahib Khan) and we sold them to a traveller for 3 rupees and some clothes. After sharing the spoil we all returned home.

After this affair I remained at home three months, and it is now two years since I and the Thugs below mentioned assembled in the village of Bewunhullee where I resided, for an expedition.

Abbas Jemadar wd. Abkhan oorf Hyder Khan.....	Marsethullea.	At large.
Burree Sahib oorf Jateeba, follower of above.....	Ettalpoor	do.
Emam Sahib wd. Burree Sahib.....	Kullalpoor.	Seized.
Burree Sahib.....	do.	do.
Oomer Sahib wd. Mota Hoossain follower of Abbas.....	do.	do.
Emam Sahib, follower of Abbas.....	Kumnullee.	At large.
Ibrahim.....	.....	Deponent
Gidda Moheodeen, follower of Ibrahim.....	do.	At large.
Mudar Sahib, followers of do.....	Bolundkoph	do.
Hoossain, follower do.....	Kumnullee.	do.
Kurreem wd Burree Sahib do.....	Kullalpoor	Seized.
Mahomed Sabib wd. Gidda Moheodeen.....	Kumnullee	At large.
Goree Khan Jemadar.....	Bewunhullee	Seized.
Jemaul Khan wd. Noor Khan, follower of above....	Bolundkoph	At large.

After consultation the whole of the gang started, and took the road to Hurryhur, and on the same day went about 4 coss from Bewunhullee to a Dewul of Hunnoman, in a small village the name of which I now forget, where we

rested. Here we found a Hindoo Telingah on his way from Dawungcera to Rancee Bednoor, with whom I entered into conversation, and Abbass immediately strangled him. The body was buried outside the Dewul: the place I do not recollect. We got from him 6 Rs. a pair of new Madaree Dhotees, a new Mungulgerree handkerchief, and a brass lotah.

After this affair we reached Bellary in 12 days, and remained there the night. On the following morning we started and went on to a choultree, about a coss from Bellary, where we all sat down to eat, when a Hindoo Telingah (a bearer) on his way from Dharwar to Madras came up. Abbass got acquainted with him, and told him, we were also going there. After having dined we went off with the traveller, and having advanced about 3 coss under pretence of eating induced him to sit down on the bank of a nullah, where I strangled him, and the others buried the body. We got from him 6 rupees, 7 tolahs of gold, and his clothes.

From this we turned back, and passing Bellary took the road to Racedroog, and about half a coss from Bellary sat down at a dry nullah, when 2 travellers, pilgrims from Hindoostan to Rameshwur, came up and went on ahead. The Thugs immediately followed them, and that day reached the village of Dundaherial about 3 coss from Bellary, where the whole halted for the night. On the following morning early the gang and travellers set out, when having advanced about a coss from Bellary, we induced them to sit down on a plain, and they were strangled there. I do not know where the bodies were buried. Goree Khan and Abbass were the Bhutotes. We got from them 12 Rs. and 4 cooking pots. After which we went on to Dawungcera and sold the 7 tolahs of gold for 53 Rs. to Seevupphah a Koomtee there, and having shared the plunder returned to our homes.

I remained at home about one month, and then went to Moheodeen and Hussun, Thugs residing in the village of Kumunhullee Pargunnah Choutee, to get some money they had of mine, and stopped there for 20 days, but received nothing. They said they could not pay me at present, but if I wished they would join me on an expedition; in consequence of which the undermentioned Thugs,

Mohendcen, follower of Ibrahim.....	50	Kumnullee.	At large.
Kumuljee, follower of do.....	25	do	do.
Hoossain do. do.....	40	do.	do.

started (now about two years since) and took the direction of my village. When about two coss from Kudurmundgee, a man on his way from Serulcote to Kudurmundgee met us. I immediately made acquaintance with and told him I was also on my way to Kudurmundgee. He was induced to sit down at a small tank under pretence of smoking, when I strangled him, and we threw the body into the tank. We intended to have buried it securely, but at this time another traveller, name unknown, came up and asked what had become of Chun Bussappa. Moheodeen answered that he did not know, and the traveller passed on, while we in great alarm immediately left the places, and returned to our homes at Bewunhullee, where we divided the plunder. We got 20 Rs., 11 Rs. in pice, and his clothes. About 7 or 10 days afterwards, we heard that the body had come above water, and that the villagers had seen it: this circumstance must be well remembered by them.

After this I remained at home for about two months, and during the hot weather, in company with the undermentioned Thugs, left the village of Bewunhullee in the Chingera District, on an expedition towards Hurreehur.

Deponent.....	.....	.....
Abbass.....	.....	At large.
Kurream Sahib wd. Burree Sahib.....	.....	Seized.

After two days we reached Bewunhullee in the Hurreehur district, and

were preparing to cook our dinners, when Faqueera, with his gang of Thugs as below, came up and joined us.

Faqueer a Billawur Jemadar wd. Hussun Khau.....	} Hoolwar Purgunnah Hoollechoo- noor.....	Seized.
Tippoo wd. Ibrahim.....		Numbegunda.
Sullivan follower of Faqueer a.....	do	do. Dead.
Meer Sahib.....	Purnullec.	At large.

And after conversing we all started, and, when near Angoor, fell in with a Hindoo traveller on his way from Hurreehur to Bangaloor, with whom Faqueera got acquainted, and took him on with us, to a large Dewul at that place where we rested. Here we dined, and, having engaged the traveller in drinking, watched our opportunity and strangled him, and his body was buried outside the Dewul in a nullah. The place I can point out. Tippoo Sahib was the Bhutote, and we got 13 Rs., a sword, and his clothes.

After this we took the road towards Dawungheera, and Hussunbuloor, and after having advanced about two coss fell in with a Hindoo traveller, on his way from Dawungheera to Hussunbuloor cooking at a Baolee, whom, we joined. Abbass got acquainted with and took him on, and when about half a coss from the Baolee strangled him while walking along, and buried his body in a nullah, but the place I don't know. We got from him 4 pairs of Dawungheera handkerchiefs and some clothes. After this the Thugs quarrelled while drinking some toddy, and we therefore shared the spoil and returned to our homes.

About this time I was taken ill with fever, and was sick for about three months. After recovering a little, I remained at home for five months longer, and then (now about a year ago) in company with the undermentioned Thugs.

Deponent.....	.....	.....
Hoossain, follower of Ibrahim.....	Bewunhullec	Seized.
Kurroom Wd. Burro Sahib do.....	Kullapoor	At large.
Abbass Jemadar .....	.....	Seized.

started on an expedition from Bewunhullec towards Hurpunhullec, and after seven days reached the town of Hoospett where we rested for the night. The next morning we started on the Bellary road, and at about 1½ coss from Hoospett sat down to take our dinners. At this time a Hindoo traveller on his way from Algoondah to Bellary came up and sat near us, and began inquiring which way we were going. We told him we were bound for Bellary and he also told us he was going in the same direction. After having eaten our dinners we started in company with the traveller, and about dark reached a river between Gadednoor and Towukkulghur, where under pretence of easing ourselves we induced him to sit down and there strangled him, and buried his body at night under some trees. The place I can point out. Abbass was the Bhutote on the occasion. We got 4 rupees and his clothes. After this affair we left Bellary and took the Adhonce road, but after travelling about 12 coss and meeting no success, we returned to Bellary, and tried the Gooty road about a fourth of a coss from this town; stopped at a Dewul in a small village; Abbass and I returned to Bellary to buy provisions, and at a Buneya's shop got acquainted with a Hindoo traveller on his way from Punderpur to Rameshwar whom we took on with us, to the Dewul, above mentioned. After having dined we started about 4 o'clock in the evening and put up for the night at the village of Assoondah. The next day we moved on and at about 2 coss from Koondgul, near a nullah got him to sit down under pretence of smoking, and I strangled him, and buried his body securely in the nullah. The grave I know and can disinter the body. We got 3 rupees, ½ tolah of gold, and 4 cooking pots.

After this we went on the Bangalore road, and two days after leaving Bellary, near Hoonoor at a village about 2 coss on this side, we sat down at a Baolee to breakfast, just the time a Mussalman traveller on his way from Bellary to Koonoor came in sight, and the Thugs thinking him to be a money carrier followed him and strangled him whilst walking along, about a coss from the above named village, and buried his body securely. The place I don't know. Abbass was the strangler, and I the Bhutote on this occasion. We got 1 rupee and 4 annas, and his clothes. After which having divided the booty, we Thugs returned to our homes.

III.—"MR. HALDANE VERSUS MR. STUART, REVIEWED," BY DISCIPULUS. WITH NOTES BY THE EDITOR. NO. III. "FAITH. JUSTIFICATION. GOOD WORKS, &c.

V. 21. "*But now the the justification which is of God, without law is revealed. Now, i. e. under the Gospel dispensation, in distinction from ancient times. Without law, i. e. without the aid or concurrence of law, or in such a way as not to be by means of law, or in a way contrary to legal justification, which rests solely on the ground of perfect and meritorious obedience.*"

V. 22. "*The justification which is of God by faith in Jesus Christ. This explanation makes it clear as the noon-day sun, that this phrase (rendered 'the righteousness of God' in our Bibles), in this connection, does not mean righteousness or the love of justice as an attribute of God. For in what possible sense can it be said, that God's righteousness or justice (as an essential attribute) is by faith in Christ? Does he possess or exercise this attribute, or reveal it, by faith in Christ? The answer is so plain, that it cannot be mistaken. The meaning of the apostle is, that the gratuitous justification which the Gospel reveals, is that which is to be had by believing and trusting in Christ as our Redeemer and Deliverer; compare versus 23—26. Faith, indeed, is not to be regarded as the meritorious cause or ground of justification (which is wholly gratuitous, v. 24), but only as the means or instrument by which we come into such a state or relation, that justification can consistently with the nature and character of God be gratuitously bestowed upon us."*

It is in this way that Professor Stuart has, according to the view of Mr. H. "again misrepresented the signification of the leading term in the epistle." If this is mis-representation, then, one feels pressed to inquire, what is right representation? I suppose he has told us in his "admirable exposition," in his usual manner of high toned dictation, and assumed infallibility. \*

We are next informed that the assertion of the apostle v. 31, "that the justification of sinners by faith without works, so far from making void the law, establishes it, must be explicitly contradicted by Mr. Stuart's account of justification." The reason assigned is, that "the view he gives of it does

\* It is very convenient for Mr. Stuart, in order to support his theories, to render in the verses quoted above, *δικαιοσύνη θεου* (the righteousness of God) by "the justification which is of God;" but we must have a better warrant for this than any which he brings forward in his commentary. We refer our readers to a note on this subject contained in our last number, and of which we repeat only one sentence. "In the specific case, where the phrase 'righteousness of God,' is used, not as a personal attribute of deity, but in reference to man's salvation, it indicates the righteousness, which, *in conformity with his own justice*, God has provided for the salvation of sinners." It is not enough, as we shall presently see, that Mr. Stuart talks of a "gratuitous justification." Not only must justification be of mere grace, when man is viewed as its subject; but for the support of the divine justice, there must be an *absolute righteousness laid hold of by man, or imputed to man*, on the ground of which he is justified. Through faith, we lay hold of the perfect righteousness of Christ; and it is reckoned on our account. Faith must be spoken of, not only as "the means, or instrument, by which we come into such a state or relation, that justification can consistently with the nature and character of God be gratuitously conferred upon us;" but as the means or instrument by which we get a *possession, in virtue of which we are pardoned.*

make void the law. You have seen, in brief, the view which he gives of gratuitous justification; and this, it is affirmed, "does make void the law." But how? v. 31. "Do we then make void the law through faith?" "That is," says Mr. S. "do we counteract or annul the Old Testament Scriptures, by inculcating gratuitous justification?" He thus understands the word "law" in a sense which is not unfrequent in the Bible. In support of this he adds,

"The argument which renders this exegesis quite plain, is, that the apostle immediately proceeds to answer the objection here made, by showing that the Old Testament actually teaches the doctrine in question. *We confirm the law*; i. e. we inculcate that which entirely accords with the Old Testament, and only serves to confirm it.

"How gratuitous justification can be said to confirm or establish the moral law, (as this text has been often explained), it seems difficult to make out. That the doctrine of justification by faith does not, indeed, overthrow moral obligation; yea, that such a justification even serves in a most important way to promote holiness of life; the apostle shows in chap. vi. But his present concern is with the objection made to his sentiments, viz. the objection that he is weakening the force of the ancient Jewish Scriptures. Accordingly, he discusses this question at large, in the following chapter."

But suppose that we dissent from Professor S. and maintain that reference is here made by the apostle to the moral law, then how do the views which he has given of justification by faith make void the law? Mr. H. would answer this inquiry, probably, by saying, as he has said, "Mr. Stuart has totally subverted the doctrine of justification." If this were indeed true, then it would be time, truly, for those who have at heart the safety, the peace and prosperity, of the church, to eject the learned American from their theological academy. But what is the evidence of such a subversion of the faith? That such evidence does appear, at least to the mind of Mr. Haldane, we perhaps ought not to call in question. The recommendation which is given us of this exposition leads us to the conclusion that its author is a man of reputed piety. But still I find a difficulty in reconciling the character of a Christian with the conduct of this person, as exhibited in the reference which he has here made to the sentiments of Mr. Stuart. H. says that Mr. S. "maintains that faith is 'counted as complete obedience.'"

Now I cannot, by any possible construction of his language, make out a sentiment of this kind. But the reverse of this is the uniform testimony of all writings, in relation to this subject. On page 177, to which Mr. Haldane refers, it is written:—

"To reckon Abraham's belief as righteousness, cannot mean, that the simple act, on the part of Abraham, of giving credit to the divine testimony, was tantamount to complete obedience in all respects to the divine law, and was accepted as such. In this case, Abraham would have been accepted on the ground of his own merit; for his belief was as much his own act, as any kind of obedience could have been. To have his belief, imputed or counted for righteousness, then, must mean, that in consequence of his belief, he was treated as righteous, he was accepted as righteous, i. e. he was gratuitously justified, treated as righteous, accepted as righteous. So vs. 4, 5; which speak so plainly to this point, that the force of their testimony cannot be avoided."

Mr. Stuart, having said this, proceeds to notice the different senses in which the word, to impute or reckon, is used. He remarks that,

"The word sometimes means, to reckon to one what he actually possesses, to impute that to him which actually belongs to him, i. e. to treat him as actually possessing the thing or quality reckoned to him; e. g. Ps. cvi. 31 [Comp. Num. xxv. 10—13] 2 Sam. xix: 19. Ps. xxxvii: 2. 1 Cor. xiii: 5. 2 Cor v: 19. It also means, to impute something to one which does not actually belong to him, to treat him as possessing what he does not actually possess, or as having done that, which he has not actually done, e. g. Lev xvii: 4, blood shall be imputed to that man i. e. he shall be treated as if guilty of shedding human blood; which he had not done, for so the sequel shows. Such is plainly the sense, in Rom. iv: 8, 6, 9, 10, 11, 22, 23, 24." Commenting on Rom. iv: 5, Mr. Stuart says—'His faith is counted as righteousness; i. e. through belief in Christ who died for sinners, he comes to be treated or accepted as if he were himself righteous; in other words, through the favour of God he is freed from the

\* Does our correspondent abandon, or not abandon, Mr. Stuart's interpretation?

penalty of the law, and accepted and treated as he would be, had he been perfectly obedient."

He then contrasts faith and works, or rather makes a reference to them as placed in contra-distinction to each other by the apostle Paul, for the purpose of showing, that while a man is justified by faith in Christ, the exercise of which is his own act, he is still justified in a gratuitous, and not in a legal manner.

"The works of the law mean those works which the law requires, i. e. to do these works must of course mean, to do them as the law requires, i. e. to do all of them, and perfectly; in a word, it means *perfect obedience*. This is one ground, (the legal one) of justification; and it stands on the simple basis: 'this do, and thou shalt live.' To be justified by works of law, or by works, means of course to be justified by complete or perfect obedience.

"To this the apostle directly opposes justification by faith. Rom. iii. 27, 28; comp. vs. 30—22. Consequently justification by faith means *gratuitous justification*.

"In the verses which we are now considering (iv. 4, 5), this contrast is fully drawn out and presented to view. *He who worketh* is one who does all the works of the law and so is entitled to the reward according to debt, i. e. agreeably to the promise made in the law. On the other hand, *he who believeth in him who justifies the ungodly* is one, who abandoning all hope of salvation on law ground, i. e. by his own merit, puts his confidence in the saviour only for pardon and acceptance with God. Now the faith by which he does this, is intimately connected of course with his justification; so that Paul very often speaks of justification by faith, and employs the phrases *who are justified by faith, who is justified by faith, &c.* But the manner in which he speaks of justification every where; the assertion that it is a gift, that is by grace, that it is bestowed on him who worketh not, and the direct contrast which he makes between being justified by works, i. e. by perfect or meritorious obedience, and by faith, show, beyond all reasonable question, that faith is never connected with justification as the meritorious cause of it, but only as a *conditio sine qua non*, a state of heart and feeling without which the gratuitous benefits that Christ bestows on sinners, cannot be received. To use the language of the old writers: 'It is a *meritum ex congnito*, not a *meritum ex condigno*;' i. e. it implies simply a fitness in the subject of blessings to receive them, not a desert of such blessings. This is all plain. 'What then is it to have one's faith counted for righteousness?' This question is fully and most satisfactorily answered in iv. 6, 7. It is 'to be forgiven without works,' without meritorious obedience, without having fulfilled the demands of the law; it is for one 'to have no iniquity imputed to him.' It is quite clear, then, that by the expression 'to reckon faith for righteousness' is not meant, that one's faith is put in the place of perfect obedience to the law, and counted to him on the score of merit; but that faith when exercised by the penitent sinner, is a means or instrument of his being regarded or treated as righteous, yet the fact that he is so treated, is a mere gratuity; not something due to the sinner on the score of merit, a merit connected with his faith. Nothing can be made clearer than this is, by Rom. ix. 20—24, 28, 29, iv. 4—7. The faith of a sinner is not what the divine law originally requires; strictly speaking, then, it is not obedience to the law. Faith is not of itself such an act of obedience to the divine law, as that it will supply the place of perfect obedience. Nor has it any efficacy in itself, as a *meritum ex condigno*, to save men. It is merely the instrument of union to Christ, in order that they may receive a gratuitous salvation. But of this salvation we must always say, with Paul: 'If by grace, it is no more of works; otherwise grace is no more grace.' Rom. xi. 6."

These are the sentiments of Mr. Stuart in regard to the nature of justification and the relation and influence of faith in this matter. It is this view of the doctrine of justification, which Mr. Haldane is pleased to denominate a total subversion of it. I grant that it may be subversion of his views of this doctrine, but certainly it is not of the views of the Apostle Paul. And what must be Mr. Haldane's sentiments in respect to this part of our Epistle? If they are directly the reverse of those of Mr. S., as we are led to infer from the language here employed, then surely, "it is another gospel!" which he preaches, and he has occasion to beware lest that come upon him which he has imprecated upon this servant of God. But does Mr. Stuart maintain that faith is "counted as complete obedience?" This is the charge brought against him. Is it sustained by his sentiments as before quoted? He says, Abraham's faith was not tantamount to complete obedience. Let him

who readeth judge of the object of such a gross misrepresentation, to use the very mildest language which circumstances will admit, of an author's views. True Mr. Stuart has used language of this kind. "Their faith was *gratuitously* reckoned as equivalent to the righteousness demanded by law." But no one need mistake his meaning here. The manner in which he has guarded his expressions, leaves the sense in which he wishes to be understood unambiguous. "Faith is *gratuitously* reckoned" in this way—"their faith counted for righteousness" i. e. they were *gratuitously* justified through faith, or they found through faith that acceptance with God, which would have followed perfect obedience or the *righteousness* which the law of God demands. When the penitent sinner's faith is counted for righteousness, i. e. when the penitent sinner is accepted and treated as if he were righteous, there is something counted to him which does not belong to him; i. e. righteousness is counted to him, when it does not belong to him. It lies then upon the face of this whole matter that his salvation is gratuitous, and not of merit." Mr. Stuart. "Justification is indeed, gratuitous, but not in this manner of man's devising according to which God would regard a fiction as a reality, counting to a man as complete obedience that which in no respect whatever answers the demands of his law." Mr. Haldane, Is there really any difference here? A difference there is most certainly in the sentiments of these men; but does it appear in what is here said of gratuitous justification? It would indeed appear, if Mr. H. speaks truly—"he maintains that faith is *counted as complete obedience*" But where does he maintain this? It is painful to be under the necessity of repelling an assertion

\* Mr. Haldane refers to page 177 of the English edition of Mr. Stuart's work as the authority for his quotation. At page 181 of the American edition, which is now before us, we find the passage referred to. We give it with part of the context. "Their faith (that of such men as Abraham and David) was *gratuitously* reckoned as equivalent to the *δικαιοσύνη* demanded by the law. The nature of the case, and the object of the writer show, therefore, that the *δικαιοσύνη*; here mentioned is a *legal* one; and consequently that the meaning justification cannot be attached to it. And besides all this, the phrase *λογιζέσθαι εἰς δικαιοσύνην* is peculiar, and shows that a special sense is to be attached to it. To say *was counted for justification*, would make no tolerable sense [this he might have discovered in many other places]; but to say—*was counted as complete obedience*, would be saying just what the apostle means to say, viz. that the believer is *gratuitously* justified." Here Mr. Stuart uses the very words which Mr. Haldane quotes. Mr. Haldane did not deny that Mr. Stuart associated his doctrine, that faith is counted as complete obedience, with "gratuitous justification." His own words (see p. 483 of our last volume) are, "Mr. Stuart may speak of *GRATUITOUS JUSTIFICATION*; but let no one be misled by this. Such language may be used, while the gospel of the true grace of God is rejected." And so say we.

Here we cannot do better than quote the following passage from the Review to which we have so often referred.

"But how does this righteousness become available to the sinner, and how is it by faith of Jesus Christ on all them that believe! In answer to this, we observe, first, that it is written in letters of light, upon the very surface of the passage, (Rom. iii. 22,) to which we have alluded in the question, that faith is not righteousness. One is apt to smile at the obviousness of the remark; but man's inveterate disposition to cling to his own merits, renders it needful. Faith has often been magnified, (indeed something like this has been done by Professor Tholuck), into an act of meritorious obedience, in virtue of which we become the inheritors of heaven. But this is opposed by every sound view that can be taken of the subject. The nature of God's law will not admit of it; for, being a transcript of his own unchangeable nature, it must ever prefer a claim to perfect obedience; and the gospel did not come to pour dishonour on it by modifying its demands, or to substitute one law for another, by making faith meritorious. The nature of faith will not admit of it, for it excludes boasting—it implies a fleeing out of one's self, and one's own performances—it consists in a looking to another as the Author of eternal salvation. The very terms of the verse will not admit of it; for surely the righteousness by faith differs from faith itself, even as any other blessing differs from the means of its reception.

emanating from so high a source, by saying that the proof of it is no where to be found. The fact I suppose to be this, Mr. Stuart does not fall in with his views in regard to what is denominated "*the imputed righteousness of Christ*," and, therefore, he *must, volens nolens*, maintain that which is here asserted. On the subject of the imputation of righteousness and sin, I shall not dwell in this paper. I will only remark that he differs wide from those who regard righteousness and sin as something that may be treasured up, and

"Similar to this error is that of Mr. Stuart, and long ago of Socinus, \* which Mr. Haldane is at much pains to expose, that faith, although it is really not righteousness, is reckoned as such in the view of divine mercy. Such an idea is at utter variance with all just notions of the character of Jehovah. It represents him as exercising mercy to the disparagement of his own justice and veracity—accounting a thing to be what it is not—and, instead of giving judgment according to truth, having recourse to a figment, the adoption of which, however well it might suit the perverted mind of man, can never comport with the absolute perfection of God. But does not Paul say something nearly tantamount to the thought which we are thus denouncing, when he affirms, that 'to him that worketh not, but believeth, his faith is counted for righteousness?' By no means. In the passage (Rom. iv. 5,) from which these words are taken, he is manifestly speaking of a righteousness which is not our own previously to imputation; to which description, faith, being our own act, although of the Spirit's production, cannot correspond. His words, in order to harmonize with the analogy of Scripture doctrine, must be taken in a *relative* acceptation, the assertion amounting to this, 'that faith, as apprehending Christ's righteousness, which is imputed to the believer, is counted *unto* † righteousness.' And this sense is fixed down definitely upon it by the verses immediately succeeding, where the apostle introduces a passage from the Psalms, in illustration of the faith by which Abraham and all his spiritual seed are justified, and where he reasons inconclusively, unless 'the man unto whom God *imputeth righteousness* without works,' is a man like Abraham. But what righteousness is this that is imputed to the sinner, and becomes to him the spring of all blessedness? It is none other than that everlasting righteousness, of whose nature we have just read so glowing a description—the righteousness of God manifest in the flesh—the righteousness which *must* form the matter of our justification before God, because, as Mr. Haldane energetically tells us, there is no other righteousness on earth.

"To the believer then, there is an imputation of the righteousness of the Son of God. This conclusion is indeed inevitable, if it is once admitted that we are justified by grace through faith; for we must not, in any shape, count faith a work, otherwise grace is no more grace. But if we regard faith scripturally, not as an act of righteousness, but as the bond of a vital union to Christ, we arrive at once at the doctrine of imputed righteousness; for the oneness with Christ which the Bible represents the believer as enjoying, gives a participation in all that is Christ's. 'All things are ours,' because we are one with him; his righteousness, therefore, is ours. And thus it is, that having that white robe as the covering of our ancient shame, we are irreprouchable before his Father—possessing not a fictitious righteousness, but that of him to whom we are united, and who magnified and honoured the law. In the words of Owen, [on Justification, c. 7,] 'God makes an effectual grant and donation of a true, real, perfect righteousness even that of Christ himself, unto all that do believe and, accounting it as theirs on his own gracious act, absolveth them from sin, and granteth them right and title to eternal life. In this glorious process, while mercy is transcendent, there is no abandonment of truth, and no compromise of justice. The sinner is not accepted as if he were righteous, but *because* in Christ Jesus he is so. The majesty of the law is not sacrificed; its requirements are fulfilled in all their exceeding breadth; its penalty is endured in all its awfulness. And thus, from the meeting of mercy and loving-kindness with justice and judgment, there shines a most excellent glory, of which the full demonstration to men, and angels, and all the rational creatures of God shall fill up the cycles of eternity.'

"'In the propitiation, then, of Jesus Christ,'" Mr. Haldane may well say, "the Justice of God in the salvation of sinners is made conspicuous. No man hath seen God at any time; the only-begotten Son in his own person hath revealed him. Jesus Christ was set forth to display every attribute of god-head. The wisdom and power of God are seen in the constitution of the person of Christ and his work, incomparably

\* De Sorvatore, p. 4. c. 2.

† Not "for righteousness." See Rom. x. 10, where the same word is rendered "unto" in the same collocation.



descend from one individual to another, after the manner of gold, and houses, and lands. He believes them to be the results of moral action, and that they can truly be put to the account of only those who, in the exercise of the properties of moral agency, in the use of their own individual minds, have practised holiness and sin. Until, therefore, it can be made to appear that the thoughts, the desires, the feelings, and the purposes, of some individual mind, in remote ages of antiquity, may be so transferred to every soul that descends from him in all succeeding time, as to become the very thoughts, desires, feelings, and purposes, of these successive minds, it cannot be made to appear that the righteousness of Christ, or the sinfulness of Adam does become our *very righteousness* or our *very sinfulness*. Hence the principle of procedure that is to be adopted in the judgment of the world. Rev. xx, 12, 13.\*

The next paragraph in Mr. Haldane's note, is in the same style as the preceding, indicating any thing but the spirit of a candid, honest, inquirer after truth. He says that Mr. Stuart is not quite satisfied with having stated faith to be "*counted as complete obedience.*" True, if we may judge from what he has previously said of faith as connected with justification, we must believe that he will be the last man on earth to be satisfied with a that statement of this kind. It appears from the extracts here inserted from his writings, rather than from the use which is here made of these extracts, Mr. Haldane does not admit of a distinction between "*good works*, in the gospel sense of these words," and those works which the law demands. It is of this distinction that Mr. Stuart is speaking in the pages from which these quotations are taken, and he is endeavouring to point out the agreement between Paul and James in regard to works, the one using the word with reference to the demands of the law, and the other with reference to the demands of the gospel.† He says—"We have then before us the ob'

more fully than in the creation of the heavens and the earth. Perfect justice, mercy, and love to sinners are beheld no where else. Here God is revealed as infinitely merciful: not so the God of man's imagination, whose mercy is a mixture of injustice and weak compassion, and extends only to those who are supposed to deserve it. But in the incarnate God, infinite mercy grasps the chief of sinners. Here is pure mercy without merit on the part of man. And where do we find the perfection of divine justice? Not in the God of man's imagination, where justice is tempered with mercy, and limited in a thousand ways. Not even in the eternal punishment of the wicked shall we find justice so fully displayed as in the propitiation of Jesus Christ. He gave justice all it could demand, so that it is now shown to have secured the salvation of the redeemed in every age of the world as much as mercy itself. God is shown not only to be merciful to forgive, but he is *faithful and just* to forgive the sinner his sins. Justice, instead of being reduced to the necessity of taking a part from the bankrupt, has received full payment, and guarantees his deliverance. Even the chief of sinners are shown, in the propitiatory sacrifice of their surety, to be perfectly worthy of divine love, because they are not only perfectly innocent, but have the *righteousness of God*. He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Pp. 308-310."

\* In connexion with these remarks, we request our correspondent, and our readers to peruse the extracts from Mr. Haldane's comment, which are given in our number for November last, beginning with page 485.

Our correspondent says, "On the subject of the imputation of righteousness and sin I shall not dwell in this paper." It would have been well that he had abstained from *misrepresenting* the doctrine, as well as from attempting to disprove it, except by unworthy insinuations, which must vanish before the express testimony of Scripture.

† We cannot imagine how our correspondent can think that Mr. Haldane either misunderstood, or misrepresented Mr. Stuart's views on these points. The following are Mr. H.'s own remark on them. "After declaring that faith is counted as '*complete obedience*,' Mr. Stuart himself appears not quite satisfied with this statement. Accordingly, he afterwards asks, p. 506, 'But where has Paul taught,

ject of Paul, in declaring that a man is not justified by works of law. It is the same thing as to say: "No one is accepted with God on the ground of merit or perfect obedience to the law, for no one has ever done all which the law requires."

"But does this involve the idea, that Paul maintains good works to be unnecessary for a Christian? Nothing could be farther from his intention. Are not his Epistles filled with the most urgent exhortations to Christians that they should be faithful in *good works*? Compare Rom. ii: 7. 2 Cor. ix: 8, Eph. ii: 10. Col. i: 10. iii: 17. 1 Thess. v: 13. 2 Thess. li: 17. 1 Tim. ii: 10. v: 10. &c. Compare the strain of Paul's reasoning in Rom. vi—viii; and then say, is it possible to doubt, for a moment, that Paul urged *good works* as strenuously as James, or as any other Apostle! Let the reader mark well, that the *works of the law*, and *good works*, or the *work of faith*, are two very different things; different not so much in their own nature, strictly considered, as in the use which Paul makes of them in his writings. With him, *works of the law* always designates the idea of perfect obedience, viz. doing all which the law requires. But *good works*, or the *work of faith* are the fruits of sanctification by the Spirit of God; the good works which Christians perform, and which are sincere, are therefore acceptable to God, and is a dispensation of Grace. Although they do not fulfil all the demands of the law. On the ground of the first. Paul earnestly contends, at length, in his epistles to the Romans and Galatians, that no one can be justified. The latter he every where treats as indispensable to the Christian character.

"James insists upon it, that a man, in order to be justified: must exhibit good works as well as faith; and that these are essential, in order to complete and perfect it. Where then is the contradiction?"

"Luther, however, thought that he found it; and he rejected the Epistle of James from the canon of the New Testament, on this ground. So did the Magdeburg centuriators; and not a few recent commentators have alledged, that James contradicts what Paul teaches. But where has Paul taught, that a man is justified by faith *alone*, and that evangelical good works are not an essential condition of his justification before God? I cannot find this doctrine in his Epistles, or in his sermons. In a word: Paul has taught us, that justification is not on the ground of merit, but of grace; James has taught us, that a faith which will entitle one to hope for justification, must be accompanied with evangelical obedience. Both are true and faithful teachers; the doctrines of both are equally doctrines of the gospel. *Good works*, in the gospel sense of these words, are an essential condition of our acceptance with God; but on the ground of perfect obedience to the divine law, no one ever was or will be accepted.

that a man is justified by faith *alone*; and that evangelical good works are not an essential condition of his justification before God? From this it appears that complete obedience *ALONE* will not do. Evangelical good works must come in to complete what was before complete! And shall Christians give up the doctrine of the Apostles to give place to such absurdities? Lest however, any one should mistake his meaning, Mr. Stuart hastens to add, "*Good works*, in the gospel sense of those words, are an essential condition of our acceptance with God: Is this assertion less heretical than the doctrine promulgated by the false teachers who troubled the churches of Galatia—those teachers whom Paul wished to be cut off, and of whom he affirmed that they should bear their own judgment? It is a perversion of the gospel of Christ. It is another gospel, as that of which Paul declared, that if an angel from heaven preached it, should be accursed; and that, if any man received it, Christ should profit him nothing."

\* This doctrine Mr. Haldane has properly characterized in the passage which we give in the preceding note.

The delusion of millions, is not that they expect acceptance on the "ground of [their

own] perfect obedience to the divine law," for all, in some form or other, admit their shortcomings and offences; but that they consider (as they are encouraged to do by Mr. Stuart's doctrine) an imperfect obedience, if it originate in evangelical faith, one of the grounds of their acceptance, called though it be a *gratuitous* acceptance. Good works are not a condition of our acceptance with God. They are a *consequence* of it. The moment that we believe, or in other words, lay hold of the righteousness of Christ, we are saved from the condemnation of the law. Our faith, on our justification, commences to work by love, to purify the heart, and to overcome the world. Mr. Stuart asks, "Where has Paul taught, that a man is justified by faith *alone*, and that evangelical good works are not an essential condition of his justification before God?" In the third and fourth chapters of Romans, he ought to have found abundant information on this subject, and we trust will yet find it. To avoid here repeating what appears in the extract from the Presbyterian Review given in a former note, we refer to one of the many other passages which might be brought forward. Paul excludes "evangelical good works" from the conditions of our justification, in Ephesians ii. 8-10: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works [either legal or evangelical] lest any man should boast, for WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS,—*evangelical*, Mr. Stuart must admit, for it is added, "which God hath before ordained that, we should walk in them."

But how, it may be asked, are we to reconcile Paul and James. Not certainly, we reply, in the way suggested in Mr. Stuart's excursus.

Before referring to the doctrine of James, we shall give a text from Paul, with part of Mr. Haldane's comment upon it, as contained in the second volume of his exposition.

Romans. x. 10. *With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

"Believeth unto righteousness. That is unto the receiving of righteousness, namely, the righteousness of Christ. This righteousness is called 'the righteousness of faith, Rom. iv. 13, not that it is in the faith, but it is so called as being received by faith, as it is said, Rom. iii. 21, 'the righteousness which is by faith,' and Phil. iii. 9, 'the righteousness which is of God by faith.' Faith, then, is only the appointed medium, as forming our union with Christ, through which we receive this righteousness, and not the righteousness itself. 'Faith,' says the Westminster confession 'justifies a sinner in the sight of God, not because of these other graces which do always accompany it, or of good works that are the fruit of it; nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument, by which he receiveth and applieth Christ's righteousness.' The expression, 'faith is counted to him for righteousness,' Rom. iv. 4, is often supposed to mean, is counted to him instead of righteousness; but as has been remarked on that text, vol. I., the literal rendering is, not *for* righteousness, but *unto* righteousness, according to the proper translation as in the verse before us.

"A man becomes righteous, perfectly righteous, through believing God's record concerning his son. But the evidence that this faith is genuine is, that confession is made of the Lord with the mouth in every thing in which his will is known. Confession of Christ is as necessary as faith in him; but necessary for a different purpose. Faith is necessary to obtain the gift of righteousness. Confession is necessary to prove that this gift is received. If a man does not confess Christ at the hazard of life, character, property, liberty, and every thing dear to him, he has not faith in him. In saying, then that confession is made unto salvation, the Apostle does not mean that it is the cause of salvation, or that without it the title to salvation is not complete. When a man believes in his heart, he is justified. But confession of Christ is the effect of faith, and will be evidence of it at the last day. Faith which interests the sinner in the righteousness of Christ, is manifested by the confession of his name in the midst of onomies, or in the face of danger."

In the verse which has now been quoted, the Apostle Paul declares, that "with the heart man believeth unto righteousness; and that with the mouth confession is made unto salvation." When James [ii. 24.] says, "that by works a man is justified, and not by faith only," he speaks of *justification* much in the same sense in which Paul uses the term *salvation*, in the above instances and not in the sense of primary acquittal, by God, on the ground of the Saviour's righteousness, in which Paul uses it in the texts, which in the eyes of some persons, have the appearance of being opposed to his doctrine. But let us hear the judicious Mathew Henry on this subject.

"St. Paul not only speaks of different works from those insisted upon by St. James; but he speaks of a quite different use that was made of good works, from what were urged and intended. St. Paul had to do with those who depended on the merit of the works in the sight of God, and thus he might well make them of no manner of account."

I have protracted this quotation, for the purpose of enabling those who may read to judge fairly of the injustice of the mode of making citations which Mr. H. has adopted. In this way it is possible to make a man say the most absurd, and foolish, or wicked, things. Now, let me ask; who has perverted the gospel of Christ? Mr. Stuart has not done it, at least, not in the manner that Mr. Haldane affirms. 'He regards faith, repentance, love to God and man, humility, gentleness, kindness, &c., as *good works*, and maintains that these are the fruits of the Spirit, and are invariably connected with a justified state, so that where they do not exist, the evidence is most conclusive against their being a state of justification. He who exhibits none of these works in his life is still in his sins—yea, in the gall of bitterness, and the bonds of iniquity. They are not the meritorious cause of our justification—but the conditions of it, the instalment; they are that without which there is no salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth not shall be damned." "Except ye repent, ye shall all likewise perish." Are these things "absurdities?" Did Jesus Christ teach the disciples absurdities? Did the apostles preach absurdities? Is it "heretical" to proclaim unto men: "Whosoever will repent shall be saved? Whosoever will come unto Christ shall obtain mercy? And whosoever will not do these things must perish? Is it heretical, to urge upon the people of God holiness in thought, feeling, purpose, and action, and to declare unto them, that if they are in Christ Jesus, they are *new creatures*? Would that there were a thousand fold more heretics of this order, if such be heresy. If all Christians were to come fully under the influence of these sentiments, and "walk worthy of the Lord unto all pleasing, being fruitful in every *good work*, then should we see the kingdoms of this world speedily becoming the kingdoms of our Lord and his Christ.\*

After the perverted views which have been given of Mr. Stuart's sentiments; no one will be shocked at hearing "his system" denominated "precisely that of Armenius and Socinus." In proof of this assertion extracts are introduced from Witsius. Now, just read these extracts which are given in the first paragraph in connection with the following from Mr. Stuart, "respecting the office of faith in justification."

St. James had to do with those who cried up faith, but would not allow works to be used even as evidences; they depended upon a bare profession, as sufficient to justify them; and with these he might well urge the necessity and vast importance of good works. As we must not break one table of the law, by dashing it against the other; so neither must we break in pieces the law and the gospel, by making them clash with one another: those who cry up the gospel so as to set aside the law, and those who cry up the law, so as to set aside the gospel, are both in the wrong; for we must take our work before us; there must be both faith in Jesus Christ, and good works the fruit of faith.

"The justification of which St. Paul speaks, is different from that spoken of by St. James; the one speaks of our persons being justified before God, the other speaks of our faith being justified before men; "show me thy faith by thy works," says St. James, "Let thy faith be justified in the eyes of them that behold thee by thy works;" but St. Paul speaks of justification in the sight of God, who justifies them only who believe in Jesus, and purely on account of the redemption that is in him. Thus we see that our persons are justified before God by faith, but our faith is justified before men by works. This is so plainly the scope and design of the apostle James that he is but confirming what St. Paul, in other places, says of his faith, that it is a laborious faith, and a faith working by love. Gal. v. 6. 1 Thes. i. 3. Titus, iii. 8. and many other places.

"St. Paul may be understood as speaking of that justification which is *inchoate*, St. James of that which is *complete*; it is by FAITH only that we are put into a justified state, but then GOOD WORKS come in for the completing of our justification at the last great day."

\* As far as our correspondent holds that good works are the *fruits* of faith, we agree with him. As far as he teaches that they are the "*conditions*" of justification, we disagree with him, for reasons which we have already mentioned.

"Justification by faith; designates the *modus in quo*, or the instrument by which; not the *causa causans set efficiens*, i. e. not either the meritorious or efficient cause or ground of forgiveness. Everywhere the apostle represents Christ as this cause. But faith (so to speak) is a *conditio qua non*; it is a taking hold of the blessing proffered by the gospel, although it is by no means the cause or ground of their being offered." "As the Israelite, in the time of Habakkuk, was to be saved from evil by faith as an instrument; so Jew and Gentile are now to be saved by faith as an instrument." "Faith, indeed, is not to be regarded as the meritorious cause or ground of justification, but only as the means or instrument," &c. And in this way I might proceed with quotations, but it would be only repeating the same uniform testimony of the writer in regard to the office of faith in justification. Now where is the difference between "the Dutch confession," and Mr. Stuart?

In respect to the first extract from Socinus. I admit that this does express the sentiments of Mr. S. He does maintain, with Paul, that justification by faith is directly the opposite of justification by works, i. e. in the sense of complete obedience. The one is wholly gratuitous, and the other wholly meritorious. The one respects the justification of the godly, the other of the ungodly. The one is adopted to the circumstances of holy angels, the other to those of sinful men. But the objection seems to be against regarding faith, repentance, and the like, as works. Surely, there need not be any difficulty about this, for Mr. S. affirms that they "are the fruits of sanctification by the Spirit of God." Faith is itself, according to his view, a work; it implies something which God requires men to do, in order that they may be saved, and at the same time, it is the result of his working in us both to will and to do. With what propriety then the "divines declared all works to be opposed to faith," you can judge.\*

That the remaining extracts from Socinus are not expressive of Mr. Stuart's sentiments, in relation to the character of faith as employed in the epistle to the Romans, the quotations from his writings before given abundantly testify.

As I before intimated, I shall pass by for the present the subject of the imputation of sin, as this is sufficient of itself for a separate article, I will simply remark, that if the exposition which is here given us of Rom. v. 19, is a fair specimen of Mr. Haldane's manner of expounding scripture, then we have little to hope either of pleasure, or of profit, from a perusal of his work. It is unworthy of the name of *exposition*—you may call it what you please, but it has no claims to such respectability as this word imports. It would seem that he has most sedulously endeavoured to avoid the course adopted by Mr. S. upon which he animadverted as being most dangerous, that of "explaining and defining, and guarding, and straining." †

I dare not say with him: "If the word of God be true, if Paul was an ambassador of Christ, Mr. Stuart has grossly corrupted the gospel"—but this I do not hesitate to say, and the proof of it is before you—Mr. Haldane has most grossly corrupted Mr. Stuart's views of the gospel. It may tend to excite Mr. Haldane and his friends to more unwearied effort, watchfulness

\* What sense Mr. Stuart has attached to faith, viewed as an instrument, has already appeared. He considers it not as the instrument by which the righteousness of Christ, is received as the ground on which God justifies, but as that by which along with its attendant good works, we receive the "justification which God gives," without an imputation of the righteousness of Christ. Our readers must not be blinded by passages detached in a sense different from that in which they stand in their original connexion. That Mr. Haldane's quotation from Witaius is quite relevant, we do not entertain the smallest doubt. Like our correspondent, we invite our readers to peruse it, as given in our last volume, p. 484.

† When our correspondent has perused Mr. Haldane's work, he will perhaps form a different estimate of its worth, or at any rate, express his opinion of it with more diffidence. We feel that we cannot too strongly recommend it to our readers.

and prayer to inform them that the Churches not only do retain Mr. Stuart in their theological academy but they are sending out from them messengers, whose minds have been stored with instructions of this same man and his able co-adjutors, and in whose heart the spark of love for God and a dying world has been kindled into a flame by their eloquence, their prayers, their devout, humble, and consistent lives, into all parts of the earth, disciplining all nations, and proclaiming, "HE THAT BELIEVETH, AND IS BAPTISED, SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED."

DISCIPULUS.

We do not feel that we are at present called upon to add any thing to the notes which we have appended to our correspondent's paper, relative to the doctrines which it advocates. But with regard to their influence in America, we are happy to be able to state, that the General Assembly of the Presbyterian Church in that country, has given a most decided testimony against them, and taken steps to remove from its communion the ministers who hold them.

For Mr. Stuart we cherish becoming personal respect; but we dread the spread of his views in any part of the world, as greatly obscuring the simplicity of the Gospel, and endangering immortal souls. *Edit.*

IV.—JOURNAL OF A TRIP FROM JA'WARA' TO TONK, IN COMPANY WITH THE BARA'T OR MARRIAGE PROCESSION OF H. H. THE NAWAB GHANUS MUHAMMAD KHAN, THE NAWAB OF JA'WARA'. BY DADOBÁ PANDURANG.

*Jáwará*, 10th November, 1837. As yesterday was a propitious day, according to the calculation of the Joshis, the *sawári* of the Nawab left his palace in the evening, and proceeded to the frontier of the town, where he stayed for the next day. I joined his suite this evening.

*Kachnada*, 11th Nov. We left *Jáwará* early in the morning, and, after having passed successively the villages of *Arniyá*, *Richiyá*, and *Dhodhar*, reached our halting-place at about 3 o'clock P. M. The road from *Jáwará* to this place is tolerably practicable for carts, except in the vicinity of *Jáwará*, where some difficulty was experienced on account of two small dirty nalas remaining stagnant; they were converted at that time into long and almost impassable marshes. We met with abundance of *Jawári* fields.

*Mandasor*, 12th Nov. A march of fifteen miles brought us to this city, which I had great expectation to see. It is one of the largest Parganas of *Sindhia* in *Málwá*. I regret very much not having had an opportunity of visiting the town, which, I hear, contains twelve large *puras*, or quarters; but this I hope to do on my return. The road from *Kachnáda* to *Mandasor* is pretty good, and the plain is almost level, except near the latter, where it is rough and undulating. In *Mandasor*, a very few families of the *Dakhani* *Bráhmans* are now residing, amounting to about twelve houses; a greater portion of them have left the town since the destruction of the house of *Apáji Gangádhár*. The river *Siva* which almost surrounds the town, gives it a beautiful appearance where it forms the entrance to the city. Here is also a stone-walled fortress.\*

\* On my return, I seized the opportunity of satisfying my curiosity with regard to the inside of the town. It is certainly a very large and populous city, but the position, and crowded state in which the houses are situated, with the filthiness of the streets, narrow as they are, render it quite unpleasant, and to a delicate observer, exceedingly odious. When will the people come to feel the necessity of cleanliness? Not, I fear, till knowledge clears their feelings of the grossness with which they are at present encumbered, and communicates to them a degree of refinement, capable of being easily affected with what is really odious and detrimental to health.

*Malhargad*, 13th Nov. On the northern frontier of Mandasor, in our way towards Malhargad, there are small rocks entirely composed of thin slaty layers. Curiosity led me to collect a few specimens of the rock, of which, I am sorry for not being able to give any description in this place, from my want of sufficient geological knowledge, except mentioning the circumstance that, when scratched with its own piece, the small panes of this rock produced white lines similar to those of common slates, to which it bears a very close resemblance both in appearance and structure; and they could as easily be rubbed out. I should think, if mines were wrought to some depth in this part, we might get a good supply of this useful material.

In the way, there is a village formerly called *Pādliya*, now *Botal Ganj*, so denominated in honor of Major Borthwick, who, it is stated, secured it from being depopulated and almost ruined in consequence of some danger having befallen it. But the goodness of the work did not stop here. The liberal measure, which this gentleman subsequently took of administering relief to the poor sufferers, has now raised it to a condition much happier than it had ever enjoyed. Besides a good number of shops, it has now the advantage of a weekly bazaar, which is held on Monday. The inhabitants, with whom I had some conversation, seem to cherish a kind of filial affection, and gratitude towards their protector. At some distance from this village, I beheld a very large Bar, or Indian fig-tree, which shaded a very large surface of ground. The parent tree was in the middle, from which branches proceeded in every direction, inclined at more or less angles to the ground, where they gave birth to several offsprings, which, in their turn, propagated theirs; so that the whole assemblage of the family presented a vast and lively picture, associated, as it were, with an idea of the genealogical tables in the historical books. Here is an excellent well, the water of which is pretty remarkable for its sweetness. We are now just on the verge where the plains of *Malwa* and *Mewar* touch. Malhargad is a large village with a good bazaar, and is one of the seven Mahals held in Jagir by the Nawab of Jawara. Half a Resala, or fifty sawars of the Nawab, are stationed here. Here are now only two houses of the Dakhanis.

*Nimach*, 14th Nov. From Malhargad to Nimach, the way is not so good as that of yesterday, though one might expect the reverse. The British Cantonments lie north of the town of Nimach, which belongs to Sindhia. The Cantonments present the most beautiful appearance, as contrasted with the towns and cities in the surrounding country, and, like an oasis in the desert, exhibit the style and fashion of European architecture, their way of living, and their refined taste, to the best advantage to the native eyes. Here are about five shops of Europe goods, established by the Parsis of Bombay, who, inclusive of their families, amount, I understand, to about 40 souls. It is curious to observe that this industrious and interesting class of people, should have resigned, many years since, their own community at Surat and Bombay, the only places where they can be stated as having a large and distinct community of their own; and settled themselves to the remotest part of India, where British Residencies are stationed, and where they are looked upon quite as a singular people. They have shops at Mhow, Nimach, Nasirabad, Khanpur, &c.

Nothing has indeed so much delighted me here, as the neatness and regularity of the roads throughout the cantonments; on which, the happy Europeans, in company with their mens and Babá-lógs, are driving in their beautiful buggies, and phaetons, inhaling the fresh and sweet morning and evening air of the open field. We halted here for the next day.

*Nayágum*, 16th Nov. This small village about 12 miles distant from Nimach, and belonging to Sindhia, has nothing remarkable in it, except perhaps the heap of ruined hamlets. Here the territory of Sindhia ends.

*Nimaheda*, 17th Nov. This town, which forms one of the seven Mahals or

Parganas of the Nawáb of Tonk, is eight kos from Nimách; from which the road is tolerably good, except near the village of Kankár, where it is hilly and exceedingly rough. . . Nimáhedá is a miserable looking town or rather village; though some Banyás have now taken into their heads to contribute towards dispelling some part of its gloomy appearance by the erection of a few pagodas in the middle of the bazar, and which will no doubt, when complete, answer the purpose in some degree! I understand the revenue of this Mahál amounts now to only one lakh and a quarter of rupees, which, according to the statement of the authority here, appears considerably lessened compared to its former incomes. . . . .

*Sawá*, 18th Nov. The road from Nimáhedá is pretty good, over a plain overgrown with *Acacia Arabica*, and *Buta frondosa*. We had to cross two nálas, at the distance of a mile from each other. In the evening, I took a walk to this village, which may be considered as being reduced by time to the fate of bearing such an humble name, rather than being actually such, for, when I entered it, I beheld not only an immense number of houses, but a great many palaces, and several temples of excellent workmanship; one of these had an inscription, which showed that the temple was built about a century ago. I am sorry I had no means to copy it out. This village is said to have contained formerly four hundred shops of the Banyás. I must not omit to remark, that from a few miles on this side of Nimách, say from the village of Kankár, in all the houses, and even the little cottages of the villagers, stone forms the principal, and in some cases the entire materials made use of in their constructions; and that also in a very rude manner, as the stones here are, only heaped upon one another without being cemented by mortar. I have seen houses two and sometimes three stories high, erected in this manner; which is the case of almost all the houses in Sawá. This deplorable and ruined condition of this once flourishing town, was owing to the depredation and havoc of the *Pendhâris*. . . . This town belongs to a *Tihâkur*, a feudatory to the Rána of Udípur. It is a mistake in Clunes' Itinerary to state it to belong to Sindhia. Here is a large tank, from the brink of which the fort of Chitor is distinctly visible.

*Putháli*, 19th Nov. We left our halting place early in the morning, and, after crossing the jungle adjacent to the base of the mountain, bearing the famous ancient fort of Chitor, and leaving the grand bridge constructed on the river Bágad on our right hand, arrived at this small village, a *Kastá*, under the *Hakim* of Chitor. We had not sufficient time to visit and examine the fort, which, from its outward appearance, though it is nothing, I hear, compared to the internal works, appears to have demanded the labour of more than one Herculaneum (Hercules?) and there is, no doubt, some reason in the general belief of the populace, that it was the work of the *Rákshasas*, or giants, of former days. No person is allowed to visit this curious and famous place of antiquity without the permission of the *Hakim*.

At a short distance from the town of Chitor is the union of the two rivers Bágad and Berach. The bridge above referred to, is constructed on ten arches, so spacious as to admit even an elephant to pass through them; but is left in an entirely neglected state, and is now fast going to decay.

This evening I was exceedingly sorry to learn, that some of the neighbouring towns in our route were miserably suffering from the well known pestilence, which had, for a considerable time past, been committing a dreadful havoc in the extensive plains of Marwar and Mewar. A European doctor is stationed at Bhillwára, with some sawárs, to prevent the egress and ingress of people from and to this infected town; and thus to cut off its communication with other parts of the country, and also to administer a remedy to its poor sufferers. But this town is now, I am happy to hear, entirely free from the disease, which now hovers about the neighbouring town of Sângankar.



*Hamirgar*, 20th Nov. From Puthlái we had to pass through a very thick jungle called the jungle of Gangaràr, for nearly four kos. The road is, however, excellent, and fitted for conveyance of any description. A large hill on our left contained some old excavations, and a small village on its slope, pleasantly overlooking the whole of the adjacent jungles and the valley. Near Gangaràr is a beautiful grove of mango and other trees, watered by a small nalà. Gangaràr is a hill fort town. At noon we passed through the town of Hamirgar, which has a good bazàr, a tank abounding in fishes, and a large hill fort. A kind of coarse cloth is manufactured here. Our tents were pitched on the bank of the Bannàs, which, from its great renown, I expected to find a noble stream of water; but I was rather disappointed at its poor appearance; though there is every reason to suppose, that during the rainy season it must be the noblest river in Mewar.

*Mhow, or rather Mhaw'a*, 21st Nov. Under apprehension of the infected towns on our way, we were obliged to deviate a little from the straight road through Bhillwàdà and Sànganer, which we left on our left hand some distance off. Bhillwàdà is said to be a large town, and is a good and famous mart in Mewar. Sànganer is also remarkable for the manufactures of a certain kind of coarse chintz. The road as far as this is excellent, over a fine plain. In consequence of the total failure of rain for this year, in this part of the country, very little cultivation was to be seen; and that such farmers as ventured to sow the rubbee at their own risk, are not likely to be repaid for their labour, I could easily foresee from the poor and sickly appearance of the young germs. At night I was on a sudden seized with a strong fever and headache, which struck me with great apprehension.

*Shápura*, 22nd Nov. In consequence of my indisposition, I was obliged to confine myself to my palankeen, without being able to take notice of what was going on on the outside. The magnitude of the town was judged only from the length of time occupied in passing from the one gate to the other; which was more than quarter of an hour.\*

*Kàdedà*, 23rd Nov. At noon we came to this village. Here is nothing worth remarking. It must be remembered, that we left now the plains of Mewar, and have entered *Dhundàr*.

\* On my return, I was able to see more of this town, but the sudden intelligence of its suffering from the Marwar disease, put me to a sudden fright, and prevented my further enquiries. Notwithstanding its great magnitude, the town has a melancholy appearance, both from the misery of its occupants, and the inappropriate situation of the houses; which seemed, in reality, to afford shelter rather than any comfort to the inhabitants. One would fancy they were holes like those of the subterraneous animals, rather to hide than to live in. Besides, they are so thickly and crowdedly situated, that one can hardly find out a single house, that is not connected by some way or other, with those in the neighbourhood. There are no such things to be seen as windows, or any kind of opening adapted for ventilation—a circumstance, if it may not be deemed too hasty to conclude, which might be considered as a cause in part of the unhealthiness of the people. I may also relate other circumstances equally detrimental to their health. One is, the material chiefly used in the construction of the houses being the bare stones of the surrounding hills—a substance, from its great conducting power, is highly oppressive in the extremes of weather, both hot and cold. The other is the occupation in which women of every house are daily seen engaged, of gathering cow and horse dung, and making it into cakes, for fuel, which they [cause to] adhere to the walls of their houses, exposing them to the action of the sun. Now, an atomic philosopher will easily see how much the atmosphere is adulterated by this dirty process. Add to this the crowdedness of the population, the greater part of which are *Oshwàl Banyàs*, or those professing the *Jaina* faith, who could do without bathing and changing their clothes for weeks together. The combination of all these circumstances is certainly too powerful to put the town in a condition of receiving the neighbouring pestilence of Bhillwàdà and Sànganer; and, when once received, of countenancing its prevalence and long duration. This remark on the state of the town is not to be restricted to this alone, but almost to every town and village that has come under my observation in this country.

Násridá, 24th Nov. The road as yesterday. This village is about eleven kos distant from the above.

Ganeth, 25th Nov. About four kos from Násridá is the town of Todá, which belongs to the Rájá of Jáipur. Here are very large wells in a beautiful grove, but not remarkable for their water. One is very large and excellently built by a Jaipur Rán, three centuries ago. It is worth observation. The style of its construction bears a close analogy to that of the Maháxámi tank in Bombay; but over this it possesses great superiority by its firmness, and the subterraneous large and spacious halls excavated within.

Tonk, 26th Nov. We reached this our destination this day at about 2 o'clock P. M., after having crossed the Bannás again; it is here a little wider than near Hamirgar. Tonk is a town of great extent, containing about ten or twelve thousand houses, including Hindus and Muhammadans, of which a great number of the large and magnificent buildings belong to the Patsháns. The Muhammadans are said to form a larger portion of the population than the Hindus, who are reckoned at about five thousand families. The Gauj, which is inhabited chiefly by Muhammadans, is of a comparatively modern origin, situated without the town wall of Tonk, at the distance of a mile from it. Here is a good bázár containing many drapers' shops, who deal in cloths of every description, but mostly that of Farakhábád, and other manufacturing towns in Upper Hindustán. The town is surrounded and defended by a number of high and rocky hills, which, in the intermedium, are joined by a strong stone wall, erected by the late Amír Khán, whose palace lies about two miles south of the town. Of all the objects, the most worthy of remark is his *Nazarbág*, in which stands a beautiful summer house, with its appurtenances constructed after the Muhammadan fashion, which, though it may not rival the elegance and beauty of European architecture, yet, is well adapted to excite the curiosity and admiration of the natives, from its enamelled figures, painting, and the variegated glasses used in different parts. This Bangalow is said to contain about 56 handas, and a large *hammám*, or bath. It is constructed in such a manner, as to confuse and bewilder the spectators by its numerous windings and meanders leading to various departments.

17th Dec. This day I had the pleasure of being introduced to *H. H. Vazir Muhammad Khán, Vazir ad Daulá*, the Nawáb of this place, and the eldest son of the late Amír Khán. He is about thirty-two years of age, with a long flowing beard, contrary to the practice of all the Patshán youths, who are so fond of displaying their beards in an erect posture. His colour is rather blackish, his manners grave, and the cast of his countenance a mixture of the Jewish and Arabic. As he knew before, that I possess some knowledge of the English language, the first question that he put me was, whether I am still a Hindú; I, having understood where the stress of his meaning lay, replied, that the *change* of one's religion, or sentiments, is not the *necessary* consequence of his knowing foreign languages; it depends altogether upon the manner in which he receives the impressions of the opinions of others; in short upon his own way of thinking. The next question he asked was, in what does the perfection of the English literature consist. I told that there is not only one particular subject to be mentioned that may be considered as constituting its perfection, but the greatest and most valuable benefit that can be derived from learning English, and which may be called its perfection, is, that it affords *universal* knowledge to its learners, and stretches their views wider and wider as they advance in their studies. But he could not comprehend the full scope of my meaning, nor could I expect he should. He then enquired of my native country, and the state of Muhammadanism in it. Shaikh Allé Auzam, who accompanied me, having satisfied him on the latter point, told, that I was a native of Bombay in Konkan.... He then sent for an English book, of which he desired me to translate and explain in urdú the preface written by T. Prinsep (if I recollect right.) When I opened it, I

found it to be the memoir of his late father Amir Khán. My persual of the first few lines of the preface convinced me, that the light in which the character of this man is drawn, is too unfavorable and too impartial to be explained to his son in an open court; a due sense of decorum and deference suitable to his rank, therefore, put some restraint upon my speedy compliance with his request. I told him the reason of my reluctance in explaining the preface, but when I found that his anxiety to hear it was irresistible, I translated and explained it in *urdú*; at which he did not seem in the least degree affected; while the whole *mujlis* was struck with great astonishment at the latitude of freedom taken by the English writer, in the representation of the character of one mostly honoured and respected by them.

Vazir Muhammad Khán, though son of a man notorious for every kind of vice and debauchery, stands quite in opposition to his father. He is greatly renowned for his learning as well as piety. The Muhammadans say, he is not mere a theoretical learned man, but a practical too, *Im rua amal donko* he is an excellent Arabic scholar, and possesses an extensive knowledge of his scriptures, and the Muhammadan code of Jurisprudence. He is also much celebrated for his acquaintance with Persian, which, every Arabic scholar considers quite below his attention, and despises as much as a learned man among Hindús does his *Prákrit*. Of his religious notions, so far as it has come to notice, he is represented by the Shias, as being rather inclined to the opinion of that sect of the orthodox Shias, who had caused such a convulsion in the peninsula of Arabia during the last century, I mean the Wahabis. The Kurán has made such an impression on his mind, and he is taken up so much with the truth of it, that he appears in the eyes of his subjects, as leading the life of a Mullá rather than of a Nawáb. He is scrupulously exact in his five namáz, and a rigid observer of all the minute ceremonies accompanying them. On Fridays he preaches in the Mashjid to his Muhammadan subjects, and the manner of his delivery is said to be so agreeable and forcible, that it has converted many Hindús who had heard him, to Islamism; among these, is a respectable Rajput Zamindár of a neighbouring town, and a rich Bányá of Dehli.\* But it cannot be concealed that his religious zeal has been now carried to an extent bordering upon the province of Bigotry. He views all who are not Muhammadans as Kafirs or infidels, and is inimical to the learning of their languages.

As a ruler of his province, he is not entitled to small praise. The wise and judicious measures which he has adopted for restoring peace and tranquillity to his turbulent subjects, cannot but reflect great credit upon him, and deserve the warm approbation of our British Government. Of these I shall enumerate the principal ones:

If any person were to weigh and consider deliberately the causes which give rise to constant disturbance and riot in a city, and to trace them successively to one common source, he will, no doubt, find either intoxication or in its absence lewdness, at the head of them. Vazir Muhammad Khán, having been perfectly aware of the ill consequences of these vices, and the few instances afforded by the depravity and dissoluteness of the Pathán youths who compose his army, had carried the truth quite home to his conviction, resorted at once to the expedient of expelling from his town all women of profane character, and of putting stop to distillery of every sort, I hear, throughout his territory. He has also prohibited the people from playing games of all such description, as are injurious to the peace and tranquillity of a city. And these measures have not failed in spreading a benign influence over those for whose good they are intended. It is also highly gratifying to learn,

\* But I am inclined to doubt the truth of this account which was related to me by a relation of the Nawáb. What motives might have induced these converts to abandon their own creed, I cannot tell, but I should suppose there must be something beside the alleged conviction on their part of the truth of Islam.

that in the administration of justice to his subjects, he is as good as in the discharge of his other duties, though, it must at the same, time be confessed, that much inconvenience might sometimes arise to his Hindû subjects from his indiscriminately adhering to the *sharah* in both cases.\*

V.—A NEW METHOD OF EXPELLING CHOLERA FROM INDIA. BY  
A YOUNG BRAHMAN.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Being assured that the knowledge, both of so curious a fact as related in the following article, and of the sentiments prevailing among the wise men of the country, is an interesting one, I take the liberty of communicating it to you. You may rely on the correctness of my statements, with regard to the facts, as well as to the sentiments, of the wise men here.

We (the Brâhmans,) see numbers of people dying away every day from cholera. In the morning we see a person quite strong working in his field, and lo! before evening he is lying in his grave, or burning upon his funeral pile. This dreadful disease has made its appearance in India, since these impure unholy, and ungodly, descendants of the *Rakshasas*, or Devils, (Europeans,) have taken possession of this country. Our most holy and wise Brâhmans had, by means of their all powerful *mantrâs*, imprisoned Durgâ, the goddess of cholera, in a solitary cell, and saved the country from her rage; but the nefarious audacity of these strangers has opened the cell, and set the goddess at large. // Durgâ having recovered her former freedom and power, has now become so prevalent in India, that she is flying in whatever direction she likes, and now many propitiatory offerings and sacrifices are requisite to appease her cruel passion, such as buffaloes, sheep, fowls, &c., from each family: In case of a family not being able to afford such offerings, she at least, demands from it some rice mixed with curds and salt, ready to be eaten. Not satisfied with mere food, she wants clothes to wear. Beetle-nuts, all sorts of flowers, and other aromatic substances to cool her spirit with; and lastly, she wishes each family to leave the house, friends, &c. at least once in a year, and take their dinner outside of the village in the fields, exposed to the rays of a scorching sun. // If any family, or even a single member of it, do not obey her commands, she will pour out her wrath upon the house, and destroy the poor wretches within a few hours. Oh the cruelty of the goddess! Yet her cruelty has been far surpassed by that of the English. They have set the goddess free from the spell of the merciful Brâhmans! *Curse! curse!* be unto them!!! Little did they think of the unspeakable misery, to which they would expose this poor country and themselves. Now, the mischief being done, they are joining us in trying every means to resist the common enemy. Numbers of the pious followers of the great Vishnu, as well as some of the deluded foreigners, who consider themselves to be pious, have been offering prayers to Heaven for delivering this country from this scourge. All has been in vain. // Millions of prayers, and thousands of offerings, have been made to resist or to reconcile a goddess of so ferocious a nature. All in vain! The pious ingenuity of the inhabitants of the Southern Marâthâ country has, at last however, succeeded in contriving a plan for the deliverance of this country. A plan of so wonderful sagacity, when executed with becoming zeal and solemnity, by the pious worshippers of the most awful goddess, must succeed in prevailing on her to forsake our unhappy country, and to turn to the destruction of those, who, from ignorance or obstinacy, refuse to do her homage. The ingenious plan, of which I am now

\* We hope that our respectable native friend will again favour us with narratives of his travels, of equal interest with that now given. — *Edit.*

going to give you an account, will immediately be carried into effect. Four or five days ago, about three hundred men gathered together, collected, a large number of axes, worshipped and took them to the forest. They are now cutting an immense quantity of wood, for the purpose of building a car of an enormous size in honor of Durgá. We expect them back in about four or five days. The bulding of a car, a hundred feet in height, together, with the adorning of it with velvet linings of different colours, will cost them three weeks' labour, and some five hundred rupees. The great and awful goddess will be seated upon it. Three thousand, or more, of her pious worshippers, will join together in dragging the huge car out of the town. The graceful troop of dancing girls; the stout company of wrestlers; the charming voice of the singers, chanting the praises of the goddess; the solemn procession of the women, bearing the holy candles; the thunder of the brilliant fireworks; and the immense crowds of men of every sex and age, who mounted on the roofs of the houses, will salute the passing goddess with flowers, fruits, silver and gold pieces; will form a grand spectacle, whose splendour and magnificence, will surpass any thing that has been witnessed in this country. In the midst of such great confusion, one hundred buffaloes will be sacrificed; five hundred sheep slain; and thousands of fowls offered to the goddess present. Five thousand or more of our holy caste will be entertained. There will be abundance of ghee, and milk, and curds, and sweetmeats. None of us shall take good care to go away, without a present of a rupee or two after dinner. In fact we shall do our best. This done, we shall unite in fervent prayers to the goddess, that she may be satisfied with the honors of the day, and never, never, return to the Southern Maráthá country, and she will surely comply with our request. The Shudras and other castes, will be happy in exerting themselves to their utmost, in collecting the large sums which are requisite; but we shall be called the deliverers of the country. We shall gain the gratitude and praise of mankind without spending a single cash. Oh! these happy days, when the fears we entertained of the fall of the Peshwa's Government are disappointed, and full liberty is granted to us, and to all the worshippers of the great goddess, by a Government, who, although of a strange and savage religion, acknowledge the principles of truth and justice.

In about a month or five weeks, i. e. when the above plan will be carried into effect, Durgá will leave the Southern Maráthá country, and turn to the destruction of Puná, Solápúr, Ahmádnagar, Bellary, Canara, Konkan, and other districts. While we shall be happy and comfortable in this country, they shall be in the deepest misery. If, therefore, all the nations on the earth would pursue this plan, they would not only save themselves from this dreadful scourge, but also be happy for ever. The cost of the whole nation put together, would not exceed 13 lákhs of rupees, at the following rate.

The building of the Car .. Re	500	About two thousand fowls .....	500
For feeding 5000 of us in the		Presents to dancing girls, wrestlers,	
Southern Maratha Country ..	2000	purchase of firewcrcks, oil, spices, &c.	500
Presents for us, &c. ....	5000		
One hundred buffaloes .....	1000		
500 sheep .....	500		
		Total Rupees	10,000

It has been roughly estimated, that the Southern Maráthá country contains about a million of men, and India about 130 millions. Now if 10,000 Rupees will save a million of men, how much will save 130 millions of men?

Ans.  $\frac{130,000,000 \times 10,000}{1,000,000} = 13,000,000$  thirteen lakhs rupees.

A sacrifice of so small a sum as 13 lákhs, would be sufficient to restore India to health and happiness, and our holy cast to its ancient splendor and prosperity.

A BRAHMAN. \*

\* This document is the genuine composition of a youth of the priestly order of India. We have not changed a word of it. The foolish ceremonies which it exposes, are actually in the cause of being carried into effect in the district referred to.—*Edit.*

## VI. LETTER FROM CABUL, ADDRESSED TO THE EDITOR, BY A PARSÍ:

Cabul, 23d January, 1838.

My dear Sir—I have the pleasure to forward to you the enclosed document, which was in the possession of an Armenian of this city, and who brought it to Captain Burnes, by whose permission, I am enabled to transmit a true copy of the original, as it now exists in the author's own handwriting.\*

I take the liberty to observe, that European Christians are held in great esteem and respect. In these countries they are called "men of the book," and their prophet is acknowledged by the bigotted Muhammadans as a lawful one, because he is mentioned as such in the Koran, but they do not conform with his deification, alleging this as a reason, that such a belief is directly contrary to the unity of God. They also hold some of their customs in abhorrence being at variance with their religion, and they are too well known to require mention. Europeans are always troubled with a variety of queries on religion, by the more curious and bigotted parts of the population, but the best way not to give offence, and elude any perplexing enquiries that may follow, is by pretending ignorance with religious topics, or by feigning inability to account for such abstruse subjects.[?] From not adopting these precautions, very unpleasant results are sure to follow. The Armenians are not better off; at all events, they are not pleased with Cabul and its Ruler, and there are no other Christians. Formerly there were some Jews but there are none now. A great number of this latter tribe are settled in Bokhara; but there even they do not mix much with the Muhammadans, and live in a separate quarter of the city. In that "centre of Islam" as they call it, the Hindús are much oppressed of late, on account of their religion. The King has ordered every one of them who dies to be buried, and not allows them to be burnt as is their custom and law. They are much offended at such an oppressive measure, and now emigrate in great numbers from Bokhará as soon as they clear themselves. At Cabul they are less oppressed, and enjoy some freedom from the Amir's mild policy, but still they are not without being abused or ridiculed in their religious ceremonies. "They (Muhammadans) laugh at us when we perform our ablutions regularly in winter, or fall down to worship our idols," observed a Hindú to me some days ago, "but we dare not say a word in reply. They are ignorant and bigotted, and do not know that we worship the same god as they, with this difference, that we do it through the medium of our idols, and they through their own Kibla." But it would be reckoned partial and unfair, to omit mention of myself, and how I am treated by the Afghans. My reception in this country has exceeded my most sanguine expectations. When leaving India on this journey, I was desired to take care of myself from the prejudiced Afghans, for it was imagined that they would insult me on account of my creed. But now I find no such thing; they are kind and tolerant towards me, though I have acknowledged my true character, which I thought improper to conceal from them. I am perhaps the first of my nation who has visited Cabul, and it may be on this account, that they have been indulgent towards me, or on account of my being in company with the British Mission, which is held so much in respect and honor here. I am, however, thankful to the Afghans for their indulgence. They are very curious and inquisitive about my religion,

\* This is a certificate granted to the Armenians of Cabul, by our excellent friend Mr. Wolff. It has already been published in the papers by Mohan Lal. We would say respecting it, to our valued correspondent, that we consider that Mr. Wolff entertains erroneous views of the advent of Christ, but is sincere in promulgating them, and that he uses the term apostle in the general sense of "messenger," and not as designating an inspired teacher immediately commissioned by Christ. It is easy for many to misunderstand Mr. W. on these and other points.—*Edit.*

and I satisfy them by answering them fully and in the best way I can. They ask about our prophet, and why he is not mentioned in the koran. I answer, that as he flourished some thousand years before the appearance of Muhammad, he could not have been recorded in their book. {??} Above all they are glad to find, that we worship the same God with them, have a prophet, and pray five times a day like them.\*

In my conversation with the natives, I always try to impress them with some juster notions regarding religion. I tell them, that it is wisdom to tolerate all religions, and it is impolitic to persecute any sect. In such impartiality, I praise the Government of the English, who protect all religions equally throughout their Indian Empire.

Allow me now to speak in this place, a few words regarding the Sikhs, a curious powerful nation, ruling over the Panjáb. They have lately taken possession of a part of Afghanistan, as far as Peshawer, and it is there that the Muhammadans, groan under their iron rule and despotism. Instead of being persecutors they have in their turn been persecuted, and how curious is the change. In place of being tyrants, their pride is humbled by the Sikhs. They are not allowed to raise their voice in praying; their mosques are degraded, and instead of preserving them sacred are violated, made stables for horses, and every other kind of indignity is offered them. The Muhammadans of Peshawer, complain grievously of the oppression of the Sikhs. The latter revile the former, and upbraid them saying, "Is your God deaf, that you cry so loud in praying to him!" But pass on to Cabul, you see the difference; the Sikhs are there not allowed entrance, and are called Kafirs or infidels, and cowards, &c. &c. for Muhammadan sway is here predominant. But I have said too much on a religion.

It is about four months since we have arrived here in Cabul, and like the place very much. We mean to spend the winter here, and have already had several showers of snow that I had never seen before.

Believe me, my dear Sir, yours very faithfully,  
NOWROZJEE FURDOONJEE. †

## VII.—THOUGHTS ON THE TEN COMMANDMENTS. BY PHILONOMOS, WITH REMARKS.

Dear Sir—The insertion in your periodical of a lengthy review of Mr. Groves's little work, on the "New Testament in the Blood of Jesus," &c. induces me to offer the following brief thoughts, on a principal part of the question at issue, viz. the permanent obligation, or otherwise, on *Christians*, of the Laws of the Two Tables. Believing a temperate discussion of scriptural subjects to be conducive to the advancement of the great cause of truth, which every Christian professes to love and seek after, I make no apology for requesting the insertion of the following observations, although differing in opinion both from yourself and the reviewer.

In the first place, I must express my conviction, that a considerable misconception exists in the minds of many, respecting the Decalogue. I suppose, that no one will deny, that the MORAL LAW of God is, like the Great Lawgiver, essentially immutable and perfect—that it is infinitely holy, and irrevocably binding on every creature that is in heaven above, or in the earth beneath; it will be admitted also, that the fall has not obliterated every trace

\* We should like to know what estimate the Afghans would form of our native friend, were he to announce himself to them as one of the *Ghabars*, or *Magians*, for whom the Musulmans, in general, allot the fifth hell, called *Sacar*.—*Edit.*

† We shall be happy at all times to hear from this intelligent native traveller.—*Edit.*

of this law in the minds of men; the apostle, in Rom. i., declares that even the Gentiles, degraded as they were, were not without a certain law written in their hearts; but I draw a distinction, and, I think to an unprejudiced mind, one sufficiently obvious, between the moral law of God, above mentioned, considered abstractedly, and that law, or series of commandments, which God gave to Moses and the Israelites from Mount Sinai, and which we call the moral law, as distinguished from the ceremonial; now this appears to me to be as peculiarly *Jewish* as any of the ceremonial ritual was, and, of course, not to contain the rule of life to believers under the dispensation of the Gospel.

I believe it would be very hard to prove, that the Jews understood any one of the commandments of the Decalogue, otherwise than in their plain, literal, grammatical sense: to show for example, that they were acquainted with the spiritual *exposition* (as many will have it,) of the seventh commandment, as given by our Lord in Mat. v. 28. as indeed appears plain by the *contrast*, rather than commentary, implied in the Saviour's expression—"But I say unto you," &c. In this i. e. the literal sense, I believe the ruler conscientiously declared, that he had "observed all these commandments from his youth." Mark x. 19, 20.—that St. Paul could say, that touching the righteousness which is in the law, he had been "*blameless*," Phil. iii. 6. and that concerning the words of the children of Israel, when the awful voice of Jehovah sounded in their ears, "speak thou unto us all that the Lord our God shall speak unto thee, and we will *hear it and do it*," the testimony of the Lord from heaven pronounced, "they have *well said* all that they have spoken:" O that there were such a heart in them that they would fear me, and *keep all my commandments always*." Deut. v. 27—29. I believe it was reserved for the theology of a much later period to discover that so much more was intended than the literal sense in the commandments of the two Tables, and for this it has had recourse to the writings of a new and better dispensation and testament, which contains a far more perfect and complete delineation of the MORAL LAW of God, than it seemed good to Him to deliver to the Israelites—than they themselves were able to receive,—or than was suited to the particular dispensation under which they lived.

I cannot, therefore, concur with many of my Christian brethren, in receiving the Decalogue as an important barrier against antinomianism, or as containing our special rule of life and morals. Antinomianism indeed, really such, has respect to the heart, rather than to the letter of an enactment; even the Gentile, as observed above, has a law in his heart, and, in respect of the moral law, he is truly an antinomian when he breaks it, or desires to be free from its obligations. But it has always seemed to me remarkable, that the great apostle, who must, from his education and Christian experience, have had the deepest and clearest views of both the law of Moses, and the Gospel of Christ, in his checks to antinomianism, wields a more keen and deadly weapon against the *lawless* and the perverters of the doctrine of grace, than could be furnished from the old Testament. Let any one turn over the pages of his New Testament, and he will spare me the citation of many passages—take the following. Heb. ii. 3, x. 28. xii. 25. What is the conclusion then from similar passages? To me it seems evident, that the apostle considered that those who lived under the dispensation of the Gospel, were necessarily amenable to a far more spiritual and searching law, than that given to "Israel after the flesh."

I think the quotations from the law in the New Testament, tend to establish an argument a fortiori for Gospel motives and rules—to explain myself more particularly, the Decalogue being, without controversy, in every way a *holy law*, though not comprising all that can be laid down of the MORAL LAW of God, (as indeed, in what terms can the obligation of the latter be adequately conveyed?) may well bring sinners under the letter of its condemnation



now equally as in days of old, there is no question of this. Where is the Christian, truly such, who dares break or minish from any of its commandments, \* or, who but a *real* antinomian, would desire a law that should bear him out in the breach or neglect of one? What I contend for, is the *distinctness* of the law and covenant of the Christian dispensation, and I think the Apostle Gal. iv. 15. fairly proves, that a chief property of a Testament is the impossibility of adding to or taking away from it. Thus, e. g. a man is guilty of the sin of adultery—I can show him, it is true, that the law of Moses condemns him; but this is not enough for me; I refer him to the New Testament, and unfolding the, more spiritual delineation of the moral law revealed there, exhibit his guilt in a blackness ten thousand fold greater from the exceeding resplendent purity and whiteness which contrasts with it. If the Decalogue suffices to prove him guilty, much more so does he appear when tried by the Gospel. At the same time, I cannot see, that an impure look, which is equally condemned as the actual sin, by our Lord, would render him obnoxious to the law of the seventh commandment. And thus I draw the distinction, and infer the superiority of the morality revealed to, and expected from, a Christian to that which was delivered in the law of the two Tables.

The covenant and law of Sinai were delivered to the Children of Israel on their deliverance from Egypt; a people, who, as they had long been slaves, were possessed in a great degree of the nature and disposition of such persons, as the whole of their subsequent history in the wilderness proves. To them it seemed good to the Lord to deliver two Tables of commandments, the language of which, is, with two exceptions, entirely in a *prohibitory* form. "*Thou shalt not,*" &c. from which very circumstance may we not infer the superior beauty of that rule, by which Christ as "as Son over his own house," now governs his household—those who are the "epistle of Christ written not on tables of stone, but in fleshy tables of the heart." The law of Sinai was doubtless admirably adapted to the state of the Jews, and corresponded indeed with the literal minuteness which characterized their every institution and ordinance; for every thing there was the law of a plain commandment. Few comparative cases were without some written legal provision—what is written in the law, how readest thou? The whole of the ceremony, good and excellent in itself, must yield the palm of excellence to the dispensation under which *we* live, who are of Christ's house, whose bodies are the "temples of the Holy Ghost," whose grand law is that "faith which worketh by love," and which rather than define with rigorous precision, the "shalt," and the "shalt not" of the believer's duty, leaves, where it exists in power, the sense of "blood-bought pardon," to teach him that not only his actions and property, but *himself*, his body and his spirit, are God's.

I have stated my belief, that the Decalogue was peculiarly a *Jewish* law. Apart from other considerations, I think there is sufficient internal evidence of this. 1st. The preamble, if we may so call it,—I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 2. The first and second commandments. Those were well needed by a people whose perpetual tendency was to idolatry; but I really cannot perceive how they are appropriately read in a christian congregation, whose idolatry (of course I mean the unconverted portion) hateful and manifold as it may be, is in its nature spiritual, not that which maketh a graven image, and boweth down thereto. 3. The commandment to honour father and mother, that length of days might be given in the land of promise. 4. The last evidence I shall notice is the law of the Sabbath. Without stopping to dwell on that which was given as a special reason to the *Jeios* for keeping this day holy. Deut. v. 15. I must express

\* The anomaly in regard to the observance of the 4th Commandment, will be noticed further on.

my surprise how any one, on reflection, can entreat God to "incline his heart to keep" a law, which plainly and unequivocally precludes the performance of "any work." If it be said in answer, the Jewish Sabbath is not obligatory upon us, as Christians, but that modification of the law as explained by our Saviour—that the day was sanctified from the creation—that the Lord, when speaking of the Sabbath, pointed out the observance of it as a duty and privilege for "man," for the human race in general, independent of its Jewish garb—that the commandment was "remember the Sabbath," &c. plainly alluding to a previously appointed hallowing of it—all this I agree to, and, on these grounds, maintain it to be our obligation and privilege thus specially to observe one day in seven—one day after six previous days of labour, considering it immaterial whether we call it the seventh day, as the Jews still do, or mark by it the commencement of our week: the latter we believe to have primitive and apostolic usage and sanction. But why then read the commandment as it was clearly received by the Jews, and as it stands in the Decalogue; expressly prohibiting, as we well know, the gathering of a few sticks—the kindling of a fire—and the use of our cattle. If we observe the Jewish Sabbath, well and good, but if the Christian—how can we solemnly entreat of the Almighty to enable us to keep the former. A less strict interpretation durst not, surely, be put on what the finger of God graved on the Table. If it remains in force, I maintain it does so every jot and tittle, but it is rather singular that Christians should, in this instance, confessedly abate from the *literal* rigor of this commandment, when contending so earnestly for the *more than literal* enforcement of all the others.

But I am allowing these thoughts to extend to too great a length, and will conclude with a few observations, which, in these times of much religious discussion, it were well that all bore in mind. True candour will always induce a person to give credit to another for equal earnestness and single mindedness in search of the truth. It is generally an easier thing to deduce consequences, be they real or imaginary, from a particular opinion, when it does not accord with our own, than to meet the opinion itself in a truly argumentative manner. Hard words prove nothing. To say that such a man's opinion on a particular subject "verges on Socinianism," or that it has an "unholy tendency" &c. may have the effect of scaring those whose opinions are derived chiefly from human sources, not drawn from the pure fountain head of truth, or traceable to personal study of the sacred text itself, but such judgments, however positively given, will never deter any one of an independent mind from a calm and dispassionate examination of the question on scriptural grounds. After the well known example of the Bereans, and laying aside prepossessions, angry and hostile feelings, he will search the scriptures "whether those things are so." Trusting that the truth may be advanced by this, and every other discussion in your pages, I beg to subscribe myself

Your's truly,

Φιλονομος.

Bangalore, May, 1838.

In admitting that "the MORAL LAW of God is, like the Great Lawgiver, essentially immutable and perfect, infinitely holy, and irrevocably binding on every creature," Φιλονομος (Philonomus) has virtually granted all that we contended for in our Review of Mr. Groves. That "LAW" ancients and moderns, Jews and Gentiles, are all bound to obey. "The fall has not obliterated every trace of it in the minds of men;" and those traces all men without distinction are bound to follow. Nay those parts of it which have been obliterated they are bound to follow too: for they are still "LAW;" and, as it is true that "where there is no law, there is no transgression," so it is equally true that where there is law, there is obligation, and may be transgression. This "holy, perfect, and immutable, moral law" was, therefore, in all its parts, binding on the Jews when God gave them a new law at Sinai. That

new law, we may be assured, did not interfere with previously existing, and "irrevocable," obligations. It might add to the precepts of the original law; but could not reverse, or abrogate, or neutralize, or weaken, any one of them. And this addition could be only in the direction of positive precepts; as to suppose an addition in the direction of morality would be to suppose that the original "moral law" was not "perfect." The moral precepts of the Sinaitic law, therefore, did not go beyond those of the grand original just referred to; and, if we were correct in saying that they could not reverse or abrogate or neutralize or weaken it, they did not contradict, or come short of, it. In other words they corresponded to it exactly both in nature and extent. Had God required more at Sinai than he had all along from the beginning of the world, he would have admitted that his first law was imperfect: had He required any thing opposite to it, He would have admitted that it was wrong; and, had He required any thing less than its demand, He would have admitted that it was excessively severe!

Philonomus admits that the moral part of the Sinaitic law did not contradict or exceed the grand primeval "moral law of God." But he strenuously contends that it fell short of it; and he believes that God himself issued this inferior law. That is to say, up to the 1st of June of the year of the world 2513, God had required of the Jews a spiritual and perfect obedience in terms of a spiritual and perfect law, when suddenly, on the morning of that day, He announced an external and imperfect law as the rule of their future obedience. What was this but to confess that His original law was unobtainable, and His original demands unjust? Or, in another view of the matter what was it but to say that He was unworthy of receiving perfect obedience from His creatures, and that they might be happy without rendering it? What was it but to say that He was erring and changeable like the beings He had made?—Besides "the law entered that the offence might abound;" (Rom. v. 20.) but, if, for a spiritual and perfect law, there was substituted an external and perfect one, how could the offence but be diminished? In the beginning of A. M. 2513 they were under a law that "searched the reins and hearts," and detected a sin in the least obliquity of feeling or purpose or desire: in the beginning of 2514, they were under a law which regarded only words spoken and works performed. They were under a law "almost wholly prohibitory,"\*—a law of which they could strictly and without presumption say, "All that Jehovah hath spoken we will do," † a law which the apostle Paul not only said he would keep, but which he actually kept. How then, we again ask, could the entrance of such a law possibly make "the offence abound?"

If it be said that by "the MORAL LAW of God" is not meant any law actually given to man, but merely the ideal form of perfect rectitude existing in the Divine mind, we refer to those expressions of Philonomus, which speak of traces of that law being still left in the heart of fallen man, and which necessarily imply that the whole of it was once written there. But even admitting the unnatural sense of "Moral Law" just hinted at, we still ask whether God can speak against, or above, or below, His own thoughts and feelings. Can He will one thing, and declare His will to be another thing? Can He desire much, and express a desire for little? Can He have treasured up within Himself a "perfect" law, and yet, the moment He

\* "Thou shalt not" may have conveyed to the mind of a Jew an idea very different from that which our correspondent appears to attach to it. Witness the language of Paul "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" [Rom. xiii. 10]

† What the Lord was particularly pleased with, on the occasion referred to by our correspondent, was the people's request for a mediator. This request, He tells them, was not fulfilled in Moses, but would be in that Great Prophet whom He should raise up from the midst of them. [Deut. xviii. 15—19.]

speaks, give utterance to an imperfect one? Can He contemplate certain "immutable and irrevocable" obligations that would rest on a creature bearing to him such a relation as man, and yet, when that relation has become a real and practical matter, keep those obligations back, and substitute others of quite an inferior character? As well might we say that He can change His own nature, and maim His own perfections. He must reveal Himself as He is. "He cannot deny Himself." His object in His dealings with His creatures is to "make unto Himself a glorious name." This He cannot do except by the display of His attributes; and these He cannot display except by His word and by His works. His "word He has magnified above all His name;" and it is by it chiefly that we are to know Him. But if that word unfold an imperfect morality, what can we understand respecting the moral character of its author? What does Philonemus know of "the moral law of God considered abstractedly?" What does he know of any thing except by the phenomena it presents? And, if he had lived in the days when God gave imperfect laws of morality, how could he possibly have known that there dwelt in the Divine mind a moral law "infinitely holy" and absolutely "perfect?" Even now, when he has "a far more perfect and complete delineation of that law," than was given to the fathers, how does He know that it is in itself absolutely perfect and complete? No "terms can adequately convey the obligations of it;" and therefore the terms of the New Testament itself do not give an adequate expression of them. How, then, can he tell or understand what they are? As the Old Testament law reached a point far below the summit of the mount, so the New Testament law may have struck only a little above that point, compared with the vast distance yet to be surmounted.

But what saith the scripture? "Righteous art thou, O Jehovah; and upright are thy judgments." (Ps. cxix. 137.) "I will publish the name of Jehovah... He is the Rock: His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." (Deut. xxxii. 3, 4.) "Thou art my portion, O Jehovah." "Thy testimonies have I taken as a heritage for ever." (Ps. cxix. 57, 111.) "The words of Jehovah are pure words; as silver tried in a furnace of earth, purified seven times." (Ps. xii. 6.) "I esteem all thy precepts concerning all things to be right." "Through thy precepts I get understanding; therefore I hate every false way." "Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever." "Thy righteousness is an everlasting righteousness; and Thy law is the truth." "I have seen an end of all perfection; but thy commandment is exceeding broad." "The law of Jehovah is perfect." (Ps. cxix. 128, 104, 160, 142, 96. xix. 7.)

Here no distinction is made between the righteousness of Jehovah, and the righteousness of His law: the latter, indeed, is represented as naturally flowing from the former. Because Jehovah is perfect, His work, and ways, and judgments, and laws, are perfect also. They are pure, and true, and everlasting, and exceeding broad, like His own perfections. If He is an object of love, His law is also "loved exceedingly." If He is an object of desire, His judgments are such that the "heart breaketh for the longing that it hath unto them." If He is the soul's "portion," His testimonies are its "everlasting heritage." What, then, becomes of the imperfection of the moral law, as given either in the Old Testament, or in the New? God has declared that it is perfect; and should we not believe him? He has identified His law with Himself—with His own nature and perfections; and ought we to separate them, and fabricate another law to form a fancied union? Will the law that we do fabricate go beyond the one that has been given? Is it possible for us to conceive any thing more spiritual or perfect than, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy-

self?" Is this a mutilated feature of Rectitude's heavenly form, or an embodiment of it in all its fair proportions?

The two commandments, just referred to, were not pronounced with an audible voice from Sinai, and do not make a formal part of the Ten Commandments. But Philonomus will not, on that account, maintain that they do not belong to the Sinaic law. The precepts regarding ceremonial observances were not delivered from the mount; and yet they form a part of that law. "Thou shalt not gather sticks"—"Thou shalt not light a fire," are commandments of which the same thing may be said; and yet we have the authority of Philonomus for holding that they virtually form a part of the fourth commandment. The two "great" commandments, therefore, do not only belong to the Sinaic law, but breathe their spirit into every precept of it. It would be absurd, indeed, to suppose that God would enjoin mere outward acts, when He tells us that he abhors the most seemly worship and service from which the "heart is removed." Besides, there is no security even with respect to the outward act, unless the heart is right. In commanding any act or habit, He necessarily commands all that is requisite to the sure or permanent realization of it; and, therefore, in commanding a right act or habit, he necessarily commands those right views and feelings and purposes on which its certainty or constancy may rest. Can we for a moment suppose that, "Honour thy father and thy mother," does not enjoin upon a child a right state of feeling towards his parents? How can he possibly make good all the outward honour that is due to them, unless he honours them in his heart? And if he could, and actually did, would the Lord reward him for his well-managed hypocrisy?

We wonder that, when Philonomus was showing the external character of the Decalogue, he did not turn his attention for a moment to the tenth commandment. "When lust hath conceived," saith the New Testament, "it bringeth forth sin." But here is a law that detects sin before "lust hath conceived." It detects it in the very being, nay in the very birth, of lust itself. It marks the imagination and desire when but half-formed in the heart, and declares that heart to be evil, and pronounces him that owns it accursed. Philonomus goes to the New Testament to bring condemnation on "an impure look." But here is a law that brings condemnation and a curse on an impure desire. If this is not spirituality, we know not what is. And yet the law, in which this spirituality was embodied, was such that the young ruler, and the apostle Paul, in his unconverted state, kept it without omission or mistake. Yes; they "kept it from their youth." But Paul tells us the reason. They kept it, because they were "WITHOUT IT." (Rom. vii. 9.) Many decent Christians of the present day keep the moral law of Christianity too; they keep it "blameless;" they are not condemned by it; they derive from it, on the contrary, the most cheering hope and the most ample encouragement. But why? They are "WITHOUT IT." They know not what it is. If they did, they could keep it no longer. "Sin would revive; and they would die." Paul kept the commandments of the law; and yet it "killed" him. (Rom. vii. 11.) "The man that doeth them shall live in them;" but Paul, according to Philonomus, did them, and did not live. (Gal. iii. 12.) He found that the law was deadly, (Rom. vii. 10.)—that it was "sharper than any two-edged sword, and that it pierced to the dividing asunder of the soul and spirit, and of the joints and marrow." He found this; and he has recorded his experience in these few, but emphatic, words—"The law is spiritual." (Rom. vii. 14.) In opposition to this, we, for our parts, would not venture to say that it is external. And neither altogether does Philonomus. Although a great part of his communication is occupied with the proof of this point, yet what appear to us his better judgement and feeling prevent his formal announcement of it; and he afterwards contents himself with saying that the law of the New Testament is "far [ten thousand times] more spiritual"

than that of the Old.\* This is allowing at least some spirituality to the moral law given in ancient times. Although it did not search the heart much, yet it searched it a little: although it did not exhibit a complete pattern of moral goodness, it exhibited a few traces of it; although it was unworthy of the intense contemplation and longing desires of those saints who panted after perfection, it was the only thing that generally suited a people like the Jews, nursed in slavery, degraded in their habits, and incapable of receiving any thing better. The only wonder is, that, in these circumstances, the Lord should not have given a superior law to meet the intense and vast desires of his superior worshippers, and that they themselves should have continued to gaze on the common law with increasing admiration, and that, after all their discoveries and all their advances, they should still have exclaimed that it was "exceeding broad."

One of Philonomus's reasons for believing that the Decalogue is as peculiarly Jewish as the ceremonial law, and is no rule to Christians, is the internal evidence furnished by the fifth commandment. That commandment holds out, as an inducement to obedience, "length of days in the land of promise." This renders it peculiarly Jewish, and quite inapplicable to believers under the new dispensation. The apostle Paul, nevertheless, ventures on the application of it to the Gentile children connected with the church of Ephesus, and thus shows that he had a very different idea of the unity † of the church in all ages from that which our friend appears to entertain. "Children, obey your parents in the Lord, for this is right. Honour thy father and mother (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." (Eph. vi. 1—3.) The Christian children at Ephesus, we believe, had no difficulty in receiving this commandment as enjoined on them, and in embracing this promise as addressed to them. We have no doubt either that they and their parents recognized their own deliverance in the deliverance of the children of Israel out of Egypt, and that they felt their interest in the words which recounted it, as much as Idumean and other converts to Judaism, who, neither in their own person, nor in the person of their ancestors, had any natural connexion with it. Neither do we doubt that, surrounded as they were at Ephesus with idolaters, and back-sliders and apostates to idolatry, they rejoiced to hear those laws which so distinctly condemned it, and which were so full of fearful threatening on the one hand, and so rich in precious promises on the other. And, as they passed over seas and continents, times and dispensations, to apply to themselves the fifth commandment with its "long life" and "land of promise," we do not think they would find the least difficulty in passing over four and twenty hours to lay hold of the fourth command-

\* There is one argument that he uses to prove the superiority of the law to which Christians are amenable to that which was given to the Israelites, which would make the former, not ten thousand times, but infinitely, more spiritual than the latter. It is, that the transgression of the one was visited with temporal, the other with eternal, death.

† Philonomus virtually denies the existence of any spiritual church under the old dispensation. Of Christians he says that their bodies are temples of the Holy Ghost; that their grand law is that of faith which worketh by love; that their grand motive is a sense of blood-bought pardon, which teaches them that not only their actions and property, but themselves, body and spirit, are God's. He speaks of those things as peculiar to the members of "Christ's house" under the present dispensation. If he is correct, God had no house among the Jews; and the apostle's reference to a temple of the living God, in which he would dwell and walk, and be a God and a Father, must be inappropriate. [2 Cor. vi. 16—18] "Take not thy Holy Spirit from me;" "I believed; therefore have I spoken;" "There is forgiveness with thee, that thou mayest be feared;" "Of thine own have we given thee;" "I am thine;" these are a few of many proofs that the alleged peculiarities of the members of the house of God of the present day are no peculiarities at all.

ment with its hallowed "blessing," its divine "delights," its "heights," and its "heritage," its "joys," and its everlasting honours; especially as they were the very "sons of the stranger," to whom, on "taking hold of the covenant" of the God of Israel, and "keeping his Sabbath from polluting it," all these glorious things were promised. (Isaiah lvi. 1—8, lviii. 13, 14.) They could distinguish between the substance of a law, and a mere circumstance connected with it; and they knew that a modification of the latter might be made without at all affecting the former. (See. p. 213. Note.) They had seen the covenant made with Abraham varied in many of the circumstances of its administration, and yet with every modification remaining the same covenant still; and they did not doubt that the same thing might be true with respect to the precious promises God had made to them. (Is. lvi. 1—8.)

Philonomus supposes that, when our Lord and his disciples were accused of Sabbath breaking, He propounded the law of a new Sabbath, and defended Himself and them in terms of it. Himself "made under the law," He was bound to observe the law. His disciples, still under the old dispensation, were bound to observe the law of that dispensation. They were, therefore, bound to observe the old Sabbath; and their conformity to a new one, instead of being a plea in their defence, would have been only another ground of accusation. What, moreover, could the people have made of such an argument? How could it possibly have filled those who were friendly with joy, and covered those who were hostile with shame? It is only on the supposition that it was proved beyond contradiction, that the law of the Sabbath had not been broken, that we can understand how these things should be. The appeal, accordingly, is made, not to any new legislative authority, but to existing practices among the Jews themselves—to facts recorded in scripture—to the declarations of acknowledged truth—and to the precepts of established law. "Doth not every one of you on the Sabbath-day loose his ox, &c?" "What did David do?" "I will have mercy, and not sacrifice." "On the Sabbath-day ye circumcise a man." "The priests in the temple profane the Sabbath, and yet are blameless." And these are the means by which the Great Law-giver effected a modification of the law of the Sabbath! He points out the limitations of that law, as given in connexion with the law itself; and lo! a new law evolves itself, and stands ready to be admitted into a new and better dispensation. And well worthy it is of such an admission; for it is no other than that which the holy and gracious Jehovah commanded of old and established for ever. And would our correspondent really part with this ancient and venerable law, because it forbids the gathering of sticks, the lighting of fires, and the use of cattle, when neither necessity nor mercy demands them? For our own parts we like it the better for these prohibitions; and we would not desire to have one jot or tittle taken away from it, or to "teach men so," lest we should be "least in the kingdom of heaven."

Our correspondent "contends for the *distinctness* of the law... of the Christian dispensation." Yet he himself confounds it with that of the patriarchal. "The Sabbath was sanctified from the creation;" "Remember the Sabbath &c. plainly allude to a previously appointed hallowing of it," are "grounds on which he maintains it to be our obligation and privilege thus specially to observe one day in seven." Having gone so far as this, we do not see why he should not have proceeded to the Mosaic dispensation, and adopted from it, as well as from the other, all that was suitable "for man." We ourselves excepted from the sphere of our duty all such rules of conduct, given to the Jews, as "related to them as members of a particular nation and of a representative church." (p. 213.)

We heartily unite with our respected correspondent in his desire for the investigation of scripture in the spirit of scripture, and for the advancement of the truth as it is in Jesus.

VIII.—FACTS ILLUSTRATIVE OF THE CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY AND SUPERSTITION OF INDIA. NO. II.

We confine our notices this month to the *Bombay Presidency*. The passage which follows in small type, is from the *Calcutta Christian Observer*.

At Neermull, suruf Aghossee, there is an allowance paid from the treasury of about Rs 200 per annum in feeding Brahmins, providing cloth for the idols, paying for musicians and illuminations.

In April 1835, a proposition came before the Bombay Government from the Dharwar district, that a sum of Rs. 719. 12. 7, saved from the offerings made to the Pagoda of Bamsunkurree, and credited to Government, should be laid out in the construction of a car for the idol at that place. The proposition was however negatived.

The worshippers at the several religious institutions in Dharwar, offer, at the temples, money, jewels, and other ornaments such as earrings, armbands, &c. which offerings are received and appropriated to the purposes of Government.

In the public accounts of the temple of Wanshunkarree in Belgaum, a place of some note, the items of expenditure at one jātrā are thus stated.

Paid to Pujāris (officiating priests) for their services.  
Lamps for the temple.  
Daily offerings to the idol. Entertainment to Brahmins.  
Paid people employed to repeat the "Mantras" before the idol. To singers.  
Repairing the car and the temple.  
Expense of parading the idol. Dress for the idol.  
Engages for ditto. Nautch girls. Cooks. Tinning pots.

In the year 1835, an elephant had been presented to the idol at Jeejoori in Poona by the Scindia Raja. According to the usual practice of disposing of all such offerings for the benefit of Government, sanction was solicited for the sale of the animal, and for carrying the proceeds to the public credit. We have not heard of any orders on the subject having been passed; the last account states that the animal had been sold, and the sale proceeds held in deposit by the Collector of the district.

An image called Mahadeo stands in a village (Neerwanjee) situated on the banks of the Neeru, to which pilgrims, on their journey to a shrine of greater celebrity situated on the hills, generally present such trifling offerings as dates, betel-nuts, cowries, and a handful or so of grain, pulse, &c. The time for making these offerings lasts, during the month of Chait, for a period of nine days; the proceeds collected within this time are divided between the Government and the headman and officers of the village, the former in the proportion of five, and the latter of four parts. Government, however, lately farmed out its share of the offerings, for one season, for the sum of 4 Rs. 5 annas!

The Government not only farm out the offerings of certain temples, but in some cases they are the *farmers*. As an instance in point, we might advert to the history of the temple of Shree Runchorjee in Kaira. Certain villages were granted in Enam in connexion with this temple to Gopal Jagoonath Tumbekar of Satarah, by the Guickwar and Peshwa governments in 1770. This man, after the erection of the temple, retired to his native country and left the management to a gomastah. On the discovery of certain mal practices on the part of this gomastah, the Guickwar government undertook the management; and when the territories came under our rule, the British Government volunteered its interference; and having assigned an allowance of Rs. 100 per mensem to the founder, appropriated to itself the whole revenues, defraying from them at the same time the expenses. We are willing to admit that in this case the affairs of the temple are conducted through an agent appointed by the founder; but why should not all Government interference and the entire management be left with the principal and his agent? In addition to this unsolicited and unnecessary interference, we might add that the Government have made over to this gomastah the conduct of the Police duties of that locality.

We are glad to be able to state that the Bombay Government, since the late agitation of the question for dissolving its connexion with the native shrines, has actually withdrawn its interference from some of them. In the Dharwar district this withdrawal is in course of execution. The following sources of revenue have also been relinquished.—Offerings



from religious ceremonies at the temple of Jeejora, among which was a description of offering, presented by barren women, to the idol Khundoba.

A tax levied from devotees who, at jātrās, perform the ceremony of Gul Tosena, a barbarity similar to the Churruck Pújā on this side of India.

Taxes from persons performing certain obscene rites at the jātrās at the temple of the Yellama Devi Good, in Oogergole in the Pursgar district.

This shows a connexion with idolatry sufficiently intimate; and it is not to be wondered at, that the Bombay petitioners, who were conversant with these, and similar facts, should have prayed the Government to *inquire* into the *justice* of the grants and agency referred to. It is a redeeming feature in the melancholy picture presented to our view by the Governments of India, that that of Bombay actually made the attempt, and succeeded to a considerable extent, to lessen the evils complained of; and it is a matter of the deepest regret, that it has been deprived of all power of administering a complete remedy, except so far as it may be dependent upon remonstrating with the misguided and misinformed Directors in Leaden-Hall Street, and the lukewarm and dilatory authorities of Bengal.\*

But we must give one or two additional notices, connected with the facts referred to by our contemporary.

With regard to Nirwānjī, it is stated in the official report of an able civilian, that the "Government annually disposes by public auction, of the right to collect its share of the voluntary offerings." Fancy the dignity of this transaction, which in the eyes of all the natives acquainted with it, associates the British name with all the folly and superstition of the place. The grand result is thus stated. "This year (1836), we received six rupees four annas (6 4.) and last season four rupees, five annas (4 5), from this source of revenue."

The following are some of the important statements, contained in an official report now before us.

"The portion of the alienated revenue, denominated *dewasthān*, is at present, very seldom appropriated to the objects for which it was intended. . . . We are taking upon ourselves, a work of supererogation in interfering so closely as we do, with the distribution of the sums, and compelling the people to subscribe their quota. . . . Whilst examining village accounts, and preparing the *jāmmabundī chitās*, you must have noticed, that a portion of the *dewasthān* is applied to defray the expences attendant on Muhammadan religious ceremonies. You will also have observed, that Government has assumed the right of changing the objects upon which this money is to be expended. For example, in Kasba —, money, previous to the survey, which was given to the support of a mosque, now goes to enrich the revenues of a temple; and throughout the country, in numerous instances, have the allowances, which were formerly applied to the support of one particular idol, been transferred by order of the British Government to that of another.

"With reference also to my remark quoted above, Government observes that, 'Where the allowances in question have been immemorably raised from lands, they stand very much on the same legal grounds with ecclesiastical title in England. Such being the view of Government, Government must still continue to collect the *dewasthān*. This admission, however, weakens,

\* We have heard it stated, that Lord Auckland is not yet to be considered a hopeless character in reference to the support of Idolatry; and that he is beginning to see that the first counsels which he received on the subject, were only the dying whispers of that spirit of alarm and illiberality, which thirty years ago, when its stentorian powers were unexhausted, attempted to drown the voice of Christian charity, when it first began to plead for mercy to the souls of the natives, and the moral reform of our countrymen. May he speedily act the part of an enlightened philanthropist, and gain credit to himself, by voluntarily doing what the indignation of the British public, acting on his masters at home, will ere long force him, or his successors, to accomplish.

in no degree, my former argument, that as officers of a Christian Government, we should not be compelled to interfere so closely as at present with the distribution of the funds we collect. Nor is it necessary we should enjoin any particular idol or religion. . . . .

"Under the present system, it is moreover the duty of the Collector and his assistants, to see that the money is actually expended, as enjoined in the *jammabandi chitās* . . . Nor will any person who is at all *au fait* at personally examining the accounts of the Deccan Culcarnis, venture to say, that the necessity of such interference, will be of rare occurrence. The Right Honorable the Governor in Council, was pleased to fix upon the tyrant Dionysius, as a protégée of my friends the Culcarnis. I would, however, beg to intimate, that while many would fain be tyrannical and despotic as the son, all almost are as irreligious and sacrilegious as the father. As school boys we learnt, by flagging at our task-book, that the tyrant of Sicily robbed Apollo's hopeful son of his resplendent beard, and deprived of her dues Pluto's chere amie. So, as Assistant Collectors we may find, by laboring at the day-book of the Wānis and Culcarnis, that the would-be-all-powerful chief of his Mauza had embezzled a portion of oil from the son of the wind, sufficient, did it possess the virtues of Macassar, to restore to the statue of the god of medicine, that of which it had been so impiously deprived. Also, shall we discover that the son of Brahma has been enabled to reconcile his conscience, to the expending, with a Kāparkari for a sari to grace the body of la belle Culcarnin the sum, intended by Government, as the purchase-money of a Lugari, to cover the elegant form of Vishnū's better half.

"It was at one time my intention to recommend, that, after ascertaining the per-centage the dewasthān bore to the gross revenue of the village, to remit each Ryat a similar per-centage on his field, and thereby afford him the means of worshipping his God after his own fashion."

Such a commutation, as that alluded to in this last paragraph, we hold to be *necessary*. It can never be the duty of a Christian Government to collect revenue for idol-temples, and to direct the appropriation of that revenue, even though it may have covenanted, which we do not find to be the case, to do so; for it is an indisputable principle of morality, that no vow to continue in a course of sin, is binding after its character is discovered.

We are aware that in stating this opinion, we shall be held as teaching, that the *property* of the proprietors of temples should be invaded. We disclaim, however, the interpretation which the enemies of native improvement will put upon our words. LET PROPERTY, WE SAY, BE PUT WHOLLY INTO THE HANDS OF THOSE TO WHOM IT BELONGS, AND LET THEM EMPLOY IT AS THEY PLEASE. Let the authority of all grants be examined; and if it be found to be legal, let *compensation*, on the principles of equity, be made for disengaging them entirely from the national revenue, and the administration of the public servants of Government.

With regard to *Yelama*, to which we alluded in our last number, we take the following correspondence from that excellent native newspaper the *Darpan*. It will, in part, solve the question of the advocates of the present connexion of the Government with idolatry, How can a *tax* encourage superstition? The first letter, we know to have been written by a Brāhman.

Dear Sir—According to the order of the Court of Directors, purporting that no pilgrim tax of any description shall be levied, the tax of the *Yelama Jatra*, in the Southern Marāthā Country was not taken for the last *Jatrā*, and no contract as usual for that purpose was given. But it may be asked, what real benefit has the people or the Government obtained by this arrangement. Certainly Government has sustained a great loss thereby, on the one hand, while on the other, the people in general have not derived any profit whatever. It is said, that in the *Jatra* above mentioned, three or four influential

natives having collected the taxes, amounting to about 5000 Rupees, divided the same amongst themselves. It is also said, that the people would be very glad if Government would resume the tax themselves as formerly, instead of leaving them to be oppressed by some interested persons, who to pocket the money, impose upon them whatever they think proper with impunity. If this be true, then neither the Government nor the subjects derive any benefit. It appears to me, that Government has been misadvised with reference to the relinquishing of these taxes in general, because as far this idolatrous country is concerned, the reasonings of the advisers will not hold good. If Government, instead of giving up, should collect the emolument, and appropriate the sum to some manifestly good cause, such as the diffusion of general knowledge (as thorough education in the European arts and sciences) to their poor subjects, who are now groaning in mental darkness, or the aiding of persons in cultivating lands, a great part of which has never yet been brought under cultivation; or the bringing into use of European agricultural implements in this country, or any such like benevolent objects, they would thereby confer on this country a lasting boon. The present policy, with regard to the Pilgrim tax, can do no good either to the Government or the people.

Hoping Mr. Editor, either you or any of your correspondents, will put this interesting subject in a clearer light,

Southern Maratha Country, 15th April, 1837.

I remain, yours sincerely,

A HINDOO.

P. S. The above-mentioned Jatra takes place twice a year. It will again take place in a short time.

#### TO THE EDITOR OF THE DARPAN.

Dear Sir—Your correspondent a Hindú, who addresses you from the Southern Maratha Country, in your last number, seems somewhat offended at our Government, for remitting the tax which it formerly levied on the Pilgrims, who resort to the temple of *Yelama*. Why, let me ask him, does he not rejoice that his fellow-worshippers have now free access to their beloved idol, that they now enjoy the delightful privilege of walking *ad libitum*, in a state of primitive nudity, to the shrine of her purity; and that they are permitted to have the muscles of their backs gently tickled by the puncture of the flesh-hooks, without the smallest charge being made by the *Sarkar*? In these days of desiderated *toleration*, he should, in consistency with his own feelings, have exulted in the boon conferred upon his countrymen.

“Ah!” but he will say, “what we have gained in *toleration*, we have lost in *countenance*: while the tax was levied, the institution belonged to the Government; and was renowned as such. Now it is a private establishment, standing merely upon its own basis. The days will speedily come when the natives will cease to flow into it.” A Government institution it was, and a pretty position was that in which it placed our rulers in the eyes of every moral man. They were seen filling their coffers with the hire of harlots, and sodomites, with the wages of indiscriminate iniquity. They were viewed as worse than the murderous priests, into whose hands the Saviour of men suffered himself to be betrayed. These priests would not receive into their treasury the “price of blood.” Our rulers grasped at the price of *souls*—of souls ruined by the most abominable idolatrics, and immoralities.

“Let the money be taken,” repeats your correspondent, “and let it be applied to the purposes of general education.” This is neither more nor less the repudiated precept, “Let us do evil that good may come,” than the extraordinary proposal, “let us license a brothel that we may have a school.”

That the Lingavant pujaris of the temple, are dissatisfied with the arrangements which have been lately made, I am well aware. They have ground of complaint with some of these arrangements. The temple should have been left in their hands, or in those of its legal proprietors, if others such there be, instead of being committed to the charge of trustees, adherents of Brahmanism, appointed by the Government. I told them, on a late visit to the temple, that this complaint they should lodge in the proper quarter.

Your intelligent correspondent has written in haste. I hope that he will both review and renounce his opinions.

24th May, 1837.

Yours truly,  
J. W.

Never did the Bombay Government do a more righteous deed, than, when on the considerate petition of Mr. Baber, it remitted the tax referred to. The question of the trusteeship, against which we protested in our last number, we hope will be again agitated; and the proprietors of the temple left to make their own arrangements.

## RELIGIOUS INTELLIGENCE.

1. *Death of the Right Honorable Sir Robert Grant, G. C. H.* The following is the appropriate official announcement in the general orders of this most afflictive event.

BY THE HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 11th July, 1838.

GENERAL DEPARTMENT.—With unfeigned grief, the Government is called on to announce, that it has pleased Almighty God to call to Himself, the Right Honorable Sir Robert Grant, G. C. H., the Governor of this Presidency.

This melancholy event occurred at Poona, about 5 o'clock P. M. on the 9th instant; the lamented deceased being in his sixtieth year.

The Report of Mr. Willoughby, the Secretary in attendance, pays so just a tribute to the late Governor's public and private character, that the Government will best do honor to his memory, and meet the mournful interest of all classes, by publishing that report, in the sentiments of which they fully participate. The virtues there recorded of the Right Honorable Sir Robert Grant, sprang from the high aim he took, in all his duties, to do the will of God.

To

L. R. REID, Esq.

Dapoorce, 9th July 1838.

Acting Chief Secretary to Government, Bombay.

Sir—It is with the deepest concern and regret, that it is my painful duty to report, for the information of the Honorable Board, that it has pleased Almighty God, to call unto Himself, our much esteemed and excellent Governor, the Right Honorable Sir Robert Grant.

2d. I had sent a letter to the post, forwarding one from Dr. Brown, confirming in every respect, the favorable intelligence contained in my report of yesterday, respecting the lamented deceased. About an hour before his death, he was sitting up in excellent spirits, and apparently in better health than he had been since he was first taken ill; when alas! he was released from his sufferings, in consequence, as has since been ascertained by a post-mortem examination, of a sudden effusion on the surface of the brain, producing serous apoplexy.

3d. This melancholy event occurred about 5 P. M. this day; the lamented deceased being in his sixtieth year.

4th. I am too much overcome by the painful emotions excited by this sad disappointment of the hopes which were entertained of our beloved Governor's recovery, to enlarge on the great loss which the public service has sustained by the demise of this distinguished and highly gifted individual. His removal, from a scene, where he had already effected so much good, and in which, had it pleased God to spare him, this country (to which he had from the earliest period of his valuable life, devoted so much of his atten-

tion, and to the advancement of whose interests, he has during the last three years, applied himself with an energy and devotion, which none but those in immediate intercourse with him can rightly understand and appreciate), would have greatly benefited, is deeply to be deplored.

5th. Neither am I able to dwell upon the exalted virtues which adorned the private life of our respected Governor. His unbounded benevolence, his sincere but unostentatious piety, his enlarged philanthropy, are too well known to require notice from my feeble pen. I feel myself quite incompetent to do justice to his many public and private virtues; but I feel confident, that those with whom he was associated in the Government of this Presidency, and, who have therefore had an opportunity of witnessing the eminent ability and zeal with which he discharged the functions of his high office, and the goodness and purity of his private life, will deeply lament his death, and sincerely sympathize with his family, on the occasion of this severe dispensation of Providence.

6th. I must not omit to mention, that Dr. Brown's attentions throughout our lamented Governor's illness were unremitting; and that all that human skill could effect, in order to prolong his valuable life, was resorted to, by the above officer, aided by Dr. Ducat, the Civil Surgeon at Poona.

7th. The remains of the Right Honorable Sir Robert Grant, will be interred to-morrow evening, in Saint Mary's Church, at Poona, with all the honor and respect due to his rank and station.

I have the honor to be, &c.

(Signed) J. P. WILLOUGHBY,

Secretary in attendance on the late Right Hon'ble the Governor.

In consequence of this melancholy event, the flag at the castle is to be hoisted half staff high, and so continue until sunset; and minute guns to the number of seventeen, the number appointed for the rank of the deceased, to be fired from Hornby's Battery on the flag being hoisted; the same ceremony is to be observed by the Hon'ble Company's Vessels of War in the harbour; the minute guns being taken up on the termination of those from the Garrison, and continued under such arrangement as the Superintendent of the Indian Navy may direct.

The flag to be hoisted half staff high, and seventeen minute guns to be fired at every Station subordinate to this Government, on the receipt of these orders.

It is further directed, that mourning be worn by the officers of Her Majesty's and the Honorable Company's Civil, Military, and Naval Services, at this Presidency, for a period of six weeks, from this date; an example which Government confidently expects will be generally followed by all other portions of the community.

By order of the Honorable the Governor in Council,

L. R. REID, Acting Chief Secretary.

It is not our province to indulge in political speculations, or even to discuss the merits of political characters. We feel it due, however, to the cause of general philanthropy in India, to record the deep sense which we entertain of the great bereavement which, in the present instance, it has received.

The mental powers of Sir Robert Grant were of the very first order; and they had reached a high degree of culture. His classical attainments were most respectable; and they were associated with great refinement of judgment, taste, and brilliancy of imagination. From his earliest days, he had enjoyed the best Christian example, guardianship, and instruction; and he was more intimately acquainted with the doctrines of our holy faith, the history of the church, and the literature of theology, than many who are its express and approved ministers. His mind was imbued, in the morn of life, with religious principle, the fruits of which were apparent in the serenity of his temper, the modesty and urbanity of his manners, the sincerity, ardour and constancy of his friendship, the purity of his life, and his diligent attention to the means of grace. This principle was severely tried in many of the situations in which he was placed in general society, at the bar, in the senate, and at the court; and though in every case, it did not lead to that decision and promineny of action, which might have been expected, its *reality* could be called in question by few indeed of those who had an opportunity of marking the benevolence of his disposition, the common tenor of his walk and conversation, and the general tendency of his counsels and endeavours. It is not without reason, that it is said in the official announcement of his death, that "the virtues

were recorded of Sir Robert Grant, sprang from the high aim which he took, in all his duties, to do the will of God."

The appointment of Sir Robert Grant to the Government of this Presidency, excited the expectation of many, that the best interests of the country would be greatly advanced during his administration. That expectation has not been disappointed, even though the curtailment of his prerogative by the operations of the last Charter Act, and the almost unavoidable assumptions of the Supreme Government, greatly restricted his opportunities, and though the irresistible appointment of divine providence has brought them to what, in the language of men, may be called a premature close. No one did more than he to call forth the agricultural resources, and to facilitate the commerce of the country. "The native community," it is justly observed by the Darpan, "is indebted to him for a great many measures of public spirit and liberality, the construction of roads, tanks, bandars, &c. and the abolition of taxes, measures to carry which, it will be recollected, he had considerable opposition to encounter." No business ever came before him, to which, if it required his particular attention, he did not bend the energies of his mind, and consider in all its bearings, according to the information which he might receive; and to this cause, and to his desire, in some degree laudable, though sometimes practically injurious, to give a decision the least disagreeable to all parties, and not to indolence, is to be ascribed the delay which occurred in his answering some of the representations which were addressed to him. His minutes and correspondence, have all the marks of his master mind, and are characterized by great penetration, and a fulness, politeness, and felicity of expression, which will bear an honorable comparison with the most approved state papers of our most applauded eastern governors. He was the warmest friend, whom we have yet seen occupying his exalted station, of the moral improvement, and social reform of the natives. Of their education, he was a most eloquent advocate, and constant friend. In their conversion, through the operation of Christian truth, he felt a deep interest, which he expressed by his patronage of the religious societies, and his contributions to their funds. The last proof which he gave of his concern for the well-being of the natives, was his subscribing, on his leaving Bombay before his death, the sum of one thousand rupees to the fund for the erection of buildings for the General Assembly's Institution, in this place. His conviction was that the best way of commanding for Britain the love and respect of the many tribes over which it has been destined to rule, is to exhibit its faith in all its justice, purity, and charity, and not to make it an object of concealment, compromise, or misrepresentation; and had his power not been limited, he would have carried into effect, as far as this Presidency is concerned, the whole of the measures recommended in the celebrated "Pilgrim Dispatch," of which he and his distinguished brother, were the original authors. None ever could breathe the accusation against him of selfishness in the exercise of his official patronage. The loss which the public has sustained, by his removal from this sublunary scene, is, in every respect, great indeed. May all who mourn it look to the Most High!

The Government of Bombay, has for the present devolved on the Honorable James Farish, Esq. His experience, and ability, his sterling piety and upright principle, and his laboriousness and diligence, form a strong guarantee of the excellence of the measures which he will pursue.

2. *Episcopal Church and Missions in Bombay.* An ordination was held in St. Thomas's Cathedral by the Right Reverend the Lord Bishop on Sabbath the tenth of June, when Mr. George Candy, formerly a Captain in the Honorable Company's Native Infantry, was solemnly appointed to the office

of deacon in the Church of England. Our reverend brother, we are most happy to state, is to labour in Bombay as a missionary, principally in connexion with the Indo-Britons. We pray that his ardent aspirations after usefulness, through divine grace, may be realized, and that he may be the honoured instrument of the conversion and edification of many souls. The same request we proffer before the throne of mercy, in behalf of the Rev. Mr. Stackhouse, who has commenced his labours as a chaplain on this establishment, and the Rev. Mr. Valentine, who in connexion with the Church Missionary Society, has arrived in Bombay to take charge of the school intended to commemorate our beloved friend Robert Cotton Money, Esq. The accession of so many promising agents to this extensive field, demands our fervent gratitude to the Lord of the Harvest.

3. *Admission of natives into the Church at Puná.* The following is an extract of a letter, from our respected fellow-labourer, the Rev. James Mitchell, of the General Assembly's Mission.

"I am happy in being able to inform you, that I was privileged to admit, on Sabbath the 27th of May last, three native adults into the communion of the Church. Two of them are Hindús—one a woman, and the other a man, both inmates of an asylum for the poor at the station. They had long been candidates for admission, and I have every reason to believe, that they have received the truth in power and in the love of it. After making a public profession of their faith, and of their renunciation of idolatry, and all its accompanying abominations, they were baptized before a considerable assembly of their countrymen. The other individual had formerly been baptized by a Roman Catholic priest; but had some time ago become convinced of the errors of that church. For upwards of twelve months, he had been under direct scriptural instruction here and at Bellary. . . . After this solemn service was concluded, I administered the sacrament of our Lord's Supper to the native Church, in which ordinance a few of our European friends, who understand the Maráthi language, joined us. The number of native communicants, who sat down with us at the holy table, was thirteen. May a little one become a thousand, and a small one a strong nation; the Lord hasten it in his time."

4. *Death of the Rev. C. T. E. Rhenius.* It is with the deepest sorrow that we record the death of this most pious, able, devoted, and successful missionary. The mournful event was announced to us in the following letter from his younger brethren, Messrs. Shaffler and Müller, dated Palaincottah, 9th June, 1838.

"It is our most distressing duty to acquaint you with the decease of our lamented brother Mr. Rhenius. He had been ailing for some time, but we could not believe that he would so soon be taken from amongst us. On the afternoon of the 5th instant, he was seized with a fit of apoplexy, and before 8 o'clock in the evening his spirit had fled. The nature of his last complaint did not permit him to speak much to those who were around him; but we knew that his heart was stayed on the Lord, and was rejoicing in the salvation of Christ. During the whole of his illness, he endeavoured to make his family cheerful; and although we are not sure that he foresaw his end to be so near, he expressed to his medical attendant perfect resignation as to the event, whether it might be life or death. He knew the Lord would do all things well. As to his family, he commended them with confidence to him; and as for the mission in Tinnevely, he expressed himself to one of us thus: 'this work is the Lord's and he must care for it, whether I be here or not.'

"It is our intention, because we believe it to be our duty, to go on with this mission. We humbly trust that we shall have grace given unto us sufficient for our need, and that our labours will be blessed from above. Our hope is entirely on the Lord, who we trust will help us through his people in future, as he has done hitherto; and we intreat their prayers for us, that we may be endued with the grace of the holy Spirit, being out of weakness made strong, and like our departed brother, ever keeping in view the

glory of our Lord and the extension of his kingdom upon earth. Of ourselves we are feeble, but may the Lord be our help and our strength."

To this we add an extract of a letter from the eldest son of the bereaved, addressed to a liberal friend of the German mission in Bombay.

"We had hoped that my dear and honoured parent, would be permitted to remain with us yet a little longer. But the Lord's will be done. He has taken him out of this troublesome world into happier regions, and he does all things well. We seek to submit humbly to this dispensation of His providence; and however much the flesh recoils at the blow inflicted, we still feel comforted by the thought, that it is from our heavenly Father's hand. May the Lord give us grace in this hour of trial.

"The evening before his departure, indeed the previous day, I began to dread what would be the consequences of his illness. On that evening he desired the 23rd Psalm to be read to him; and to every sweet sentence in it he said "Yes, yes," or uttered some such expressions of assent. It was affecting to hear how, in his enfeebled condition, he himself commenced the tune sung to a hymn. The day after, he continued very indifferent in health, but at two o'clock in the afternoon the symptoms suddenly became very urgent. He began to speak deliriously, although now and then he answered the questions put to him. In German he was heard to say the words 'My beloved Lord!' and to utter something about the 'remainder of this life.' Stontorian breathing commenced, and his spirit was no more with us!

"His last act in the work of his heavenly Master was signing some notes to the residents at this station, written to them in order to obtain subscriptions for the Madras Aux. Bible Society. This he did at 10 o'clock in the morning of the day of his decease, and he endeavoured to make all around him cheerful during the remaining hours of his life. It was but an endeavour: for we think he must have felt within himself that he was not to be much longer here."

Mr. Rhenius was in his fiftieth year; and had laboured in India twenty-four years. He has left a widow, and nine children, of whom, we supplicate that gracious God may be the shield and stay. The native churches, which he was honoured to form, have lost in him a pastor, whose laboriousness, energy, and affection have had few parallels. His attachment to the converts of his ministry, and that of his fellow-labourers, was indeed unbounded. All know the self-denial with which, during the few last years, it was exhibited; and that day cannot be far distant when it will be generally appreciated and admired.

We expect to be able to insert a sketch of Mr. Rhenius's life and character in an early number; and we rejoice to be able to state that a full memoir of him will, in all probability, be in due time laid before the public.

On the announcement of the death of Mr. Rhenius in Bombay, a meeting of the friends of the German Evangelical Mission was held, when the following resolutions were unanimously adopted.

1. That the friends of the Tinnevely Mission assembled on this occasion, have received, with the deepest sorrow, the afflicting intelligence of the removal by death of the Rev. C. T. E. Rhenius, for whose eminent gifts and graces, and devoted exertions and distinguished success, in the service of the Redeemer, they have long been grateful to the Head of the Church, and they deeply sympathize with the bereaved family and Mission, and commend their members to the only source of heavenly consolation.

2. That the associates of Mr. Rhenius in his work of faith and labour of love, having intimated that they consider it to be their duty to continue their present ministrations, and having expressed their desire to receive advice and assistance from their friends, it is resolved to inform them, that those here present will use their best endeavours, at least for two years, if necessary, to raise contributions for them in this Presidency, as during the last three years; while they be left to act according to their own sense of duty, either in preserving the mission in its present independence, or forming for it a connexion with some of the Missionary Institutions of Europe or America, and to make such modifications in the expenditure of the mission, as may be expedient.

5. *Intelligence from Europe.* By the last steamer, we have received several



religious newspapers, containing accounts of the proceedings at the anniversaries of the different Religious Societies, held in the beginning of May; but neither our time nor our space will permit us to enter into many particulars. The subject of the Government countenance and support of idolatry in India, occupies a prominent place in the resolutions and speeches at all the Missionary Societies. The incomes of the Church and Wesleyan Missionary Societies each amounted to upwards of £83,000; and the income of the Bible Society to upwards of £97,000. The Baptist Missionary Society had determined on an additional expenditure of £5000 *per annum*, for advancing its objects in India. The Tract Society seems more flourishing than ever, though its funds had not increased. It has determined to enlarge its operations in India.

Much good will follow the discussion respecting the Government countenance of idolatry. Many petitions to Parliament will doubtless be the result. We see that, in addition to those adverted to in our last number, one had been sent up from Derbyshire, and another from the Presbytery of Glasgow.

R. Nelson, Esq. late judge in Malabar, has resigned his appointment in the Civil Service of the company, because the Court of Directors would not promise to exempt him from interference in aid of idolatry. His fidelity and disinterestedness are greatly to be admired in this affair; and we trust that they will make their due impression on the public mind. His resignation, however, may not have been absolutely called for. While no man should surrender his services knowingly to the accomplishment of evil, he may be perfectly justified in continuing them to the state, till such time as he may be positively required to do evil.

Mr. Wolff, we are happy to state, has recovered his wonted strength.

The Edinburgh and Glasgow Jews' Societies have entered into an arrangement with the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts, in virtue of which several schools for the benefit of the Israelites and Jews in Bombay and the neighbouring villages, will be immediately opened.

---

## LITERARY INTELLIGENCE.

### *List of New Publications.*

- Lectures on the Epistle to the Romans. By Thomas Chalmers, D. D., LL.D.  
 Lectures on the Book of Esther. By the late Thomas M'Crie, D. D.  
 Sketches of Judaism and the Jews. By A. M'Caul. D. D.  
 The Harmony of the Protestant Confessions of Faith. By the Rev. Peter Hall, A. M.  
 Memoir of Mrs. Harriet W. Winslow, combining a sketch of the Ceylon Mission. By Miron Winslow.  
 Christian Institutes. By Christopher Wordsworth, D. D.  
 The Letters of the Martyrs; Edited by the Rev. E. Bickersteth.  
 Exposition of the Epistle to the Romans. Vol. II. By R. Haldane, Esq.  
 The History of Madagascar. By the Missionaries.  
 The Life and Times of the Rev. George Whitefield. By the Rev. R. Philip, of Maberly Chapel.  
 Money, its Use and Abuse by Christians. By a Director of the London Missionary Society.

Plants of Paradise: or the Records of a Sabbath School. By the Rev. John Young, M. A.

Popular Education: or the Normal School Manual. By Henry Dunn, Secretary of the British and Foreign School Society.

Parbury's Oriental Herald, and Colonial Intelligencer.

The Edinburgh Christian Instructor, and Colonial Religious Register. Edited by the Rev. Dr. Burns of Paisley.

Travels in Arabia. By Lieutenant Wellsted, I. N., F. R. S.

Sacred Philosophy of the Seasons, 4. vols. By Henry Duncan, D. D., Minister of Ruthwell.

Calvin on the Sacraments. Reprinted from his Institutes.

Series of Reading Books. By the Rev. J. M. M'Culloch, A. M.

Boston on Fasting. With an Introductory Essay, by A. Moodie, A. M.

Journals and Letter's of the Rev. Henry Martyn, B. D. Chaplain to the Honorable East India Company. Edited by the Rev. S. Wilberforce, A. M.

Manual of Devotion. Edited by John Cochrane, A. M. With a preface by Dr. Chalmers.

China: its State and Prospects. By the Rev. W. H. Medhurst.

Montrose and the Covenanters. By Mark Napier, Esq. Advocate.

The Wrongs of the Caffre Nation. By Justus.

Lectures on the Inspiration of the Scriptures. By Leonard Woods, D. D.

Report of the Transactions at the monthly meetings of the Society for Promoting Christian knowledge. By George Rochforte Clarke, Esq. M. A.

Sermons, Minor Theological Pieces, and Letters written during Affliction. By the late Rev. John Campbell, D. D.

The Temptation of Christ in the Wilderness. By F. W. Krumacher, D. D.

Matthew Henry's Commentary in 8vo.

Israel's Wanderings in the Wilderness. By G. D. Krumacher.

---

#### EDITORIAL NOTES.

Slavery in Western India; W. S.; E.; Parepidemos; the account of the persecution and martyrdom in Madagascar, and several other articles which we had intended for this number, will be inserted in our next.

The lines of *Iota* are on the whole good. We shall return them to our publishers, with a few pencil marks that they may be improved.

Mr. Romers paper on the Pársis, we shall publish in an early number.

Our readers will find on our cover an advertisement of the Calcutta Christian Observer. This very interesting and able periodical is worthy of general support. They will also find a recommendation of the Scottish Christian Herald, in which we most cordially unite.

We regret the lateness of the appearance of this number, which is owing to circumstances over which we have had no control. We shall endeavour to get our next number issued early in the month.

We have not received any numbers of the Calcutta Christian Intelligencer for many months. It should be sent to us directly.

---

The following contributions to the General Assembly's Institution are hereby acknowledged as received.

*General Funds.* J. S. Law, Esq. *sub.* Rs. 30. The late J. A. Lawrence, Esq. *legacy*, Rs. 162 4 6.

*Building Fund.* -Mr. A. Faulkner, Rs. 20. The subscriptions, which up to this date have been made for the erection of the buildings mentioned in our last number, are stated on the cover.





THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

AUGUST, M, DCCC, XXXVIII.

I—SLAVERY IN THE WESTERN PENINSULA OF INDIA. NO. I.

Being the substance of replies by T. H. Baber, Esq. to questions referred to him by the Right Honorable the Commissioners for the Affairs of India. August 1832.

QUESTION (A).—“Have you had any opportunities of acquiring a personal knowledge of the state of slavery, either domestic or agrestic, that is, either in the house, or for field labour, in the East-Indies? and if you have, be pleased to state particularly what your opportunities are?”

(A). I have; having resided a period of thirty-two years, and been actively employed during that time, in every department of the public service, revenue, police, magisterial, judicial, and political, in various countries, where both domestic and agrestic slavery prevails: those countries are

*First.* The Bombay territories lying between the rivers Kistna and Toongbudra, and comprising the late Southern Mahratta States, now partly administered by the Honourable Company, and partly by the Putwurdun family, and other principal Jaggheerdhars; also the dominions of his Highness the Kolapore Rajah.

*Second.* The western division of the Madras territories, comprising the zilla of Canara, in which are the ancient countries of Konkana, Haiga, and Tulava, the three Balagat Districts of Soond, Soopa, and Bilghi, and to the South the talook of Neelisheram; the zilla of Malabar including the Bala-gaät District of Wynaad, and also the Island of Seringapatam.

My duties have also led to constant official intercourse upon a variety of subjects, with the political residents at the durbars (courts) of the neighbouring states of Mysore, Coorg, Cochin, and Travancore; some of which related to slaves, either who had been compelled, by constant ill treatment from their masters in Malabar, to take refuge in the territories of the Coorg, or Mysore Rajahs, or to slaves who had been kidnapped in Travancore, and sold to British subjects, and even to free born children of various castes of Hindus, subjects of the Cochin or Travancore Rajahs, reduced to slavery in the Honourable Company's dominions, who had been procured by the most fraudulent and violent means, and then deprived of their caste, by cutting off the lock of hair (the distinguishing mark of their caste), by making them eat prohibited food, and by otherwise disguising and polluting them.

By these means, as well as by personal enquiries when I have visited the adjacent districts of the neighbouring states of Mysore, Coorg, Cochin, and Travancore, or when business or pleasure has brought the respectable natives of those countries to where I have been in authority, I have become

acquainted, amongst other subjects of interest, with the prevailing *Slavery* throughout, I may say, the Western Provinces, South of the Kistna, to the extremity of the Indian Continent, Cape Comorin, or properly Kanya Coomari.

QUESTION (B).—“*In what way, or in what several ways, and in which of such several ways, most commonly, do individuals become slaves in the East-Indies? Be pleased to distinguish the particular countries to which the answer applies.*”

(B). In all the countries above enumerated, the varieties and sources of domestic slavery are very numerous; namely, those persons who are the offspring or descendants of free born persons captured during wars; out-caste Hindus who had been sold into slavery under, or by former governments; kidnapped persons brought by Bunjarries and other travelling merchants from distant inland states, and sold into slavery; persons imported from the ports in the Persian Gulph, in the Red Sea, or from the African Coast; persons sold when children by their *own* parents in times of famine, or great dearth; the offspring of illegitimate connexions, that is, of cohabitation between low caste men and Brahmin women, and generally between Hindus of different castes, or within the prohibited degrees of kindred; persons who in consideration of a sum of money, or in discharge of a security for the payment of a debt, have bound themselves by a voluntary contract to servitude, either for life, or a limited period; all which have in former times, or do now prevail, more or less, wherever *domestic* slavery is found, but chiefly in the Southern Mahratta country, both in the Company's and Jaggheer portion of it, and in the Kolapore Rajah's dominion; also in those of Coorg and Mysore.

Of agrestic or prædial slavery the origin is of a very remote antiquity. The general term given for this description of slavery is *adami*, or literally, as I understand the term, serfs aboriginal, or indigenous, being held precisely under the same tenures and terms as the land itself throughout, under some slight modifications, the Malabar coast, in the Balagát districts already mentioned, and even in the Western parts of the table land of Mysore.

QUESTION (C).—“*Can you furnish any idea of the number of slaves in India or in any particular regions, or districts of it, with which you are acquainted? and here distinguish between house and field slaves.*”

(C).—I can *generally*; and will, at the same time, state my authority for my different estimates. In the Dooab or Southern Mahratta country, including Kolapore, the number of *domestic* slaves, I compute at 15,000, or rather more than three-quarters per cent of the general population, which may be reckoned at about two millions: as follows; the number in the year 1822, in the Honourable Company's portion of the Dooab, was 684,193, and in the Jaggheers 778,183, as reported by Mr. Commissioner Chaplin, exclusive of Kolapore, about 250,000 more; since which period, judging from the augmented jumma, or gross annual revenue, the increase in the general population of the whole of the Southern Mahratta country cannot be less than one tenth more; the same gentleman also reported “throughout the Deccan, slavery to be very prevalent.” In the Southern Mahratta country all the jaggheerdars, peshwas, zemindars, principal brahmins, and sahookars retain slaves in their domestic establishments; in fact “in every Mahratta household of consequence, slaves, both male and female, especially the latter, are to be found, and indeed are considered as indispensable.”

In the zilla of *Canara* the total number of slaves, agrestic and domestic, may be fairly computed at 80,000, or about *one in twelve* of the gross general population, which, when I left the Malabar coast in 1828, amounted to nearly a million of souls. In 1801 Mr. Ravenshaw, the collector of the Southern divi-

sion, reported the gross amount at 396,672; the Northern division may be calculated at one third of this number; and Mr. Ravenshaw further reported the *slave* population to be 52,022, besides 722 illegitimate children, "whom (he writes) it was the custom of the Biddonore government to take possession of and sell as slaves; and also slaves imported from Arabia, of whom there were many." In 1819 the hon. Thomas Harris, the principal collector of all Canara, reported "the number of slaves at 82,000 of whom 20,000 were persons (or rather their descendants) who had been taken in battle, or concubines, or Bramin and Sooder women, who had lost caste by having "connexion with men of inferior caste; the two last descriptions," he adds, "were sold under the Mussulman government, and their descendants continue slaves; that under Mr. Baber, when magistrate here, some stop was put to this practice, but there is no doubt it exists, in an underhand manner, at this day." I should here add, that Mr. Harris stated that "the number of slaves had never been correctly ascertained." By a census taken in 1807 of all Canara, the total number of inhabitants was found to be 576,640; as I have above stated, in 1827 the gross population amounted to nearly a million, making an increase of 70 per cent in 20 years; while the *slave* population has been stationary!

In the zilla of Malabar, Mr. Warden, principal collector in 1806-7, reported the number of slaves at 96,386, and in 1815-16, at 94,786; his successor, Mr. James Vaughan, in 1819, stated the number at 100,000, exclusive of Wynaad, containing, I imagine, about 3,000 more; and in 1827, the late principal collector, Mr. Sheffield, ascertained the number of slaves to be 95,696, exclusive of Wynaad, as follows: Pooliar Cherumar, 48,579; Kanaka Cherumar, 20,798; Terrawa Cherumar, 20,058; Kallady Cherumar, 2,279; Vallowa Cherumar, 615; Betwas or Wettoowar, 3,347 (being a moiety of them), as it is only in some districts of Malabar they are laid claim to as slaves. In 1807, previous to which the country, as Mr. Commissioner Thackeray reported, "had been a prey to civil wars, which burned with a raging or smothered flame ever since the Company got that province," the general population was, according to Mr. Warden's estimate, 700,000; in 1827, it amounted, by Mr. Sheffield's returns, to 1,003,466. In Malabar, therefore, the *slave* population would seem to have been *diminishing* (as I find Mr. Warden has already stated), while the increase in the general population has been nearly as great as in Canara.

The only return of the population of Travancore I have met with is that given by Fra-Paolino da San Bartolemeo, in his work "Viaggio alle Indie Orientali," published at Rome in the year 1796. This person resided many years in Travancore, and has given a most correct account of the manners, customs, &c. of the inhabitants of the country; he estimated the whole population at 1,600,000, and from all I have been able to collect, in the course of my inquiries amongst the Karriakars (ministers) and other intelligent persons as to the aggregate general revenue, as well as on this point, *this estimate* is probably the extent of the *present* population; it would, no doubt, have increased in the same ratio as Malabar and Canara have, but for the war of 1809-10, and other political causes; and as the whole labour of *wet cultivation* is, as in the adjoining province of Malabar, being carried on by slaves (superintended by hired free-born persons, called Pannikara and Chooralakkara), the number of slaves may be taken at a twelfth of the whole population; Cochin I reckon at about 180,000 souls, of whom about 12,000 are slaves.

QUESTION (D).—"Do the laws, as administered, sanction or recognize the state of slavery, either domestic or agrestic, and to what extent?"

(D). They do; domestic slavery being fully recognized by both the Hindu and Mahomedan code, as well as by the usage of the people; and

*agrestic* or *prædial* slavery being equally so by the common law called *Desh-ajary*, having existed from time immemorial, but not so *absolute* as has obtained since the Malabar Coast Provinces came under the Company's government, namely, of *disposing of them off*, or *separate from the soil*, the land of their birth; which I consider as decidedly at variance with, and in innovation of, *that law*, as observed in *ancient times*; and in this opinion I consider myself borne out, as well by the traditionary legends of their origin as by the fact I have before mentioned, of the tenures and forms of the sale of slaves being precisely the same as of lands; such a practice is, moreover, inconsistent with the due observance of their *religious* duties, every part of Malabar having its tutelary deity, and slaves having their household gods (their lares and penates), to whom, on particular days, they perform the same ceremonies as all other castes who are free-born do to theirs; they cherish likewise the memory of their pitris, or carawunmar (ancestors), by consecrating a spot of ground, called koodiwekka, where all the members meet and make offerings of mamsum and maddium (meat and liquor).

The following extract from the report of the Bengal and Bombay commission (of which the Hon. Jonathan Duncan, the late able governor of Bombay, was president), on the first settlement of Malabar in 1793, and which may be considered as giving the *most accurate account* of the *ancient institutes*, and the usages in general, as observed at that early period of our rule of that most singular people the inhabitants of the Malabar Coast, and certainly more to be relied on than any thing that has since been written, would seem to put this view of the subject beyond question. Speaking of the degraded castes of Poliars and Cherumars, he writes: "They are considered in a great degree in a state of villainage, and as bondsmen attached to the soil; though they are not properly or lawfully objects of slavery, like slaves in the *full extent* of that term, unless they happen to be thus made over as part of the stock, at the *same time* that the master, the Brahmin, or native landholder, should have disposed of the land on which they live."

How or when this oppressive and cruel practice, not only of selling slaves off the estate where they were born and bred, but actually of *separating husbands and wives, parents and children, and thus severing all the nearest associations and ties of our common nature*, originated, it would be difficult to say.

The still more objectionable measure of realizing the public dues, by the seizure and sale of slaves off the land in *satisfaction of revenue arrears*, or compelling their owners, the revenue defaulters, to do so; and the collector contending for a continuance of the practice, by such fallacious arguments as those in Mr. Vaughan's letter of the 20th July 1819, namely, "the partial measure of declaring them not liable to be sold for arrears of revenue will be a *drop of water* in the ocean, though why government should give up a right which every proprietor enjoys, is a question worthy of consideration," cannot fail to have *confirmed* proprietors in their too ready disposition to consider their slaves as much property as any other chattel or thing.

QUESTION (E).—*What in point of comfort, employment, food, clothing, treatment, provision for age or sickness, or in any other respect, is the general condition of the slaves, domestic or agrestic? Be particular—Is there much difference in these respects between the two classes?"*

(E). The treatment of slaves, whether domestic or agrestic, necessarily depends upon the individual character of their masters. Of the *domestic* slaves, especially the most numerous part of them, the *females*, it would be difficult to say what the treatment is, or how employed, clothed, or subsisted, amongst a people like the natives of India, who, whether Hindus or Mahomedans, observe such watchful jealousy in all that regards their *domestic* economy, and, consequently of whose family arrangements and habits, and



indeed *domestic* character in general, *we can know so very little*; generally, however, speaking, both male and female are employed as menial servants; a great many are kept for purposes of state, and possessing the advantage the males have of approaching free men, which the *prædial slaves*, from being considered so very impure (of which more hereafter) have not, and thereby the means of making their complaints known; in case of any very severe treatment, there is no reason to suppose that their condition is particularly grievous, though it must be obvious that, under the most favourable circumstances, a state of perpetual servitude, whether employed as menials, and kept for the purpose of saving the greater expence of free labour, or, what is almost universal with female domestic slaves, for *sensual gratifications*, must, at best, be but a life of pain and sorrow; and, as such, repugnant to humanity and morality, as it is to the principles of British rule.

With respect to the *condition* of *agrestic* slaves, nothing can be more truly miserable and pitiable, excepting that portion of them who reside on, or in the vicinity of the sea coast and large towns, where they are much better off than their hapless brethren in the inland districts, provided, that is, their masters will permit them to work for themselves, *which they do not always though they do not require their services*; by which means they manage to subsist themselves, by working for strangers, cutting and selling grass and fuel, and serving as porters.

From what has already been said, it will be obvious that *agrestic* slaves are slaves to the remotest posterity; that their servitude is also one of unmitigated severity will be apparent from the following details, which, in order to prevent all cavil on the part of those who have argued and may hereafter argue, in favour of a *continuation of the present system*, shall be framed from documents these advocates have *themselves* furnished.

And *first*, with respect to their employment; it is always in agricultural labours, because they are more expert in them than any other class of the people. These, however, are not confined to manuring, ploughing, harrowing, hoeing, reaping and threshing, but they are likewise employed in fencing, tending cattle, watching the crops, and even in carrying agricultural produce, it not being customary to use carts or cattle in the transportation to market, and when the harvest is over, in felling trees, and preparing materials for housebuilding, &c. and *this* without intermission of a single day, as long as their master can find employment for them.

Their *Wallæ*, the name given to the daily allowance of slaves, which is always in kind, varies (as will be seen in the native reports, referred to in the 55th page of Mr. Commissioner Græme's Report, dated the 14th January 1822), from one and a-half to one and three-quarters seers of paddy (rice in the husk) to the male, and from one to one and a quarter to the female slave. Nothing is there stated as allowed to *young* or *aged*; but it is within my own knowledge, that this is generally *half* what able bodied men and women require, *provided they do some work*.

The daily wages for a *free* man field labourer are about a third more, varying from two to two and a-half yedungallies of paddy in the *northern*, and from two and a-half to three in the *southern*, division; but then *he* works only till noon, whereas the *slave* has to toil from morn till evening, with no other sustenance than his morning's canjee (rice water) and evening meal; after which he has to keep watch by turns at night, on sheds erected on an open platform in the centre of the paddy field several feet under water, exposed to the inclemency of the weather, to scare away *trespassing* cattle, or the wild animals with which every part of Malabar (excepting in the vicinity of populous places) is infested.

When not regularly employed, the *wallæ* is seldom more than *half* of what it is in working seasons, and very often even that scanty allowance is withheld which obliges the slaves to seek for work from strangers, (as I have

already explained); or, if residing in those remote parts where there is no demand for their labour, they are left to eke out a miserable existence by feeding upon wild yams, and such refuse as would only be sought after by that extreme wretchedness "that envied the husks that the swine did eat;" and not unfrequently are they tempted, by the cravings of hunger, to rob gardens of jack (artocarputs), plaintains (musa), cocoa-nuts, &c. &c.

With respect to their dwellings, so very impure are all castes of slaves held, that they are obliged to erect their *chála* or huts at a distance from all other habitations; neither are they allowed to approach, except within certain prescribed distances, the houses or persons of any of the *free* castes: those distances vary from seventy-two to twenty-four paces, as well with reference to the caste of the several grades of free men, as to their *own*; for even amongst these wretched creatures, the pride of caste has its influence. If a slave accidentally touches a brahmin, he must purify himself by prayer and ablution and by changing his *poonool* (brahminical thread): hence it is that slaves are obliged to leave the road, and call aloud from as far off as they can see a brahmin coming. Nairs and other castes who purify themselves by morning ablutions, if polluted as above, must fast and bathe, or as they say, (*koolicha oobásavicha*).

But the best criterion to judge of the low estimation in which slaves are held is, the *prices* at which they are *sold*, the *rent* at which they are *leased* out, and which I shall, for the reason before stated, extract from Mr. James Vaughan's Reports, as quoted by Mr. Commissioner Græme in the 35th Para. of his Report.

By these, the largest sum the highest caste slave will fetch is 250 old gold fanams, equal to £6. 5s.; and the highest rent 7½ fanams per annum, equal to 3s. 9d.; but the average selling price of *all* castes, (of which Mr. Vaughan enumerates twenty) is 132 old gold fanams = to £3. 6s.; and average annual rent 5 fanams, = 2s. 6d.: while the price of the lowly Poliar *cherumar*, who compose *more than half* the aggregate slave population, are still less than the lowest of the other castes, and are, (vide No. 1, of the same figured statement) for a man 48 fanams, equal to £1. 4s.; a woman, 36 fanams, = to 18s.; a boy, (average) 20 fanams = to 10s.; and a girl, (average) 15 = to 7s. 6d.: while the annual rent of the two first are but 2 and 2½ fanams = to 1s. and 1s. 3d.

There are still other payments to slaves which have not been noticed either of the reports of Mr. Græme, or by Mr. Vaughan; and I will, therefore, endeavour to supply the omission from my own recollection of them.

First, then, with respect to *clothing*, the allowance consists of a waist cloth, called *moond*, to men; and *moori*, signifying a fragment, to females; it is just large enough to wrap round their loins, and of the value of from one to two fanams, = 6d. to 1s.: in some districts *this* is given but once a year, but more generally twice, or at the festivals of Onam and Vishoo, which fall in September and May. None of the women (Hindus, that is) wear upper garments: there is a colloquial saying—"chaste women require no covering; prostitutes only require to cover themselves." As a substitute for these waist cloths, it is very common with slaves, especially in the retired parts of the country, to use or wear bunches of leaves, generally of the wild plaintain tree, supported by a fibre of some tree or vine.

On occasion of marriages, deaths, *kátha kooty*, (literally boring of ears): *tindárika*, (first signs of puberty in girls); as also their various *addicuterál*, (or ceremonial observances) such as the *walláta*, *teyáttá*, *kollumádaka*, &c.; to their *kola dávamgul*, (tutelary and household gods) presents are made by their masters of *money*, from two to four fanams; of clothes called *poda*, or coverings for the bride or corpse, of the value of two or three fanams; as also of articles, such as oil, pepper, nelly, salt and tobacco; but the two latter, especially the tobacco, though a necessary of life in a humid climate like

Malabar, where the annual fall of rain averages 140 inches, (being more than three times what it is in the adjoining province of Coimbatore, or in any part of the Coromandel coast) are less common than formerly, owing to the greatly enhanced price to the consumer, especially in the vicinity of the Ghaut mountains, since the establishment by the Company of a monopoly in these two articles.

I ought not to omit mentioning that female slaves, particularly those belonging to Mopillas, neglect not to adorn their persons with necklaces of cowry-shells, glass-beads and brass bracelets, finger and ear-rings. It is but also justice to the Mopilla or Mahomedan part of the community to say, that many of them allow their slaves, during working seasons, cooked rice or canjee (rice-water) at noon; and that their treatment of slaves generally is more liberal, owing, doubtless, to their being in better circumstances, as well from their having fewer ceremonies, as being more frugal and more industrious than their more generous, high-spirited, though too improvident Hindoo neighbours.

With respect to the treatment of slaves, as regards *chastisement*; I will quote what it consists of, as stated in the examinations of some of the inhabitants, (forwarded by Mr. Vaughan to the Board of Revenue); and I have no hesitation in saying, that no sort of dependence is to be placed upon those of them that say, that "*it is only customary to reprimand or admonish slaves*;" and that even those who admit the practice of flogging, imprisoning, and putting in the stocks, by no means convey a *full idea* of the severities exercised at the present day; because, as Mr. Green justly observes, "these informants are the proprietors of slaves themselves, and not disposed to admit that the authority over slaves is exercised with any extraordinary severity."

Deposition No. 9, alluding to the slave's chastisements, says, "they would be seized, and flogged, and put in the stocks, and their noses cut off, according to the magnitude of the fault they may have committed; at present the practice of cutting off the nose has been entirely abandoned." (I shall however show hereafter that instances of this barbarous practice have occurred since the establishment of the Company's Government in Malabar.) The same deposition states that "any property a slave may be possessed of, his master has a right to." Depositions 7 and 8 confirm this latter fact. No. 11 states "that if a slave is inclined to run away, and refuse working, he would be put in the stocks, and flogged; those in the habit of running away are secured in the stocks;" and in that talook (Betutnad) "the master will not consent to his slave working for himself." No. 12. says "at present slaves are only bound and flogged, and afterwards caused to work;" No. 13. states "that the utmost punishment that is considered proper to be inflicted is *flogging*;" it adds, in this district (Shernad) "some masters, *very few though*, allow their chermakul to work exclusively for themselves on paying to the proprietors the usual patom (rent)." No. 17 says, "both in former and present times, when cheruma (slaves) are convicted of any fault, or run away, they are flogged, put in the stocks and confined." No. 18 says, "that formerly when a chermoor was convicted of any fault, or caught after running away, he would be flogged and put in the stocks for some days, and afterwards made to work with chains on—and the same practice is in existence now."

Moreover there is hardly a sessions of goal delivery, the calendars of which (though a vast number of crimes are occurring which are never reported) do not contain cases of wounding and even murdering slaves, chiefly brought to light by the efforts of the police, though generally speaking, they are the most enduring, unresisting, and unoffending classes of the people.

The same wretched details apply, in a great measure, to Canara; for instance, "the master (as Mr. Harris writes) can sell the husband to one per-

son, and the wife to another," and "also can sell the children;" he never pays them wages in money, but presents them on their marriages, or particular ceremonies, with a small sum; the average allowance of food is one and a half seers of coarse rice, two rupees-weight of salt, a little beetle-nut and leaf and clothing, two pieces or six cubits of Cauthay (a blue cloth), a cumby and roomal: a woman has but one seer of rice and seven cubits of cauthay; a child, three-quarters of a seer of rice, and four cubits of cauthay—but "*the salt and beetle-nut and leaf are optional; neither have they any day, they can call their own.*"

It is, however, within my own personal knowledge, that in general they are better treated than in Malabar, and though not allowed to enter the houses or touch the persons of free castes, they can approach them; and it is only early in the morning, after brahmins have bathed and before meal, that slaves are obliged to leave the road to avoid contaminating them.

From the above remark I except the southernmost Talooks of Coombla and Neelesheram, where the local prejudices are in every respect the same as, and if possible more inveterate than, in Malabar, the chief portion of the people consisting of Nairs, and the Neelesheran Rajahs being related to or connected with those of Kotiole and the Samoori Rajah of Calicut; it is also the country of the *Pianoor Grammum*, one of the sixty-four Grammums of which ancient Kerula (the whole tract lying between Gokernum and Kanya Coon-ari) was originally constituted, the head female of which, called, *par excellence*, the Tuaiakad Amma Tiroomoomba, is the only one of the Nambóory Brahmin families who have adopted (or can by the constitution of Kerula) the peculiar ajarom (custom) of the Nairs in regard to the *law of inheritance*, called Maramkatium (nepotism), and by whom it has and will, it is feared, until the people are more enlightened at least, be perpetuated.

In Travancore and Cochin, there is no reason to suppose that the slaves are better treated than in Malabar, further than that the inhabitants are more lightly assessed, and consequently in better circumstances, and if by the ancient laws of Malabar (as that late distinguished officer, General Walker, reported) "a Jelinkar (proprietor) is accountable to no person for the life of his own cherumar, but is the legal judge of his offences, and may punish them with death," it is feared that the only check upon the unrestrained exercise of this power is the presence of our resident, and the degree of influence he is allowed to exercise over the councils of those states. Among the documents in the East-India Slavery Papers laid before Parliament will be found very striking instances of the very great advantages that have resulted to the best interests of the state of Travancore, as well as of humanity, from the British Resident's superintending presence and firm conduct in insisting upon the punishment of those British subjects who were carrying on that detestable traffic in human flesh I discovered in 1811 and 1812; and there can be very little doubt that, without such interference, the slave trade would be received, with all its horrors. At the period Fra. Paolino wrote (1787) "several thousands of persons were being sold annually, like cattle, and sent out of the country."

The domestic slaves of Malabar consist of the descendants of outcaste persons (called *Jáde brishta* and *polietta penna*) who had been excommunicated either through some aberration from caste rules, such as eating with, or the food cooked by, men of low caste, or from cohabitation with persons of lower caste than themselves, or within the prohibited degrees of kindred, and of Brahmins convicted of robbery or theft, who had been sold by former governments into slavery to Chetties, Moplas, and to whomsoever would purchase them.

There have been also a great number of kidnapped persons, like the free-born castes I discovered in the Angerakandy plantation in 1811 and 1812, and elsewhere, and I have no doubt that Mr. Brown was quite correct, though

he did assert the fact in justification of his own conduct, in saying "that he could produce hundreds of them in every town in Malabar, there being few Mopilla and Christian houses in which there were not some of them." The Provincial Court Judges, while protecting Mr. Brown, could not deny that "numbers of the inhabitants of Travancore had been introduced in a state of slavery, and but too often reduced to this situation by very criminal means into Malabar and the adjoining province of Canara."

The rest of the *domestic slaves* are persons, or their offspring, natives of Arabia, but chiefly of Abyssinia, and called Wadawar and Goolams, who came over with, and are either the personal attendants of their masters, the Syuds (who pride themselves upon being descendants from the Prophet, and who are very numerous on the coast), or employed in navigating the Arab, Mopilla, or Lubbee vessels, or in the service of the Tunguls, or high priests of the Mopillas; and in all the great Mopilla and other Mussulman families in the Town of Mangalore, Munjeeshwar, Coombla, Bekkul, Pariangady, Balliaptam, Cananore, Tellicherry, Quilandy, Barrugurry, Callicut, Parperangady, Tirnvangaddy, Condooty, Ariacotto, Kootai, Parony, Panany, and in fact in all the great towns throughout Malabar and Canara, this description of slaves are to be met with.

The agrestic slaves, or more properly conditional labourers, in the upper country of Wynaad, are Koorcher, Kooramer, Kadera, and Pannier; the first inhabit the Gát mountains, and with the Kadar, attend to the cardamum cultivation. They also cultivate a variety of hill products, under the name of Koomeree. The Cooramer cultivate both the hills and lowlands, and also work in the *gold mines* in Parakameetel; both these are laid claim to by the hill proprietors, but are never sold; they barely, in fact, yield obedience to their Yajaman, or lord. The Kadars are more submissive, though they are never sold, and invariably desert, if beat or ill-treated; the Panniar alone are liable to be disposed of, *but never out of the country of their birth*; their employment is to cultivate the rice lands.

Besides these, there are other rude tribes, such as the *Moola* or *Kadda Coorama*, in Wynaad; the *Núdees*, in Malabar, and the Malaseer of Palgat; the former acknowledge no superior, and are so low in the scale of human beings as not to be suffered to touch the lowest of the slave castes; they are, in fact, almost in a state of nature: the Moola Cooramer inhabit the forests that separate Wynaad from Mysore, the following is taken from Abbé Du Bois work, and gives a most correct account of them:—

"Tous ces malheureux sont entièrement nus, les femmes n'ayant d'autre vêtement que quelques feuilles d'arbe consues ensemble, et attaches autour de la ceinture, les racines et autres productions spontanées de la terre, les reptiles et les animaux qu'ils prennent au frige où qu'ils attempent à la course, le miel qu'ils trouvent en abondance sur les rochers escarpés, où sur les arbres au sommet desquels on les voit grimper avec l'agilité des singes, leurs fournissent ce que est nécessaire pour appaiser leur faim." The Abbé might have added, they carry on a kind of barter with the nearest civilized tribes, of the products of the forests, which they leave at night on the outskirts of the village, and return the following night for the grain and salt that may be left in exchange.

The Naiadees, on the other hand, inhabit the more open part of the lowland country, they build their miserable huts under trees, out of the haunts of their more civilized countrymen; the only work they will do is to watch the paddy fields, and accompany the hunters to beat the jungles for the sake of a portion of the game that is killed; they will eat all animal food except beef, and even alligators; they are very troublesome to travellers, whom they will follow for miles, distorting their bodies, and making the most hideous noises, until their necessities are relieved, which is done by laying the food or money on the ground, which they will then come and pick

up, but will never approximate any person, European or native; nor have they ever been known to molest the most unprotected stranger, further than by following and howling after him for miles; nothing can be more truly descriptive of them than the following extract from Abbé Reynal's work, vol. v. page 54.

Lorsqu'il sont faim, ils hurlent comme des bêtes pour exciter la commiseration des passans mor les plus charitables des Indiens vont déposer du riz où quelque autre aliment, et se retirent au plus vite, pour que le malheureux affamé vien le pendre, sans recontrer son beinfaiteux qui se croiroit souille par son approche."

The Palgat Malaseers chiefly inhabit the Anamalla forests, patches of which they cultivate with hill grains; their chief means, however, of livelihood are in the collecting of honey, wax, lac, drugs, and other wild products of the hills for the person to whom they are *farmed*; neither of these three tribes yield obedience to any superior, consequently they are not liable to be bought or sold.

I should not omit to mention that there is also a rude tribe of mountaineers in Canara, called Mallakooder; the following extract from one of my Circuit Reports on the trial of *two* of them for the murder of *three* travellers, will give an insight into their character.

The deceased, a man, his wife, and child, were on their way from the Mysore country to the celebrated pagoda, Durmastalla, and had put up, while passing over the mountains in the eastern part of the Buntwall Talook, at the house of the prisoners, who, under the pretext of showing them the road, took them to an unfrequented part of the jungles, and there they inhumanly murdered all three of them. The prisoners are of that wretched class of people, called Mallakooder, or mountaineers, and having little or no intercourse with their more civilized neighbours in the low lands, are in a most deplorable state of ignorance and barbarity, destitute of any moral feeling, and hardly possessing sufficient perception to be aware of, or feeling to dread, the punishment attendant on crime; they were led to the commission of these murders, for the sake of the little property about the persons of these victims of their brutality. \*\*

## II.—PAUL AT EPHESUS.

Paul, a chosen apostle and messenger of the everlasting gospel, underwent many a bitter trial, and endured many a severe privation, in the cause of his Divine master; and, when released by a cruel and a lingering death from his bruised and broken tabernacle of flesh, and exalted to his glorious rest, he but finished a faithful martyrdom, long and trying and coequal with his Christianity. From being a violent persecutor, Paul had become the violently persecuted. While Saul, he had, with a ruthless and unfeeling arm, haled men and women from their homes, and committed them to prison; but who, among the Christian brethren of that day, was, more than Paul, pursued by the harassing rage, or afflicted by the barbarous treatment, of the malicious Jew, and the infuriated Heathen. While Saul, he had proudly and zealously abhorred the name and character of Christ, and "was consenting" to the death of his followers; but Paul esteemed himself honoured in that he could lay down his life for His sake.

There is in human nature a strong associative principle which links the feelings of the present generation with those of the past. Men always in a great measure love to cultivate an ideal companionship with departed beings; and the closeness of this ideal intimacy is not restrained or kept in awe by the cautious formalities and crosses incidental to a living acquaintanceship. By this principle the philosopher of to-day may establish a

\* We reserve our remarks on this important document till we bring our quotations to a conclusion. *Edit.*

familiarity with the philosopher whose name bespeaks a past era. The hero may have his hero; the saint his saint. The relation is also strictly preserved in the past and present world of human actions and passions; and thus antiquity is always made intellectually present. It is accordingly by the aid of this principle joined to divine grace, that the modern Christian is enabled, mentally, to feel the sufferings and sorrows, and to participate in the patience, and pious fortitude, and zeal, of former Christians, and thus to fortify himself against the day of actual trial and tribulation. And, (passing the Divine Saviour,) where could he find a more lofty and consoling example than that afforded by the apostle Paul? If the Christian be condemned to stripes, let him remember Paul. If he be beaten with rods, let him remember Paul. If he suffer shipwreck, let him remember Paul. If he be in perils by waters, let him remember Paul. If he be in perils by his countrymen, in perils by robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils amongst false brethren, let him remember Paul. If he be weary and pained, if he be in hunger and thirst, in cold and nakedness, let him remember Paul. If he be in perils by wild beasts, let him remember Paul. If he be made the sport of wicked men and unbelievers, let him remember Paul.

As Paul was specially commissioned to be an apostle to the Gentiles, the scene of a great portion of his labours was laid in Asia Minor, which has been from time immemorial the well trod battle-field of Europe and Asia. The principal states in this quarter were founded by colonies of Greeks, who appear to have fled there for refuge, at the time of the irruption of the Heraclidæ into the southern parts of Greece, an event commonly distinguished as the Dorian Migration. Among a number of petty states, whose incessant broils and rivalries have supplied a copious page of history, that of Ionia seems to have been the most distinguished. Ephesus, one of the most celebrated of its cities, was built on the left bank of the river Caystrus, near its entrance into the Icarian sea. The city and the temple were both dedicated to Diana, and the latter is said to have been built at the joint expense of the several states of Asiatic Greece. There were born the weeping philosopher Heraclitus, and the famous painters Parhasius and Apelles. But the more lasting fame of Ephesus commences at the beginning of the Christian era; for one of the earliest Churches on record was planted there, in spite of the rage of the avaricious silversmiths, and the furious superstition of that hostile populace who, for the space of two hours, cried out, "Great, is Diana of the Ephesians." As a Christian city, Ephesus is famous for being the scene of the two general Councils which condemned the Nestorian and Eutychian heresies. But she had long before these latter events left her first love; her patience, and her hatred of evil, were gone; her candlestick had been removed; she had relapsed into her former errors and superstitions; and for the loss of Diana had consoled herself with the protection of the Virgin.

Among the Greeks both of Europe, and Asia, the pleasure and excitements of the public games, the combats of the theatre and palestrum, and the licentious pomp and revelry of religious festivals, always maintained a supreme attraction. The people felt the oppressive effects of a soft and relaxing climate, and their vacant indolence required to be amused, or dispelled, by the pursuit of novelties, and the gratifying incidents of public exhibitions.

It was on one of these occasions when some criminals were to be exposed to the lions, that the whole city and its suburbs seemed impelled by some powerful and extraordinary curiosity towards the theatre. In their eager and impassioned hurry, friends scarcely saluted friends; and their violent struggles for the most commodious and commanding stations exercised the frequent and active interposition of the military guard. At length the tumult is appeased, and the living mass compressed into order and regularity. On

a signal being given the clamours of the dense multitude are hushed in the deepest silence; and all eyes are fixed with a penetrating intensity on the individual placed in the centre of the arena. But the concentrated and expressive gaze of the spectators, the impatient growlings of the hungry lions, and the nearness of an apparently inevitable death, conspire in vain to extort from him the least symptoms of agitated confusion or dismay. And although his sun-burnt and toil-worn features, his mean garb and tattered condition, bespeak a familiarity with adversity in its most unmitigated form; still the bodily configuration of the man displays none of that prowess, comprising strength and agility of limb, which would enable him to ward off or to abide the raging force of his voracious enemy from the desert. Nor, although undismayed, does he exhibit any of that vaunting indifference, and theatrical levity and dauntless effrontery, which would distinguish a mercenary combatant, or a professional *bestiarius*. But his rough and ardent countenance glows with serene composure and heartfelt fortitude; while a visible pleasure, and joy, and satisfaction, play around his whole deportment. A buzz of whispering admiration and surprise passes round the circling benches; and had the eyes of the wondering and enraptured multitude been now opened, like those of the young man upon the mount, \* they would have seen Paul the servant of God, who was blamed for going about and turning the world upside down, surrounded like Elisha "with horses and chariots of fire." But now the Asiarchs are seated; another signal is given; and a huge Ethiopian lion, uncaged, springs forward with a hideous yell; then, crouching down, fixes his fiery glare upon the object before him, and strains, and compresses, and sinews, his whole muscular energy for an unerring and deadly assault.

In mentioning this affecting and heavy trial that befell him at Ephesus, in his letter to the Church of Corinth, the apostle Paul merely introduces the fact to strengthen the argument he is using relative to the resurrection. For it would little advantage him that he had gone through such a terrible ordeal for the sake of Christ, if all his exalted hopes and aspirations, and all the longings of his fervent faith, were to be dissolved and annihilated in the eternal oblivion of the grave. If these hopes, and this faith, and the belief of a resurrection, had been all a delusion, how infatuated must Paul have been to persist in a course of action, which won him nothing but blows, and perils, and afflictions, when he could have sat down, and eaten † comfortably, and drank comfortably, and died comfortably, like other rational men. Commentators, however, deny that Paul fought with real wild beasts at Ephesus, and, converting a very plain phrase into a figure, they say, the term *beasts* means *beast-like men*. Now Paul never fought with men at all; therefore the word *fought* must be also figurative, and thus the plain, brief, substantial, fact, must be figured away into a shadow, merely because Paul has not thought proper to give us all the particulars of the combat. The period of this occurrence too is said to be the same with that of the uproar raised by Demetrius and the craftsmen, and the furious vociferating populace of Ephesus are said to be the "*beasts*." But Luke informs us that Paul had not even quarrelled with them; that he was withheld from even speaking or disputing with them; and that the riot itself was very soon appeased. It is plain, therefore, that the circumstance, even when subtilized into a figure, cannot be insinuated into this period of Ephesian history. But why should not a full and candid credit be given to this statement of the apostle as well as to many others? A mere announce-

\* 2 Kings. vi. 17.

† If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink for tomorrow we die. 1 Cor. xv. 32.



ment of some affliction that befell him is all that he gives at any time; for the detail of all his personal disasters formed no part of his commission: in fact, the only thing that he appears to have been authorized to explain with some fulness, was his former enmity and hatred to the cause, for which he now delighted to suffer.

Exposure to wild beasts, with combats, and other barbarous, diversions of the same nature, had been always customary in many oriental states, from before the time of Daniel. It was from the East that the gladiatorial games of the Romans were derived; and the practice of fighting with beasts was so common, that it was expressed by the Greeks in one word, and this word is used in the original of the passage which we are now discussing. There appears, therefore, to be nothing to prevent the fullest belief in the fact of Paul having fought with beasts at Ephesus; although we have no means of ascertaining either the time or the manner, and must ground our assurance solely on the assertion of the apostle. The smooth, cautious, and sifting, Christian may choose to cloud a truth, so abruptly opened and closed, in the obscurity of a figure; as his soft and easy method of contemplation always leads him to extenuate or explain away all frightful extremities of this nature; and he does this from a consciousness that he would not be able to endure the greater jeopardy, while he thinks he might be able to go through the less. But this is only one out of many trials\* of Paul of which we have only the bare disclosure; and why not also allegorize upon all of them which cannot be made, by any means, satisfactory to the conviction, through their deficiency in a full and circumstantial recital? And further, it must be borne in mind, that Paul introduces the declaration of his having fought with beasts at Ephesus as a proof in the argument he is then using, and that he was thus debarred from the use of a figure. Figures may be legitimately employed in a mere assertion, or in illustrating a fact given in evidence; but in a case where the credibility of the witness is at stake, and a belief is to be impressed upon the minds of his hearers or readers, the fact must be at first both literally and simply advanced, ere the speaker or writer may call in the aid of a figure.

To melt the severer characters and obligations of religion down into figures, is now becoming a favorite study even with Christians; and we need not travel beyond the precincts of this Heathen island to find abundance of cool, comfortable, philanthropic, Christians, who think that religion, when properly interpreted and understood, is the easiest thing to practise imaginable. These cool men abjure the very idea of fanaticism; and hate all enthusiasm. With them the old man with his deeds is a mere figure. They can always discover self-righteousness, and hypocrisy, under a self-denying, self-abasing, spirit. Hell is merely a state of disappointment; and the worm that dieth not a painful sort of regret. The faith of these men is moreover so impregnable, that they can laugh at, nay, dare the attacks of Satan. Their whole cry is faith, faith; but they are wholly blind to the merit they are daily, and hourly, and incessantly, making of this faith, the possession of which they so highly gratulate themselves upon; and by right of which they think themselves privileged to declare what is true religion, and what is the legitimate way of expounding the scriptures. It is impossible to say how far these men of cool discernment—these men who are always ready to concur in any feasible scheme, may push their speculations; but the lukewarmness and indifference, which result from such an insidious principle as they entertain, are already every where abundantly apparent.

We have in the beginning stated that the sufferings and afflictions of the men of God in one age become a source of consolation to those of the succeeding; but we will further venture to say that it is only in the pain,

\* 2. Cor. xi. 23—27.

and agony, of similar circumstances, that such a blissful and invigorating means of internal felicity can exert any material influence upon the mind. Men of sound skins, and good dinners, have only a mere historical sympathy for men, who have been scourged or famished some hundred years ago; and it is not until they have themselves been scourged and hungered, that they claim an actual brotherhood with them, and choose them as their rejoicing and consolation.

The day may not be far distant, however, when the servants of the Lord, and the ministers of his Gospel, may have as fiery trials to undergo as ever fell to the lot of the earliest martyrs. Like Paul they may be scourged, they may be beaten, they may be hunted from place to place, they may be made the sport of man, or the prey of wild beasts. But ere this the day of their tribulation will have begun, the world will have rejected them. The cool Christian of "sound views and just notions" will be disgusted with them; all formal aids and contributions will have ceased; they will, in this Heathen country, be driven out to the highways and the deserts; and they will be persecuted, both by the brutal hatred of the Heathen, and the "rational piety" of the Christian. Then will the day of great things begin with that of reproaches, infirmities, and necessities; for, when they are weak, then will they be strong. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain! before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it." \* W. S.

### III.—ABROGATION OF THE MOSAIC LAW. WITH NOTES.

The law † was the ministration of death, and of condemnation, written and engraven in stones, (2 Cor. iii. 7. 9.) and this law was "done away" (verse 11) and abolished (verse 13.)

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Notwithstanding the positive nature of my quotation experience has induced the conviction that, while there exists such diversity of sentiment

\* Zech. iv. 6, 7.

† "Law" no where appears as the antecedent to "ministration of death" in the passage to which our correspondent refers. The "*letter which killeth*" is a more suitable antecedent. But the letter of the New Testament "kills," as well as the letter of the Old. Nay, from its surpassing clearness and force, it "kills" still more fearfully. "The law of Moses," says Philonomus (p. 307), "condemns the adulterer: but this is not enough for me: I refer him to the New Testament, and, unfolding the more spiritual delineation of the moral law revealed there, exhibit his guilt in a blackness ten thousand fold greater from the exceeding resplendent purity and whiteness which contrasts with it. If the Decalogue suffices to prove him guilty, much more so does he appear, when tried by the Gospel." From the letter of the New Testament thus killing and condemning, it would appear that, under a ministration of life and righteousness, it too must be "done away" and "abolished" And so it is. It is "done away" and "abolished," or rather pronounced altogether unprofitable, as a means of justification. It is still retained, however, as our correspondent himself will admit, as a rule of life, and a means of sanctification. But, in speaking thus, are we not making "gratuitous assumptions," and forming "distinctions which find no place in the scriptures of truth?" The declarations of the Divine word often oblige us to form distinctions which that word itself nowhere formally makes or acknowledges. God is said to be *one*; and He is also said to

among the Lord's people, some degree of *self-diffidence* is no less necessary than becoming. That confidence in the soundness of one's argument that has so frequently betrayed Christian writers into the avowal. "We are the men, and wisdom will die with us," and, without any express revelation, to declare indirectly their own infallibility, has led me to suspect them of leaning too much to their own understanding in giving to the world such opposite systems of theology. However at variance among themselves, nothing is more common than to see chosen as an appropriate text, "To the law and to the Testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

Your number for May has drawn public attention, though rather late in the day, to a subject which has agitated my mind for several years. Though not prepared to refute all your arguments in favor of the perpetuity of the law as our rule of life, I cannot (though I frequently have desired to do) divest myself of the idea that it has been altogether abrogated with the exception of such parts as have been adopted into the law of Christ. Of these, Ephesians vi. 1—3, and Acts xxiii. 5. compared with Rom. xiii. 1—2, furnish an example.

Before I was aware that Mr. Groves considered the law of Moses abrogated as the Gentile \* convert's rule of life, I felt the difficulty of retaining it *as such* from numerous passages in the New Testament. A few of these I subjoin, that you may know whereon I founded an opinion so much at variance with that received by so large a portion of the professing Church. I propose to confine my quotations, as much as possible, to the Epistle to the Hebrews, both to avoid prolixity, and as being the most likely to enjoy the perpetuation of the Mosaic Law.

In reading that beautiful Epistle I was much struck with its evident tendency, throughout, to set aside the law, including the Decalogue. For instance, in Heb. iii. 1. "We have an apostle and High Priest of our profession, Christ Jesus," as the Jews had Aaron. Ch. vii. verse 16. "Who (Christ) is not made after the law of a carnal commandment, but after the power of an endless life." vii. 12. "The Priesthood being changed, there is made of necessity a change also of the law." Verse 18. "There is a disannulling of the commandment going before," verse 19 "for the law made *nothing perfect*," but, verse 22 "Jesus was made the surety of a better Testament." viii. 7. "For had that *first covenant* been *faultless*," (without defect, irreprehensible) "there should no place have been sought for the *second*." Verse 9 proves the *first covenant* to be the law given by Moses, which covenant, verse 13, being "old" was "ready to vanish away" 1800 years ago. If this *old covenant* mentioned in verse 13 include not the moral law, I am at a loss to discern what it does mean. The first verse of the ix. chapter distinctly states

be *three*: here we are obliged to make a distinction, and to say that He is *one* in one sense, and *three* in another. The Son of God is said to know all things, and He is also said not to know all things, (Mark xiii. 32.): here also we are obliged to make a distinction, and to say that, in one point of view, He knows all things, and, in another, does not. The apostle Paul says of himself that he was "delivered from the law," and yet "served" that same law (Rom. vii. 6, 25.): here in like manner, we are obliged to make a distinction, and to say that he was free from it in one sense, and subject to it in another: he was "dead to it" in one sense and "delighted in it" in another: he felt it "abolished" in one sense, and "established" in another. (Rom. vii. 4, 22. 2 Cor. iii. 13; and Rom. iii. 31).

\* It is not abrogated, then, as the Jewish convert's rule of life? If it is not, neither is it abrogated as the Gentile convert's rule; for in Christ Jesus there is "neither Greek nor Jew, circumcision nor uncircumcision." (Col. iii. 10. Gal. iii. 28.) We have already shown that the fact of Jewish converts still observing the ceremonial law is fatal to Mr. Groves's argument. (See pp. 213, 219.)

that "the first covenant had ceremonies and ordinances of divine service," consequently those rites or ceremonies could not constitute the covenant itself, which was to be done away, but were only attendant on the law, with which they seem to me to stand or fall.

I can see moreover no grounds in scripture for the usual gratuitous assumption that the Mosaic law or "first covenant" "was done away ONLY" "as a covenant of works," and that, when stripped of its ceremonies, was still to be retained as a perpetual rule of conduct. On the contrary, the sacred writings clearly identify (chapter ix verse 4) the Mosaic law with the first covenant, for to this covenant belonged the "Ark," wherein the golden pot of manna, Aaron's rod that budded, and the "Tables of the covenant" or the Decalogue itself, were deposited.\* Paul though writing to the Hebrews well acquainted with the Decalogue, exhorts them lest any should sin because grace abounded, to follow peace with all—and holiness—to let brotherly love continue; to be hospitable; to be content, and free from covetousness; to be established with grace; to do good; to obey them that had the rule over them; and besides warning them against "fornication," adds that "whoremongers and adulterers God will judge." One could hardly think this necessary if they were to retain the Decalogue as their rule of obedience. † I do not volunteer a solution of every difficulty you have brought, or may bring, against an opinion I unwillingly adopted, but to my mind the subject, when examined by the light of truth, is plain enough—here and there some little difficulty may present itself, but the same will occur to almost every doctrine of the Bible. There seem to be greater difficulties on the contrary side of the question; which, I am free to confess, is not so easily disposed of when investigated by ingenious disputants, or philosophical reasoners.

Subsequent however to my adoption of the controverted opinion, I met with a work in the shape of question and answer, printed for the *Aberdeen Periodical Publication Company*, entitled "First Principles of Religion, by Joseph Gibb, minister of the Gospel, in Banff." Part of the answer to one of his questions "Wherefore did the innocent Jesus suffer so many things and die the painful and ignominious death of the cross?" is as follows—"Tha the might abolish the old covenant, free his people from the dominion and bondage of it, establish the new covenant, as its mediator, and secure for them the enjoyment of all its privileges." Heb. viii. 6—13. ix. 15—17. x. 15—22.

Again. "By what authority, and in what manner and degree, were the disciples of Jesus set free from the law of Moses?"

"I. As the law of Moses was only a weak and temporary dispensation, added to the Abrahamic covenant, until the coming of the Messiah, the Old

\* What, then, is the "law" that is "changed," and the "commandment" that is "disannulled?" It is "the law of a carnal commandment," which "perfected nothing" which was "weak and unprofitable which" made men high "priests which had infirmity," which "imposed divers washings and carnal ordinances," and which prescribed "gifts and sacrifices" that could "not take away sin." (Heb. vii. 12, 16, 18, 19, 23. ix. 9, 10, x. 4.) It is this "law" which was "changed" and "disannulled." And, in connexion with it, was "disannulled," at the same time, the covenant of—"Do this, and live";—while, in connexion with the better priesthood of Christ, there was established the better covenant of—"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." But, while the "carnal" law was "disannulled," and the impracticable "covenant" set aside, were the "laws" of moral conduct "abolished?" Nay; they were honoured and established more than ever: they were "put into the mind, and written in the heart." (Heb. viii. 9—13.)

† This argument would prove that the "Decalogue" was not "the rule of obedience" in the days of Solomon. If it was, why his hundreds of moral precepts?

Testament prophets had been directed to foretel that it would pass away and be succeeded by a better. Gal. iii. 16—19. Jer. iii. 16. xxxi. 31. 32, Ps. cx. 4. Heb. vii. 11—22, viii. 6—13.

"II. Jesus fulfilled, unveiled, and abolished, the Mosaic covenant, and established the new covenant by his obedience unto death. Matt. v. 17, 18. John xvii. 4. xix. 30, 1 Cor. iii. 11—14. Heb. ix. 11—16.

"III. The Apostles under the direction of the Holy Spirit set Christians free from the law of Moses, and commanded them to observe only such precepts of it as have been adopted into the law of Christ. Acts. xv. 2—29. Col. ii. 16—23. Gal. iv. 9, 10. v. 1—6, 13, 18.

"1. Therefore genuine believers in Christ are set free from the silencing reproofs and condemning sentence of the law. Rom. iii. 19—28, viii. 1, 2, 33. Gal. iii. 14.

"2. Believers are set free from the carnal ordinances of the law, which were imposed only for a time as the shadow of good things to come. Heb. ix. 9. 10. Col. ii. 14. Eph. ii. 14, 15.

"3. Believers are freed from the dominion of the law, as a schoolmaster and husband. Gal. iii. 23—25. iv. 1—7. Rom. vii. 1—4.

"4. Believers are set free from the exciting and irritating influence of the law, by which it revives sin, and works wrath, when applied to the carnal heart. Rom. iv. 15. vii. 5—14. vi. 14—22."\*

It may be necessary to state that this author, while he requires obedience to the law of Christ, enumerates, in a manner similar to the above, what sinful practices and lusts Christians are commanded to forsake and avoid: and an enumeration as broad and extensive or minute as the most zealous observer of the Decalogue could desire or imagine.

Another writer says "the precepts of the New Testament and the example of our Lord are the believer's rule of life," an opinion he supports by the following texts. Acts. iii. 22, 23. Matt. xvii. 5. vii. 24. xxvii. 20. John xiii. 34. xiv. 15. 21, 23. xv. 10. 14. 1. Cor. ix. 21. Gal. vi. 2. Matt. xi. 29. John xiii. 15. Phil. ii. 5. 1 Pet. ii. 21. 1 Cor. xi. 1.

Leaving the above for consideration, I proceed to say, that I have examined Scott's Essays and Dwight's work on the Decalogue, but did not perceive that either (though prolific in distinctions which, so far as I can see, find no place in the Scriptures of truth,) established their argument for the perpetuity of the law. Your elaborate review of "Mr. Groves's mischievous mischievous little pamphlet" (so designated by the venerable author of the *Madras Miscellany*) has, in my judgement, been no more successful. It is not, however, my present intention to institute logical enquiry into the soundness and applicability of the various arguments employed to prove Mr. Groves in dangerous error; as I trust he will, if unconvinced by your arguments, submit his reply for the information of yourself and others, but, with your permission, I will make a few remarks on two or three paragraphs of the review in your number for May.

I. Mr. Groves, it appears, ventures to assert that "*Moses gave them an imperfect law concerning marriage,*" referring probably to Matt. xix. 6, 7, 8. The Reviewer, if I mistake not, directly opposes this opinion, and, desirous of upholding the contrary, instead of using the converse proposition, substitutes one quite foreign to the purpose. "The morality of the law perfect," and *this he endeavours to prove from 2 Tim. iii. 16. and Ps. xix. 7.* Now the first of these texts, so far as my limited perception reaches, proves only what

\* We fully assent to every part of these statements, quoted by our correspondent except that which represents the moral precepts given by Moses as "adopted into the Law of Christ." In our opinion they are Christ's law, and need no adoption into it.

I cannot conceive any Christian would deny, viz. that the old scriptures "are able to make wise unto salvation, through faith which is in Christ Jesus"—that all scripture is given by inspiration of God—that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works. Perhaps you will do me the favor to assist me in understanding how this text can prove "the morality of the law perfect."\*

The next text, Ps. xix. 7, unhappily for the reviewer's argument, appears to be of as questionable and unfit application, for the word translated "law" in this passage is also rendered "doctrine" in the margin—now, though I do not pretend to determine the precise difference between the law of Moses and the doctrine of Jehovah, I cannot but feel that the argument, on such proof, is neither satisfactory nor convincing. †

II. The next I would notice is this. "When it is said that God gave the disobedient Israelites statutes which were not good" (and the reviewer might add "judgments whereby they should not live") "he referred merely, (says the reviewer) to the statutes of the heathen to which he gave them up, for it is immediately added, 'I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb.'" This too appears to be an assertion unsupported by proof, for it is not the Spirit of God, but the reviewer, who declares that "God gave them up," to statutes that were not good. In the same chapter, in the same revelation of God's word to Ezekiel, Jehovah says, verse 8th "They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt;" (verse 10, 11.) "Wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness"—and "I gave them my statutes and showed them my judgments, which if a man do, he shall live in them." Surely these statutes and judgments are identical with those of verse 25 and which the reviewer would exchange for those of the heathen. † To be

\* Perfection must be seen in order to be aimed at; and, if the old scriptures did not furnish a perfect rule, they could not, even through faith in Christ Jesus, make a perfect man.—"The morality of the Law is perfect" is certainly the converse or reverse of, "The morality of the Law is imperfect." Mr. Groves's assertion, that Moses gave an imperfect law concerning marriage, was only one of our proofs that the latter proposition was fairly attributed to him.

† The word in Hebrew is the one commonly used for Law. But "doctrine" will suit our argument equally well. That "doctrine" taught David morality as well as other things; and, if it did not teach a perfect morality, it could not itself be perfect. It could not "warn" him, or reveal his "errors," or "cleanse," or control, him aright.

‡ The verses to which our correspondent refers as pointing to precisely the same statutes and judgments, are these. "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them" (v. 11.) "I gave them statutes that were not good; and judgments whereby they should not live. (v. 25.) Are these last the statutes and judgments of which it is said in Nehemiah (ix. 13, 14, 29.) "Thou camest down upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known to them thy holy Sabbath, and commandedst them precepts, statutes, and laws by the hand of Moses thy servant . . . Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them †" As our author appears jealous of distinctions, we do not well see how he can make statutes that are "good" and statutes that are "not good," judgments, whereby a man may "live," and judgments whereby he may "not live," one and the same thing.

consistent, he should add "God gave them up to judgments" (or social laws) whereby they should not live." The best comment on these passages that I can bring, is from Gal. iii. 19. "Wherefore then the law? It was added because of transgressions, till the seed" (Christ) "should come." If language has any determinate meaning, we may know from these texts why "the law of Moses, the statutes and judgments" \* were given. A strong argument that Moses' Law was not perfect can be adduced from Deut. xviii. 18, 19.

III. With the exception of the last of these quotations \* which refers to what was merely ceremonial in the law, the declarations and commandments of the old Testament are here referred to as a pure and perpetual rule of faith and obedience." Page 220.

It may be of little use commenting on the whole of these texts; but, if I take the first two or three for examination, I think it will be seen that your assertion, that they are "referred to as a pure and perpetual rule of faith and obedience," is in no wise borne out: and an investigation of the remainder will, I doubt not, convince many, that direct evidence for the retention of the law is much less than is generally supposed.

John v. 45—47. This is surely an *argumentum ad hominem*—it being undeniable that Jesus was speaking to Jews only and arguing with them on their own principles—"Moses in whom ye trust." †

Matt. iv. 3—10. Christ as a Jew, born under, and coming to fulfil, the law was necessitated to obey it in all respects. He quotes it to show among other reasons that he could not do what the Tempter wished without being disobedient to the law, which Christ thus magnified and made honorable. It must not be forgotten that on his obedience unto death every thing depended. ‡

The evil and deadly statutes and judgments which God "gave" them are those referred to in v. 18; and are contrasted with God's own statutes and judgments in v. 19. "Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. I am Jehovah your God: walk in my statutes, and keep my judgments, and do them: and hallow my Sabbaths." The sense in which God "gave" them evil and deadly statutes and judgments is illustrated in v. 39, as well as in other parts of scripture. "As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me." "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Rom. xi. 8.) "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." (Hosea viii. 11.)

\* Malachi iv, 4.

\* John v. 45—47. Matt. iv. 3—10. Luke. x. 26. Matt. xxii. 29—31. James vi. 8. 1 Cor. i. 31. Rom. xii. 18. 1 Pet. i. 15, 16. 1 Cor. ix. 8, 9. 2 Cor. xiv. 34. Acts xxiii. 5. Ephes. vi. 1—3. 2 Tim. iii. 16. 2 Pet. iii. 2. 1 John ii. 7. 8. Heb. ix. 9, 10.

† If this and similar arguments of our Lord's were mere *argumenta ad hominem*, the most of His discourses were a tissue of disingenuousness and deception. He professes to argue with his opponents on the ground of an unerring standard of truth and rectitude; and all the time his argument proceeds merely on their opinions and admissions.—"Had ye believed Moses, ye would have believed me." If this is an ingenuous statement, it must mean that to believe Moses and to believe Christ, on the subjects of which they both treat, is one and the same thing: and, if so, is it not one proof, among others, that the old Testament contains a pure and perpetual rule of faith and obedience?

‡ It appears very inconsistent that Christ should obey one law, and give another far

Luke x. 26. Christ being tempted by a lawyer, who enquired what he should do to inherit eternal life, very properly replied "This do and thou shalt live;" for, if there had been a law which could have given life, verily righteousness should have been by the law." Gal. iii. 21. Jesus could not mislead this enquirer, but if he "failed to attain the law of righteousness," it was "because he sought it, not by faith, but by the works of the law" (Rom. ix. 32), and stumbled at the stumbling stone. Again a rich Pharisee full of self-conceit, asking what he should do to inherit eternal life, Christ replied "If thou wilt enter into life, keep the commandments," at the same time "knowing that a man is not justified by the works of the law, but by the faith of Christ Jesus." (Gal. ii. 16). Thus our Lord suited his replies to the state of the enquirer." When the broken-hearted woman fell at his feet and spoke in tears of the guilt of her life, and the anguish of her soul, "Thy sins are forgiven thee" was the gracious reply!

Matt. xxii. 29. Being tempted both by Pharisees and Sadducees who sought to entangle him in his talk (vers. 15, 23, 34.), the Lord Jesus refers to the scriptures from which the Sadducees had already taken their argument, (against the resurrection) to refute it.\*

I cannot imagine how this text or the others *prove*, that "the declarations and commandments of the old Testament are referred to as a pure and perpetual rule of faith and obedience."

Logicians bring from the same fountain bitter and sweet, but more simple minds, unbiassed by systems, and endowed by nature with some share of common sense, might interpret these passages very differently from either of us! Let us, dear brother, pray for heavenly wisdom; and may the Spirit of God lead us into all the truth.

18th June, 1838.

Yours obediently,

Παρεπίδημος.

P. S. As I have room, I may as well submit a question from the Archbishop of Dublin, relative to the observance of the Sabbath. Dr. Whately contends that "the Christian obligation to observe Sunday as a day peculiarly

different, and very preposterous, that He should "magnify and make honorable" a law which he was about to degrade and "abolish." It is exceedingly unhappy, at the same time, that He, who is His people's *example*, should have followed a different rule of morality from that which is prescribed to them.

\* We referred to our Saviour's words—"What is written in the Law? How readest thou?"—"Ye do err, not knowing the scriptures"—to show that he appealed to the old Testament as an unerring standard of truth, and as affording a sufficient answer to every inquiry. Our correspondent himself admits that the words of that Testament could not mislead an inquirer 1800 years ago; and neither, we may add, can they mislead an inquirer of the present day. The lesson which they teach is true to all and true for ever. If the particular words referred to do not unfold the truths respecting the method of salvation, they unfold truths of another class. They at least witness, what the apostle Paul repeats, that the law was "ordained unto life," and is "holy, just and good."—Faith in Christ, in order to salvation, is, at the same time, "written in the Law," and is to be "read" there, as well as in the New Testament.

We wish our correspondent had gone on to dispose of, "Avenge not yourselves; for it is written, Vengeance is mine, I will repay." (Rom. xii. 18.) "Be ye holy, because it is written, Be ye holy, for I am holy." (1 Pet. i. 15, 16.) "Say I these things as a man? or saith not the Law the same also? for it is written in the Law of Moses &c." (1 Cor. ix. 8, 9.) "I wist not, brethren, that he was the high Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." (Acts xxiii. 5.) "The first commandment with promise is, Honour thy father, &c." (Eph. vi. 1-3.)—Our author says that these precepts have been "adopted into the Law of Christ." But the



sacred to the duties of religion, is derived *not from the Bible*, but from the ordinances of the Christian church." The author also of a treatise on the Modern Sabbath arrives to the conclusion that, "*however expedient and excellent, both as a religious and political institution*, the observance of one day in every seven may be, the arguments in *disproof* of any sabbatical law under the Christian economy are, in his opinion, *complete and irrefragable*." Logicians say, that no man can prove a negative, but the author's meaning evidently is, that "no scriptural grounds can be adduced from the New Testament, for *transferring* the obligation respecting the seventh day of the week imposed upon the Jews, by the fourth commandment of the Decalogue, to the Christian dispensation, with a change of the day from the seventh to the first—that in fact the command for sanctifying the Sabbath was one of those positive precepts peculiar to the Jewish polity, which, therefore, necessarily ceased to be obligatory when the Mosaic dispensation was *fulfilled* and merged in the Christian."<sup>\*</sup>

apostles do not give them as new or adopted precepts, or urge the authority of Christ for transferring them from the old Testament into the New. They simply refer to them as "*written*," and urge that as the *reason* why they ought to be obeyed.

\* See, on this part of the Law, pp. 312, 313.

We subjoin, on the general subject, an extract from a Sermon on the Transfiguration.

"Never were two persons more set in opposition to each other than have been Christ and Moses, not only among Jews, but even among men calling themselves Christians. The former say—'Thou art Jesus's disciples; but we are Moses's disciples: we know that God spake unto Moses's; but as for this Jesus of Nazareth, we know not whence he is.' They represent the faithful servants of *Jesus* as 'speaking blasphemous words against Moses and against God—against the temple and against the law.' The latter, on the other hand, speak of *Moses* as faulty, and as differing from Christ very much to his discredit. They represent him as harsh and vindictive, while they delight to expatiate on the character of Christ as all mildness and mercy.

"Yet these two opposite characters are met in friendly and congenial intercourse on the Mount of Transfiguration. '*Jesus of Nazareth may destroy*' the tabernacle which *Moses* pitched; but *Moses*, it appears, does not regret the destruction of it, as long as he sees a tabernacle in its stead 'which the Lord pitched, and not man.' '*Jesus of Nazareth may change the customs which Moses delivered;*' but *Moses*, it seems, rejoices at the alteration. He sees in that *Jesus* a 'better sacrifice' than any he ever instituted, and a better priest than his brother, whom he consecrated, or any of his brother's seed. As far as he was a *prophet*, he rejoices to see the prophecies he had delivered respecting the Messiah fulfilled. As far as he was a *type* of the Great Mediator and a minister of that tabernacle which presented a pattern of things in the heavens, he rejoices to have afforded an exhibition in his own person, and to have presented an exhibition in the tabernacle which he built and the rites which he instituted, of 'better things to come;'<sup>o</sup> and most of all does he rejoice to see them realized in the person and work of *Jesus of Nazareth*. As far as he was a *Lawgiver*, and as such a 'minister of condemnation,' he rejoices to contemplate himself as having performed the part of a 'schoolmaster in bringing men to Christ.' He had rejoiced to see the awful voice and tremendous fire of Sinai constrain the people to cry out, as suppliants for life, that a Mediator might be granted to them; and he looks back with gratitude and delight on the many instances wherein he had, since that time, renewed the voice, and rekindled the fire, of Sinai, and brought many a trembling sinner to make the same supplication. He thus rejoices in the 'ministration of condemnation,' of which himself is the head, only as it leads to, and subserves, the 'ministration of righteousness,' of which *Jesus* is both the Author and the Lord. He knows that the law, which he promulgated, cannot justify a single child of Adam; but he rejoices to see it lead and force his guilty children to Him who justifies all that believe in his name. He knows that it cannot of itself

## IV.—“THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE.”

My Dear Mr. Editor—I have been particularly struck, in the perusal of the Review of Mr. Groves’s pamphlet, in the April and May numbers of the your valuable periodical, at the manner in which Mr. G. appears to understand the sacred scriptures, as to the bearing and meaning of the Old and New Testaments. Nor am I alone in these feelings, for since the issuing of that article many others of the church of Christ have been deeply exercised on this subject. It is exceedingly painful to observe, how prone men are to err though with the scripture of truth in their hands: but errors have mostly crept in, by not studying the whole volume of inspiration, but taking detached passages and interpreting them agreeably to preconceived notions, and it is alas! too often the case that controvertists make scripture *bend* to suit their own peculiar views, instead of searching the scriptures and forming their Doctrines according to what God has laid down as a rule and guide for his people. It appears to me that this is Mr. G.’s case; otherwise I cannot understand how a pious man, such as I believe him to be, could give utterance to the sentiments he has, which are necessarily so fatal and pernicious in their tendency. When once we remove our feet from the firm basis of the word of God, and permit our minds to wander into regions of imaginations and theories, we are sure to stumble, and alas! too frequently “to fall into the snare and condemnation of the Devil.”

But my object in writing these few remarks is to bring before your notice, and that of your readers, what may be considered “the liberty wherewith Christ hath made us free;” for I conceive that as Mr. G. on the one hand has not given us a correct insight into this important scriptural truth, so, on the other hand, his Reviewer has merely proved the negative fact, and left us equally in the dark as to the real nature of this Christian liberty, and in what it consists. This subject is so ably, and I think scripturally, handled in the accompanying paper, extracted from the columns of the South African Commercial Advertiser of November 1837, and written in refutation of similar principles urged by some individuals at the Cape of Good Hope, that I hope you will oblige me by inserting the article with this letter. Its clearness—its soundness—and its appropriateness on the present occasion, will, I trust, be manifest and make a deep impression, alike on Mr. G., and all his admirers.

I remain, Yours faithfully.

Belgaum, 10 July, 1838.

E.

“The Books of Moses contain, amongst other things, 1. Rules for the conduct of the Israelites as men; 2. Rules for their conduct as a common-

subdue the power of sin in a single heart; but he rejoices to see it first prepare the way of the ‘law of the spirit of life in Christ Jesus,’ and then aid its holy operations in sanctifying the soul. He knows that Christ annihilates the condemning power of the law with respect to every believer; but he knows as well that by this the law loses none of its glory, inasmuch as it is more amply ‘magnified’ and made ‘far more ‘honorable’ in the person of Christ himself. He does not regret that a dispensation, which realized the ministration of death, while it merely prefigured the ministration of life, should give place to another dispensation, which should realize the ministration of life, while it merely pointed back to a ministration of death. He does not regret that he himself, who, as a Prince and Lawgiver, could dispense only condemnation and death directly, while he led to righteousness and life merely indirectly, should give place to Him who, as a Prince and Lawgiver, provides and dispenses nought but righteousness and life, while condemnation and death are results indirectly and unnaturally connected with His administration and His reign.”

wealth; 3. Rules for their conduct as a peculiar people, separated from all other nations for a purpose to be accomplished in the fulness of time. The Books of the prophets, and the Psalms, explain and enforce these rules.

"The Books of Moses and the prophets, and the Psalms, are referred to by our Saviour and his Apostles, as genuine, authoritative, prophetic.

"Reversing the order in which we have noted the contents of these Books, we observe.

"1. That the rules, or institutions, or ordinances, given to the Israelites, as a peculiar people, referred ultimately to the redemption of the world by Christ. They were shadows of this good thing to come, and were fulfilled, and consequently abolished, when he had finished the work which they thus foretold, and presented, or expressed, to the eye, by visible signs and types.

"2. That their rules or laws as a commonwealth, whether traversing the wilderness, or settled in Judea, necessarily expired with their conquest and dispersion.

"3. But that the rules or laws delivered to them for their conduct as men, being simply a revelation of human duty, are universal and permanent as the human race.

"This last set of laws consists of two parts.

"1. The first exhibits the conduct we are to observe towards God, as individuals:

"2. The second, the conduct we ought to observe towards each other as members of society.

"This portion of the Mosaic code was distinguished from the rest by the mode of its delivery; by the mode of its preservation: it was known by a peculiar name.

"It was the only section of the code pronounced by the voice of God in the hearing of all the people; it was the only part written by the finger of God. It was written, says the prophet, by the finger of God—and he added nothing more.

"The original of this written portion of the code was, by the direction of God, placed by itself in a sanctuary, called the Holy of Holies. It was called 'the Testimony;—the law;'—and 'the commandments!' It was thus distinguished from the local, temporary, and peculiar, or prophetic, ordinance of the Jewish institutions or ceremonies.

"It was the centre to which the numerous rites and observances, laid down in other parts of the code, pointed immediately as they did all ultimately to Christ.

"The sacrifices were offered for the violation of this law until Christ should come, and, by perfect obedience and offering up of himself, satisfy it, and do it honour.

"Of this law our Saviour speaks, when he says—'Think not I am come to destroy the law: till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: and also, when he said to one who asked him what he should do to inherit eternal life—'Thou knowest the commandments.'

"Of this law the apostles also speak, while they announce the completion, 'abrogation,' and death, of the ordinances or institutions of the Jews. Alluding to the peculiar form in which it was first given, St. Paul says, it is now 'written in the fleshly tables of the heart.' He pronounces it holy, just, and good; and on various occasions particular portions of it are quoted as of that law under which we are to Christ.

"In the New Testament, we have a summary of this law frequently given by Christ and his apostles, as of a thing familiarly known by the name of the 'law,' and the 'commandments,' to those whom they addressed in word or

writing. It is not given formally as if it required to be renewed, but referred to for the purposes of reproof, or warning, or direction, as having an authority acknowledged by all—and chiefly for the purpose of explaining or pointing out its spirit. Thus the Redeemer explained to those who satisfied their consciences with the letter of the commandment, 'Thou shalt not kill,' that unmerited anger, and an unforgiving or revengeful sentiment in the heart, was a violation of that law; and to those who took advantage of the fourth commandment, to excuse themselves from the exercise of mercy or who condemned those who performed works of necessity on the day of rest, he proved from the Old Testament itself, that to do good, to relieve pain, and to save life or property from imminent peril, were deeds involved in the spirit of the commandment, inasmuch as the 'Sabbath was made for man:' this an apostle calls 'serving God, or keeping his commandments, in the newness of the spirit, and not in the oldness of the letter' merely.

"From the yoke of this law then, if a protection and defence may be called a yoke, it appears that Christ did not set us free. That is, he did not expose us to the inroads of polytheism, idolatry, blasphemy, nor deprive us of the rest that remained for the people of God; nor did he expose us to the ingratitude of our children, or our persons to violence, our families to dishonour, our property to plunder, our innocence to false witnesses, or our general well-being to the danger of envy or covetousness. On the contrary, he promised to make it eternal, by writing it as a law of love on the heart. Well, therefore, might the apostle exclaim with reference to this idea of Christian liberty, 'Do we make void the law through faith? God forbid? yea, we establish the law.'

"In what then consists the 'liberty with which Christ has made us free?' It consists, to the Jews, in a deliverance from the prophetic or typical ordinances which were fulfilled and terminated in himself; and to Jews, and Gentiles, or the human race, in a deliverance from the curse or penalty otherwise inseparable from their violations of this universal and eternal law.

"We have suggested these things to our readers, as things fit to be inquired into, because we observe, by the signatures to a memorial given in another column, that some of them have assumed the abrogation of these commandments, by Christ. The fourth commandment they consider a ceremony peculiar to the Jews."—*Capetown Commercial Advertiser*.

#### V.—FACTS ILLUSTRATIVE OF THE CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLARY AND SUPERSTITION OF INDIA. NO. III.

"Our last paper was devoted to the illustration of the connexion of the Government with the idolatrous shrines in the Bombay Presidency. As illustrative of this subject, we have still many facts to bring before the notice of our readers; but we shall delay doing so till we have exhausted our extracts from the Calcutta Christian Observer. The following notice is given under the head of *Bombay*, instead of *Madras*.

A Durgah, named Hazrad Shâh Masûm Ghatalpandû, was founded by a priest of that name in North Arcot in 1742. To this Durgah was attached a village called Curnavoor, granted as a Mududmash by Nabob Wullaja. In 1832 the Government of Fort St. George, ordered the resumption of this village; the local Collector and the Board of Revenue having considered the title of the existing incumbent to be invalid and the village legally resumable. It was represented to Government that the Durgah in question was one hold in considerable estimation, and much resorted to by the Mahomedan community; and that some allowance ought to be made from the exchequer for its main-

tenance. In complying with this request the local Government allotted the sum of one rupee per diem for the expenses, which were stated to be for the following purposes :

- Lamp Oil. Rice, &c. to the Faqueers daily.
- Firewood to keep up a fire by day and night.
- Rice, &c. for performing the Ooroos ceremony.
- Ditto ditto, the sandal ceremony. Cloth for a flag.
- Fauteyah coromony of Buckroodh and Mohurrun.

*Jagannáth*.—The following are the words of the law (Regulation IV. of 1809) on the subject of the management of the temple at Jagannáth, which we consider quite conclusive as to the real character and extent of the Government interference.

“ II. *First*. The superintendence of the temple of Jagannáth and its interior economy, the conduct and management of its affairs, and control over the priests, officers, and servants attached to the temple, are hereby vested in the raja of Khoorda, who on all occasions shall be guided by the recorded rules and institutions of the temple, or by ancient and established usage.

“ *Second*. The raja of Khoorda, and his successors shall hold the charge vested in them by the above clause, so long as they shall continue to conduct themselves with integrity, diligence, and propriety; but nothing contained in this regulation shall be construed to preclude the Governor General in Council, from removing the present raja, or any of his successors, from the superintendence of the temple, on proof of misconduct in such person, made to the satisfaction of Government.

“ *Third*. To enable the superintendent of the temple to perform the duty of his station with efficiency, he is hereby authorised to punish persons subject to his control, for any instance of neglect or misconduct, by imposing small fines upon them, not exceeding one month's salary or income, or by removing the offender (if not one of the three head purchas) from his office, if the offence shall appear to merit that punishment. The amount of any fines imposed under this clause, is to be carried to the account of Government by the Suttaishuzzary purcha.

“ III. *First*. The three dewul purchas are to be appointed by the Collector of Cuttack, subject to the confirmation of Government, and they are not to be removed from their offices without the sanction of the Governor General in Council. These officers however are to execute the functions of their offices under the directions of the raja, and they are required to obey his orders punctually.

“ *Second*. In the event, however, of any orders being issued by the raja, inconsistent with the recorded rules and institutions of the temple, or with its ancient and established usages, it shall be the duty of the purchas to represent the circumstances of the case to the Collector of the tax, for the final orders of the Governor General in Council, if it should appear on inquiry that the interposition of Government is necessary for the restoration of good order, and the prevention of disputes and irregularities.

“ IV. The third dewul purcha shall execute the duty of Suttaishuzzary purcha, and it shall also be his duty to give an account to the Collector of the tax, of all offerings and presents made to the idol.

“ V. A tax shall be levied on the part of Government (as was heretofore done under the late Marhatta Government, and as has also been done under the British Government, since the conquest of the province of Cuttack) on pilgrims resorting to the temple of Jagannáth. The collection of the tax shall be entrusted to an officer with the official designation of the Collector of the tax on pilgrims. But that officer is to be subject to the authority of the Collector of Cuttack. The general superintendence of the collections, and the control of the officers employed in the performance of that duty, shall be vested in the Board of Revenue at Fort William.”

The superintendence of the temple is vested in the rájá of Khoorda. But according to the present system, the rájá acts merely in an administrative capacity under the British authorities. The real management is vested in them: and the rájá is accountable to them for every thing he does. The accounts are audited by them: the purchase of new idols and cars, and the sale of the old cars cannot be effected without their sanction. Again, the deputies to the rájá, called Dewul Purchas, are appointed by the Collector himself for the management of the internal economy of the temple, and they are directly responsible to him. Rules, it will be seen, are laid down for preventing any thing being done *inconsistent with the recorded rules and*

*institutions of the temple or with the ancient and established usages; and an account is exacted of all offerings, and presents made to the idols.*

In July 1836, about the time of the Rath Pūjā, an emergent application was received from the Collector for authority to disburse the expenses necessary for certain repairs to the idol and for adorning it for exhibition; a reply equally emergent was returned by the Right Honorable the Governor of Bengal, granting the amount solicited. We have had an opportunity of inspecting some of the accounts kept in the Collector's office; and it was as amusing as it was painful to observe such items as "sale of damaged Rath Cloths" and of "old Raths" and "purchase of 435 yards of broad cloth for the Raths."!!

The subject of withdrawing the patronage of the State from this idolatrous shrine, engaged the serious attention of Government in 1832. The Sudder Board of Revenue, we understand, had very creditably come forward with a firm and determined representation. Notwithstanding the opinion of the local officers\* was strongly opposed to their views, they had the courage to advocate the abandonment of the Government interference, regarding that interference as a matter of deep regret, and urging the adoption of their proposition as a course due to the character of the Government in the eyes of its native subjects.

We have been favored with a passage from Mr. Deputy Secretary Thomason's letter of the 4th September, 1832, written by order of the then Government, consisting of Sir Charles Metcalfe and the Hon'ble Mr. Blunt, the latter of whom was for some time Commissioner of the Cuttack province. This passage will put our readers in possession of the views and sentiments entertained by the then Supreme Authority.

*His Honor in Council feels pleasure in expressing his concurrence with the Board. He considers it highly desirable that the interference of the Government with the concerns of the temple should be withdrawn. He views the control over the affairs of the temple as tending to support the worship and increase the resort of pilgrims. He is not aware of any circumstances which render the continuance of such support necessary or expedient, and he is prepared to sanction any scheme which may be proposed having for its object the discontinuance of that support, and the relinquishment of the entire care and superintendence of the temple to the worshippers of the idol which it contains.*

The matter, after some further agitation, remained in abeyance, until the receipt of the Hon'ble Court of Directors' letter of February, 1833, when the call first mentioned, was made upon all the subordinate governments to render their accounts to the Supreme Government.

An objection has been stated, viz that if the tax were to be abolished, the temple could not be left to the support yielded by its own endowments, without the Government being guilty of a breach of faith; for by Section 30, Regulation XII. of 1805, the Government is bound to supply whatever deficiency may occur.

On reference to this law we are at a loss to discover any pledge of this kind. We give the words—

"XXX. The rules continued in Regulation XXIV. 1793, for deciding on the claims of persons to the continuance of pensions and allowances granted for religious purposes, shall be considered to be in force in the zillah of Cuttack, in common with other regulations extended to that zillah, by Section 36, of this regulation; provided however, that in cases in which persons have obtained pensions from the Government of Berar, under grants made previous to the 14th of October, 1803, such pensions shall be continued to the present incumbents, and will either descend to their heirs and successors, or will revert to Government on the decease of the present incumbents, as shall

\* In a matter of principle, the opinion of those who have any pecuniary interest in a matter ought to be received with some reservation. The Collector draws a commission on the amount of revenue derived from the pilgrim tax!

appear to the Governor General in Council, on a consideration of the tenor of the grant, and all the circumstances of the case, to be proper, under Section 4, Regulation XXIV, 1793; provided likewise, that in cases in which persons shall have been in the actual receipt of pensions, during a period of three or more years, antecedent to the 14th of October, 1803, under whatever authority, such pensions shall be continued to the present incumbents, during their respective lives, but shall revert to Government on the decease of the present incumbents, unless any particular reasons shall appear to the Governor General in Council to exist for continuing the said pensions to their heirs and successors. Provided also, that nothing herein contained shall be construed to authorize the resumption of the established donation for the support of the temple of Jagannâth, the charitable donation to the officers of certain Hindoo temples called Anoochuttee, and the allowance granted for the support of the Hindoo temple at Cuttack, called Setaram Thakoo Barce."

The extent to which Government now, (at a clear loss,) contribute towards the expenses of the temple, as per statement noticed in a preceding page, is about Rs. 30,000 per annum. We conceive however, that the donation referred to in the law above cited, is no other than the estate which constitutes the endowment of the temple, and which cannot and need not be resumed; as, in all other cases, the Government do not intend to reclaim such grants, but to leave them in the hands of those interested in the fame and honor of the shrines with which they are connected. But, if the clause in question can be made to bear the construction of promise of pecuniary, or rather ready-money donation, we deny that the obligation of granting any such donation is intimately connected with or implied in, the continuance of the tax—if the one be renounced, the other must cease. It is no violation of good faith to relieve one's self of a responsibility, when the person so desirous of relief ceases to draw the advantages in consideration of which that responsibility was undertaken.

Having said thus much of Jagannâth, and as a great part of what has been said in relation to that shrine, is applicable to Gyah, we proceed to notice some particulars respecting the tax collected at *Allahabad*. The amount of revenue collected on the occasion of the annual melâ held at the confluence of the Ganges and the Jumna, is rated at about Rs. 80,800 per annum. For a particular knowledge of the nature of this duty and the manner of its collection, we cannot do better than refer our readers to the provisions of Regulation XVIII. of 1810.

#### A. D. 1810. REGULATION XVIII.

**A REGULATION for the Collection of the Duties on Pilgrims at Allahabad.**—*PASSED by the Governor General in Council, on the 16th October 1810; corresponding with the 1st Kartick 1217, Bengal era; the 4th Kartick 1218, Fussily; the 2d Kartick 1218, Willaity; the 4th Kartick 1867, Sumbut; and the 16th Rumbuzan 1225, Higeree.*

Whereas, it has been deemed expedient to establish specific rules for the better prevention of all abuses in the collection of the duties on pilgrims at Allahabad, the following rules have been enacted by the Governor General in Council, to be in force from their promulgation.

II. *First.* The duties hitherto paid by pilgrims resorting to the conflux of the rivers Ganges and Jumna, at Allahabad, shall continue to be levied at the following rates:

On every pilgrim on foot,.....	One rupee.
On every pilgrim with a horse, or palankeon or carriage of any description,.....	Two ditto.
On every pilgrim with a camel,.....	Three ditto.
On every pilgrim with an elephant,.....	Twenty ditto.

*Second.* All other duties, fees, or gratuities at the *Chaut*, within the fort, or at any other place, whether demanded in the name of Government or for the benefit of individuals, are hereby strictly prohibited.

III. Every pilgrim, on application to the Collector of the land revenue at Allahabad, shall be furnished with a license entitling him to perform the usual religious ceremonies, and no person shall be admitted to the performance of such ceremonies until he shall have furnished himself with such license.

IV. The exception from duty hitherto allowed to the inhabitants of the town of Allahabad and of its suburbs, and to the Hindoos in the Honorable Company's army, is hereby confirmed. But with a view to obviate the abuses to which this exemption is liable every such person shall be furnished with a license of exemption, or *maafee chittee*, on application to the Collector, and shall not be entitled to admission to the performance of the religious ceremonies until he shall have furnished himself with such *maafee chittee*.

V. No duty or tax of any kind shall be imposed upon the shaving barbers, or *hujams*, attending at the conflux of the two rivers; but they shall be required to register their names at the collector's office, and execute an obligation to the collector, binding themselves under a penalty of fifty rupees in every instance of contravention, not to perform that part of the ceremonies which rests with them to any person who shall not have furnished himself with the prescribed license or *maafee chittee*.

VI. The access to the place of ablation at the conflux of the two rivers shall be restricted to a certain number of gates or avenues, to be fixed upon in a barrier, which shall be annually established on the subsiding of the rivers, from the palisades of the fort of Allahabad to the bank of the river; and no person shall be admitted through such barrier except on the production of the prescribed license or *maafee chittee*.

VII. Such numbers and descriptions of native officers as may be approved of by the Board of Commissioners, shall be stationed by the collector at the above mentioned barrier, whose duty it should be not to admit within the barrier any person except on the production of the prescribed license or *maafee chittee*.

VIII. In addition to the aforesaid officers, a sufficient military force, at the discretion of the officer commanding the station at Allahabad, shall on application of the collector, be posted at the said barrier during the *mela* or principal concourse of pilgrims in the months of January and February. And it shall be the duty of the military employed on the occasion, to prevent the concourse of people from breaking through the barrier, or otherwise forcing admission.

IX. The licenses and *maafee chitees*, after being shown at the place of admission, shall be delivered up to the officers who may be appointed to receive them, and shall be returned to the collector in order to their being cancelled.

X. All persons, who, with a view to avoid payment of the duty, shall, instead of presenting themselves at the established places of admission, attempt to cross over in boats from the opposite side of the river to the place of ablation, shall, on the fact being proved to the satisfaction of the collector, be liable to a fine of three times the prescribed duty; and if any *hujam* shall assist any such person in the performance of the ceremonies, such *hujam* shall be liable to the penalty stipulated in his engagements.

XI. No *hujams*, except such as shall have entered into the obligation prescribed by Section 5, shall be permitted to officiate in the ceremonies of the pilgrims; and any *hujam*, who, without having entered into such obligation, shall be proved to the satisfaction of the magistrate to have contravened this prohibition, shall be liable to the penalty of fifty rupees for every pilgrim whom he shall be proved to have shaved, and in the event of his not being able to pay the penalty, shall be committed for three months to the *dewanny* jail.

Under the former Governments, the duties were sometimes farmed. The rates demanded varied as pilgrims came on foot, horseback, canchs or elephants; according, in short, to the rank of the worshipper or the distance whence he came. There was one feature of humanity in respect to the persons from whom these collections were made by former Governments but not continued by ours, that pilgrims who had nothing to pay, or who were, to all appearance, destitute, were exempted from the impost. The British Government, in order to prevent abuses excuse none; it lays down the rates by law payable by parties travelling on foot, or in vehicles, or on beasts. It has however specially exempted the barbers who serve at the ceremony of the tonsure, which is an indispensable preliminary to the ablation; and this because, by their means, the Government hope to prevent any evasion, of the prescribed tax. The barbers are required to register their names and to shave no pilgrim who does not produce what is termed a *mafī chitth* or license; and they are bound by a penalty of 50 Rs. for every instance of dis-



covered breach of their covenant. None but licensed barbers are permitted to serve on these occasions. A friend of ours who was present at the melâ held in January of 1838, describes the concourse as immense, and the practice horrible. Curiosity led him into the Collector's Cutchery, whence he purchased one of these *mîsî chîllîs* from a devotee, a faithful copy of which is as follows. The purport of the three dialects is the same.

۳۱۳۲۱

Tax Licence, One Rupee Sicca for the admission of One Jatterae Tecrut Prague. (Jâtrî tirtha prayâg.)

محصول جتھي بيك روپہ سکہ براي وقتن بيك نغر چاتري  
وتبر تھہ پراک

महमुल चीटि यक रुपआ सिका वसति जानि यक आदली जात रीति थ परअ कके



تکریبر ۲۲ جنوری سنہ ۱۸۳۸ء سپہوی\*

We need only remark that it requires but an hour's observation at the Collector's office, on one of these occasions, to satisfy one's self of the minute connexion of the Government officers with the ceremonies in question. The pilgrims are in general in a state of wretchedness from their journeying and abstinence; and the rush for licenses is such as to need walls and barriers to keep off the pressure; and well indeed may the anxiety be great; for, according to the local tenet, none are at liberty to taste food until after the ceremony of bathing shall have been performed!

There are certain expenses defrayed by the Government on those occasions, such as the setting up of a "Nobud khana" and the performance of the "Bancee Poojah."

Who in perusing such statements but must blush for his country! Who but must cease to wonder that the natives will not respect a faith, the professors of which, make that which Christ himself declares to be the root of all evil, the main object of their government to acquire, and who most deliberately cast the whole weight of their influence and power to support a system, the most debasing and immoral on the face of the earth, and that for gold!! The evil must and will, like all other unhallowed traffics, work its own ruin and involve its abettors in irreticvable disgrace, if not abandoned.

#### VI.—PROCEEDINGS OF A PUBLIC MEETING OF THE INHABITANTS OF BOMBAY, FOR PERPETUATING THE MEMORY OF THE LATE GOVERNOR, SIR ROBERT GRANT, G. C. H.

As the wish has been expressed to us, from several quarters, that the account of this meeting which appeared in the Bombay Courier, should be transferred to our pages; as the proceedings are in every way congenial with the objects of our work; and as the character of our late distinguished Governor is one which we must ever revere, we have much pleasure in giving it insertion.

\* The spelling we have left untouched.—Ed.

The following are the remarks with which the Courier introduces his report to the notice of the public.

We are enabled to present our readers with a full Report of the very interesting proceedings in the Town Hall on Saturday last, which had for their object to commemorate the name of the beloved and excellent Governor who has been snatched from his earthly duties to a happier existence. All who have known Bombay for the last 60 years, say that, never during their recollection has there been so numerous, so zealous an assemblage of friends, to do honor to, and gild the name of the good and talented man who so won the hearts of all who were subjected to his control in the Presidency. There have been popular and esteemed Governors and Commanders in Bombay, but nothing like the spectacle of Saturday was witnessed when they quitted the seat of Government and of power, to retire into the privacy of their domestic circles. In this instance the large space of the Town Hall was crowded from its entrance on every side, and all appeared enthusiastic to pay the last tribute to that benevolent and philanthropic Governor, who had given such proofs of his interest in and affection for, the mingled races of the country, had exhibited such earnestness for their mental culture and improvement, and had contributed so largely when the hand of charity could allay suffering, and had struggled so hard to remove physical defects, and open the resources of the different Provinces. How frequently have we ourselves heard him speak of the amelioration of this land and the pleasure it would have afforded him to have been much more largely instrumental in its improvement. But considering his short tenure of office, the three years only during which he had governed us, we find that he has effected a vast deal of good, and given that impulse to the eliciting of the resources of the country which we hope will urge on infinitely more extensive amendments. It was no fault of his that the measures of benefit to the country were not more ample. The limited nature of his instructions offered a perpetual obstacle to amelioration on a larger scale; but what he did and proposed to do, showed how earnestly he struggled to achieve the good, until the dictates of superior authority proclaimed the *ne ultra progredi* to his wishes. We must refer our readers to the proceedings of the meeting for a more elaborate tribute to the memory of Sir Robert Grant; suffice it for us to say, that the gathering of his friends on this occasion convinces us of the justness of our previous remark, that "he died without one personal enemy." The meeting which has been held to do him honor has been every way worthy of Bombay; there were no favors to court, no smiles to win, no benefits to hope for in prospect; but yet all were present to sound the praises of and to raise a *lasting* memorial to him, whose tongue could no longer praise, nor hand bestow, the rewards and honors of patronage. The Chamber of Commerce to his honor, besides evincing its estimation of Sir Robert Grant, by its members on Saturday, intends separately and distinctly from what may be effected by the aid of a general subscription, to raise a Tablet to his memory in their Hall of meeting.

The report is as follows:—

On Saturday afternoon, the 28th July, a meeting was held in the Town-Hall, for the purpose of considering the most suitable means for preserving in this place, the memory of our late highly-gifted, distinguished and respected Governor, SIR ROBERT GRANT, G. C. II.

The meeting was more numerously and respectably attended, than any other of a similar kind ever held in this place.

The SHERIFF having constituted the meeting,

The Honorable THE GOVERNOR moved,

That the LORD BISHOP be requested to take the Chair,

This motion was seconded by DHACKJEE DADAJEE Esq.

His LORDSHIP then addressed the meeting as follows:

The object for which we are assembled is one of deep interest, to express our sorrow at the severe loss we have sustained by the death of our late esteemed Governor, Sir Robert Grant, and to consider in what way we can best record our testimony to his worth.

Such was the urbanity and kindness of our late Governor, such his condescension and ease of access, that all who had opportunities of intercourse with him feel that they have lost a friend whom they loved and valued.

The removal of one in the highest rank of life who maintained such a consistent Christian character is a severe loss. We have seen him during his resi-

dence in India uniformly regular in his attendance upon the public worship of God, twice on the Lord's Day whether in Bombay or at other stations;—his regular domestic worship in his family was beneficial to all who resided under his roof; the whole character of his interesting and intelligent conversation was of the most perfect purity. No questionable expression was ever heard to fall from his lips.

The benefits of his public measures are acknowledged by all. Upon these I am not able to speak, from want of that information which others who will address you do possess; but such are felt to be their benefits, that not only all in the Presidency, but the European and Native population of Poonah and other stations in the Deckhan, deeply lament his loss. It was indeed his constant aim so to fill his high station, and so to discharge his public and private duties, that, as it has been stated in a public annunciation of his death, he might in all things do the will of God.

Having been privileged to attend his dying bed, an opportunity was afforded me of seeing what were his real principles in this most trying time. These were drawn from the Bible, and to that blessed book he was in his last illness always most anxious to listen. He was anxious to have the Scriptures read to him, and from thence to draw all his comfort and support. He sought not for comfort from a consideration of what he had done or from the benefits he had conferred, but under a deep sense of his own unworthiness, from the truths of God's Word; and here let me plainly state to the Christian community, but more especially to our native friends who are present, that the principles, from which all his conduct, all his private and public acts flowed, were drawn from the Bible. The removal of such a person must be felt by every one, not only as a public but as a private loss. With respect to the manner in which we shall hand down his memory to posterity, it seems most appropriate to do this by some manner which shall continue to bestow benefits upon the people under his Government.—It was his aim to introduce to the Natives of India, the benefits of British discoveries and science, for the enlightening of the mind or the relief of the body, and if we fix upon something which shall continue to hand down to the native people these blessings, we shall best exhibit the character and desires of him whose loss we now deplore.

The Honorable the GOVERNOR, JAMES FARISH, Esq. moved the first resolution.

That this Meeting, deeply sensible of the greatness of the loss which this Presidency has sustained in the lamented death of Sir Robert Grant, G. C. B. its late distinguished Governor; and actuated by admiration of his rare endowments, and veneration for his excellent character and exalted Christian virtues; and moved by gratitude for the numerous acts of his public administration calculated to advance the improvement of the country, and the welfare of all classes of its inhabitants; and anxious to hold up his example to the world, considers it a public duty to adopt measures for preserving his memory in this place.

I feel it to be an honor and a privilege, he said, to be permitted to take part in the proceedings of this meeting, which has been summoned for the purpose of preserving in this place, the memory of our late highly-gifted, distinguished, and respected Governor, Sir Robert Grant. It is a high satisfaction to me, to have thus an opportunity of expressing the warm interest I take in the object for which we are assembled. Ours is not the commemoration of splendid achievements, which might have caused the widow's and orphan's heart to mourn, but it is the permanent record of the feelings of a grateful community, sensible of the benefits they have received from measures, wisely directed to the promotion of many most important means of advancing the prosperity, and happiness, amongst all classes, the Native and the European, at the Metropolis, and throughout the Presidency he governed. Having made the affairs of India the subject of his early interest, bound by a filial tie to the objects of his father's long-sustained and most

successful efforts, in the full and able discharge of which he passed at once from his labours here to his rest above—SIR ROBERT GRANT early pleaded the cause of India, and strove, in the important station which he reached in England, to carry on the same great objects; and when arrived in this, the land of his infant days, with more direct opportunities of carrying out the benevolent purposes on which his heart was bent, I can speak to his increasing desire for accomplishing good, for I have witnessed his active and anticipating endeavours, and his unwearied solicitude for the accomplishment of the objects of improvement in which he successively embarked. The cause which distressed him in any of his measures, was, where they were unavoidably contrary to the wishes of some one. It was his delight to commend; and he felt the censure he was compelled to pass, as though the mortification it gave, was shared by himself. *His conscientious desire to do right*, was perhaps the trait of his character, which, blended with his cheerful kindness, was most constantly present to the minds of those who were in close intercourse with him in his official duties; and this feeling, deeply rooted in his heart, was nourished by the fountain of all Christian grace, which there imparted its blessed influence in no stinted measure.

But he who thus followed in his father's steps, devoting his life to the good of India, has passed like him from this scene of labor, and of care, to those mansions of peace and joy, where "the wicked cease from troubling, and the weary are at rest." I must not, however, anticipate the subjects which will be more ably, and fully brought before this meeting, by those whom I see around me; yet, I could not avoid saying this much of one, for whom I felt a higher admiration, and attachment, than for any man, with whom I have ever been so associated.

We are here met to commemorate the virtues of this truly good, and upright man;—and may virtues, springing from the same high aim which he took in all his duties to do *the will of God*, long be perpetuated among us.

The Honorable G. W. ANDERSON, seconded the motion.

REAR ADMIRAL SIR CHARLES MALCOLM, moved the second resolution.

That a subscription be immediately opened for the formation of a fund to be devoted to the public commemoration of Sir Robert Grant.

My Lord—The resolution I am about to propose, has only just been put into my hands; but I the less regret the want of preparation in bringing it before this meeting as it should be, as I find that my friend Dr. Stevenson is to second it. I shall, however, beg leave to say a few words. It was, as I shall ever now consider it, my good fortune to pass a few days on a visit to Sir Robert Grant, at Malabar Point, before he left for Dapoorce. It was there, in what I may call his domestic circle, that I had an opportunity of enjoying his cheerful and instructive conversation, partially freed, as he was for the time, from the cares of office. Some who now hear me, know how delightful it was to listen to him in these moments of relaxation; in scenes such as these, I think I may say, few men were superior to him.

THE REV. DR. STEVENSON, spoke as follows:

In rising to second the motion which has just been made, I feel confident of the cordial support of all here present. For although there may exist differences of opinion relative to the kind of memorial, there can be none about the thing itself.

The high principle by which Sir Robert Grant was actuated, as has been already justly remarked, was the chief point in his character. Regard to the two great Christian principles, of love to God, and love to man, ran through all the actions of his life. Mightier minds may have presided over the British Provinces in India, but none who were actuated by a more sincere desire to benefit all classes of the population—who were more ready to listen to the

grievances of those who applied to them for redress, or to attend to the just claims of those who solicited the interference of Government. But what perhaps was as remarkable in his character, was its openness and simplicity. There was no attempt at display—no effort made to induce you to entertain a better opinion of him than his actions warranted; hence the whole of his conduct was natural and easy.

The constant and regular attendance on the duties of the Sabbath was not in him a mere piece of formality, or done to show a good example, as it is sometimes termed, but flowed from an estimation of the privilege which the Christian religion has conferred on man in separating one day in seven for religious services. A privilege, in the enjoyment of which, he was anxious all should be secured, esteeming it a right conferred by the Supreme Legislator, on every servant of Government as well as on the Governor himself.

In like manner the urbanity and politeness of his character were without effort, proceeding naturally from the fountain of benevolence, which had its seat in the heart, and thence flowed forth in beneficent streams attending him in all the walks of life.

Such a character deserves to be remembered, and to have some suitable memorial raised among us. And if I may anticipate generally, what will be brought particularly before you, by those who are to follow me, there seems nothing that would keep alive more among us the remembrance of his great benevolence, than the establishment of a medical school. However much we may admire the marble that recalls to us the very expression of those who lie low in the dust, we need a different kind of memorial for Sir Robert Grant, one that shall put us constantly in mind of his Christian benevolence; and what more fitted to do so, than pupils constantly issuing from a seminary bearing his name to alleviate the sufferings of humanity?

M. BROWNRIGG, Esq. Chairman of the Chamber of Commerce, rose to move the *third* Resolution—

That while it is the duty of all classes of the community to express their respect for the departed, by uniting in the proposed subscription, it is peculiarly incumbent on those to come forward who are able to appreciate the many public measures which he either originated, or carried into effect, for improving the agricultural resources of the country, facilitating communication with Europe, and also between the different towns and provinces of the Presidency, and improving its commerce and general prosperity.

In being called on to move the Resolution I have just read, I cannot but express my regret, that it was not entrusted to some one more competent to do it justice, for I confess myself unequal to the task. But I hold, my Lord, that on an occasion like the present sorrowful one, when men of all ranks, and stations in society—*Native* as well as *European*—have met to testify, either by their presence or a direct expression of their feelings, the estimation in which they hold the private virtue and public acts of the esteemed and lamented individual, who so lately occupied the highest station among us, but who, by God's will, has been so suddenly removed from the cares of this world, to—we all must hope—the enjoyments of a better—I repeat that on such an occasion, those who can contribute their testimony, ought not to confine themselves to that *negative* degree of silent approval, which is implied by their mere presence; but should rather make an effort to overcome that common obstacle to a more decided demonstration, I mean, a reluctance to speaking in public, which seems natural to most men, and exists in none more strongly, than the individual who now ventures to offer his humble, but sincere tribute of praise, to departed worth.

But, indeed, my Lord, I feel that as a member of the commercial body, but more especially as holding the honorable position I at present do, with reference to that body—I mean as Chairman of the Chamber of Commerce, I should do a violence to the wishes and feelings of the members of that as-

sociation, as well as to my own individually, were I to abstain from availing myself of this public occasion, to state however feebly, what I know to be the deep-felt sentiments entertained by one and all, upon the late melancholy event, which appears to be so universally deplored. It is fortunate, however, that I am relieved from the necessity of seeking for adequate language of my own, to make public the sentiments and feelings of the body, I represent, as a Resolution passed yesterday by the Chamber of Commerce, which I am authorised to communicate to this meeting, will best convey, what I probably should have but ill expressed. With your permission my Lord, I will read that resolution: "Resolved—That a Tablet be erected in the By-culla Church by the members of the Chamber of Commerce, to the memory of our late lamented Governor, Sir Robert Grant, under whose auspices the Chamber was first established and recognized as a public body, to record their deep respect for his public character, and the high sense they entertain of the great benefits derived from the measures of his administration—for the improvement of the agricultural resources, and the advancement of the commercial prosperity of this Presidency."

It will be readily inferred, indeed, it is quite obvious, My Lord, that, from the tenor of the resolution I have just had the melancholy satisfaction to read, we consider, that by the demise of our late esteemed Governor, the commerce and rising prosperity of this presidency has suffered the loss of a sincere friend and warm advocate—a loss which I may well observe, seems to have cast a dark shade over the bright prospects which under the influence of the enlightened and liberal-minded views and measures of Sir Robert Grant's government, had just been opened to us. It appears, indeed, looking to his sudden removal, as if our hopes for the future, only rested upon HOPE, which happily is, "our guiding star that often shines brightest in the darkest hour."

It would seem almost unnecessary that I should draw particular attention to the various acts which distinguished Sir Robert Grant, as being, as I may briefly, but duly characterise him—The *Friend of Commerce and of General Improvement*, and yet, I cannot refrain from trespassing on the time and attention of this meeting, while I enumerate some of the most prominent of them. First then, and I call upon my commercial brethren to testify to the fact, by the immediate countenance Sir Robert Grant gave to the establishment of the Chamber of Commerce, as well as by the gratifying support he continued to extend to it, he proved chiefly instrumental in establishing among us, *unity of purpose* and harmony of feeling, where the reverse had previously existed. What this Institution has been the means of effecting towards the protection and advancement of our *common* interests, it would be foreign on this occasion for me to adduce, though doubtless it is felt, and duly appreciated by all of us; and even by others totally unconnected with either the Chamber or Commerce.

Nor on the occasion of an application to the home authorities for their sanction to the establishment of another Institution here, an Institution which, I unhesitatingly assert, cannot fail to have a most direct and beneficial influence in furthering the interests of *all classes* of our community and advancing the general prosperity of the country. I allude to the *Bank*. Nor on this occasion, I repeat, was the earnest and valuable support and advocacy of Sir Robert Grant withheld.

As you, my Lord, have already drawn attention to the well-known interest he took in the all-important subject of our Steam communication, it is unnecessary, that I should dwell on it; though I may be permitted to mention, that I believe few are aware of the responsibility our late Governor incurred by continuing to despatch a Steamer to Suez, at a period when the views of the Court of Directors were opposed to the Steam question. Turning now to another subject of no minor importance, I would observe, that to Sir Robert Grant's strenuous and able advocacy, (against *what opposition*, it is need-

less to mention) are we indebted for the abolition of many vexatious—and as impolitic as vexatious—imposts, some of which bore heavily on Commerce, while others acted as barriers to the rising prosperity of the Presidency. Well may I place in the van, the revision of the Salt tax, and removal of the Town and Transit duties. But a recollection of the benefits derived from these *great measures of relief* must not cause me to let pass unnoticed, some of the minor, but not less oppressive taxes, the pernicious effects of which, were felt by all classes, but more particularly by the *poorer*. But in adverting to these matters, as I have had but short notice to reflect on the subjects embraced in the resolution I have moved, and being unwilling to trust to my unaided memory, I must, my Lord, beg permission, to refer rather freely to the few written notes I have prepared. First then, I find that the industrious cultivator, besides being relieved from the *House Tax*, which was a heavy addition to the high rent he paid for his fields, has also been exempted from the *tar* on his *buffalo* and *goat*, the produce of which so materially aids the poor ryot in supporting his family and paying his rent. The industrious fishermen too (a most numerous body swarming the whole line of coast from Damaun to Goa,) as well as the petty traders of the villages, have all experienced the benefit of our lamented Governor's enlightened and humane policy. Nor must I omit to notice the total abolition of the tax formerly levied on *chuckas*, though it apparently involved a loss of 40,000 Rs. to the revenue. Again, other heavy and unequal taxes, which the rapacity of a short-sighted Government had imposed on those who could least bear them, are all in course of revision—as are likewise the *mohurtfa* taxes which have so long checked the free course of trade. And I believe, I am justified in stating, that these measures are now framed with such a studied and anxious attention to their operation on individuals, as well as communities, that they will secure a *full measure* of relief to all; and I have no hesitation in adding, that many, very many, are now relieved from burdens, which, though of little value to the revenue, bore with great and unrelaxing severity on the peaceable poor, and laborious inhabitants of the interior, and I may with equal justness observe, that the adoption of these enlightened measures instead of injuring the revenue, as was at *one time* argued, they would have, on the contrary, benefitted it; for by the spirit of confidence they have infused among the people, which I trust may not lately have been shaken. Cultivation is everywhere extending, accompanied by such improvements in agriculture, as will ultimately lead to an incalculable and lasting improvement in the resources of Government, as well as in the happiness of its subjects.

A survey on an efficient and extensive scale has been undertaken in the Deccan, with the view of revising the *rents* which in many parts, were both unequal and oppressive; and if I am correctly informed, it promises from the past experience of its effects to prove a great benefit to the country, and to remedy all the defects of the *bye-gone* revenue system. Indeed, I learn, that throughout the province where this excellent work has been completed, it has already had the effect of introducing a superior system of husbandry—of encouraging the people to grow superior products—to sink wells—construct a better style of dwelling—to encrease their agricultural stock, and to enter upon other improvements of a substantial and permanent description. It has also defined the *rents* in such a way, as to afford the cultivators full security against *unauthorised* exactions, and has fixed them on a scale which has imparted to landed property a value, which perhaps, it never before possessed.

I am now naturally led to advert to the enlightened and statesmanlike measures adopted by Sir Robert Grant, with the view of *rapidly* drawing forth the agricultural resources of the country. I would particularly allude to those in connection with the assessment of land, which, however, are

too intimately known to all present (and doubtless, are as duly appreciated) to require that I should here labour to exhibit, the encouragement they held out to an improvement in those products, which are already staples on the side of India; such as *cotton*, &c. as well as their evident excitement to call into existence others, such as *Sugar, Silk, and Indigo*, articles, which, while their introduction, would most directly tend to encourage a spirit of industry and enterprise among the Native population, would at the same time increase the revenue and contribute a valuable addition to our external commerce. I have merely glanced at these results, which were, with reason, to be anticipated at an *early* date, in order that I may record, the deep regret *now* experienced, at the *remote* prospect of their realization.

Indeed, when I reflect on the effect likely to result from the ill-advised, nay *pernicious* order, (for it involves a *breach of faith*) which has lately emanated from the higher authorities, and casts a blight over prospects created by *wise and liberal* measures, I feel that I dare not intrust myself to an honest and candid expression of the opinion, I, in common with others, entertain with reference to it. My doing so would, perhaps too, be out of place. I shall restrict myself therefore, to simply observing, that I most truly believe, indeed from the well-known constitution of the mind, it will be readily believed by all, that on none did it inflict a deeper wound than the honored and lamented individual who was so constrained, to act in diametrical opposition to his own liberal views and high principles.

I must now, My Lord, be permitted to turn to another subject, where it will be seen, SIR ROBERT GRANT stands pre-eminent. I allude to the measures he caused to be adopted, as well as those he recommended for adoption, for the improvement of our internal communication; as being the only true means for facilitating commerce, and at the same time, drawing forth the latent resources of this highly producing country, and raising its inhabitants from their present (comparatively speaking) depressed state. His first and leading measure was to create a most useful department, *the Civil Engineers.* And here I must again claim permission to refer to, and read from a short memorandum, I have hurriedly drawn up from some of the able reports of the intelligent and zealous officers of that scientific department.

It appears that immediately on its formation, attention was drawn to an object of primary importance, viz: a survey of the roads. That of the Great Northern one leading by "TANNAH" and "BHEWNDY" to NASIK was one of the first completed. This road, it appears, had been long represented as ill-adapted and totally insufficient for the traffic and increasing trade of the port: it was, therefore, immediately determined, either to improve the old road or construct a new one, which should effectually remove the innumerable existing impediments, and admit of the introduction of wheel carriages along the line of route. Plans and estimates of the projected work were some time back submitted to the Home authorities, and sanguine hope seems to be entertained that this great and desirable object will be sanctioned.

A road 40 miles in length has been constructed from NASIK to CHANDORE, and from the latter place to SINDWAH on the line to AGRA. Another road has been sanctioned, 60 miles of which is already completed.

A road 60 miles in length is ordered from the rich district of NUSSERABAD to meet the former road, but its execution is delayed by orders from the BENGAL Government pending the receipt of plans and estimates, which have been, I believe, furnished. In the interim, however, it appears that under the orders of the BOMBAY Government, measures have been adopted to render this road immediately passable.

A road 17½ miles in length, leading from PENN to CAPOWLEE, has been completed.

A line of road from POONAH to SHOLAPORE, a distance of 149 miles has been surveyed, and the plan submitted to the Home Government. This road, if sanctioned, will not only open out the valuable BARSEE Cotton trade, but insure an easy communication at all seasons of the year with that important military station.

A road has been constructed between SEROOR and AHMEDNUGGUR, a distance of 81 miles.

It having been represented that out of 449 miles of old roads in the CONCAN, POONAH and AHMEDNUGGUR Collectories which had been surveyed on the institution of



the Civil Engineer's Department, only 289 miles were kept in anything like efficient repair, from want of means or proper supervision, it was suggested that the proceeds of the tolls and ferries should be appropriated to the repairs and improvements of all the old roads, a measure which was immediately sanctioned.

Upwards of 100 miles of these dilapidated roads have already been put in fair travelling order, and the work of repair is daily extending and fast progressing to completion.

The JEHOOR, CHANDORE and THULL GHAUTS, have all been repaired, and the NIMBA DHERA GHAUT commenced and nearly finished.

The TANNAH Causeway has been commenced; and the most strenuous exertions are being used to complete this vastly important work.

The COLABA Causeway, a work which had been under consideration for the last twenty years, has been completed.

A Pier is being constructed at TROMBAY, as is also a road across that Island. The former work is far advanced, and the latter will be open to the Public next rains.

At SIEN the approach to the new road across the Salpans has been commenced, and is in a state of forwardness.

A Pier has been constructed at KASSEYLEE, which now admits of all valuable products of export being shifted at once from carts to boats, and conveyed in one tide to Bombay—thus protecting the Trader against the heavy expense of hamillage and exposure of his goods to injury by a detention, as formerly, of three and four days off the harbour of BHEWNDY.

The works of minor extent, but of no less utility and importance as giving sinew and unity to the general system of improvement and usefulness, so warmly fostered by Sir Robert Grant, are too numerous to be detailed on such an occasion as the present, but it may not be out of place here to state that they embrace the construction and repair of innumerable Piers, Bridges, Kamps, Bandars, Sea-Walls, Wells and Tanks, of which latter some are of a magnitude too considerable and important to be passed by in silence. I may, therefore, I trust, be permitted to instance in particular the Tank which has been completed at the village of KESSOONDEE, 24 miles from POONAH, and which I will describe in the words of the report from which my information is derived.

"This bund, which stretches across a gorge of a long valley, is altogether 1409 feet in length, of which 129 feet are solid masonry; 1170 feet earthen embankment, and 100 feet excavations for an escape channel for floods. The greatest depth of water when full, will be 38 feet. The greatest breadth nearly half a mile, and the greatest length three quarters."

The other works of this description are numerous and important, particularly two fine Tanks which have been constructed at DHOOLIA.

Independent of the works just enumerated, as having been either executed or commenced under the orders and auspices of Sir Robert Grant's Government, those which have been projected, and are in course of submission for the approval of the controlling powers, are many and highly deserving of notice. And foremost on the list I would mention, the proposed new road from TANNAH to AHMEDNUGGUR and AURUNGBAD, a distance of 133 miles and which line, it is shown, will shorten the distance between these two points by 20 miles.

The next in order of note, is in a line of road leading from the main road along the south bank of the PANWELL river to a point on the coast opposite BELLAPORE. Besides these, are the wharfs at GHORABUNDER and the Causeway between BANDURA and MAHIM, as well as the Bridge across 3 largo rivers.

Connected with the construction and projection of all these works of usefulness, one peculiar trait in the character of our lamented Governor, which has been kindly brought to my knowledge, must not pass unnoticed; and this was, to use the words of my informant, "his anxious desire for the preservation and repair of the magnificent, though somewhat unscientific works, of the MOGULS,"—"a measure, which" it is stated, "if steadily persevered in, cannot fail to insure a great increase of revenue.

I may now observe that, I believe, to the majority of this community, the knowledge of the existence, progress, and projection of a tithe of these many and important works, is now for the first time obtained. And if we reflect that the execution of many of them, which will hereafter prove of *lasting* utility, would not have been finished, or perhaps commenced upon during the government of Sir Robert Grant, (had it pleased the Almighty to have spared him to its close) we shall be the more strongly impressed with the singularly disinterested character and genuine philanthropy of our departed friend (for of a truth, such he was) in his anxious desire to issue permanent benefits to the country temporarily committed to his charge.

I must now apologise for having thus long, but I trust not improperly, trespassed upon the time and attention of the meeting, to whom, from all that has been stated, I hope it will be manifest, that the terms of the resolution which I have had the honor to move are far from unmerited. And I am anxious that my sincerity should be credited, when I say, that I have carefully endeavoured to abstain from bestowing one word of, what might perhaps appear to some, undeserved praise on the lamented deceased. But should I have inadvertently done so, I can only add that I would rather eulogize the many virtues of the departed than extol those of the living, for

“ I leave it to others to hail the rising sun  
I bow to HIM whose course is run.”

*How run*—this day, and this meeting, best testifies.

Lieut. Colonel Wood, said—In rising to second the resolution, I feel particularly called upon to bear testimony to the great anxiety and exertions, which Sir Robert Grant evinced in establishing the Steam communication between this country and our native land, a benefit of which we were all acutely sensible—as by it we are brought so much nearer to all we love in the land of our fathers. From the situation which I have held as the organ of the Government in the Steam Department, I am able to state, that from the earliest period of Sir Robert Grant's arrival, he was most anxious to carry into effect a regular communication with Suez by Steamers, and within a few months after assuming the reins of Government, he submitted a plan to the authorities in England, which had it been fully acted upon, would have perfected the system, without the chances of disappointment to which we are now subjected. His proposition was, that four Steamers of the same size and power, with corresponding machinery, similar in all their parts, should be provided to carry on the communication with Suez, which arrangement there is no doubt would have operated steadily and successfully. A letter from Sir Robert Grant's government, which was laid before the Committee of the House of Commons, on its promulgation in this country, first brought to light how warm an interest he had taken in the measure, and how clear his views were on the subject. But with only a single Steamer then at the disposal of government, frequent communication by the Red Sea was impracticable; and it was to do all that could be done until the organization of the more perfect system that Sir Robert Grant laid another plan before the Home Authorities, which has been confused in the public mind with the Euphrates expedition, but with which it had no connection whatever. His proposal was, the establishment of a Dromedary daw for letters only from hence to Bussorah by Steam; from Bussorah to Bagdad, Damascus, and Beyrout, by Dromedaries. This suggestion was not in *supercession* of the Red Sea route, but as an *auxiliary*, when season, accident, or other impediment, might arise to render the former route impracticable. The plan would have succeeded well, as was proved by a mail by the *Atalanta* reaching the Mediterranean most expeditiously; and to this day the mails are regularly received at Bagdad by that route in 33 days from England. Let me further add another advantage connected with that route—the establishing there, by a kind of Po.

litical surveillance through a country, our relations with which are of an interesting character. Another topic connected with the resolution, is the improvement in our internal communications. The statement of the President of the Chamber of Commerce has shown the new lines of roads opened, and the old roads improved. The consequence of these operations, has admitted of the employment of horse dawks in some directions, and accelerated intercourse in all, by which the transmission of mails to the sister presidencies and with our own provinces has been shortened by many hours—nay even days in some instances. When the horse dawk is established to Nagpoor after the rains, it is calculated that the mails will reach that place from Bombay in 82 hours. These advantages we owe to the energy and talents of Sir R. Grant; but there are many other subjects both of a Political and Statistical nature, which cannot probably be touched upon on this occasion, which, added to what I have stated, will long cause us to regret the loss we have sustained in our energetic, straight-forward, and excellent Governor.

The REV. DR. WILSON moved the *fourth* resolution.

That there is a peculiar propriety in commemorating Sir Robert Grant in connexion with the cause of the education of the natives, of which he was the enlightened friend, the eloquent advocate, and the liberal patron and supporter.

I most cordially concur, he said, in all the observations which have been so appropriately and feelingly made by the gentlemen who have preceded me, respecting the character of our late distinguished Governor, and his numerous measures calculated to promote the public weal. I rejoice in all that he did to call forth the agricultural resources of the country, because when they are attended to, compensation is more than made for our consumption of a part of the wealth of the land for the maintenance of our system of foreign government. I rejoice in all that he did to facilitate internal communication, as tending to unite province to province, and to make the natural and providential advantages of any more highly favoured districts tell on the good of all. I rejoice in all that he did to extend the interests of foreign commerce, which produces the same advantages on a still higher, on a national scale. I rejoice in all that he did to advance the cause of steam navigation, because it has brought us so nigh to the wonders of Egypt, and the sanctities of Judah, and the hallowed and peaceful abodes of our fathers and our youth, and strengthened our most sacred recollections, and mitigated the trials of our pilgrimage in these distant climes. While, however, I would make an appreciation of the blessings thus conferred upon us, a substantial motive for taking steps to preserve his memory in this place, I would specially commemorate him in connexion with none of them. There is a cause nobler than the best of them, because pregnant of all the blessings which they convey and productive of others of an infinitely higher kind, which was dearest to his heart, and which, you will allow me to say, secured his most enthusiastic regard. That cause is that of the moral and intellectual regeneration of the millions in this great country, whom providence, in its mysterious actings, has placed under Britain's sway. Convinced that I shall obtain the support of the meeting, I submit the motion, "That there is a peculiar propriety in commemorating Sir Robert Grant in connexion with the cause of the education of the natives, of which he was the enlightened friend, the eloquent advocate, and the liberal patron and supporter."

Sir Robert Grant, if I may use the expression, received the love of India by inheritance. With his venerated father's sacred affection for its best interests, he early sympathized; and to the promotion of them he pledged himself in connexion with some of his first appearances in public life. One intimation of his regard to this country, at a later period, I shall take the liberty of mentioning. In a speech delivered in 1817, before the Court of Proprietors, respecting the education of the Civil servants of the govern-

ment, and justly characterized by an honourable gentleman associated with him in debate, as having "for argument, for information, and for eloquence, not been exceeded by any speech delivered in modern times," he thus avows the principles by which our rule should be characterized:—"We regard our Indian possessions, not as a mine from which we are to draw the treasures of the East; but as a field on which we are to diffuse the nobler treasures of western light, and knowledge, and refinement—not as a scene of exertion for chartered rapacity, or for avarice sheltering itself under the name of privilege, but as a theatre on which high qualities are to be displayed—on which great talents are to be exercised and extended—on which all the charities and amenities of domestic life are to be developed and established." These are noble principles; and they were those of him who recommended them. It is well known that his desire to carry out his enlightened views had no little influence in inducing him to accept the high office which he so honourably filled. No sooner had he planted his foot on these shores, than he put himself in communication with the gentlemen who are practically engaged in directing the great work of the education of the native mind. He invited them to make all the suggestions to him which might appear calculated to advance the cause which they have at heart. These suggestions he most anxiously and attentively considered; and he either adopted them, or substituted something better in their place, the result of his own enlightened deliberation and judgment. We all know the eloquence with which he pleaded the cause of learning before the Native Education Society; the delicacy and good taste with which he encouraged the eminent masters of that institution to persevere in their exertions; and the peculiar judgment with which he excited the pupils to prosecute their studies. We all know the anxious regard which, at the Bycullah Schools, he expressed for the instruction in useful and divine knowledge of those who are bone of our bone, and flesh of our flesh, and whom he was desirous to send forth throughout the country, as competent representatives of our own principles among the observant natives, among whom they might be called to associate. We ought generally to know, however, many other facts connected with his zeal in the cause to which we now advert, which are not less interesting. To a few of these I can only allude. The vernacular schools of the government, founded by his distinguished predecessors, and so useful to the bulk of the people, enjoyed his peculiar care. He struck out from their regulations some most obnoxious clauses, which, in the eyes of the people, stigmatized the grandest subject with which education has to deal. He destroyed a monopoly which existed as to the supply of books, and encouraged the use of those which might be found suitable, without any reference to the mode of their publication, and thus gave a most important impetus to native literature. He placed the provincial schools under a competent European superintendence; and made provision to render their pupils eligible for public employment, and even as teachers, without endeavouring to force them to come to Bombay, which is associated in the minds of many of the natives with perils and temptation. He sanctioned, as an experiment, a system of vernacular instruction on a low scale, and which can easily be extended throughout the country at a small expense, in the Purandhar districts; and which, while it enables all willing to learn to read and write, will secure the villagers to a great extent from the frauds of their own officials. The excellent English school established at Poona by Lord Clare was warmly patronized by him. Mr. Eisdale, its able master, in a note which has been put into my hands, thus expresses his obligations to him. "In the conversations which I had the happiness to enjoy with him (Sir Robert), I was particularly struck with the anxious desire which he manifested to obtain information, as to the measures most suitable for Government to adopt to promote the moral and intellectual improvement of the people, in the perfecting of exist-

ing educational institutions. With readiness he lent an ear to every suggestion brought forward, with the view of extending the influence of our schools among the natives, and by their means of spreading useful knowledge among all classes of the people. With respect to my own school, he readily acquiesced in every plan brought forward to promote the object for which it was instituted; and we are indebted to his government for the institution of some scholarships, as well as for the acquisition of a number of those aids in the communication of knowledge with which modern school rooms are furnished. But, in particular, his liberality, as a private individual, was preeminently displayed in presents of a variety of philosophical apparatus which he made to the school, and which, while they remain a permanent monument of his munificence, will go to swell the number of the testimonies to be brought forward of the deep personal interest which he took in every institution for the education of the natives of this country." It is mentioned by Capt. Candy, the watchful superintendent of the government vernacular schools, as an instance of his (Sir Robert's) kind and liberal feeling, that when he heard of a Bráhma who had a peculiar taste for chemistry and natural philosophy, and who had not the pecuniary means of prosecuting his studies, he conferred on him an allowance, which enabled him to persevere. The schools throughout the presidency which are not immediately connected with Government, were not less regarded, and valued, and encouraged, than those to which I have now referred. I can give my personal testimony on this subject. He contributed liberally to their funds. He attended the examination of the vernacular schools of the Scottish Mission at Poona. To the most distinguished native pupil at the last examination of the Institution of the General Assembly of the Church of Scotland, in this place, with which I have the honour to be connected, he officially presented a *khūlat*, or honorary dress, the first which had been here given in similar circumstances. The very last act of the expression of his interest in the well-being of the natives, was his subscribing, on his leaving Bombay, immediately before his death, the sum of one thousand rupees to our building fund; and this he did with the full appreciation of the high objects at which we aim, and with most fervent desires and prayers for our complete success. He had asked me to submit a memorial to him pointing out the best way of extending the government countenance to all the deserving seminaries in the country by the offer of prizes. The pupils of the whole of them would have received equal favour from him, according to their merits. More than I have now mentioned he *did*, and more he *devised*. I have given merely *specimens* of the facts which I know. I feel that the loss of our enlightened, and zealous, and generous patron, is indeed great, and greatly is it to be mourned by us all. Let us bless God, however, that he has left us the legacy of his own example; and let us do to ourselves, and the hallowed cause which he supported, the justice of availing ourselves of it. Let us preserve the influence of his great name in connexion with our endeavours to extend the influence of truth throughout the country. I say all this with a knowledge of the specific proposal respecting the erection of a *Medical College*, which is to be submitted to the meeting. Such an institution, was ably planned and advocated by Sir Robert, and such an institution, while it will suitably commemorate him, will be an able auxiliary to our cause. In connexion with it, some of the natural sciences, most important as objects of knowledge to the native mind, will be taught in such a manner as will invite the attendance of the pupils of other seminaries. Not only, as appropriately stated by my reverend friend, (Dr. Stevenson) will pupils issue from it to alleviate the physical sufferings of humanity; but, as forming a learned profession, to diffuse the blessings of civilization throughout the country. How much that is connected with the kind treatment of the sick and afflicted, I need not tell. In various ways the seminary will be the instrument

of incalculable good. Let us make our best endeavours to see it speedily opened, and to make it a suitable monument of departed worth.

J. P. WILLOUGHBY, Esq., in rising to second the *fourth* resolution so ably moved by DR. WILSON, spoke as follows :

I shall not attempt to enter into a review of the public or private character of the lamented personage, to do honor to whose memory this meeting has been convened, for I feel I am not competent to express myself in a manner suitable to the subject.

There is, however, one misconception regarding the public character of our late Governor, on which I cannot be silent, because I can state, from personal knowledge—and there are those present who can testify to the same, that the impression is quite erroneous.

Our late esteemed Governor has been charged with indolence in the performance of the duties of his high office.

Nothing can be more unjust and unfounded than this supposition. His application to his multifarious and laborious duties was incessant and devoted; and I conscientiously believe, that if this was not the immediate cause, it hastened the calamity, which is so universally deplored throughout this Presidency.

It is not difficult to account for how this erroneous impression has originated. Business may not have been conducted in all cases with the promptitude and despatch, or with the method of former administrations, but this is to be attributed to causes very different from the one to which I am alluding.

Sir Robert Grant, from the purest and most conscientious motives, was accustomed to take nothing for granted; but by a rigid and impartial investigation into the merits of each case, to satisfy himself of the right course to be pursued, before he passed a decision.

Some may imagine that with a proper degree of care and industry, any Governor may be able to conduct his Government on the above principle, without delays and arrears of business being the result. Few, however, I believe, are aware of the extent of business which, under the system prescribed by the last Charter, devolves on the government of India, or, how largely it has, within the last three years, increased at this Presidency.

I possess data to show that within the last two or three years, the increase in my own departments has been at least one third; and in order to convey some idea of the aggregate amount, and to show that the increase has been progressive, I may state that the diary (in which all the proceedings of Government are entered) of the three departments under my personal control, consisted in 1835 of 16,000 folios, in 1836 of upwards of 22,500 folios, and in 1837 of more than 24,000. A corresponding increase has, I believe, taken place in almost every other department of Government, and how, may I ask, can indolence be justly imputed to the head of the Government by whom such a mass of business was disposed of?

The fact, however, is, our lamented Governor fell into an exactly opposite error to that which, by some, has been ascribed to him. He worked beyond his strength; he tried (more particularly at the commencement of his administration) "to do too much with his own hand, and to see every thing with his own eye," not sufficiently remembering, as Sir Walter Scott has well observed in his correspondence, "that the greatest generals and the first statesmen, must be content in many cases to use the eyes and fingers of others, and hold themselves contented with the exercise of the greatest care in the choice of implements."

Hence, I admit, that in some cases delays did occur, and to those another cause contributed, which, however it may slightly affect his character as a public man, enhanced his worth as an individual, as indicating the kindness

and benevolence of his disposition ; or in the language of one who has formed a true estimate of his character, " his desire, in some degree laudable, though sometimes practically injurious, to give a decision the least disagreeable to all parties."

I have deemed this brief and imperfect explanation due to the memory of one whom I honored and respected as a Governor, and whom I regarded and esteemed as a friend, during the too brief period that I had the privilege of close and intimate intercourse with him.

JAGGONNATH SUNKERSET, Esq, Moved the *fifth* resolution.

That on condition that the Medical College, so ably planned and so zealously advocated by Sir Robert Grant, be established, and bear his name, the fund be applied, under the direction of a Committee, to be nominated by this meeting, to the erection of a suitable building for that seminary, or the foundation of scholarships to be conferred, after public competition, on its most deserving pupils ; and that in the event of the Medical College not being established as expected, the fund shall be applied in such manner as may be agreed upon by the contributors.

I feel extreme gratification from witnessing, he said, how very numerous and respectfully, this present meeting is attended. It is with considerable diffidence I commence addressing an assembly which contains so many gentlemen of high intellectual acquirements. I must preface the little I have to say by remarking, that I speak rather from a wish to testify my respect, and Sir, I hope I may say, the respect of all my fellow countrymen, for the memory of him whom we have been so recently and so unexpectedly deprived of, than with any idea that my feeble language will strongly serve what it intends to recommend. The natives feel very sensibly that they have lost in our late most lamented Governor, a tried and an invaluable friend, who devoted to the promotion of their interests, the enlargement of their intellectual capabilities, and the dissemination amongst them of happiness and knowledge, his rarely-found talent, his winning eloquence, and his time, which but too probably impaired his health. Of Sir Robert Grant's anxious wish to found a College, in which Natives might be instructed in that beneficial and benevolent of all studies, the science of medicine, there cannot be the smallest doubt. If this be assumed, I feel confident that no one person will controvert a position so reasonable. I cannot conceive any act we could possibly perform in commemoration of the amiable deceased, which would be so gratifying to his manes and so likely to perpetuate his renown for philanthropy and kind-heartedness to our children's children, as the founding of a Medical College, to be designated after him, whom we so deeply and with so much justice, deplore the loss of. By the adoption of this suggestion, I conceive we shall honor our late benefactor much more effectually than we could do in any other manner ; and he who so strenuously advocated the growth of medical science amongst natives during his valuable life, would thus serve it even after having paid the last debt of humanity.

DR. SMYTTAN, in seconding the fifth resolution, addressed the meeting as follows :

In rising to second this motin, I regret that it has not fallen to some person more competent to set forth, in a suitable manner, the views and wishes of our lamented Governor, in regard to a Medical School or College. I can testify, however, as to his anxiety to obtain for the natives the means of a complete medical education. His enquiries were early set on foot. At length he committed it to a Medical Committee, of which I happened to be chairman, to collect information. Circulars were sent out by his authority, and information was elicited from Medical Officers all over the territory, as well as others at the Presidency engaged in the education of natives. It was ascertained that there was no inaptitude on the part of the natives, and that

their prejudices would not stand in the way of a full medical education being communicated. Indeed, the experience of the Medical College at Calcutta, and of our own Hospitals, is satisfactory on this point.

A report was drawn up and sent in, with accompanying documents, to the Right Honorable the Governor in Council, from which, I understand, a strong and able minute drawn up by Sir Robert was forwarded to the Supreme Government, urging the necessity of an establishment at this Presidency for imparting full instruction to the natives in medicine and surgery, I was not aware upon coming into this room, that I should be called upon to speak on this subject, or I might have come provided with memoranda which would have enabled me to enter more into particulars; but if we are to judge from Sir Robert's anxious enquiries, and the measures adopted to satisfy them, we cannot doubt that the plan recommended by him, if adopted, will fully answer the purpose.

The importance of sound medical knowledge in a country like this, where disease assails the people in such formidable shapes, cannot be doubted; and no more appropriate means could be thought of for commemorating the philanthropic and benevolent spirit of our lamented Governor, than that of a Medical College, calculated to make the natives themselves good Physicians and Surgeons, and to diffuse the blessings of their acquirements all over the country.

I think, therefore, every one here present must desire to see this Resolution carried into effect, and I have much pleasure in seconding the motion.

JAMES HENRY CRAWFORD, Esq. in supporting the motion, said,

I trust I shall not be considered to trespass unnecessarily, on the attention of this meeting, if I venture, before the resolution moved by Jaggonath Sunkersett, and seconded by Dr. Smytten is put from the chair, to say a few words in support of it. I am induced to do so at this time in consequence of my recent position at another meeting in some degree connected with the present proposal, and intimately so with the comfort of the native community of this Island, having given me the opportunity of becoming acquainted with the sentiments of our late respected Governor on the subject of medical improvement generally, and afforded me the means, of stating of my own immediate knowledge, that the establishment of a Medical College, in conjunction, if possible, with an enlarged Native Dispensary, and Native Hospital, where the castes and prejudices of the natives could be more attended to, than has hitherto been found practicable, was amongst the most anxious wishes of this heart;—and because also, I believe that in adopting the Resolution which is now in the hands of our Reverend Chairman, we shall manifest our respect for departed worth, in a manner which the lamented individual whose merits we desire to commemorate, would himself approve, were it possible for him to make known to us his wishes at the present moment;—and in all probability in the *very manner* he would suggest, could he tell us the precise character of the testimonial most acceptable to himself.

I know Sir Robert Grant to have been strongly impressed with the conviction, that the relief which would be afforded to suffering humanity on our own Island, and more particularly to the poorer classes of the native community, by the cultivation of medical science by the natives themselves under qualified European instructors, would in itself be an almost inestimable blessing; but trifling, nevertheless, in its operation, when compared with the immeasurable benefits that must follow the diffusion of equal relief through the Provinces, by the introduction of native practitioners, educated at the College, he desired to see established here, and capable of undertaking the treatment of the various diseases of the country on scientific principles, and with a store of medical knowledge, which it has hitherto been out of the power of any of them to acquire in this portion of our Indian possessions.



I feel a further inducement to support the proposition now before the meeting with my feeble aid, from having had the opportunity of witnessing, during my late lengthened residence in Calcutta, the foundation, rise, and progress of the Medical College, established there in the early part of the year 1835, under the auspices of the Supreme Government, and of witnessing in that Institution, the extent to which education is capable of overcoming the prejudices of caste, even amongst the most bigotted—for how few would have believed that at the time that College was founded, they should have seen in less than three years from that date, Hindoo youths to whom the very touch of a dead body was considered little if any thing short of absolute pollution, handling the dissecting knife, not only without repugnance but with a degree of nicety and skill, strongly indicative of the interest they must have taken with studies in which they had latterly been engaged. More than one of these youths told me that he longed to go to England, to finish his medical and anatomical studies there.

On these grounds, gentlemen, and others that I could name, did it seem to me necessary so do so at this advanced period of the day, I give my cordial assent to the resolution now before the meeting, and recommend it to the support of all who would do honor to SIR ROBERT GRANT'S memory in the manner, which there is every reason to believe, may be said to be in strict accordance with his own views of utility whilst in life, and therefore the most appropriate token of respect we can offer to his character and his virtues, now that he is gone from us unto death.

JAMES BIRD, Esq. moved the sixth resolution,

That the following Gentlemen form a Committee, (with power to add to their number) for collecting a commemorative fund, and applying it to the objects specified by the meeting :

Sir Herbert Compton.  
 Sir John Awdry,  
 Framjee Cowasjee, Esq.  
 Juggonath Sunkersett, Esq.  
 Colonel Barr.  
 Venerable Archdeacon Jeffreys.  
 W. C. Bruce, Esq.  
 M. Brownrigg, Esq.  
 E. E. Elliot, Esq.  
 L. R. Reid, Esq.  
 H. Fawcett, Esq.  
 B. Doveton, Esq.  
 Major R. McDonald.  
 Manackjee Cursetjee, Esq.  
 Cursetjee Jamsetjee, Esq.  
 Nowrojee Jamsetjee, Esq.  
 Major Felix.  
 D. Greenhill, Esq. .  
 J. Skinner, Esq.  
 Major F. P. Lester,  
 Captain Coghlan,  
 C. Morehead, Esq. M. D.  
 Reverend Dr. Stevenson,  
 Major Keith,  
 Captain Bonamy,  
 Reverend W. K. Fletcher,

Hon'ble G. W. Anderson,  
 Sir Charles Malcolm,  
 Jamsetjee Jeejeeboy, Esq.  
 Agha Mahomed Rahim, Esq.  
 G. Smytton, Esq. M. D.  
 J. H. Crawford, Esq.  
 Lewis Grant, Esq.  
 Colonel E. M. Wood,  
 Lieut. Col. Dickinson.  
 Reverend John Wilson, D. D.  
 J. P. Willoughby, Esq.  
 Major W. Ogilvie,  
 Dhackjee Dadajee, Esq.  
 Bomanjee Hormusjee, Esq.  
 Dadabhoy Pestonjee, Esq.  
 Reverend R. Ward.  
 Captain Johnson,  
 J. Pyne, Esq.  
 H. G. Gordon, Esq.  
 Major Moore,  
 Captain B. Seton,  
 J. Bird, Esq.  
 Captain D. Ross,  
 Lieut. A. S. Williams,  
 Captain J. Grant,  
 Dr. Mackie.

Secretary, Capt. G. J. Jameson. Treasurers, Messrs. Forbes & Co.

In rising to propose the resolution which I hold in my hand, I cannot abstain from offering a few observations. After the warm and just commendations, which have been pronounced on the much-lamented and eminently good individual, to perpetuate whose memory, and to honor whose virtues,

we are here assembled, I would not have ventured now to express my sentiments, did I not feel that I have enjoyed no common opportunities of knowing his kindness and benevolence in private life, and of judging of the rectitude and generosity, which ever actuated his public conduct. It is not in the course of things, nor would it be consistent with the principles of human nature, that, in a community constituted as this, and consisting of various interests, differences of opinion should not arise on the conduct and measures of public men; but if singleness of purpose in the execution of public duty, calmness of decision, and active philanthropy, deserve to be followed by approbation, I am sure that the sense and unanimity of this meeting will mark what is due to the late Governor. Gifted with a mild and amiable temper, with talent of no ordinary kind, with clear and discerning judgment, and influenced by the purity of that faith of which he was so distinguished a follower, he ever evinced anxiety and readiness to aid the needy, to assist the distressed, to allay the inquietude and jealousy of party feeling, to redress the wrongs of the injured and do good to all men. In proof of these assertions, need I call to remembrance his numerous donations to public charities, his support of every institution founded in philanthropy and the good of the people, his desire to improve the resources and extend the commerce of the Presidency, his measures to improve its agriculture and facilitate its internal communication by public works of great magnitude, and his friendly patronage of all scientific associations instituted here for the purpose of collecting and diffusing information on subjects connected with the Presidency. What has been done for the benefit of this island during the brief period of his Government, by works of public utility being sanctioned and completed, the following letter from the officer who superintends them will best explain.

“ Nothing could exceed the interest taken by Sir R. Grant in plans for improving the Town and Island of Bombay, or for ameliorating the condition of its inhabitants; and although he made use of every means in his power and spared himself no trouble to investigate the real merits of any suggestions that were made to him, it seemed as if plans could not be prepared fast enough.

“ Many public works of the utmost utility, acknowledged to be so by the Government for many years previous to Sir R. Grant's administration, yet from some trifling causes never sanctioned, were immediately, after he became Governor, ordered to be commenced; and it may safely be said that the public improvements undertaken by any former Government were trivial and bore no kind of proportion either in extent or usefulness to those effected by him.

“ The noxious, imperfectly drained, and filthy state of the Native Town was a source of constant anxiety to him, and before his lamented death he had commenced arrangements for improving it on a most extended and liberal scale.

“ The improvement of the roads on the island, and in short, all works calculated for the real benefit of the community were equally the objects of his attention.

“ Among the many improvements commenced or completed during the short period he was at the head of the Government, the following may be enumerated:

“ Streets in the native Town, before impassable and the receptacles of the mud and filth of the neighbourhood, have been converted into good Macadamised roads, to the indescribable comfort of those residing in the streets, and greatly improving the salubrity and appearance of the neighbourhood.

“ Many highly useful drains have been made, and among them one for turning the water falling on the Esplanade into the Harbour, instead of as before having to pass through the Town and eventually to Worlee, flooding in its course the houses in whole streets: This work, though urged by the authorities ever since the year 1818, was not commenced until Sir R. Grant interested himself regarding it, and it need only be said that it has more than answered the most sanguine expectations of its projectors.

“ The improvement to the sluices and channels of Worlee and Moree, by means of which the flats are now completely drained by October, instead of January, or three months sooner than they used to be, and now the plan for completely draining the Flats by making a new set of sluices near Love Grove, are all works sanctioned by Sir R. Grant.

The public markets and slaughter-house, Colaba Causeway, the widening of the

Fort Gates, the grand road across the Island from the Duncan Road draw-wells to the sea-beach at Chowpatty, the widening of many public roads, particularly that about the Secretariate premises, and various works for increasing and improving the supply of fresh water in the Town, have all originated with him.

Many other works, minor in extent, though of infinite benefit to parts of the Town, might be enumerated, and likewise several instances in which public acts of former Governments which had been found to press heavily on portions of the inhabitants have been rescinded or modified, though at the risk of offending many very influential though interested individuals.

There is one other subject to which I must here allude, regarding which the late Sir Robert Grant evinced a warm interest, I mean the institution of a Medical School. From the period of his arrival in this country he appeared to be deeply impressed with the necessity and utility of such an institution; and though many to whom he expressed his views were luke-warm regarding them, and little disposed to support the establishment of such an institution, he frequently returned to argue the propriety of benefitting the natives of this country by giving them the means of educating their children in the honorable and philanthropic profession of medicine, by which he said many would be enabled to gain a livelihood, and become useful and influential members of society, while they relieved suffering humanity. Such sentiments and views were quite in keeping with the kind and amiable feelings of the late Governor, to which we may trace his warm advocacy of the measure just mentioned. Having been a member of the Committee appointed to report on this subject, I am authorised to state, that our opinion was favorable to the establishment of such an institution; and if we now connect the name of Sir Robert Grant with a College or School of this kind, we can offer to his memory no more appropriate tribute. Enough has been done during the brief period of his Government to entitle him to our esteem and gratitude; and if there be some who think that more might have been accomplished, we may fearlessly tell them that the fault was not his, but must be ascribed to those who had the means of controlling his power and thwarting his wishes. Happy will it be for this Presidency, and honorable to themselves, if his successors, in the execution of their duty, are actuated by the same high and magnanimous principles which influenced the conduct of Sir Robert Grant.

The motion was seconded by LEWIS GRANT, Esq., who said,—I have the pleasure of seconding this resolution, and I am glad of the opportunity which the occasion affords me, of paying my tribute, however unworthy it may be, to the excellent character of our late Governor, which in every relation of life, so far as it came under my observation, was such as to command admiration and esteem. It is peculiarly gratifying to me, as it must be to all who felt themselves honored by his friendship, to witness the large and distinguished assemblage which is here met for the purpose of doing honor to, and perpetuating his memory in this place. I feel assured that recollections of him will be long and fondly cherished in Bombay; and that, even if the labour of love and effection in which we are now engaged was left unperformed, monuments to his memory would not be wanting, but that his name and fame would go down to aftertimes in connection with the great works of social improvement, which have been adverted to in the resolutions which have been adopted, and which have so happily prospered under the fostering auspices of his liberal and enlightened administration.

But although the personal virtues and attainments of Sir Robert Grant, and the public measures of his Government must and will form his most durable monument, and one of that nature which might enable us to dispense with the sacred duty which at the present moment occupies our attention, the non-performance of that duty would be an injustice to ourselves; for next to a general possession of talents and acquirements such as adorned

his character, the ability and desire of *appreciating virtue* must ever be held as amongst the surest tests of a refined and elevated state of society. I cannot sit down without expressing my anxious hope that the result of this day's proceeding will be such, as to afford a convincing proof, that in *this quality* at least the community of Bombay are not deficient.

Far may we search before we find,  
A heart so manly and so kind,  
But not around his honored urn,  
Shall friends and kindred only mourn.  
And grateful title I may plead,  
For many a kindly word and deed,  
To bring my tribute to his grave,  
'Tis little, but 'tis all I have.

The *seventh* resolution was moved by JAMSETJEE JEEJEEBHOY, Esq.

That the Committee be requested to circulate copies of the proceedings of this meeting, and subscription lists through the outstations.

This resolution was seconded by the VENERABLE ARCHDEACON JEFFREYS.

It is not my intention, at this late hour, he said to detain the meeting in order to add my feeble candle to the light that has been already thrown around the character of our late beloved Governor, by those who have gone before me. Indeed it would be useless to attempt it, for there appears to be such a perfect unanimity of feeling on the subject in every one's bosom, that all that I can say, has been already anticipated.

I can only bear my testimony to what you have already heard, that our lamented Governor, was so universally kind and amiable, and courteous, that he won the affections of all who knew him. I am not prepared to assert that he never in any one instance made an error in judgment; for to say this, would require a far more extensive acquaintance with his public conduct than I can pretend to: but I firmly believe, that he was sincerely *desirous* of doing that which was just and right. By this trait in his public character (in which all are agreed) he won the esteem as well as the affections of all, and I believe it may be said with truth, that he has not left a single enemy behind. For my own part, I should be very ungrateful indeed, if I did not bear testimony to his personal kindness and courtesy to myself; and not only to myself, but to the whole body of the Clergy of our Church establishment, in whose name I now speak, and whose unanimous feeling and opinion I am certain, that I faithfully represent. But, my Lord, it was not merely in the kindness and courtesies of society that our late Governor excelled:—no, nor merely in that genuine love to mankind which evidently filled his heart, and met its reward in the love of others. His praise stood on far higher ground than this;—on the ground of genuine piety and love to God. There is the strongest reason to believe that amidst all his multiplied avocations, he was no stranger to real heart-religion and private communion with his God. The general interests of religion, and of our own Church establishment in particular, occupied a large share of his attention; and when I consider the vast amount of correspondence, which passed under his own eye, as stated by the secretary, (all of which he examined for himself) I am quite astonished at the readiness with which all the correspondence was answered which passed through my department. I cannot but feel bound to acknowledge that amidst his various and extensive engagements, the Church occupied even more than her share of his attention. With these observations, my Lord, I do, with the sincerest pleasure, second the motion that has just been made.

JAMES HENRY CRAWFORD, Esq. in moving the *eighth* resolution, said,

One resolution more remains to be moved which has just been put into my hands. Before, however, submitting it to this meeting, I must avail myself

of this further opportunity of addressing it to say, that I consider it a subject of congratulation to those who called it, and to every friend of Sir Robert Grant, wherever situated, that it has been attended by as numerous an assemblage of all ranks, Native as well as European, and been marked by as great a degree of unanimity as I ever remember to have seen in this place. My own connection with Bombay extends to a period of upwards of thirty years; and having necessarily been present at many public meetings during that time, I can safely say, that I never attended one in which the general feeling was more in unison with that of its promoters, or more strongly and unequivocally manifested than in the present instance. Unfortunately for myself, my protracted absence from Bombay on duty, and only recent return, have greatly lessened the means which most around me have possessed, of becoming personally acquainted with the many excellencies of our late respected Governor's character, both in public and private life; but I have seen enough to satisfy me, that in the discharge of his official duties, he was actuated, as has been more than once stated this day, by a sincere desire to do right at all times and to all persons, and to improve the condition of the country and the people entrusted to his care to the utmost of his power; and I have experienced, in the few opportunities of personal intercourse which it has been permitted me to enjoy, all that kindness of heart and disposition, urbanity of manner and friendly feeling, which others have to-day so ably and eloquently described. Under these circumstances, I am anxious not to let the present opportunity escape, of adding my humble tribute of respect to the memory of him whose loss we all deplore; and of stating that to the extent in which my short residence under his Government, has permitted me to form an estimate of SIR ROBERT GRANT'S character I cordially and honestly concur in all that has here been said in its praise.

I have now, Gentlemen, to call your attention to the Resolution in my hand, which I am sure will pass with as much unanimity as any that has preceded it, and to propose,

That the best thanks of this meeting are due to the Lord Bishop for his conduct in the Chair.

HENRY FAWCETT, Esq. seconded the motion, which, like all that preceded it, was unanimously adopted.

## VII.—ORIGINAL POETRY.

### *To a little Girl.*

To hail thy dawning star of life,  
 My muse her slumbers leaves;  
 And fancy, through this world of strife  
 Thy web of fortune weaves.  
 Bright be the course as that pale beam,  
 That plays o'er ocean deep;  
 Nor wake thee from youth's happy dream,  
 To bid thy spirit weep.  
 May Heaven each hostile hand disarm,  
 And guard thy sleeping hours;  
 Arrest misfortune's falling arm,  
 And strew thy way with flow'rs.  
 Yet think not life is free from woe,  
 A sky without a cloud,  
 For grief can dim the sun-beam's glow,  
 And weave their early shroud.

Then seek, while life is in its spring,  
 A mansion in the skies ;  
 And faith a beauteous scene shall bring,  
 To bless thy closing eyes.

And should a lengthen'd course be thine,  
 Through this oft changing scene,  
 Till autumn's sun's shall feebly shine,  
 O'er wrecks of summer green.

The star, which dims each faithless light,  
 That cheats the gaze of youth ;  
 And darts, through error's darkest night  
 His beams of living truth,

To light thy steps a ray shall pour,  
 Where Jordan's waters roll ;  
 And heavenly zypfers murmur o'er  
 The Canaan of the soul.

Or, if the dark-robed herald come,  
 To stay thy short career ;  
 And call thy wand'ring spirit home,  
 While youth is fresh and fair,—

'Twill seem, to those who knew thee here,  
 Depriv'd of all its gloom,  
 And holy joy shall warm the tear,  
 That dew's thy youthful tomb.

S. D. A., June, 1838.

PRESBYTER.

---

## RELIGIOUS INTELLIGENCE.

1. *Bishop Carr's Primary Visitation.* The Right Reverend the Lord Bishop of Bombay commenced the primary visitation of his diocese, in St. Thomas's Cathedral, on Thursday the second of this month. The Charge to the clergy, and also the Sermon preached by Archdeacon Jeffreys, were most excellent. We need say nothing more respecting them, as they will shortly be given to the public.

2. *Bombay Seamen's Friend Association.* The report of this most praiseworthy institution, which was lately published, contains very interesting details of the benefits accruing to the numerous sailors frequenting this port, from the "Sailor's Home," the opening of which we noticed in our last volume. The average number of inmates which it contains, is about twenty. They are decently boarded and lodged, in a large airy house on the borders of the esplanade, the expenses of their entertainment being generally paid by the consignees of the vessels to which they have belonged, or by the government; and they enjoy the advantage of regular daily worship being conducted in their presence by the Rev. Geo. Candy, the secretary, the Rev. Dr. Stevenson, or some other friend of their conversion and edification, and have access to a select library. There is a temperance tavern connected with the institution, conducted on the responsibility of the manager. The operations of the Association in reference to the distribution of books, and the preaching of the gospel, are scarcely so extensive as we have seen them in its early days; but we hope that there will be renewed zeal connected with them.

3. *German Evangelical Mission in Finnevelly.* The fifth half-yearly report has just been published. It notices the death of Mr. Rhenius, which we intimated in our last number, and of which a further account will appear

in the short memoir which we shall insert in our next number; the departure to sea of Mr. Lechler, for the benefit of his health; an increase of 98 families, and 502 souls in the congregations; the baptism of 37 men, 22 women, and 63 children; the reduction of the catechists from 116 to 112; the attendance of 2446 scholars, including only 86 girls, at the schools; and the gratifying progress of the 19 select youth attending the seminary, and the 10 or 14 forming the class of preparandi. We request particular attention to what is said on the subject of *finances*. "We must inform our friends, that we want their assistance particularly at present. We trust and pray our good Lord may put it into their minds to come to our help immediately. We are sure it would grieve not only our hearts, but also theirs, if we should be obliged to retrench or limit our present operations merely from want of funds." The missionaries conclude by declaring that it is their interpretation of the will of Providence, that they should occupy the post at which they now stand. We trust that the Christian public, grateful for what God is accomplishing by them, will cheerfully and promptly give them the support which they require. We shall as usual be happy to receive and transmit to them, any contributions with which we may be entrusted.

---

#### EDITORIAL NOTES.

So much of our space being occupied with the report of the meeting for the commemoration of the Governor, we have been obliged to delay several articles of intelligence.

The appeal on behalf of the family of Mr. Rhenius, will be inserted in our next.

The communications from natives, will be inserted as soon as possible. Captain Harris's most interesting volume, we shall not fail to notice.

---

The following contributions, to the General Assembly's Institution in Bombay, have been received since our last publication.

*General Fund.* From the pupils, Rs. 159 4, for tickets. Collected by Govind Náráyan, Rs. 35 2.

*Building Fund.* E. B. Mills, Esq. Rs. 1000; Rev. John Wilson, D. D. Rs. 200; R. K. Pringle, Esq. Rs. 250; D. B. Smith, Esq. Rs. 50; Lieut. D. Davidson, Rs. 50; W. Escombe, Esq. Rs. 50; Lieut. G. Cotter, Rs. 16; Capt. W. M. Coghlan, Rs. 100; Major F. P. Lester, Rs. 50; S. D. Murray, Esq., Rs. 50; R. Smith, Esq., Rs. 100; Peter Ewart, Esq., Rs. 30; Rao Saheb Venkat Rao Bahádur, Rs. 100.





THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

SEPTEMBER, M, DCCC, XXXVIII.

I.—BRIEF MEMOIR OF THE LATE REVEREND C. T. E. RHENIUS.

It is with peculiar feelings that we enter upon the difficult duty of committing to paper some particulars of the life and death of Mr. Rhenius. We feel that his course has been an honourable one, and yet are jealous over ourselves, lest, in giving him the praise which we think due to his memory, we should seem to forget that he was a man. It is our desire to do him the justice which was his desert, and it must be left to the reader to draw conclusions for himself. We intend therefore to confine ourselves almost exclusively to facts and plain narration—not to draw up a panegyric. And we think, that on a review of the life and character of the departed saint, it will be found that to the work of a Missionary “many are called, but few are chosen.”

Charles Theophilus Ewald Rhenius was born on the 5th of November, 1790, at the fortress Graudens in West Prussia. His father, Otho Rhenius, was an officer of infantry in the Prussian army, and died when his son Charles, was but six years old. Besides Charles, one elder brother, a younger brother, and a sister were thus early deprived of an affectionate parent. The care of all four now devolved upon their mother, and most enthusiastically does her son speak of the affection, the faithful and anxious love, with which she ever watched over the welfare of her children.

Till the year 1804, Charles visited the Cathedral school at Marienwerder. The three following years he spent at Balga, near Königsberg; but, in the spring of 1807, was invited by an aged uncle to his estate near Memel, in order to assist him in the management of its concerns. Of this uncle, the departed always spoke with the greatest pleasure; for it appears that with him real piety took deeper root in his heart and grew into strength. Of his reception at Bachmann, his uncle's estate, Charles writes thus; “he received me with the love of a father, and I enjoyed the rights of a son.”

These particulars, and others mentioned in this brief notice of his early life, are extracted from some papers written by him many years ago. The following passages are translated from the German.

“The year 1807, was memorable as being that, in which I was directed to the knowledge of divine things. It would be too long to relate fully the circumstances. One word of our Saviour I found verified again in my own experience, viz.: ‘the Son of man is come to seek and to save that which was lost.’ This word, together with the precept, ‘follow me,’ was the means of producing a saving change in my soul. The grace of God in Christ Jesus began now to dwell in my heart, and enlightened me with the pure light of the gospel: after which the sweet truth penetrated me—God became man,

and died for man. It was then I could fully appreciate the word in John, iii. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The Spirit of our Lord Jesus Christ, who had manifested himself to me as the true God and life eternal, found a free entrance into my heart, and impressed me with the firm resolution to 'follow him.' Daily I improved in knowledge of myself, seeing my extreme sinfulness—I improved in the knowledge of the love of God towards poor sinners, and of the redemption which had been effected through Christ. And thus was I confirmed in my resolution by that blessed Spirit, to whom I committed myself, to follow Jesus, and in future to depart from iniquity—and to dedicate to him my soul and body with all their faculties for the practice of righteousness. To sum up all in a few words, a lively faith in Christ Jesus was begun to be wrought within me."

After some remarks as to the vanity of relying on mere moral and externally correct conduct, he proceeds :

"I now found, in the gospel, words of eternal life which pointed out the way of communion with my Creator and Redeemer. I discovered a force in it which overcame and cast down all carnal reasoning, and I found it confirmed by my own experience that Jesus Christ is God and Lord, no less than He was man. I could not understand it; but I could believe it; and this faith had been kindled in me by the power of God. I felt my heart longing for the things above, where my Saviour reigns. I felt enjoyment in Him, and in the meditation of His love during the silent hours of retirement. I knew what was truth, and desired to be but truth myself."

We extract a few more lines, connected with the same subject, which show the ardour of that devotion which has since distinguished his career.

"What more shall I say of these happy circumstances of my life? They are too momentous to be described by me—attended with too many consequences to make it possible for me to tell them all. What shall I say of Him who has wrought this in me?—who has commenced so good a work? To praise Him as He is worthy, I am yet too imperfect—too much polluted with sin. This humbles me indeed before my God, but it causes me also to experience the healing power of my Saviour which is despised and denied by the world; and I have a firm confidence, grounded upon His word, that his loving mercy will bring me nearer and nearer to that happiness which consists in being made alike to Jesus. His name be adored and glorified. And, even if all the world, out of ignorance and malice, should rise up against Him, truly my experience shall furnish me with strength not to deny that He is Lord, and God over all for ever."

He appears to have desired, at a very early period of life, to devote himself to the ministry, and he patiently waited upon the Lord for an opening. Whilst indulging in expectation, he met with several accounts of Missions and Missionaries; and the mere perusal of them seems at once to have led him to decide on his course. After consulting with his uncle, whom alone he let into the secret, he applied for admittance into a Missionary institution which had been lately established in Berlin, of which the Rev. John Jänicke was principal. He kept his intention as secret as possible. To no one of the members of his family did he reveal it—indeed his design would have been scarcely intelligible to several of them, and he probably feared that attempts would be made to keep him from his purpose. On his way, therefore, from Bachmann to Berlin, he told his beloved mother that he was going to study theology. This seemed to satisfy his brothers, but she had some misgivings respecting his real intention. "My dear child," she said to him, "only do not go over the sea." The reply was, "What am I to do, if the Lord should order it so?" Upon this obscure intimation of his views, neither parent nor child was desirous of dwelling on so painful a subject; and a few minutes after this conversation, Charles started for Berlin, where he arrived on the 6th of May, 1811.

On the 7th of August, 1812, he was ordained, and in the course of that month left Berlin for England. Here he was taken into connexion with the Church Missionary Society, and committed to the care of the Rev. Thomas Scott. Of the seventeen or eighteen months which he spent in England we cannot find a regular journal. But it appears that his parent, and especially his brothers, were greatly annoyed at his getting away from them by stealth; and most impassioned letters did he receive from them, endeavouring by the mention of all that was dear, and by alluring prospects, to divert him from his determination. He was not, however, to be so moved. On the 7th of January, 1814, he took his formal leave of the Committee and members of the Church Missionary Society in London; and sailed from Portsmouth on the 22d of February.

He and the Rev. J. C. Schnarre were the first Missionaries to India, after the renewal of the H. E. I. Company's charter in the year 1813. They embarked on board the *Marquis of Huntley* in company with a fleet, consisting of other East Indiamen, and of several ships of the royal navy. The journal, written on board by the Missionaries, shows that they had scarcely a single person who could much sympathize with them. The passage, though attended with difficulties, or dangers, now scarcely known, was on the whole a prosperous one; and, by sailing with a considerable fleet, they witnessed several interesting incidents, which they have mentioned in their journal, but which must here be omitted.

On the 4th of July, 1814, the *Marquis of Huntley* anchored before Madras; and Messrs. Schnarre and Rhenius were heartily welcomed to the house of the Rev. Marmaduke Thompson, then one of the chaplains at the Presidency. From him and other Christian friends they experienced much kindness, for which they express in their journal their humble thanks to the Lord. A fortnight after their arrival they proceeded to Tranquebar, to which station they had been appointed by the Parent Committee. Here they zealously applied themselves to the task of learning the Tamil. The following we find in the journal, for the 24th of December 1814. "Seeing our servants spend the evenings in an idle manner, (and our circumstances greatly encourage this habit,) I thought of reading to them in the Tamil language something out of the Testament, especially as we now celebrate the nativity of our Lord. This I thought would also be of great advantage to me in the Tamil. I have therefore begun the practice, and make also some remarks on what I read. It is true my Tamil speaking is yet very poor; however, such exercises serve to improve me therein."

But, in January 1815, for reasons which we do not find in the journal, Mr. Rhenius was removed from Tranquebar to Madras. Here he again joyfully resumed his labours, as he hoped this would be "a permanent station." In the Schools he was diligently employed nearly every day; and commenced his translation of the Scriptures into Tamil, taking for the ground work the version of Fabricius. He also made many excursions into the country, to Tripassere, Chittoor, and among the Jaina sect. He was instrumental in establishing the Tract Society, and a Tamil Bible Society; and apparently the Lord's blessing rested upon his varied labours. In the year 1820, however, in consequence of differences with the corresponding Committee of the Church Missionary Society, he was, when on the point of returning to Europe, induced to remove from Madras to Palamcottah. Of his departure from the place, in which he had begun to see the Lord's work prosper, he thus writes:

"I left, therefore, Madras for Palamcottah this day, June 2d, much affected, but much comforted, knowing that the Lord reigns and that he will turn this also for good. Oftentimes does the word occur to mind, 'what I do, thou shalt know hereafter.' The Mission affairs I left in the hands of Mr. Barenbruck. My separation from dear brother Schmid was particularly affecting to both of us. The Lord bless him and comfort him abundantly!"

It is with pleasure that we have incidentally to mention the name of that devoted servant of God, the Rev. Bernhard Schmid; and we are sure that all who knew him must have the same feelings for him, those namely of love and esteem. In the course of October in the same year, 1820, he too arrived at Palamcottah to be a fellow-labourer with Mr. Rhenius. For the space of ten years he diligently employed his talents in the Tinnevely district, and now, in Germany, is doing all in his power to aid the cause of Missions.

For the 6th of October, 1820, is the following entry in Mr. Rhenius's Journal. "Opening a letter from Mr. Caemmerer this morning, I read thus: 'My dearest brother, this is the first letter I write to you at Palamcottah; yet not with joy or pleasure, but with grief of heart. My dear Schnarre is no more! Just now I come from the burial-ground, where I had the heart-rending duty of committing his remains to the earth.' I could not possibly get a greater shock by any other intelligence than by this. My dear brother Schnarre no more! What shall we say to these dispensations of our God? A few months ago brother Schræter was called to his eternal rest. Now also Schnarre, long my companion—fellow-student—fellow-traveller—and fellow-labourer! One labourer less in this wilderness. O! how I wish to have been with him in his last days and hours. But he is gone to glory, he rests from his labours, from establishing and enlarging the kingdom of God in his own soul and in those of his fellow-creatures. Now he rests! Nothing will now obstruct his love to the Saviour; his following the Saviour—his praising the Saviour with a pure heart; nothing keep him from being holy as God is holy! Now the turn is mine. I am the last of those who studied together in Berlin in 1811. Where my body of clay will rest, I know not. Let it be wherever the Lord please. Only may my soul be found with him. Therefore, my soul, watch and pray! Be ready. Do diligently what thou hast to do, whilst it is yet day to thee in this land of the living, and at last go into the blessed mansion prepared for thee by thy precious Redeemer! Amen!"

He was spared yet longer. And though to him life has been attended with greater and more numerous trials, his labours also have been more abundant. From the year 1820, till 1835 he quietly and steadily prosecuted his Missionary labours, except with the interruption of an occasional visit to Madras. His name began to be associated as one with Tinnevely, and the people of this district venerated him, we might say, universally. We think it, however, unnecessary here to dwell upon a life which has so eminently been one of usefulness, and so extensively known throughout India: and for this reason we pass over these fifteen years without any further mention.

In 1835 his connexion with the Church Missionary Society terminated. Two pamphlets which he had published the year before, militating against the principles of the English Establishment, but never intended to give the slightest affront to the members of the Church Missionary Society, were the ostensible cause of this separation. The Committee required that he should leave the Mission without delay; and accordingly, for the sake of peace, but not acquiescing in the justice of the other party towards himself and the native Christians, he, on the 19th of June 1835, quitted Palamcottah. His colleagues soon followed him, and having arrived at Madras they removed to Arcot, as their future station for Missionary labour. But, both here, and previously at Madras, they received letters from many Catechists in Tinnevely, expressing the wishes of a majority of the people for the return of their former pastors. Mr. Rhenius, therefore, felt it his duty to accede to their wishes, left Arcot, and arrived at Palamcottah on the 22d of October in the same year. Since that time, the Mission in connexion with him and his brethren has been known under the name of "The German Evangelical Mission in Tinnevely."

We now willingly pause, to consider for a few moments the striking features of his character. None was ever more diligent than Mr. Rhenius was

in those duties which devolved upon him. Indeed they were not duties to him. It was his meat and his drink to do the will of his Maker. In season and out of season was he to be found sedulously engaged in something directly useful. His diligence was not occasionally exhibited, nor did it strike by any peculiar zeal existing only for a season and then waxing cold, but it was steady and uniform. Indeed, but for this quality, and the great blessing of general physical health, he could never have produced so many monuments of his zeal and perseverance. Of time he took especial note; and in the regular routine of Mission work, every department had its particular hour. Except during a few years before his death, he regularly sat up till twelve or one o'clock at night. In the middle of the day he rested for about an hour. In the household arrangements he studied simplicity; and by regulated temperance he was suffered to be free from many ailments too common in this country.

Never did he omit an opportunity of doing good. Whether it was a native or European, rich or poor, high or low, to any, if there occurred a fit opportunity, he would endeavour to do some good. A few years after his arrival in India, he wrote to the King of Prussia, a letter containing an account of Indian Missions and of his own labours, and sent with it copies of the Tamul and Telooqoo New Testament. His Majesty returned a gracious answer, and from that time ordered an annual sum to be paid from the Royal treasury to the Missionary Institution in Berlin. But, it will be sufficient to have mentioned this one instance: for many in India and elsewhere have, we know, been personal witnesses to that zeal for his Heavenly Master, which was so prominent in every period of his career.

His patience and submission to the Divine will were truly admirable. He was never known to fall into any fit of impatience or sullen discontent. Whatever happened he recognized as the ordinance of God; and through grace he cheerfully submitted to it, allowing nothing to interrupt that peace of mind which was so richly bestowed upon him. In any afflictive dispensation, he was the pillar of consolation to those around him; and, even when in personal affliction, have we seen him with tears in his eyes singing the praises of God. His patience under provocation was equally great. When ill-treated, he seemed not so much to think of himself, as to lament over the poverty and weakness of human nature; and many a thing which would sorely try the tempers of other men, he appeared scarcely to feel. In sickness too, his patience was wonderful. We allude particularly to his last days, when not a single repining word escaped his lips. Though he had enjoyed for many years a good degree of health and strength, and during that time not a day passed without active engagement, yet for the three or four weeks preceding his death, he quietly laid aside his regular duties, and waited till he should feel better. But this resignation may be attributed to that decision of purpose which, we may observe, was the most striking feature in his character. He probably saw that it was now his duty to cease a little from his work, and so he at once resolved to abide by this conviction.

The firmness of his mind was indeed remarkable. What he found to be his duty, was every thing to him. He persisted in it through all opposition, and never heeded the opinions of others, unless they were satisfactory to his own conscience. Did he fix upon any plan, and he never did this without prayer and mature consideration, he ceased not, till it was, if possible, carried into effect. To those who felt unpleasant consequences from his determined purpose, it cannot be expected that his proceedings could be agreeable, and to such they might appear to be the fruit of pure obstinacy. But we know well the kindness of his heart, and that nothing but internal conviction as to the path of duty ever led him to act in opposition to the desires or entreaties of others. At least, we have the testimony of one, who was for twelve years his fellow-labourer, and as well capable as any to judge impartially of the

character of the deceased. We refer to Mr. Schmid. In a conversation with a friend respecting Mr. Rhenius he spoke thus. "He is a remarkable man. We often differ, and I often think him precipitate and deaf to counsel; but almost invariably the end has proved that he was right." We quote these words from memory, as they were related to us by the friend with whom the conversation took place; and they will be allowed to be no less honourable to Mr. Schmid himself, than to the memory of the departed saint.

His talents as a Missionary, we have no hesitation in saying, were of the first order. His Tamil writings tended not only to lead to the principles of practical Christianity, but were of a far more diversified kind. On morality, on general knowledge in different departments, in fact on whatever subject which he thought would be useful for enlarging the minds of the Native Christians or the heathen, he attempted to write, and has written much. Latterly he composed a Tamil grammar in English; and it was his intention, in case the present undertakings by others should happen to be frustrated, to enter upon the laborious work of compiling a Tamil Dictionary. Just before his illness, he finished "The Body of Divinity" in Tamil, a book intended particularly for the use of Catechists: but his translation of the Scriptures has been left incomplete, several of the books of the Old Testament not being translated.

He possessed a retentive memory. When going about among the villages and congregations, if there was any of the people, noted for something either of a pleasing nature or otherwise, he has been known to recognize such an one immediately, though he may not have seen him for a considerable time. His manner among the people was the most affectionate and attractive, and his command of the language was very great. In his Diary, many are the interesting accounts to be found of his journeys, not only within this district, but in other parts of India; and we believe his remarks to be valuable in many respects. From a hasty perusal of his journals, it appears to us that he very early obtained an insight into the Hindd character. There was much indeed to blame and dislike in it; but, though he always sharply rebuked the blame-worthy, he never behaved towards this people in any other than the mildest and most considerate way. While none was more quick in discovering their faults, yet, unless fully convinced of their guilt, he put the best possible construction upon their actions, and aimed only at teaching them the ways of purity and holiness. He well knew that a moral change cannot be wrought upon a people so long immured in darkness, without time and without much patience. And thus, especially in the later years of his life, there was a tenderness in his exhortations both to heathen and to erring native christians, which they only can imagine who have witnessed the love and the forbearance which he manifested on those occasions.

We have hardly any room for enlarging upon his private virtues. His habitual cheerfulness and patience saved his family from many a scene of confusion and unhappiness. His love, and above all, the concern he showed for the spiritual welfare of the children the Lord had given him, will we trust never be forgotten by any of them who can appreciate a father's affection. But we may proceed to express our feelings upon one more point of his character, bearing principally upon his public connexion with Tinnevely. It was that entire subordination of all else to the grand work of Missions. Every thing he did was with this view, and for this end. It was the earnestness of his zeal for their real good, which secured to him the love and veneration of this people. He thought himself well rewarded, if besides an approving conscience, he obtained the affections of those whom he loved, and for whom he sacrificed much of private comfort. Many years ago, when he found that his work here was gaining strength and the Lord's blessing rested upon it, he resigned to other members of his family in Prussia the property which he there possessed. Latterly too, when his brothers urged

him to return home, and they would secure him a living, he decidedly refused to entertain the thought. There was none, we believe, who so entirely took the word of God for his guide, heedless of men's opinions—none, who, more fully, more unreservedly cast all his cares upon the Almighty; and truly never did the Lord put to shame the confidence of this His servant.

Among the people, whom he loved, and by whom he was venerated, has he closed his useful life. His remains lie, not very far from the spot in which were written the affecting lines in his journal, already quoted in another page. \* On the 12th May, he commenced a letter to a friend in Europe, but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the Mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of St. John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the Seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, "Jesus Christ, the same yesterday, and to-day, and for ever." There was during the three weeks preceding his death a constant dry heat about the head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time, the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On that day and the following, bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared indeed to feel better, but about half-past two in the afternoon, the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were come. It was a mercy that during these trying hours, and for a week preceding his death, there was a medical friend in the house—a Surgeon attached to the Travancore Mission—and it was a consolation to us to think that all the means possible would be used. The medical aid of the station was also obtained; but all in vain. A little after five, the apoplectic fit came on in all its violence, and about half-past seven o'clock he ceased to breathe.

His age at his death was 47 years and 7 months. Of these he spent in India 24 years, all but one month.

The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure, he derived great comfort from the 23d Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said "Yes," and already joy indescribably brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to say the German for the words "my beloved Lord," and to speak of "the remainder of life." Also while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, "we must have patience—patience." He expired amid the sobs and tears not only of his family and friends, but of many natives, Christian and heathen, who collected at the doors, as soon as they heard of his dangerous condition.

When in health, he is remembered several times to have expressed a wish

\* The last report of the German Evangelical Mission, from which we extract this notice. *Edit.*

that when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his usual health and activity should recoil at the thought of bodily pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus.

Most affecting was the sight, when one after another, the Catechists who were out in the District, and the people, came breathless to the house, to try if by any means they might once more behold the face of their long-loved teacher. Many were too late, even to be present at the funeral; and for a whole fortnight after, Catechists and people were coming in here, in order to mourn the loss of their spiritual Father with his surviving brethren.

We now bring to a close this hasty review of Mr. Rhenius's life. Imperfect it must be confessed to be; and we trust that we shall be excused for having dwelt at some length upon the last hours of his existence. These, at least for the present, retain the strongest hold upon our memory, and have inflicted the deepest wound upon our feelings. But we are assured of the joy unspeakable and full of glory which has now become his portion; and we mourn for ourselves, not for him. His religious course has been that of "a strong man" rejoicing. To us it appears to resemble the scene, which we in these climes witness nearly every day. His sun was not preceded by a long and faint twilight. He rose at once into brightness and warmth, and took his steady course upwards, and increased only in splendour; but scarcely had he reached the meridian, when he has been snatched away to fairer worlds. His was the life of a Christian from first to last; and we shall not perhaps better express the feeling and thoughts which were present with him during the whole of his eventful career, than by transcribing a passage from his journal of the year 1811. The following lines, originally in German, were written when he was on the point of devoting himself to the work of a Missionary, by entering the Institution in Berlin.

"His will be done," was the motto of my heart, in respect to what was to happen to me in future. On him, who is the Lord of the whole creation—the the greatest Benefactor of men—the All-wise finisher of the great work of making known his Gospel to every nation, I could implicitly trust, because he would do all things well. And indeed I have at all times—even under the most trying and afflicting circumstances experienced his free grace. For without him, I should be a miserable grovelling creature, who would have forever perished.

"The glory of his name sound far and wide from eternity to eternity—from one end of earth to the other; and in all the heights of heaven be sung, Amen. Hallelujah!"

July, 1838.

## II.—SLAVERY IN THE WESTERN PENINSULA OF INDIA. NO. 11.

Being the substance of replies by T. H. Baber, Esq. to questions referred to him by the Right Honorable the Commissioners for the Affairs of India. August 1832.

QUESTION (F).—*"In the case of agrestic or field slaves, state particularly in what they are employed, and how they are worked? What species of produce are they employed in raising? Do they work in gangs? under a driver? for how many hours in the day? for how many days in the week? more or less severely in different seasons? Is task work, as you know or believe, ever used? Is the lash employed, and to both sexes?"*

(F).—"Para. I. I have already said that *agrestic slaves* are employed in the whole labours of husbandry, *they have no days of rest during working*



seasons, but *work by day and keep watch by night*; all the wet grain lands are cultivated almost exclusively by them, under the direction of Krishikara and Pannikara (hired labourers). . . . The hill (Modan) or dry-grain cultivation is carried on by Tiyers, and other *free-labourers*, the mountain or ponum, by slaves named Karimbalara, Pannier, as also by Koorcher and Kadder, the Tiyers also work upon the plantations.

It has been shown from reports furnished by the collector himself, (Mr. Vaughan), that slaves are subject to the lash, as also to imprisonment, putting in stocks, and chaining. Repeatedly I myself have observed on their persons marks and scars from stripes inflicted by the rattan, and even wounds; the worst instances of the kind I recollect seeing were, on the persons of Mr. Brown's slaves, whom I had cited to give evidence in a case of murder, "several of whom bore the marks of severe flogging; one of them in particular, upon whose back and shoulders were several deep sores, and the flesh of the legs much lacerated;" and on a subsequent occasion, during the search upon Mr. Brown's plantation for the kidnapped children, two of the slaves complained to my officers of severe treatment, "one of having recently been punished with twenty-five stripes (from a rattan), the other with twenty-four."

The only occasions I have observed of working the slaves in *gangs*, are when they have been *pressed* to make or repair the high-roads; to carry the luggage of the public servants, and their establishments; of marching regiments, and of travellers; or when carrying treasure remittances from the several Talooq Cutcherries to the Collector's Treasury at Calicut, and scarcely a week passes that parties of ten to one hundred of these slaves do not arrive; or when bringing stolen property with parties of robbers, sent in by the different police-officers; or when carrying the Company's tobacco from the several depots for sale to the Talooq and revenue Cutcherries; on all which occasions they are guarded by Colkars (armed Peons), or Chooralakar (persons with canes) to prevent their running away, and it must be confessed that it is no less a source of complaint to the *masters*, than grievance to their *slaves*, to be so worked.

During my enquiries into the cause of discontents that led to the disturbances in the mountainous district of Wynâad in 1812, the seizure of their slaves was one of the most prominent; and I consequently *pledged myself* that this oppressive practice should be discontinued. Repeatedly, however, have I had to witness the disregard on the part of the other executive servants, of this my solemn promise to the people of that country. On one occasion, when on my return from delivering the jail at Seringapatam in July 1820, I was met in the Peria pass by several hundred Coorcheers, all armed with bows and arrows, who, "after reminding me of my promises, that they should not be seized and made to serve as Coolies, complained of the almost daily violation thereof by the present servants; and four of the principal inhabitants of Wynâad having followed me to Tellichery, to complain of these and other grievances, I forwarded the petitions to the magistrates, with directions to afford them prompt and effectual redress, 'and to issue the most positive orders to the local servants, to desist from pressing and seizing Coorcheers, Paniars, Cheermars, or any description of cultivators, and from demanding supplies of any kind from those of the inhabitants, who had not the means of providing them.'" Instead, however, of obeying these my instructions, the Collector justified the practice, in which, I regret to say, he was countenanced by the Government itself, so far as to maintain that it was a *necessary evil*. Their words were:—"The Governor in Council fears that the hardships and sufferings to which the inhabitants are subjected, by being pressed to serve as Coolies, cannot be entirely prevented. \* \* \* In Malabar they are aggravated by the difference of climate above and below the Ghats, and by the *fatal* effects of either climate upon persons accustomed to

the other." \* \* \* Since then the Coorcheers and slaves of the inhabitants of Wynâad have been subjected to this most intolerable grievance, which would again have been resisted by them, but that they stand in awe of the power of Government. Of the extent to which this evil at present exists, an idea may be formed by the fact, that the native servant, the Cutwal at Cuddalore in Wynâad, threw up his appointment rather than be instrumental in such oppression and cruelty!

QUESTION (G).—“What is the precise condition of the slaves in point of law? are they to any, and what extent, under the protection of the civil magistrate?”

(G).—No exception is made of slaves in the general regulations, neither has any specific provision been made for their better treatment, or more effectual protection against *kidnappers*, though so far back as the year 1812, (before the receipt in India of Act 51. Geo. III, Cap. 23), I submitted, through the prescribed channel of the Provincial Court, such rules as appeared to me to be wanting to put a stop to the then prevailing traffic carrying on by land in slaves, and even freeborn children; and amongst them, a particular clause (4 Section XXVII), “to secure to slaves, whether sick or well, able or unable to work, on all occasions, a daily allowance of wholesome food, and suitable provision in clothes and habitation;” and repeatedly since have I reported to my superiors the necessity of some such measure but without any effect whatever. It is doubtful indeed, whether the subject was brought to the notice of Government, as I find the Honourable the Court of Directors, so recently as the 12th Dec. 1821, say:—“We are told, that part of the people employed in the cultivation of Malabar (an article of unwelcome intelligence, they add) are held as slaves; that they are attached to the soil, and marketable property.”

Mr. Warden, late second Judge of the Provincial Court, seems to think that a *simple chastisement* will be overlooked by the collector (query magistrate) and by the court; this, I presume, is upon the supposition, that the Mahomedan law (the criminal law of the land), sanctions such inflictions, but upon a reference to what *that law* really is on this question, it will be found that no man, except a Mussulman, can have the right of property over another, and then only unless he was an infidel taken in arms, fighting against the faith, *thereby implying a country under Mahomedan, and not under British rule.*

On the other hand, as regards the *Hindu*, and common law (the civil law of the land), it will be obvious to every person acquainted with *that law*, that, as far as regards protection to a slave, it is, to all intents and purposes, a *dead letter*, seeing that the commission of violence, or of any offence, upon the person of slaves does not affect their *state of bondage*, and that the ruling power has not the *right of granting his manumission*; and what slave would, let me ask, under such circumstances, dare to appeal to the laws? Again, there is the difficulty of informing slaves of the laws, from the want of intelligence, and the distance they are kept at by the native establishments, the expense and uncertainty of obtaining relief under them, and above all, as I before hinted at, *the dread of attempting to oppose a power beneath which it has become habitual to bend*, all which must and do give almost impunity to tyrannical masters.

And here I beg to call the Board's pointed attention to the following extract from one of my Circuit Reports, as well in confirmation of the above observations, as to prove how very erroneous are all such notions as “that the lives of the slaves are protected,” that “cruel treatment is punished,” that “a slave *does* apply to the Courts of Justice,” and “that a Court of Justice *requires* a master to support his slave,” &c.; and more especially Mr. Vaughan's assertions, namely, that “the slaves are as well protected by the

laws as any other race of beings," and that "they may be viewed in any light but that of an abject and horrid state of bondage." "Adverting to the facts elicited during the foregoing trial, it will no longer be denied that cruelties are practised upon the slaves of Malabar, and that our Courts and Cutcheries are no restraints upon their owners or employers; for whatever doubts may exist with regard to the exact period of the death of the Cheerooman Koorry Nayady, or to the immediate cause of his death, there can be none as to the fact of his nose having been amputated, as well as those of three other slaves belonging to the same owner; and that, although the case had come before the magistrate, no steps have been taken to bring the perpetrators of such horrid barbarities to justice. Upon the latter head it may be argued, that the slaves themselves preferred no complaint; but if it is to depend upon the slaves themselves to seek for the protection of the laws, their situation must be hopeless indeed; for having no means of subsistence, independent of their owners or employers, their repairing to, and attending upon, a public Cutcherry, is a thing physically impossible, and even though those provisions of the regulations that require all complaints to be preferred in writing, were dispensed with in favour of slaves, and they were exempted from the payment of tolls at the numerous ferries they would have to pass, and though an allowance were made to them by Government during detention at the Cutcheries and Courts, unless forfeiture of the right of property over slaves was the penalty for ill usage, their situation would only become more intolerable than it was before they complained."

As I have already said, no exception is made of slaves in the General Regulations; there was an objection started by the Provincial Court of Circuit in 1812, but it was quite a novel doctrine, relative to the depositions of the kidnapped seventy-six slaves and free-born children I discovered in the possession of Mr. Brown, namely, "that a prosecution could not be supported against the perpetrators of that heinous offence, unless a charge shall have been previously preferred by the owners of the bondsmen, parents and guardians of the free-born children, and other evidence adduced thereof;" another reason assigned for refusing to proceed to trial was, that "the Law Officers objected to the legality of the Sirkar Vakeel (Government pleader) being appointed as prosecutor, whilst the parents or relations of the free-born children, who had been kidnapped or sold as slaves, were existing;" the consequence was that all these dealers in human flesh were suffered to go unpunished; these cases were fully reported to the Madras Government. . . .

Those absurd distinctions in the Mahomedan law, which excepted the evidence of slaves, whether quasi slaves, or because not of the Mahomedan religion; or that they were prosecutors, or stood in situation of prosecutors, from having been injured by their master or person accused; or that they were women; or any other personal distinction; have been superseded by a specific enactment passed on the 29th August 1829. Now, therefore, there can be no pretext for denying to slaves the right to prosecute and give evidence the same as free-born persons; and it is but justice to the whole of the slave caste to say, that I have generally found that their evidence is to be depended upon fully as much as (Mr. Warden thinks their evidence is "as much, if not more, to be relied on than") that of free-born persons, provided, that is, their master had not been tampering with them, when, through apprehension of his anger, they would hardly dare to depose otherwise than he had tutored them.

I have already shown that by the ancient laws of Malabar a master was accountable to no person for the life of his own slave, but was the legal judge of his offence, and might punish him by death; this severity was moderated so far as (in Malabar) to make a master amenable to punishment if he put his slave to death without a cause; and since the establishment of British rule, instances of the conviction of free persons for the murder and maiming of

slaves (brought to light chiefly through the agency of the police) will be found in the calendar of the Criminal Courts of Malabar and Canara; at the same time it cannot be denied that the laws do not extend to them adequate protection or they would not so frequently seek an asylum in the neighbouring states of Coorg and Mysore; no people in the world, miserable as their condition is, are more attached to their *natale solum* than they are, and they would be the last to fly it, if they could possibly live in security, and enjoy that comfortable state of existence, which they might acquire by their labour, and are, I conceive, especially entitled to from their masters.

QUESTION (H).—“*In the latter periods of villeinage in England, villeins were for many purposes free as between them and strangers, though slaves as between them and their lords, is there any thing analogous to this in India?*”

(H).—Domestic slaves in general are entirely independent of, and owe no sort of obedience to any person but their master or his family; not so with the *agrestic slaves* on the Malabar Coast, who, as far as relate to caste distinction, may be considered as under bondage to all Hindu free-born persons; these are, however, confined to leaving the road, and other external marks of inferiority, and in this point of view, more of a religious than a civil obligation, and could, I apprehend, be exacted only as long as the *slavery of caste continues*. These absurd distinctions, however, are rapidly wearing away, especially in Canara; and in North Malabar they are much less attended to than in the southern division. At Calicut indeed, though the seat of a Zillah Court, and head station of the principal collector, it is perhaps even more prevalent than during the period of the native government.

I recollect not many years ago a Tiyer (whose house was seated in a narrow part of the high road at Calicut) used to daily place himself in such situation in front of it, that there was no possibility of any of the slave caste passing without polluting him, which *he dare not do*. The Tiyer, in his turn, made a profit of this his situation, and actually exacted money, or a portion of whatever the poor slaves happened to have at the time before he would stir from the spot.

Another instance of this *caste tyranny* occurred also at Calicut, in a person, of the Tiyer caste; a servant of a gentleman (Sir James Home) having been taken suddenly ill, his master humanely, and probably through ignorance or more probably disregard of these absurd caste distinctions, sent him to his home in his palanquin. As it was contrary to custom for Tiyers to be so carried, a party of Nairs waylaid the Tiyer servant, and severely beat him, besides doing great damage to the palanquin. It is true such instances of tyranny are not common, even at Calicut, and they are merely mentioned to elucidate the nature of the deference or submission exacted by other persons than *masters over slaves*.

The following extract from one of my Circuit Reports is still more characteristic of this peculiar feature in Malabar observances. “The prisoner, a Nair, named Chatauchata Wallia Ramen, was charged with the wilful murder of Cheria Ramen, the brother of the prosecutrix; the Law Officer declared the charge proved by the testimony of eye-witnesses, and that the prisoner was liable to death, which Futwa was confirmed by the Law Officers of the Foujdaree Udaulut, by which Court the offender was adjudged to suffer death. This was one of the most wanton and unprovoked murders that has ever come before me. The deceased was the prisoner’s own nephew, and was returning from his daily occupation with his labourers, *one of whom was a slave*, when they met the prisoner in a narrow lane, returning from *bathing*, who called out to the *low caste people to give him the road*; but not doing so with the expedition the prisoner expected, he flew into a most violent rage with his nephew, and without any, the slightest, provocation went up to him with his drawn knife, and stabbed him to the heart.”

QUESTION (I).—“Are any of the agrestic slaves in India, serfs, attached to the soil? and if so, does this species of slavery increase?”

(I)—I have already given my opinion that all the agrestic slaves on the Malabar Coast were originally attached to the soil. There are many, I am aware, most respectable authorities who think otherwise, but who admit that if the soil be overstocked the surplus slaves are then only sold, at the same time acknowledging that their numbers have been decreasing, while all other classes of the people have been increasing!

QUESTION (J).—“What are the slaves in point of religion? and what are their habits or morals? Can they, and do they marry? May they marry free people; can they in any degree acquire property for themselves, and hold it against their masters?”

(J).—Hindoos, worshipping, like their free countrymen, a variety of gods and goddesses, which are represented by rude stones, logs of wood, or pottery; these are placed on a pedestal or stool, called peetum, on hearths or pavements, called taras, in the open air, or under cover, in buildings called kotum kâwa mannâwum and airiyum kootiyum, under the shade of the ali-poola, or kanyera trees; some are inclosed within walls. In those of the higher castes an image of granite stone (sheela bimmem) is placed, upon which oil is poured, it is also decked out with flowers, on many of the peetums or altars, there is nothing but a trishoola, trident of iron, or wallâ, a sword, and generally a curved one, called kâdâtîla (similar to the akinokee of the ancient Scythians); every mountain, hill, forest, field, river, &c. has its appropriate deity: those generally worshipped are Mariama, Mariappen, Badrakalli, Chamoony Lariatten, Kooty Chatten, Karawilly, Poolakooty, and, Bhagawâdy, for which latter, as nature personified, or mother of all things, all natives of Malabar have a particular veneration; their Poojacheyoonawara, or officiating priests, are persons of their own castes respectively. At particular ceremonies they have lights, and beat drums, called kotum and wâddium, and sacrifice fowls, and make oota, offerings of meat, rice, cocoanuts, honey, and spirituous liquors, to propitiate Boothaugul (evil spirits), Medianner (mediators), or to Prâthangul (souls or spirits of departed relations), also to Goorakanmar, the protecting deities of their country. Their idea of a future state of rewards and punishments is, that bad men become pishâsha (evil spirits), while good men continue to hover about their earthly or mortal dwellings. Some believe in transmigration; they have also some confused notions of a place of torment called nâragum, and of beatitude called swargum or mockshan.

The higher castes burn, others bury their dead; they then drink toddy, but *fast* that day; they observe a ceremony called putta nâtee and kakooka. The higher castes observe the former, which is as follows: as soon as life has departed, they set up a green leaf of the Karimpanna (Brab tree), upon which it is supposed the waioo (breath or soul), lights, upon this they pour mad-dium (liquor); after the 7th, 9th, 11th or 13th day, this leaf is deposited in the Poodikallum (earthen pot) containing the ashes of the deceased, which is then buried under a tree, at or near the place of their birth. The Kâooka, literally is an offering to crows; it is a sort of cake, made of Kawaga grass, leaves of the Ceroloo plant, and seed of Ella, mixed up with Chânnanum (Cow dung) and Ghee; if the crows eat it, it is a good omen, if not, a bad one.

In Canara they worship also numerous deities—represented by stones, wood, and pottery, on peetums, or pedestals, in open places under trees, or inside buildings; they have also swords and shoola (tridents) on those altars; bells suspended under trees are not uncommon. In the houses of some of the castes a swinging shelf is suspended, on which an earthen jar of water is

placed, dedicated to their household god—the general names of their gods are Kilu Daiyum, Gooli, Masti, Haiggli, Sānu, Cadiya, Moodali, Maroo er Maio, Poonjootoli, &c., but the most common worship is to Boot (the Devil).\*

Throughout Malabar, specially amongst the Koorchers and other mountaineers, they have Wellachapad (delivery of Oracles) on stated days; on which occasions the officiating person works himself up to the highest pitch of frenzy, and when inspired, or the *Daive comes upon them*, as they say, they begin to shiver, then to swell, foam at the mouth, gnash their teeth, tear their hair, cut their flesh, during all which time they are thundering out all sorts of anathemas, attributing all their calamities to the neglect of their Moorikannar. In times of public commotions, these Wellachapad were universally resorted to by the Pychè Raja and other rebel leaders, and most powerful instruments they were in their hands, not only to overawe the people in general, but to work upon the imaginations of the natives in *our service*, and their influence has been so great as actually to unnerve the most loyal and most gallant of our soldiers and to expose our officers to the most imminent perils. On one memorable occasion in Wynād our sepoys actually threw down their muskets, believing them to be enchanted, and they would not go off, saying “*it was unavailing to contend against the enemy, while the gods were on their side;*” and but for the speed of their horses, and night coming on, nothing could have saved our officers from certain destruction.

With respect to the *morals* of the slaves, I should say that there is much less profligacy and depravity among them than their more civilized countrymen. Drunkenness is their besetting sin, when they can get liquor; but excepting pilfering on plantations and grain fields, the higher crimes of gang or highway robbery are by no means common. When they have gone on plundering excursions, it has generally been as *Coolies*, to bring away the booty. Circumvention, chicanery, fraud, and perjury, so common to all other natives, are hardly known to them, but acts of ferocity and cruelty are too common.

The *Coorchers*, or mountaineer bow and arrow-men, are, I know, considered treacherous, and in general have been the *first* to take up arms against us; this is partly owing to their extreme simplicity, and the facility of being worked upon by their more wily and designing countrymen the lowlanders. I have, however, invariably found them faithful *after they have once submitted to me*, and on the numerous occasions I have put their fidelity to the test, never have they betrayed me, though no man has made more frequent and awful examples of them, than unhappily my public duties have rendered unavoidable. They are sensible of, and acknowledge, by every means in their power, the unvarying protection (where I could afford it) they have received from me, in spite of every opposition, and this has engendered a sentiment of respect and gratitude, bordering on veneration, and which will only cease with their lives; so notorious is this feeling, that nothing is more common than to use my name, as a sort of oath or talisman, (*Duber sahitaında anna itu* are the words used) on every oppression they are subject to; many European travellers have also found my name efficacious in procuring their wants in those parts, where a purwan-na (order) from a person in authority has failed to do so.

Although the ceremony of *marriage* is observed, the contract is not indissoluble; the man may separate from his wife, and also, provided he has her consent, part with her to *another*, on his paying back to his master his marriage expenses; which seems but just, since he originally defrayed them, and must again, if his slave takes another wife. These separations are not by any means common, and when they do happen, are less owing to themselves, than *their masters*, for no people are more attached to each other, or to their families, than they are—none carry their resentments further where the wife has been unfaithful. Mr. Vaughan writes, that “he has observed,

\* See O. C. S. for July last.—*Edit.*

whilst the contract lasts, a wonderful degree of jealousy and tenaciousness of family honour, when contrasted with the general appearance, habits, and apparently brutish stupidity of these casts." I recollect trying a slave for the murder of another, merely for receiving his wife into his hut, during a short period he was obliged to fly his home, in consequence of his master's severe treatment of him; and many such instances are to be found on the records of the criminal courts.

In the volume "on East-India Slavery" laid before Parliament, will be found a striking instance of this tyranny of masters, in prohibiting a female slave living with her husband. Mr. Warden, the presiding Judge's notice of it, is as follows:—"The two cases tried in Canara, wherein the accused were charged with causing the death of *their slaves* by severe chastisement, induced me to make enquiry at Mangalore regarding the prevailing custom, in instances wherein the slave of one master marries the slave of another, and particularly whether their respective owners can *prevent them from living together*. The frequent absence from his master's work, which occasioned the *deceased's chastisement*, in one of the above cases, was owing to visits to his wife, who resided at a distance on her master's estate, who *would not allow her to live with her husband*." Mr. Warden, upon satisfying himself that "it was usual for the female slave to reside with her husband, suggested that, under the authority of Government, the obligation be enforced upon owners to allow their married slaves to live together." The Government saw no necessity for the enactment of a new regulation. Their words are: "If the usage of the country imposes on the owners the obligation to allow their married slaves to live together, the Governor in Council sees no reason against adopting the circuit judge's suggestion, that the magistrate should be required to enforce that obligation." And again: "As the right of the master over the slaves rests on the same foundation with the limits assigned to them, it seems unreasonable to suppose that the courts and magistrates are bound to respect the one, and yet without power to enforce the other."

That the courts and magistrates were bound by the general provisions of the regulations, to enforce the observance of the reciprocal obligations of master and slaves, as a *general principle*, I admit; and also that it was intended by the Legislature, that, in all cases, strict justice be impartially administered—but how stands the fact between the *slave* and his *master*? Can it be denied that their *excluded* condition, their ignorance, their poverty, their impurity, compared with the ability, the affluence, the influence, and high bearing of those they have to contend with, do present insuperable obstacles in the way of their getting redress, unless their masters step forward to see justice done them? and can there be a stronger fact of the want of *adequate* protection from our courts and magistrates, than the case of this poor slave, who had no other means of *visiting* his wife, than by stealth as it were, and *this at the risk of his life!*

There is no legal objection, that I am aware of, to *slaves possessing property* of their own, independent of their master....

QUESTION (K).—"Can slaves be sold at pleasure; and are they in fact often sold? May they be seized and sold for the debts of their master? Does law or custom impose any restriction on so selling slaves as to separate them from their families?"

(K).—It has been shown that slaves have been sold at the pleasure, or more commonly according to the *necessities* of their master, *off their estates and separate from their families*, and *this* by authority; namely, in execution of judgments, and in satisfaction of revenue arrears. Entertaining doubts how far I ought to sanction with my authority such a practice, I have invariably resisted all such acts, and have the satisfaction of reflecting, that, owing to my repeated remonstrances, orders were issued, (I find it so stated in a document in the volume of East-India Slavery; for though living in Malabar to the end of 1828,



I never heard of it before) under date, the 13th May, 1819, "prohibiting the sale of slaves in future, *on account of arrears of revenue*, in Malabar, where alone," the Board observe, "the practice has obtained." It has not however been prohibited *in execution of judicial decrees*; and it would appear from the examinations taken of all the principal inhabitants in every Talook of Malabar, forwarded by Mr. Vaughan himself to the Board of Revenue, under date the 20th July 1819, that proprietors had not discontinued, *at that period*, selling their slaves indiscriminately one to another, and *even in discharge of revenue arrears*; or, as deposition No. 18 says, "*when proprietors are in want of cash to pay the revenues*;" all which sales are, if "out of the place of their birth, in my opinion, at variance with ancient usages; and are moreover *in direct contravention of a positive law*, since at least April 1826, (when the Act 51st Geo. III. cap. 23 was enacted into a Regulation (II. of 1826) by the Government of Fort St. George); which, according to the meaning and definition given of that law, *in the Regulation in question*, is declared to be "the offence of carrying away or removing from any country or place whatsoever, any person or persons *as a slave or slaves*, or for the purpose of *being sold or dealt with as a slave or slaves*," and which applies, according to the opinion of the Advocate General at Madras, "in all its consequences and penalties to all persons residing within the King's or Company's territories, including, therefore, the native subjects of this Government."

The Advocate General of Bombay took the same view of this statute, observing—"although these words certainly do not abolish slavery, for West-India slavery is recognized in the same Act, but they appear to me *peremptorily to interdict all interference on our part as to the restoration of slaves to their masters*; for I cannot see how such interference could be construed otherwise than as *aiding and assisting in the carrying away the person so restored*, to be used or dealt with as a slave. On the same principle, I think, they impose a duty on the magistrate of *liberating slaves* who complain of being forcibly kept in their master's service. The slave who liberates himself cannot be restored to his master without the danger of felony; and I think he might prosecute any man on the statute who assisted his master to retake him for the purpose of being used as a slave."

In the Southern Mahratta country, the sale of slaves was expressly prohibited by the Governor General in council, under date the 18th December 1819, and *this in opposition to the opinions of two of the most able and humane men India has ever produced* (the Honourable M. Elphinstone and Mr. Chaplin), namely, "*that any restrictive measures would be an innovation upon established customs, and an infringement of private rights, that is, of what had hitherto been deemed a marketable commodity.*"

QUESTION (L).—"Is there any law to hinder or promote the manumission of slaves? Can they purchase or in any way acquire their own freedom? Is a slave's child necessarily a slave; are slaves, in fact, manumitted or liberated, and in what way?"

(L).—There is no local law to that effect; and all that the inhabitants themselves, according to the depositions furnished by Mr. Vaughan, say is, that "it is not usual," and "is not practised," and though the Hindu law will not allow to the *ruling power* the right of granting manumission, there is no interdict against *masters doing it*.

I have already mentioned two instances of slaves possessing property and being independent of their masters; and Mr. Vaughan himself incidentally includes *slaves*, as amongst those *who pay taxes*, which implies the right to hold property, which is akin to liberty, or they could not enjoy it. Mr. Græme has mentioned having purchased a family of slaves for the sake of emancipating them; and I myself made the same experiment in 1830 of two slaves, a boy and a girl, one of whom rose to be a gentlemen's butler, the other a lady's aya.



QUESTION (M).—“Have any and what material changes taken place in the state or condition of Indian slaves, as referred to in the foregoing questions, within the period of your observation or attention to this subject? If so, be pleased to describe such changes, and to state in what countries they have taken place.

(M).—With respect to agrestic, or indigenous slaves, like those of Malabar, the only ancient books that make any mention of slaves are Kerula Oolpati, Wiwahara Malla, and Vitynana Shooriam Grandham; and all that is narrated therein of them, to the best of my recollection (for I have them not to refer to) is, “that they were the first and sole cultivators in Kerula Râjium, having been created exclusively for the use of the Brahmins;” since which period, all castes have become proprietors of land, and of slaves and even cultivators, excepting Brahmins, and the only reason that prevents them from being actually operatives is, that they either possess slaves, or can afford to employ pannikera (hired labourers), but very many of them are their own *krishikara*, and are to be seen, during seasons of agricultural labour, out in the fields, superintending and even aiding their workmen; the slaves alone remain unaltered and stationary!

I am aware it has been contended by a person who has been upheld as a sort of oracle in questions of native customs; that “the slaves of Malabar are condemned, without alternative, to cultivate the earth for the benefit of others;” and “that it is not in the power of man to alter their relative station in society;” but knowing, at the same time, that he was himself a slave owner, I consider these opinions as those of an interested party; and I should not have condescended to notice them, had I not lately seen, in the volume of Documents on East-India Slavery, that the same opinions had been adopted by a high public functionary, so far as maintaining, “that by the laws and customs of the country, it is as impossible to reduce a free-born subject to a state of bondage, as it is contrary to them to emancipate a slave;” and “that once a slave always a slave may be considered a motto to be prefixed to the subject of slavery in Malabar,” which is nothing more or less than to argue, that it is the awful pleasure of the Almighty that the slaves of Malabar are, and should continue, a reprobated people; a conclusion much too appalling, I am confident, to meet with supporters even amongst the most pertinacious advocates for the preservation to the people of India of their religious and caste usages and institutions.

Happily, however, we see those barriers of superstition and ignorance being daily thrown down by the natives themselves; and already has Mr. Vaughan himself been forced to admit, and this only three years after expressing himself as above, “that no line or distinction can be drawn between the inhabitants of Malabar and other parts of India, as relates to their agricultural pursuits, nor are their customs or religion any bar to their engaging in these occupations.

And here do I rest my main argument in favour of emancipating the unfortunate slaves; since now that all castes and classes of people can and do till the earth, there can be no longer any excuse for confining the industry of slaves to any particular occupation, or continuing them in their present degrading thralldom; nor any reason for refusing to them a participation in all the privileges their countrymen enjoy, as far, that is, as engaging in any honest occupation their inclination prompts, or capacity fits them for.

QUESTION (N).—“Have any and what measures been adopted, and especially by the British Government, to abolish or ameliorate the state of slavery in India? Has the existence of the British rule in India in any manner affected the extent or character of slavery there? and if so, in what manner?”

(N).—Not on the Malabar coast; though I have observed amongst the slaves in the vicinity of large towns, a growing spirit of industry and indepen-

dence, which, but for the countenance their masters have received from us in these their unnatural acquisitions, would have ripened into an assertion of their liberty long ago; and, unhappily, the subject has an appearance of such magnitude as to deter, or produce an *indisposition* at least in the ruling authorities, from adopting any specific measures to improve their condition, or even to extend to them the full protection which it was the intention of the Legislature that all classes of people should receive from the laws; nor can this be matter of surprise, when we see such opposite and *conflicting* assertions and opinions as are to be found on the Official Records, a few of which I will here recapitulate:—

Mr. WARDEN, late Principal Collector of Malabar, and late Second Judge of the Western Division.	Mr. VAUGHAN, late Principal Collector of Malabar, and late Second Judge of the Western Division.	Mr. FRANCIS BUCHANAN, appointed by the Governor-general the Marquis Wellesley to inquire into the state of Malabar.	Mr. COMMISSIONER GRAME, late Member of Council, and Senior Judge of the Suder Foujdarry, and latterly Acting Governor of Madras.
Cruel treatment of slaves is punishable by the Regulations. Slaves are not excluded from the benefit and protection of the laws.	The slaves are as well protected by the laws as any other race of beings.	The slaves are very cruelly treated.	Slaves have been too entirely dependent upon their masters.
They can apply to the courts of justice; does not recollect any case of the kind.	Does not recollect any instance of a slave appealing to a court of justice for protection from the ill-usage of his master.		The interference of the magistrate has been so systematically withheld, that they could not, with any prudent regard to the interests of themselves and families, resort to a higher power.
It is the duty, as well as the interest of the master to see that the subsistence called walli is regularly served out to his slave.	The measure of subsistence to be given to the slave is fixed, and the owner is bound by the prescribed customs of the country to see it served out to them daily.	The slaves receive but two-sevenths of what is a reasonable allowance.	The allowance to slaves on days they have no work is only half of what is fixed when they are employed; in several places, they are not paid when they do not work.
The owner is obliged to maintain every one of his slaves, whether young or old.	The proprietor feels it his interest to see them well treated.	Their diminutive stature and squalid appearance show a want of adequate nourishment.	The slave in the interior is a wretched, half-starved, diminutive creature, stunted in his food, and exposed to the inclemencies of the weather, whose state demands that commiseration and amelioration which may confidently be expected from the humanity of the British Government.
		There can be no comparison between their (the Malabar slaves) condition, and that of the slaves in the West-Indies	
		They erect for themselves small huts, that are little better than large baskets.	The slave alone has a selve of a hut in the culture of the rice fields.

It is only in those parts of Malabar which border upon Coorg and Mysore that slaves take refuge in those countries. Many others farther removed have made, and do, I am aware, make the attempt, but they have been almost always overtaken; and as it is the only way they have of showing their sense of ill-treatment, and enjoying security of life and limb, it would be cruel in us, and only an aggravation of their hard lot, so long as our own tribunals are so hermetically closed against them, (as I have already shown), were we to throw any obstacles in the slaves' way, or to look to the rulers of those countries for any indemnification to their tyrannical masters.

One good effect has attended our *non-interference* hitherto, and that is, that the slaves, in that part of the upper and lower countries which border upon the States of Mysore and Coorg, namely Tirunelly and Trichalaly, Bāwala, Pulpelli, Kangnara, Coorchiat, Eecha-koon, Eddaterra, and Moopeyanad in Wynād, and at Aralet and Kittoor in Cotiote, Vaiatovr, Pārātā, Paiawour, Choriily, Ichilkoon and Pootoor in Kollatnad, are better fed, better clothed, and better housed, than in any part of Malabar.

QUESTION (P).—“Do you conceive that the British policy ought to be directed to the ultimate abolition of East-India Slavery? or ought it to be content with aiming only at the practical amelioration of the system?”

QUESTION (Q).—“State any measures that occur to you as proper to be adopted, with a view either to abolition or melioration.”

(P. and Q.) This part of my subject, I must confess, I approach not without considerable diffidence: not that I have any the smallest hesitation in declaring my sentiments, as the whole tenor and tendency of my exertions must prove, in favour of an *unqualified abolition*; but, that I feel my own inadequacy to the task of *individually* suggesting such measures as shall effectually secure the great object in view, with the least possible temporary inconvenience to the slaves, to their proprietors, or to the general interests of the country.

Since 1812, I have confined myself to occasional notices on the condition of the Malabar slaves as my *public* attention has been drawn to the subject, but with little or no benefit to the unfortunate slaves, who continue the same *reprobated* people as ever, as their *half-famished persons, their sieves of huts, and the diminution of their numbers while every other class of the people are increasing, abundantly testify.*

I have explained, as well as I could, what appeared to me to be the common law, the Hindoo law, the Mahomedan law, and even the English law, on the question of slavery, and shall now close these observations by suggesting to the wisdom of the Commissioners for the Affairs of India, and eventually both Houses of Parliament, the expediency of the appointment of a Committee, both in this country and in India; the latter to be composed partly of natives, those who are most intelligent, most enlightened, and most influential from property in land and slaves, to inquire and report upon the measures best calculated to extend the blessings of freedom to this most wretched, most helpless, and most degraded portion of our India subjects.

THOMAS HERVEY BABER.

Every philanthropist must feel deeply indebted to Mr. Baber, for the full and precise information which he gives in the pamphlet, the substance of which we have now laid before our readers. The benevolence which his communications breathe, and the valuable hints which they furnish, cannot escape notice. We trust that he will ere long see our country aroused to a due sense of the evils which he deploras, and the most vigorous exertions made for their removal. It is impossible, indeed, that they can be much longer overlooked.

One important practical arrangement connected with the amelioration of

the state of slavery throughout India, has lately been proposed in a high quarter. The Indian Law Commissioners in their appendix to the draft of the Penal Code, thus write :—

“ We considered whether it would be desirable to make any distinction between offences committed against freemen and offences committed against slaves. We certainly entered on the consideration of this important question with a strong leaning to the opinion that no such distinction ought to be made. We thought it our duty however not to come to a decision without obtaining information and advice from those who were best qualified to give it. We have collected information on the subject from every part of India, and we have now in our office a large collection of documents containing much that is curious, and that in future stages of the work in which we are engaged will be useful. At present we have only to consider the subject with reference to the Penal Code.

“ These documents have satisfied us that there is at present no law whatever defining the extent of the power of a master over his slaves, that every thing depends on the disposition of the particular functionary who happens to be in charge of a district, and that functionaries who are in charge of contiguous districts or who have at different times been in charge of the same district hold diametrically opposite opinions as to what their official duty requires. Nor is this discrepancy found only in the proceedings of subordinate Courts. The Court of Nizamut Adawlut at Fort William lay down the law thus— ‘ A master would not be punished, the Court opine, for inflicting a slight correction on his legal slave such as a tutor would be justified in inflicting on a scholar, or a father on a child.’ The Court of Nizamut Adawlut at Allahabad take a quite different view of the law. ‘ Although,’ they say, ‘ the Mahomedan Law permits the master to correct his slave with moderation, the Code by which the Magistrates and other criminal authorities are bound to regulate their proceedings does not recognize any such power, and as the Regulations of the Government draw no distinction between the slave and the freeman in criminal matters, but place them both on a level, it is the practice of the Courts, following the principles of equal justice, to treat them both alike.’ The Court of Foujdarry Adawlut at Madras state that it is not the practice of the Courts to make any distinction whatever in cases which come before them, that a Circular Order of the Foujdarry Adawlut recognizes the right of a master to inflict corrections in certain cases, but that in practice no such distinction is made. We own that we entertain some doubts whether the practice be universally such as is supposed by the Foujdarry Adawlut. We perceive that two Magistrates in the Western Division of the Madras Presidency differ from each other in opinion on this subject. The Magistrate of Canara says that ‘ the right of the master to inflict punishment has been allowed, but only to a very small extent.’ The Magistrate of Malabar states that ‘ the relation of a master and slaves has never been recognized as justifying acts which would otherwise be punishable, or as constituting a ground for mitigation of punishment.’ The Court of Foujdarry Adawlut at Bombay has given no opinion on the point, and there is a great difference of opinion among the subordinate authorities in the Bombay Presidency. One gentleman conceives that the imposing of personal restraint is the only act otherwise punishable which the Courts would allow a master to commit when a slave might be concerned. Another conceives that a master has a power of correction similar to that of a father. A third goes further and is of opinion that ‘ all but cases of very aggravated nature would be considered as entitled to exemption from or mitigation of punishment on this account.’ On the other hand several gentlemen are of opinion that the relation of master and slave would not be considered by the Courts as a plea for any act which would be an offence if committed against a freeman.

" It is clear therefore that we find the law in a state of utter uncertainty. It is equally clear that we cannot leave it in that state. We must either withdraw from a large class of slaves a protection to which the Courts under the jurisdiction of which they live now think them entitled, or we must extend, to a large class a protection greater than what they actually enjoy.

" We have not the smallest hesitation in recommending to his Lordship in Council that the law throughout all British India should be conformable to what in the opinion of the Court of Nizamut Adawlut at Allahabad is now actually the law in the Presidency of Fort William, and to what in the opinion of the Court of Foujdarry Adawlut at Fort St. George is now actually the practice in the Madras Presidency. That is to say, we recommend that no act falling under the definition of an offence should be exempted from punishment because it is committed by a master against a slave.

" The distinction which in the opinion of many respectable functionaries the law now makes between acts committed against a freeman and acts committed against a slave is in itself an evil, so great that nothing but the strongest necessity, proved by the strongest evidence, could justify any Government in maintaining it. We conceive that the circumstances which we have already stated are sufficient to show that no such necessity exists. By removing all doubt on the subject, we shall not deprive the master of a power the right to which has never been questioned, but of a power which is and has for some time been, to say the least, of disputable legality, and which has been held by a very precarious tenure.

" To leave the question undecided is impossible. To decide the question by putting any class of slaves in a worse situation than that in which they now are is a course which we cannot think of recommending, and which we are certain that the Government will not adopt. The inference seems to be that the question ought to be decided by declaring that whatever is an offence when committed against a freeman shall be also an offence when committed against a slave.

" *It may perhaps be thought that by framing the law in this manner we do in fact virtually abolish slavery in British India; and undoubtedly, if the law as we have framed it should be really carried into full effect, it will at once deprive slavery of those evils which are its essence, and will insure the speedy and natural extinction of the whole system.* The essence of slavery, the circumstance which makes slavery the worst of all social evils, is not in our opinion this, that the master has a legal right to certain services from the slave, but this, that the master has a legal right to enforce the performance of those services without having recourse to the tribunals. He is a judge in his own cause. He is armed with the powers of a Magistrate for the protection of his own private interests against the person who owes him service. Every other Judge quits the bench as soon as his own cause is called on. The judicial authority of the master begins and ends with cases in which he has a direct stake. The moment that a master is really deprived of this authority, the moment that his right to service really becomes, like his right to money which he has lent, a mere civil right which he can enforce only by a civil action, the peculiarly odious and malignant evils of slavery disappear at once. The name of slavery may be retained: but the thing is no longer the same. It is evidently impossible that any master can really obtain efficient service from unwilling labourers by means of prosecution before the Civil tribunals. Nor is there any instance of any country in which the relation of master and servant is maintained by means of such actions. In some states of society, the labourer works because the master inflicts instant correction whenever there is any disobedience or slackness. In a different state of society, the people labour for a master because the master makes it worth their while. Practically we believe it will be found that there is no third way. A labourer who has neither the motive of the freeman nor that of the slave, who

is actuated neither by the hope of wages nor by the dread of stripes, will not work at all. The master may indeed, if he chooses, go before the tribunals, and obtain a decree. But scarcely any master would think it worth while to do so, and scarcely any labourer would be spurred to constant and vigorous exertion by the dread of such a legal proceeding. In fact we are not even able to form to ourselves the idea of a society in which the working classes should have no other motives to industry than the dread of prosecution. We understand how the planter of Mauritius formerly induced his negroes to work. He applied the lash if they loitered. We understand how our grooms and bearers are induced to work at Calcutta. They are rainers by working, and by obtaining a good character: they are losers by being turned away. But in what other way servants can be induced to work, we do not understand.

"It appears to us therefore that if we can really prevent the master from exacting service by the use of any violence, or restraint, or by the infliction of any bodily hurt, one of two effects will inevitably follow. Either the master will obtain no service at all, or he will find himself under the necessity of obtaining it by making it a source of advantage to the labourer as well as to himself. A labourer who knows that if he idles his master will not dare to strike him, that if he absconds his master will not dare to confine him, that his master can enforce a claim to service only by taking more trouble, losing more time, and spending more money than the service is worth, will not work for fear. It follows that if the master wishes the labourer to work at all, the master must have recourse to different motives, to the motives of a freeman, to the hope of reward, to the sense of reciprocal benefit. Names are of no consequence. It matters nothing whether the labourer be or be not called a slave. All that is of real moment is that he should work from the motives and feelings of the freeman.

"The effect, we are satisfied, would follow if outrages offered to slaves were really punished exactly as outrages offered to freemen are punished. But we are far indeed from thinking that by merely framing the law as we have framed it, we shall produce this effect. It is quite certain that slaves are at present often oppressed by their masters in districts where the Magistrates and Judges conceive that the law now is what we propose that it shall henceforth be. It is therefore evident that they may continue to be oppressed by their masters when the law has been made perfectly clear. To an ignorant labourer, accustomed from his birth to obey a superior for daily food, to submit without resistance to the cruelty and tyranny of that superior, perhaps to be transferred, like a horse or a sheep, from one superior to another, neither the law which we now propose, nor any other law will of itself give freedom. It is of little use to direct the Judge to punish, unless we can teach the sufferer to complain.

"We have thought it right to state this, lest we should mislead his Lordship in Council into an opinion that the law, framed as we propose to frame it, will really remove all the evils of slavery, and that nothing more will remain to be done. So far are we from thinking that the law as we propose to frame it will of itself effect a great practical change, that we greatly doubt whether even a law abolishing slavery would of itself effect any great practical change. Our belief is that even if slavery were expressly abolished, it might and would in some parts of India still continue to exist in practice. We trust, therefore, that his Lordship in Council will not consider the measure which we now recommend as of itself sufficient to accomplish the benevolent ends of the British Legislature, and to relieve the Indian Government from its obligation to watch over the interests of the slave population."

The anticipation which is expressed in the passage which we have given in italics, is much modified by the admissions which are made in the close of

the note, and which are quite in unison with the observations made by Mr. Baber in his answers to some of the queries addressed to him in England. This circumstance must not be overlooked. Another matter of great magnitude must also be attended to. While we earnestly desire to see the proposal of the Law Commissioners carried into effect in reference to the Code, and should expect *some* good to flow from it, we fear that there would be found even greater obstacles to the slave's obtaining substantial relief from it, than those which they distinctly foresee.

The Law Commissioners would arrest the hand of the master, when he would raise it to inflict an injury on the *back* of the poor slave; but they would leave it to him to starve his *belly* to emptiness whenever he might choose. As the slave, as we have seen, is in general dependent on his master for food, the master has only to stint his diet, to compel obedience to his will. The power of withholding supplies will maintain the master in the exercise of the grossest tyranny. The Hindù slave cares comparatively little for blows on his person, unless they be of a very serious nature; but he is otherwise affected in reference to his food. And hence, his proverb, *Strike me on the back, but not in the belly.*

The Law Commissioners have overlooked, in our opinion, the real *essence* of slavery. "The essence of slavery," they say, "the circumstance which makes slavery the worst of all social evils is not in our opinion this, that the master has a legal right to certain services from the slave, but this that the master has a legal right to enforce the performance of those services without having recourse to the tribunals."

The essence of slavery, we maintain, consists in a man not having the right voluntarily to dispose of his own services. Slavery will essentially exist in Malabar and Canara, while the orders of people referred to in those provinces, have it not in their power to form agreements respecting their own services, and to change masters according to their own inclination and opportunities, and when the terms of their own former voluntary covenants may permit. At present they cannot change their masters; and even though they had all the benefits of the proposed criminal code, they would not only, as we have already hinted, be exposed to suffering from the withholding for a season of food, but they would be doomed to remain with their oppressors, as they could bring a civil action against any other persons who would venture to receive them upon their properties, or to avail themselves of their services.

We trust, that, in the view of those facts, the criminal code will not prove an opiate to any of the friends of the slaves. Certain are we that the emancipationists of Britain, will scarcely receive it as an instalment of their debt.

The civil degradation of the lower tribes of Malabar, is intimately connected with their *religious* degradation; and no merely civil enactment will ever completely remove it. Every civil remedy, however, should be *immediately applied*. From all that we can learn, it appears that a negotiation for the liberation of the slaves could be easily effected; and this for two reasons. The slaves, on their emancipation, would be ready to do the same *kinds* of work in which they were formerly engaged; and at any rate free persons could be found in abundance to engage in them. The pecuniary value of the slaves is, at present, a mere trifle.

The government should without delay appoint commissioners to effect the negotiation which we propose. Mr. Baber, from his unequalled knowledge of the provinces in which slavery particularly exists, and of the people which inhabit them, and from the ardent zeal which he has already shown in the good cause, is beyond all comparison the person best fitted to form their head.

In the absence of a commission, the local officers in Malabar might effect

much by persuading masters to liberate their slaves. We have lately read of a Kandyan Chief having given liberty to thirty-nine of his bondsmen. His example affords great encouragement. In the case of its being imitated on the continent of India, we should strongly recommend to our government an imitation of the prudent and benevolent conduct of Mr. Stewart Mackenzie, the Governor of Ceylon, in reference to the affair. It was no sooner reported to him than he ordered a special letter of thanks to be sent to the liberator, and resolved to present him with a gold medal as a token of his warmest approbation.

The religious state of the slaves in Canara, will, we doubt not, attract the benevolent regard of the German Missionaries in that province. They well know that, "To the poor, the Gospel is preached."

We here stop for the present; but now that we have fairly entered on the question of slavery in India, we shall not fail occasionally to advert to it, and other subjects of a kindred nature.—*Edit.*

### III.—FACTS ILLUSTRATIVE OF THE CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY AND SUPERSTITION OF INDIA. NO VI.

In the first number of this series of papers, which we feel it our painful duty to lay before the public, there is an estimate, by our Calcutta contemporary, of the alienations made by the government for the support of idolatry. The documents on which that estimate is founded, do not give an adequate idea of the *extent* to which we directly encourage the perpetuation of error. We suspected some time ago that this was the fact, and now we are certified of it. The following note, written by a conscientious and honorable member of the Civil Service, gives precise testimony respecting it.

"I am convinced that the last returns on the subject of the government connection with idolatry must have been very defective, as they did not include the amount deducted from the revenue of each village under the head of 'Gáum khárch,' and which for some years past has been regularly brought to account, although there was a column in the form of return for the purpose. I suspect that the amount disbursed under this head in the Poona Collectorate must be very large, as the sums granted for the performance of some of the principal ceremonies as, 'Vyas Puja' and 'Shrawan abhisheks' which in the Belgaum Collectorate are paid from the collector's Treasury, are, I understand, there paid at the villages. This is a prolific source of extortion, the Kulkarnis often making extra collections under the colour of the Sirkar's authority, pretended to be for expences on account of religious ceremonies, and beyond the sum presented in the accounts, but in reality to put into their own pockets."

Respecting this *Gáum Kharch* (village expenditure) under which unsuspected head, much of the outlay for the support of idolatry is recorded, we find some curious information in Mr Pringle's able reports of the revenue survey of the Dakhan. In that dated the 6th September 1830, we have the following statements.

"114. As the survey assessment has been made to include every demand upon the Ryat, and the exaction of any thing more must impair his ability to discharge it, the object kept in view in the settlement of this charge, was to include, as far as possible, every item of joint expence, which, from motives of necessity, custom, or decency, would be covertly collected and extended (expended?) in the village, if not publicly authorized, and to exclude all such as in general opinion are not considered equally indispensable



"116. The several items of expence have been classed under the heads of *fixed and proportional*. In the former have been included allowances to temples and charitable annuities. . . .

"117. In the fixed charges, provision has been made for the expence of some temples which had been hitherto omitted, and those of others have been equalized and regulated. The charitable allowances are not very great in the aggregate amount.

"121. The increase in the present settlement, [of the Poona collectorate] as shown by this [an accompanying] statement, amounts to rupees 27,374, of which about one third is on account of fixed charges."

The actual increase of allowances made to the temples, appears from the following statement contained in a letter of the principal Collector of Poona, addressed to the Revenue Commissioner, and dated the 25th September, 1834.

"I have the honour to forward, in compliance with your request, contained in your letter under date the 21st July, a comparative statement of the village Devasthán allowances, under the system obtaining previous to the survey assessment, and that subsequent to, and under the operation of that survey, in abstract for the several pergunnahs of this collectorate, showing an aggregate increase of forty per cent (original allowance 26,980 3 87, Pymash 36,679 2 60); and in detail of 15 villages of the Havelly pergunna,\* a reference to which will convey a clear and intelligible insight into the nature of the charges on which this great increase, on an average of ninety per cent, in these neighbouring villages, has so unaccountably taken place in these Devasthán allowances, already pressing sufficiently heavy and burdensome upon the public finances as to raise a question how far it is practicable to revise and eventually to reduce their amount as fixed by — since that officer himself admits, that 'the probability is that these allowances were ther too high than too low.'"

Our readers in Britain will be *astonished* at the facts which are here brought to notice. Not only has the British government continued to manage the endowments made by heathen governments, and held by written documents, and which are not included in the *Gáum Kharch*, but it has increased even the discretionary grants in one of its most important collectorates forty per cent. In other districts it has acted with a similar recklessness! We believe that the endeavour has been making for some time past to revert to the old standard, as recommended by the able officer whom we have now quoted. We hope ere long to give definite information on the subject.

But while fidelity requires us to notice this "*unaccountable increase*" of allowances made to temples, it requires us to notice one instance of a *curtailment* of their expence.

"I have the honor to report, for the information of the Right Hon'ble the Governor in Council, that, in consequence of the very loose and unsatisfactory manner, in which the allowance † authorized by Government for the support of the Parbattee Davasthan, the principal shrine at Poona, was being expended, I have, after taking the same under *Annamnee* management for nearly 4 months, ascertained, partly from the reports of the managing committee namely two Shastris, (one of whom is the acting Mamlutdar of Havelly, the other the head *puntojee* or school-master) and the acting Mamlutdar of Havelly, and partly from personal enquiry, that the necessary expences both on account of pay to establishments, Dukshuna or alms to Brahmans, and supplies to the Parbuttee Davasthan and its two dependencies, Sarusbág and Katrood, for which an annual charge of Rupees 20,695 0 50 has hitherto been made, will not exceed the sum of Rupees 15,919 per annum, including Rupees 1392 on account of chowkedars for the pur-

\* This embraces the city of Puná, and the surrounding country within a circuit of from ten to twenty miles.—*Edit.*

† 24,000 Rs per annum.

pose of guarding the Parbuttee, leaving the sum of Rupees 4,775 3 50 to be credited to government, or in such a way disposed of, as government may think proper to order.

" 2. The actual sum charged in the accounts, every year, under the head of Parbuttee Davasthan, has been Rupees 21,000, the difference, namely Rupees 3,404 3 50 having been distributed amongst 34 temples in the city, with the exception of Rupees 606 3 50, annually credited to Government since November 1829, and which has been continued without interruption.

" 3. Over and above these reductions, the pay of a Jemadar and 10 Sebundies at Rupees 70 per month, or per annum Rupees 840, will be saved to government by putting them on the strength of the Parbuttee chowkedar establishment, which, as I have already stated, amounts to Rupees 1392 per annum, and is included in the aggregate amount of the present charge, an arrangement that has, in fact, been in operation the last three months.

" 4. Instead, therefore, of an annual saving of Rupees 606 3 50, the future amount will be Rupees 6,222 0 50 namely,

Loss in the Parbuttee Dawusthan . . . . .	Rs. 4,775 3 50
Ditto. ditto in the 34 small temples . . . . .	606 3 50
Saving in Chowkedars, being in part of the city Police Sebundies. . . . .	840 0 0
Total Saving	6,222 3 0

thereby reducing the annual charge, under the head of Parbuttee Davasthan from Rupees 24,000 to 17,784 0 50.

" 5. For the information of Government, I forward a detailed statement of the whole of these disbursements in money and kind to Brahmans, in Duckshana or almsgiving, and in establishments, including 21 chowkedars.

" 6. The manager, a stipendiary servant, being no longer necessary, in consequence of having *contracted* for the daily supplies, particulars of which will be found in the accompanying detailed statement, under ample security for the supply of the full quantity, and of articles of the first quality—and there being the strongest proof of his having derived undue advantages from his situation, *has been dismissed*, while the salary of the oldest of the two Caroons has been raised from 15 to 25 Rupees, on his giving security for the faithful discharge of his duty. *Not another officer has been discharged.* They all receive the same allowances they ever did, though the number of officiating Brahmans and servants is double that of any other similar establishment, and consequently *susceptible of considerable reductions*; neither has any alteration whatever taken place in the arrangement of these ceremonial observances, rites and festivals. I have every reason to believe, in consequence, that the reformation I have introduced is as satisfactory to the people, as it is advantageous to government.

" 7. With respect to any extra expences, such as ornaments and dresses to the idols, repair of cooking utensils, &c. the Dubbee collections (which I have not thought necessary to disturb) consisting of fines and offerings, chiefly by pilgrims, to the different temples, will, I imagine, more than suffice for them, and looking forward to the time when our native subjects may 'be left entirely to themselves in all matters relating to their temples, their worship, and their religious observances in general,' the present may be considered as a gradual approach to that halcyon period, when government may withdraw *altogether their support and countenance of this establishment* by relinquishing their right to the Dubbee collections, to the jewels and gold and silver ornaments, which are I understand, of considerable value, in favor of the Brahmans who have an interest in perpetuating this superstitious establishment."

The curtailment mentioned in the preceding letter, was effected through the instrumentality of a most zealous servant of the government, and one, it

will be observed, who is desirous that it should cease to countenance idolatry. Nothing surely could he feel more humiliating to himself than interfering, in the manner he describes, with the details of the management of the Parvati shrine.

The support given to *temples*, and the management of their concerns, are the only subjects to which we have hitherto adverted. We have far from exhausted them, as may afterwards appear. In an early number we intend to animadvert on the annual *dakshinā* distributed to Brāhmins at Poona, and the *Vishrām-bāg Pāthshāla*. For copies of any official documents connected with them, we shall feel truly grateful.

---

#### IV.—THOUGHTS ON MISSIONARY REPORTING.

The following article forms the Introduction to the "Home and Foreign Missionary Record for the Church of Scotland," the two first numbers of which, for May and June of this year, we have received by the last overland dispatch.\*—*Edit.*

In the commencement of such a work as the present, we think it necessary, on the part of those from whom it issues, the office-bearers and rulers in our Church, intrusted with the charge of most important interests—to address a few words of introduction to our friends throughout the country, our brethren in the Lord.

We presume that all who venerate our National Church, and, indeed, all who love the Lord Jesus Christ and his cause, must rejoice to see that Church, of late years, led in the providence of God and by his good Spirit, to assume so decidedly a missionary character, and to direct so much of its regard to missionary objects. This is matter of great thankfulness to him who has the hearts of all men in His hands, and who condescends to employ human instrumentality in the accomplishment of His ends, to whom we are indebted alike for the willingness and the power to do Him service—for all our opportunities and for the means of improving them, for grace and strength to labour in his work, and for the success with which our labour is crowned. At the same time, the very goodness of God in this as in every instance, is fitted to humble us, and to lead us to deeper repentance. When we think of our former remissness, and how little, after all, we have yet done, we must regard it as a special proof of the undeserved kindness of our God, that we have been permitted to exert ourselves, to any extent, in His cause, and that our tardy and feeble exertions have, in any measure, been blessed. Any thing like a tone of self-complacency or exultation would be most unbecoming and unwarrantable in us; and our design in this publication will be greatly misapprehended, if it be supposed that we intend to register and record our proceedings in such a spirit, or for such a purpose. "To God be all the glory. To the Lord our God belong mercies and forgiveness. To us belongeth shame and confusion of face." Nor do we intend to attach an exclusive or undue importance to our own plans and operations, when we give to them a separate prominence in a journal of our own. We honour and pray for all, every where, who are teaching men to call upon the name of Jesus. We remember the Lord's saying, whosoever is not against us is on our side. In limiting our notices to the affairs of our own Church in its missionary and Educational Schemes, we consider ourselves simply as giving an account of our stewardship to our own people, whose stewards, under God,

\* The subscription to the "Record," to be furnished in India, is *one rupee* per annum. It is edited under the direction of great piety and talent; and each number contains 16 pages royal 8vo. with double columns. We trust that it will receive a very wide circulation. The names of subscribers will be received by Mr. Buchanan at St. Andrew's Church.

we are, administering their means and resources; and as conferring with them in regard to the manner in which they may best aid us, in the discharge of the duties which particularly devolve upon us.

As managers of funds intrusted to us by our brethren for holy uses, we think it reasonable that we should render to them some statement of what we do, so that they may see the fruit of their offerings and their prayers. It is very true that the obligation of Christian effort in any good cause is not dependent on the apparent success, and is not to be measured by that standard. Our duty rests upon the commandment of Him who came himself to seek and to save the lost, and who calls us to be fellow-workers with Him, and is commensurate with the breadth of that commandment, and the value of those immortal souls to which it has respect. Our business is to do the will of God—of the results of our efforts we are not legitimate, we are not competent judges. Paul must plant, and Apollos water, leaving it to God, according to His own good pleasure, to give the increase. Our bread must be cast upon the waters, although it may be many days before we find it again. The fairest promise may be deceitful, while the vital energy, after working long in secret, may burst forth at last in sudden and general luxuriance. Great evil is likely to be done by ministering, in any report of what concerns the Lord's work, to men's natural love of excitement, and their impatience to grasp the reward of their toil. On the one hand, the labourers themselves, in the field of the Gospel, are hampered by the incessant demand for interesting incidents and cases, and may even be unconsciously led to accommodate their measures, or at least their narratives of these measures, to this prevailing taste; while, on the other hand, the taste itself, thus encouraged, is apt to make Christian benevolence rest on feeling and imagination, rather than on conscience and on faith. At the same time, it is important that our people who supply the means for carrying on our Christian enterprises, should be made acquainted with the principles on which they are conducted, and with their progress, in so far as that can be safely and surely traced. They are thus satisfied that their liberality is well applied. They begin to feel a livelier, because it is a more intelligent interest in the work that is going forward, and in the men who are taking part in it. And while they will not despise the day of small things, or grow weary although they may not see all the success which they might desire, they will be cheered and stimulated by the tokens for good which they may have cause, from time to time, gratefully to acknowledge.

One view of this journal we desire especially to impress upon our readers. It is an affectionate appeal to them for their prayers. In all our reports we would be understood as uniformly urging the earnest request, "Brethren pray for us,"—pray for a blessing on the plans which we adopt—pray for a rich blessing on those whom God raises up as agents and ministers, as missionaries and apostles—on those whom God calls as converts and disciples. Let every communication which we make to you become the subject of special prayer. Great indeed and inestimable might be the benefit of such prayer. We trust that at present your prayers are not withheld, that along with your alms they come up before God. But it may be hoped that these prayers will become both more abundant and more fervent, in proportion as you have presented to you, more particularly and precisely, matters about which you ought to pray. Prayer having reference to a single individual or a single event, can hardly fail to be more intense and more importunate, than prayer of a more vague and general character. The image before the mind is more vivid. The feeling of the heart is deeper. The desire must be more ardent. Our monthly record will introduce to your notice such individuals and events, one by one; and it will commend them, one by one, to your prayers. The scene where this or that servant of God is toiling and suffering,—the place where this man or that man perhaps is born again, will

have a familiar and definite locality in your regard. The servant of God himself, or the new born child of God, will become the inmate of your house, the companion of your closet. What a thought here suggests itself in connexion with the circulation of this publication through the land! On every incident narrated in these pages—on every person named or alluded to, the prayers of all our Christian families, and of all the members of these families, every family apart, and every member of a family apart, may be brought simultaneously and pointedly to bear; prayers too, poured forth with all the tender concern of friendly affection, and with the ardour and anxiety of private and personal solicitude. The hearts of men may then be more thoroughly stirred—their hands more energetically put forth, in the cause of the Lord and his labours of love; while the windows of heaven may be more fully opened, and the Spirit so poured upon us from on high, that the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest.

---

#### V.—SPECIMEN OF SIR ROBERT GRANT'S LATINITY.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—Having perused the beautifully pathetic lines in the Bombay Courier of the 11th ultimo with the greatest delight, and as at this time any reminiscence of our late beloved and highly eminent Governor, however trifling, cannot fail of being acceptable to the community, more especially, to that portion of it whose frame of mind and mental powers capacitate them to appreciate the "mens divinior" of that accomplished scholar and gentleman, I do myself the pleasure to send you a specimen of his highly cultivated genius, which I trust will be acceptable to you and your readers. In the summer of the year 1822, a young student of the East India Company's College at Haileybury, named James Grant, met his death by a similar dispensation of providence, to that which we have lately seen recorded in the English news papers, of a young gentleman of the name of Beatson—viz. by being drowned in the river Lea, near the famous fishing cottage, called the Rye House, in Hertfordshire.

Mr. Grant was a young man of great amiability of disposition, and much promise. He was buried in the Parish Church of Amwell with collegiate honors; the Principal, Dean, and all the Professors accompanying the students in procession with the funeral. Mr. C. Grant, father of our lamented Governor, and several members of the Court of Directors, attended the ceremony. A white marble slab, with the undermentioned epitaph engraved in Roman characters, was erected to his memory on the wall of the College Chapel by his fellow students. The style and diction of this epitaph were so classically simple and beautiful, that it was generally attributed to the pen of the celebrated Dr. Parr, (who had been about that time on a visit to Dr. Batten the Principal,) justly esteemed one of the most eminent scholars in ancient literature. Sir James Macintosh, Dr. Batten, and Mr. Malthus, all well known in the annals of literature, were also suspected by some of the composition of this epitaph, and the impression generally was, that it was the result of the combined taste and talent of the above mentioned scholars. The writer of this well remembers his humble admiration of the elegant composition and his anxiety to discover the author. This last was denied to him till the year 1836, when Sir Robert Grant, in a conversation of which his admirable father was the subject, communicated to him the information that he was the author of the epitaph, at his father's request.

It was described by Dr. Batten in one of his lectures on classical literature, as a composition scarcely inferior to Catullus's well known and admired "*inferiæ ad fratris tumulum*," and there can be no doubt but that it will

be generally esteemed by men of classical taste, as a simple and chastely elegant composition.

But let the author of this epitaph be able to cope with, or even eclipse the writers of antiquity, still there remains to be told a fact which casts all his classical taste into unmeasurable shade. The father of the deceased student, though a connexion, was a political enemy of Sir Robert Grant and his family, under circumstances which cannot here be stated—such was the *scholar* and such the *man*, and it is but fitting that he be known. The reflection of “When shall we look upon his like again?” suggests the words of one of his favorite authors, and brings at once the features of his beautiful character home to our memories and our hearts.

. . . . . “Justitiæ soror,  
Incorrupta fides, nudaque veritas,  
Quando ullum invenient parem?”

I remain Sir,  
Your obedient servant,  
A SINCERE ADMIRER OF SIR ROBERT GRANT.

### THE EPITAPH.

MEMORIÆ  
JACOBI GRANT  
HUIUSCE COLLEGIÆ ALUMNI  
QUI DUM AQUAS LÆ FLUMINIS ALTIORES  
HEU PARUM CAUTUS TENTABAT  
IMMATURA MORTE PRÆREPTUS PERIIT  
CONDISCIPULI COMMERENTES  
HOC SACRUM ESSE VOLUERE  
OBIIT AN: ÆTAT: SUI. 19.

## VI.—SPECIMEN OF RICHARD BAXTER'S POETRY. (1681).

### *A Dialogue between Death and the Believer.*

*Death.* COME with me, poor mortal,  
Quickly come away;  
My name is dreadful Death.  
Through this narrow portal  
Come without delay;  
For here I'll stop thy breath.  
Presently my dart  
Shall pierce thee to the heart,  
And away thy life I'll have:  
It is in vain to fly,  
Or any friend to try:  
For there's none that can thee save.

*Believer.* Welcome, friendly Death;  
What canst thou do to me,  
That I have cause to fear?  
Though thou shalt stop my breath,  
Yet I in life shall be,  
When thou shalt not be there.  
And though the gate be strait,  
It leads unto that height

Where I shall defy thy dart :  
 Willingly I yield,  
 As armed by that shield  
 That will save my noble part :

*Death.* Come away, frail man,  
 And open now thy breast,  
 And take thy mortal wound :  
 Let friends do what they can,  
 And physic do its best,  
 They'll all too weak be found.  
 Lay now aside thy mirth,  
 And turn unto thy earth :  
 I will give thee the fatal blow :  
 It is in vain to wish ;  
 Thou canst not save thy flesh :  
 For my power thou shalt know.

*Believer.* Readily I come,  
 As being not the first,  
 That hath pass'd through thy door.  
 Thou shalt but help me home,  
 When thou hast done thy worst ;  
 And thou shalt be no more :  
 By drawing out my blood,  
 Thou shalt but do me good,  
 And ease me of my grief :  
 And though thou look so grim,  
 Thou shalt bring me to him,  
 That will give me full relief.

*Death.* Thy flesh I'll turn to clay,  
 And all thy bones to dust ;  
 And leave thee in the grave.  
 Make no longer stay,  
 For come away thou must ;  
 It is in vain to crave :  
 Clothed from head to feet,  
 But with a winding-sheet,  
 My prisoner thou shalt be ;  
 Bearing my loathsome mark,  
 Thou shalt lie in the dark,  
 And the face of no man see.

*Believer.* Thou shalt but dig the ground,  
 Where God his seed shall sow,  
 And raise it at the spring :  
 And there I shall be found,  
 And Christ his own will know,  
 And unto glory bring :  
 When here I cease to live,  
 A better life he'll give,  
 Which thou shalt not destroy :  
 And though this life thou spill,  
 My soul thou canst not kill,  
 Nor again with fears annoy.  
 When thou putt'st out these eyes,  
 I shall receive my sight :

My day will all be noon :  
 Above the spangled skies,  
 Where never shall be night,  
 Nor need of sun or moon :  
 The grave also shall keep  
 My dust in quiet sleep,  
 Till the coming of my lord :  
 That flesh shall shine with God,  
 That now is but a clod,  
 And must lie as a thing abhorr'd.

*Death.* Thy merry days are gone ;  
 Thou shalt no longer stay ;  
 Thy life shall end in pain :  
 Thy time and work is done,  
 And all thy sport and play ;  
 And never shall come again.  
 Here take thy leave of health,  
 And of thy goods and wealth ;  
 And of every pleasant friend :  
 Bid farewell to them all,  
 For here thy corse shall fall ;  
 And the world to thee shall end.

*Believer.* Boast not, O conquer'd foe !  
 For thou couldst have no strength,  
 But what comes from my sin :  
 My Lord will overthrow  
 Thy power at the length ;  
 And will thy prisoners win :  
 Thou couldst not keep my head,  
 When he lay in thy bed ;  
 But he rose, and now doth reign :  
 He'll take away thy sting,  
 And endless life will bring,  
 And with him shall I remain.

How oft have I undress'd me,  
 And laid my garments by,  
 And died till the next day !  
 I do but go to rest me,  
 And shall rise speedily ;  
 My Lord will not delay.  
 When thou hast broke this shell,  
 My soul with Christ shall dwell,  
 And with saints and angels bright.  
 This world is but the womb  
 From which my soul must come  
 Into the eternal light.

And what though death be painful ?  
 The pain is quickly past !  
 My soul shall soon be freed :  
 My Lord shall make it gainful :  
 The gain shall ever last ;  
 And joy shall grief succeed.  
 And though the place seem strange,  
 And nature fear a change ;  
 Yet I with Christ shall be.



And when with him I dwell,  
I know I shall be well,  
And his glorious light shall see.

Thou shalt but kill my sin,  
And crown my painful race,  
And end my grief and fear :  
Thou shalt but let me in  
To see the blessed face  
Of my Redeemer dear.

And is it any loss  
To follow with my cross,  
Till I attain the crown ?  
It's he that truly dies,  
That mercy doth despise,  
And at last God will disown.

I knew that from my birth  
I was a mortal man :  
My frailty is confess'd.  
I knew my flesh was earth ;  
My life was but a span.  
And here is not my rest.  
If thou canst say no more,  
All this I knew before,  
And yet thy threats defy.  
Have I long sought in pain,  
And would I not obtain,  
Joyful eternity ?

O feeble thing !  
How canst thou conquer Christ,  
And make his promise void ?  
First overcome my King,  
And his command resist,  
By whom thou art employ'd :  
First win the world above,  
And conquer endless love ;  
And then I'll be thy slave :  
Kill an immortal soul,  
And we will all condole,  
And fear a darksome grave.

It's Christ that doth thee send,  
To bring about his end ;  
And him thou must obey :  
He is my dearest friend,  
And doth no harm intend  
In calling me away.  
And why should he fear ill,  
Whom love itself doth kill ?  
And numb'reth with the blest ?  
Why should not Death fulfil  
His good all-ruling will,—  
My spring, my guide, my rest ?

## RELIGIOUS INTELLIGENCE.

1. *Church of Scotland's Missions in India.* We have received, *via* Egypt, a copy of the report of these missions presented to the General Assembly in May last; and we lay before our readers some of the remarks, and items of intelligence, which it contains, in which special interest will be felt.

The report in noticing the examination and success of the General Assembly's Institution at CALCUTTA observes:—

“ One of the most striking and most encouraging features in every such exhibition, is the perfect quiescence, to say the very least, with which Hindú parents witness the examination of their children on the history and the doctrines of the Bible. This is avowedly and unshrinkingly made a conspicuous feature in the exercises of each class, from the most elementary, to the most advanced; and the public exhibition of it neither excites any mark of disapprobation from the audience, nor diminishes the number of pupils who crowd for admission at the next enrolment. On the contrary, every room in the new buildings is already filled; and there are above 200 petitions for admission, which cannot be granted. The number, however, which is actually on the roll, is nearly 800; a number which, your Committee doubt not, you will consider as sufficient for the superintendence which can be exercised under one roof. All of these children of the heathen, are trained in the reading of the word of God; and in exercises which insure their full understanding of its import. In aid of this, the highest and holiest teaching which they can receive; blessed, we have reason for hoping in many of them, to a thorough change of mind and heart, all of them have the advantage of a training in European science, which entirely destroys the influence of the native superstition. . . . .

“ There is a striking picture of the struggle which is going on in the minds of very many who have been trained in your institution, whose understandings have been convinced, yet whose temporal interest, whose prepossessions, whose very affections war against the truth—in the following extracts from a letter addressed to Mr. Mackay by one of his former pupils. Surely on behalf of the numerous class whose state is here so artlessly described, many a prayer will ascend to the throne of grace, that the good work begun may, by Him who alone is able, be carried on to perfection.

“ The little time I have after the ordinary discharge of my duty, is devoted to the perusal of some religious and useful books; in which I sometimes meet with such fatal instances of negligence and delay in the search after truth and salvation, that I cannot but resolve to commit my soul to the atonement of Christ without a moment's delay. But, alas! this impression is not of a permanent nature, since the very moment I am engaged in business it vanishes away, and some worldly considerations take place. This is not for want of sufficient conviction, or fear of persecution; but the natural attachment for one's own kinsmen and relations, so strongly knit in the human affections, that it makes man act very often contrary to his own conviction in spite of the dictates of reason. Such is the case with me now, although I have not lost sight of the passage which warns every such individual as myself, that ‘ he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me;’ but I earnestly pray, that God will grant me His grace to overcome this temptation. I am certain that I must die, consequently am very near to heaven or to hell, and find it expedient to believe and become a true Christian. When I look back on my past actions, which have been a series of wickedness and ungodliness, and find that my present actions have received very little improvement, I am obliged to confess, that I have been the worst man in the world, and give myself up to despair; but the reading of the Scriptures, and your valuable last letter, enables me to entertain a faint hope, that repentance and prayer are able to meliorate my condition. Many other things trouble my mind; but for want of time, particular capacity to clothe them with proper expression, I am prevented from making them known to you.

"The following are the concluding sentences from a letter of Mr. Mackay. Their import is of the greatest moment; and they derive high authority from the calm deep-thinking character of the writer's mind, and from the piety with which his whole soul is imbued:—

"Every year I feel stronger confidence in the coming triumphs of the Gospel, and see better reason to believe in the wisdom and eventual success of the plan we follow. It is slow, undoubtedly; but it aims at the root; its influence spreads widely, and into every class of the society; and in the end, idolatry may fall in a day. It cannot be repeated too often, that the rising generation in Calcutta, even now, is not idolatrous; and that in 15 or 20 years Calcutta will not be a heathen city. The transition to Christianity may be nearer or more distant, but is inevitable; at least, it has followed in every similar emergency in the history of the last 1800 years. The word of God makes certain the eventual progress of the Gospel; but I am speaking of something near at hand; and bless God for the part which the Assembly have been privileged to take in hastening on this glorious consummation."

With regard to BOMBAY, we find the following intimation respecting an increase of the agency of the mission:—

"Your Committee have great satisfaction, in stating, that they have secured for this station the services of Mr. John Mitchell, a gentleman who seems to them to be in every respect admirably fitted for missionary labour; and who will, they trust, be ready to sail for Bombay before the close of the present season. Your Committee are quite aware of the desirableness of having another labourer at Poona also; and they will carefully keep this object in view, when the state of their funds is such as to justify this extension of your undertaking."

After noticing the appointment of a native catechist at Bombay, and the prospects of a native ministry, the Committee proceed as follows:—

"This is an office which the Presbytery have wisely assigned, for at least one year, to every candidate for license to preach the Gospel. No better test could have been selected of steadiness and probable efficiency. Indeed the whole of the suggestions made by the Presbytery upon the subject of native teaching, as embodied in the following minute, appear to your Committee to be characterized by great extent and soundness of view. The high standard of qualification which the Presbytery feel themselves entitled to propose, must be matter of thankfulness to all who estimating aright the ministerial office, desire to see it intrusted only to those whose personal respectability may command attention to their teaching.

"Extract from Minutes of Presbytery, Bombay, 4th December, 1837."

"The presbyterial body, on the proposal of Dr. Wilson, agree respectfully to recommend to the Committee of the General Assembly for the Propagation of the Gospel in Foreign Parts, to apply to the General Assembly for an express deliverance as to the qualifications of the native teachers to be licensed; and offer to the Committee the following statement of the opinion which they themselves hold on this important subject:—

"The native teachers to be licensed and appointed by the Presbyterial body, under the authority of the Church, should be of three kinds—catechists, preachers, and ordained ministers.

"1. The catechists should be men of decided personal piety, who have been at least two years in the communion of the Christian Church, and who, during that time, have maintained a fair Christian character. They should have a good acquaintance with the scripture history both of the Old and New Testaments, and also with the doctrines of Christianity, and the general connection of these doctrines with one another. They should have a considerable acquaintance with the arguments for Christianity best suited to the capacity of the people among whom they are to labour; and some facility in answering the objections which may be made against Christianity, and in refuting the common defences by which the natives endeavour to uphold their systems of error and superstition. They should be able to understand the English translation of the Bible; and should have such a general knowledge of geography and other branches of instruction, as is calculated to secure the respect of the natives. They

should be able to communicate with freedom in at least one of the native languages spoken in the district in which they may be employed as labourers.

" 2. *Preachers* should be taken from among those who have acted satisfactorily as catechists for at least one year. They should have the further qualifications of having studied systematically in one of the General Assembly's seminaries, or other respectable educational institution, for at least three years; of having attended full courses of lectures, readings, or demonstrations on theology, Church history, logic, and mental philosophy, mathematics, and natural philosophy, and the more popular parts of natural history; and of having made most respectable proficiency in these branches of knowledge. They should also be required to give their assent, in due form, to the doctrinal standards of the Church of Scotland.

" 3. *Ministers* should be taken from among the preachers who have given practical proofs of their ability and efficiency; and of whose circumstances and qualifications a special report may have been submitted by the Presbyterial body to the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts, and approved of. . . .

" The period of probation which is to be passed in the functions of *catechists*, before license is given to preach the Gospel, and the farther probation which the *preacher* is to sustain, before the character of an ordained *minister* be bestowed upon him, will afford time for your Committee, before they solicit from you definite regulations, on the latter point at least, to receive from the Presbytery of Calcutta an answer to the communication which has been made to them of the suggestions from Bombay. . . .

" It is of paramount importance to fix aright the standard of qualification required in the native Hindu preacher. Your Committee have only again to express their delight in finding that a decision on this vital point has become necessary so much more earlier than they had ventured to anticipate; and that the standard of qualification, voluntarily proposed by those to whom the local circumstances are best known, is so very greatly higher than your Committee suppose, it had entered into the mind of the most sanguine patron of your glorious enterprise, to hope for so early.

The following is an extract from the first letter received from the Rev. Mr. Anderson at MADRAS.

" I have met with no hindrance, as yet, in conveying truth. I never go out of my way to enforce a doctrine, instruction springs from the lesson of the day. I ought to be thankful every moment for God's goodness to me, in giving me such facilities for conveying his truth. As yet my way has been wonderfully plain and smooth, so that I do not in the least repent; on the contrary, I am glad that I have left my native country to labour in this field. I can teach the truth daily to my heart's satisfaction. There are 100 youths, at least, on whom I may exert some influence—and the number is likely to increase. With a little moral courage we may do, or say, or teach them any thing we please. They respect us the more for acting openly on our principles. And they know that, in the time to come, they have nothing to fear from innovation, as every thing of importance is done already."

The urgent need of another missionary at Madras, is admitted.

The conclusion of the report we give entire.

" Your Committee have to announce, with great gratitude and pleasure, the formation of associations at home, from which they trust that most material assistance may be derived by them in the prosecution of the great object of their appointment; and which, therefore, they beg leave earnestly to recommend to the patronage of the General Assembly.

" One is an ' Association formed by several gentlemen connected with India, together with their friends, for procuring and forwarding a collection of standard English works, both in religion and in various departments of literature and science, for the libraries at each of the stations of the General Assembly's Mission in India.' This object your Committee have always had at heart. They have been all long endeavouring to effect it; and have

deeply regretted hitherto the want of means for attaining it more adequately.

"Associations of ladies have been formed in Edinburgh and Glasgow, and their example has been followed in Dundee, Paisley, Haddington, and elsewhere, for raising means to further the cause of female education in India. Their operations will be under the superintendence of your Committee, and the schools at present established, and to be established, and the agents employed, will be under the direction and control of your missionaries in the different Presidencies. With the approbation of Dr. Wilson, and at the request of these associations, your Committee have appointed a lady, every way qualified, to be a superintendent of some of the schools at Bombay. She will proceed next month to the scene of her future labours.

"It is not proposed, at present, to expend any part of the general Mission funds of the Assembly in support of the female schools; as the associations referred to, assisted by friends in India, have undertaken this duty. Dr. Wilson states the facilities for educating females at Bombay to be so great, that this most powerful agent in diffusing Christianity may be employed to any extent, were funds and agents provided.

"Your Committee have been waited upon by a Deputation from a Missionary Society in Glasgow, which, in consequence of a recent change of its constitution, is now founded upon adherence to the principles of the Church of Scotland. It is designated The Glasgow Missionary Society adhering to the principles of the Church of Scotland; and the scene of its foreign operations is in Caffraria. Your Committee cherish every feeling of good will to this Society, and trust that its labours may be abundantly successful. They entertain a hope that a time may soon come, when a closer relation may be formed between the Society and your Committee.

"Your Committee beg leave to subjoin a state of their funds. These have been materially benefitted by Dr. Duff's visits to various parts of the country, and to his powerful advocacy of the cause which fills his whole heart. In such undertakings, indeed, your Committee fear that his zeal has gone beyond his strength. But a thorough examination of his health, which has lately been made with the view of ascertaining whether he might return to India during the present season—though it has shown the impossibility of yielding to his earnest wishes on this head, and the necessity of his spending some time in undisturbed quiet—has only strengthened your Committee's hope, that his recovery will, under the blessing of God, prove thorough and permanent."

2. *Proceedings in Britain connected with the Government encouragement of Idolatry in India.* Our last overland despatches contain some interesting information on this subject. Petitions praying for a remedy of the evil against which we have so long and loudly complained, continue to be got up in greater numbers than before. Liverpool, Leeds, and several other towns in England have come forward in a very decided manner. The General Assembly of the Church of Scotland, after an able speech by Mr. Lorimer of Glasgow, unanimously agreed to address the legislature on the subject. The Secession Synod has done the same. It would appear that all this protestation has not been in vain. It has had its influence both on the Parliament and the Court of Directors. The following notice is of proceedings which took place in the House of Lords on the 18th of June.

"The Bishop of LONDON, in presenting two petitions, the one from Bath and the other from Waterford, praying for a discontinuance of the countenance given by the British Government in India to Hindoo idolatries, said, if the measures of that Government on this subject (some of which he did not hesitate to characterise as unchristian) were not retracted, great indignation would justly be excited in the mind of the Christian public in

this country. He begged to ask if the Government had taken any steps on this subject?

“Viscount MELBOURNE said he believed that when the conduct of the Government of India came to be better known, it would not be found to deserve the very bitter condemnation of the right rev. prelate. (Hear.) *It was the intention of the Government to take every possible measure for bringing this question to a satisfactory conclusion.*

The Bishop of LONDON expressed his gratification at this assurance, at the same time he repeated his former statement, as to the conduct of the Indian Government on this subject.”

A protest, signed by a great number of proprietors of Indian stock, against the decision on Mr. Poynder’s motion of the 22d of March, was in the end of June laid before the Court; but it was rejected on account of an informality in its address. The following is a notice of what followed Mr. Poynder’s speech on presenting it.

“The Deputy Chairman then expressed his regret that the hon. proposer (Mr. Poynder) should have thought it necessary to cast so many reflections on the Court of Directors. *He, and he believed every one of his colleagues, was as anxious as the hon. proprietor could be to see that the object of the hon. proprietor’s efforts should be carried into execution.*

“Mr. Twining understood that the Court of Directors were in immediate communication with the Government on the subject introduced by the hon. proprietor (Mr. Poynder) with the view to giving effect to the order of the Court of Directors of 1833.”

These announcements afford us some hope. We shall not rest satisfied with them, however, till we see the “*desire*” of the Directors expressed in substantial and complete measures in India. How urgently needed these measures are, the resignation of Sir Peregrine Maitland, and Mr. Nelson, and the protests of the Sudder Board of Revenue at Calcutta, and the growing reluctance of many officers of the Government to compromise their principles, amply show.

3 *Missions of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.* The Society for the Propagation of the Gospel has now been engaged for more than a century in promoting religious instruction and education throughout the colonies and dependencies of the British empire. It is conducted upon the principle of the Church of England, and the missionaries whom it employs are subject to the ecclesiastical authorities of the country in which they are placed.

In the year 1820 the Society founded a Mission College at Calcutta, for the education of missionaries and catechists, whether European, Indo-British, or Native, to be employed in ministering to the native Christians of Hindostan, and in preaching the Gospel to the Hindoos and Mahammedans throughout that country. The number of missionaries and catechists educated in this seminary, and now serving in India, is twenty-one; and the number of students, at the date of the last report, was sixteen, including seven native converts. Missions in connexion with the college have been established in the neighbourhood of Calcutta and at Cawnpore; and the number of ordained missionaries in the Bengal presidency is four.

The care of the extensive protestant missions in *Southern India*, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this Society in the year 1824; and the number of European Missionaries in that presidency is eighteen, besides catchists and native teachers. Large native schools are carried on in connexion with these missions; and a seminary for the education of catechists and teachers established at Vepery, near Madras.

These are the portions of the Society’s labours which fall most exactly un-

der the description of missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the Gospel to be preached among the idolaters and Mahomedans of the east. The expenditure in India during the year 1837 exceeded 17,000l.; and steps have been taken for the opening of a new mission in the presidency of Bombay, which will necessarily create a farther demand for pecuniary aid.

Another scene of extensive usefulness was opened in the year 1833, by the Act for the Abolition of Slavery throughout her Majesty's dominions. On this interesting occasion the Society resolved to take an active part in providing for the religious instruction of the enfranchised negroes; and a special fund was raised by subscriptions and donations, to be expended in aid of the cost of building churches and school-houses, and of maintaining clergymen and schoolmasters, in the *British West Indies*. In pursuance of this plan, large grants of money have been made towards the erection of churches and schools; and the number of clergymen, exclusive of other teachers, now in connexion with the Society, and deriving a portion of their income from its funds, is thirty-seven. The vital importance of communicating moral and religious knowledge to the negro population, and the feeling of the country in favour of that class, encourage the Society to persevere in this branch of its operations. The present annual charge, independent of grants for buildings, is 6,000l.

Lastly, in the year 1837, the spiritual destitution of the *Australian colonies* having been represented to the Society by the Bishop of Australia, it has engaged to contribute towards the support of twenty additional clergymen, to be employed as chaplains in the provinces of New South Wales and Van Dieman's Land; and it has much pleasure in announcing, that no less than twelve of the number have been appointed, and have sailed for Australia. The dreadful state of wickedness into which the great body of the people throughout these colonies were falling into the must plead the Society's excuse for entering at the present time upon a new field of labour and expense. It rejoices at having been enabled to induce so considerable a body of clergymen to devote themselves to the service of their Heavenly Master, under circumstances of much discouragement; and trusts that the appalling accounts, recently published by authority, respecting the moral and religious condition of our convict settlements, will awaken the attention of the country, and produce an attempt to wipe out this foul stain upon the national character.

Support of 22 Missionaries and 11 Catechists in the Dioceses of	£.	s.	d.
Calcutta and Madras, .....	8,992	2	10
Expenses of Bishop's College, Calcutta, including the College—			
Press, .....	6,373	6	8
General Expenses of the Society's Missions and Native schools			
in both Dioceses, .....	1,862	3	9

—*British Mag.*

4. *Prince of Wales Island Temperance Society.* This institution has petitioned the Court of Directors of the East India Company to discontinue the issue of spirit rations to the European troops serving in this country. We should like to see the Bombay Temperance Society awake from its slumbers, and imitate this example.

5. *Martyrdom in Madagascar.*—By our last batch of periodicals from England, we learn that the infant church in Madagascar has been subjected to the severe ordeal of persecution and martyrdom. The bitterness of religious hatred has hunted out all the Native Christians in that island, condemned them to confiscation of property and perpetual slavery. One of the female Christians has suffered martyrdom for Jesus; her name is Rafaravavy, a female in good circumstances, who, during a period of eight or ten days, was imprisoned and tortured, but who remained firmly attached to the truth, and would neither im-

peach her companions nor renounce her faith in Christ, but calmly submitted, to death by public execution, on August 14th, 1837. We cannot refrain however, from transcribing a passage in Mr. Baker's letter relating to this melancholy event.

"Never did a Christian martyr in the annals of the church suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and humbling herself to beg pardon of the Queen she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the Gospels and Epistles, and these, doubtless under the influence of the Holy Spirit, were 'the entire support of her mind in the last hour of trial.' If 'the blood of the martyrs is the seed of the Church,' we may trust that Raravavy will not have died in vain. She died directly and exclusively in the defence of the Gospel.

"We cannot but record our firm conviction that this event will be for the furtherance of the Gospel. Tertullian, in his celebrated Apology, could address the persecutors, of the first Christians in language which our faith too may well adopt; "Proceed in your career of cruelty; but do not suppose that you will thus accomplish your purpose of extinguishing the hated sect. We are like the grass, which grows the more luxuriantly the oftener it is mown. The blood of the Christians is the seed of Christianity. Your philosophers, taught men to despise pain and death, by words; but how few were their converts, compared with those of the Christians, who teach by example! The very obstinacy with which you upbraid us, is the great propagator of our doctrines. For who can behold it, and not inquire into the nature of that faith which inspires such supernatural courage? Who can inquire into that faith, and not embrace it? Who can embrace it, and desire himself to undergo the same sufferings, in order that he may thus secure a participation in the fulness of the divine favour?"

Nor can we believe that this occurrence will be less useful at home; the deep emotion and fervent spirit of prayer it has called forth, the godly emulation it has excited, provoking some to jealousy that they have done and suffered so little for our Lord and Saviour, will produce a powerful reaction in favour of the cause of missions. Thus the wicked one will be taken in his own craftiness, the wrath of man shall praise God, and the rest of that wrath will he restrain.\*—*Friend fo India.*

6. *British and Foreign Bible Society.* The following is an abstract of the report read in May last, as given in some of the newspapers.

"In the last year, 120,654 copies of the Scriptures had been issued from the depot at Paris, being 32,500 more than that of the preceding year. One important feature of the society at Paris was, the employment of colporteurs, in direct communication with the Society. The effects had been the immense increase just noticed. To Germany, Switzerland, and Poland 47,634 copies of the Scriptures had been issued. 50,800 copies had issued

\* Since this article was put in type, we have received the first number of a promising periodical entitled the [Capetown] *Christian Herald*, in which it is mentioned that the number of persons who have been reduced to slavery is 100. The Governor of the Mauritius is using his influence with a view to putting an end to the persecution. *Edit.*



from the press at Frankfort. In Belgium there had been an extraordinary increase in the circulation, owing to the activity of the colporteurs employed by the Society. They had distributed upwards of 21,000; but in doing so they had encountered much opposition and violent abuse from the Roman Catholics. In Petersburg, 7,444 copies of the Scriptures had been put into circulation. In Stockholm there had been distributed 8,017 copies of the Old, 11,411 Testaments, besides 1,450 Finnish Testaments. In Berlin there had been a great increase in the distribution; 8,000 copies had been issued for the use of the Prussian troops, in the German, Polish, and Flemish languages. The committee stated with mingled feelings of gratitude and astonishment, the extraordinary progress of Bible circulation in Spain. In that long benighted country, and amidst all the disorder and confusion incidental to a civil war, the Holy Scriptures were making a silent entrance into many parts of that country. They were now openly issued in considerable numbers from the Spanish press, and were openly bought and sold in many of the chief towns, and in some of them they were in extensive demand. The report then went on to say, that in Greece, in Wallachia, Smyrna, and Constantinople there had been a great increase in the numbers of copies of the Scriptures put into circulation. In British India, on which the Society had expended the sum of £112,000 the Scriptures had been translated into the languages and dialects of many districts; but still though much had been effected, the supply was inadequate to meet the wants of a population of 134 millions of people. From the report of the Calcutta Bible Society, it appeared that in all parts of British India, there had been a great increase in the circulation of the Scriptures. In China, the progress of the Society had not proved as great as had been expected, owing to the vigilance with which every attempt to introduce the Scriptures was resisted by the Chinese authorities. In new South Wales and Van Diemen's Land, there had been an increased demand for the Scriptures. In Madagascar, the Queen of that island still continued to persecute the Christians, some of whom had suffered martyrdom, which they had borne with patience and fortitude; worthy of the early martyrs. In western and southern Africa, considerable progress had been made in the translation of the Scriptures into the languages of several of the native tribes. The attempt to introduce the scriptures into South America, had not been attended with any great results, but still an opening was made for their introduction into some of the states. The Report then referred to the Twenty-first report of the United States Bible society, from which it appeared that the same untiring zeal which had hitherto distinguished that excellent society was still continued, and had had the effect of opening many new channels for the circulation of the Holy Scriptures. The amount of the income of that Society in the last year had been 90,578 dollars. The copies of the Scriptures circulated had been 201,240, making a total circulation, from the commencement of the Society, of 2,195,670 copies. After adverting to the loss of several influential members of the Society in the past year, and the addition of two vice-presidents, in the persons of the Bishops of Norwich and Salisbury, the report stated that the income of the society from all sources in the last year had been £97,237 1s. 11d., of which £31,892 16s. had been derived from the free contributions of Auxiliary Associations, being an excess from that source of £1,258 16s. 3d. beyond the amount of any preceding year. The donations had amounted to £4,845, the legacies to £11,911, 15s. The total expenditure of the year had amounted to £91,179, 14s. 11d. The issues for home circulation had been 369,764 copies, and for foreign circulation there had been issued 221,634 copies, being the greatest numbers of copies issued for foreign circulation in any year since the formation of the Society; making a total distribution of 216,580 Bibles, and of 6,671,460 Testaments: in all 10,888,043 copies. In the course

of the past year there had been formed seventy new associations making in the whole 2,374 Associations at home, and of 865 in the colonies. The report also noticed, that considerable progress had been made in the publication of books, by which, being printed in raised letters the blind might be taught to read. Copies of the Psalms, and portions of the new Testament had been completed in that manner. The report, in conclusion, made a brief recapitulation of the progress of the Society in the past year, and pointed out the necessity of going forward and being active in giving the Bible, and never ceasing until the Bible was given to every man in every tongue, until they could say, "O earth, O earth, hear the word of the Lord."

#### EDITORIAL NOTES.

The Calcutta Christian Observer for August has not reached us.

A. B. C. has misunderstood us. We do not propose that in lieu of the Devasthan allowances, a remission of a per-centage of the revenue should be annually made, but that a remission, fixed according to the average of several years, should be granted, and never again be made the subject of discussion. To A. B. C.'s plan, we have decided objections. It would convert what have hitherto been variable and purely discretionary grants into permanent endowments. According to our plan, the natives will give, or withhold, from their idols, according to their own inclinations. Our correspondent's letter will probably be partially used by us, as we proceed in our statement of facts illustrative of the connexion of the Government with the idolatry of India.

Will "Conspirator" allow us to be guilty of a "bull" at his expence? Does he wish by his ominous signature to remind us of the *black* districts of the *emerald* isle, and does he wish to play the game of the great 'O' with his honorable masters? Before we dispose of his letter, we shall write to him privately respecting some of his statements.

We are sorry that we have not yet been able to do justice to Capt. Harris's work.

We shall insert an article on the "Coolie Trade," taken from the "Friend of India," in our next number.

The following contributions to the Building Fund of the General Assembly's Institution have been received since our last publication. J. Williams, Esq. Rs. 500; J. S. Law, Esq. Rs. 150; R. Mills, Esq. Rs. 100. A Friend at Puná, Rs. 30; A Friend at Puná, Rs. 30; Major H. D. Robertson, Rs. 50; Colonel T. Dickinson, Rs. 100; D. Davidson, Esq. Rs. 10; J. Buchanan, Esq. Rs. 10; Capt. J. Scott, Rs. 10; Sir Robert Arbuthnot, Bart. Rs. 50; Thomas Williamson, Esq. Rs. 200; Rev. J. Mitchell, Rs. 30; A. Elphinstone, Esq. Rs. 20; H. Brown, Esq. Rs. 30; Richard Spooner, Esq. Rs. 100; J. W. Hadow, Esq. Rs. 15; Baji Bulal Bahádur, Rs. 10; Ramji Kadam, Rs. 5; Saku Ramchand, Rs. 4; Collected by R. Spooner, Esq. from natives at Ratnagiri, in sums below Rs. 3, Rs. 27; Colonel J. Fraser, Rs. 100; Major J. Laurie, Rs. 50; Lieut. R. Shaw, Rs. 20; Lieut. H. Cracroft, Rs. 50; Capt. G. L. Jacob, Rs. 30; Capt. W. Lang, Rs. 100; Dr. Cadogan Graham, Rs. 15; J. Erskine, Esq. Rs. 100; Mr. J. Gillics, Rs. 6; Lootfallee Rs. 3; Lieut. T. Postans, Rs. 15; Lieut. W. J. Eastwick, Rs. 30; Colonel Pottinger, Rs. 100; Hon. Sir J. W. Awdry, Rs. 100; Hon. J. Sutherland, Esq. Rs. 500; Capt. Sutherland, H. Rs. 20; Major Twemlow, H. Rs. 30; Dr. Turnbull, H. Rs. 20; Lieut. H. Herbert, Rs. 50; Capt. J. Laing, Rs. 100; Capt. J. Hall, Rs. 100; Dr. Johnston, Rs. 25; W. Stubbs, Esq. Rs. 50; S. Marriott, Esq. Rs. 10; Lieut. Colonel Ovans, Rs. 100; Lieut. Colonel Capon, Rs. 50; T. W. Henderson, Esq. Rs. 150; A. Farquharson, Esq. Rs. 100; D. F. McCleod, Esq. C. S. Rs. 30.

THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

OCTOBER, M, DCCC, XXXVIII.

I.—AN AFFECTIONATE APPEAL TO ALL WHO LOVE THE LORD  
JESUS CHRIST IN SINCERITY.

BY THE VENERABLE THE ARCHDEACON OF BOMBAY.

*[The author earnestly entreats all Christians, into whose hands this paper may fall, by their love to Christ, not to decide upon the subject-matter of it, till they have first given it their Christian and prayerful attention; and not to lay it aside, without coming to a decision, for they cannot possibly know how important the subject herein contained may be, how near and dear to the interests of Christ's kingdom, or how great the sin of ignorance, till they have read it with Christian candour and humility, and prayed to be directed aright concerning it.]*

“ If ye love me, keep my commandments.” “ He that hath my commandments and keepeth them, he it is that loveth me.” “ Ye are my friends, if ye do whatsoever I command you.” “ The love of Christ constraineth us.”

Brethren and Fellow-Christians!

I earnestly beseech your Christian and prayerful attention to the subject I have now to bring before you. I am especially anxious to win *your* affections, and, by God's blessing upon my endeavours, to point out to *you* what I believe, as in the presence of God and of his Christ, to be your line of duty on the present occasion; because, when once the true follower of Christ is convinced of his duty in any particular case, he will earnestly pursue it. Though he may at first be mistaken; yet, if it should please God to let him see the path of duty, and to show him, that any cause set before him is the cause of Christ and of his Gospel, and will advance the interests of his kingdom, he will take it up with all his heart and soul, and carry it forward with all his energies. For who are they who are the chief supporters of every charity? who are they who are foremost in every good and holy work? Are they not the followers of Christ? And this is the reason why I am so anxious to convince *you* my brethren in Christ Jesus, because I am sure, that the cause I have now to recommend to your support, is for the glory of God and the promotion of Christ's kingdom; it is the cause of the Gospel, against one of the very strongest holds of the kingdom of Satan. If you be indeed Christians, your creed is the Gospel—the whole Gospel, and nothing but the Gospel; you abhor that system that would mar and mutilate the Gospel, and separate faith and obedience. On the one hand you place all your hope, and trust, and joy, in the blessed doctrine of salvation by faith—and faith alone. You well know that “other foundation can no man lay than that is laid, which is Christ Jesus and him crucified,” and that “there is none other name under heaven given among men whereby we may be saved.” But on

the other hand, you long to adorn the Gospel you profess by your holy walk and conversation, and to show by your good works, by your zeal for the glory of God, and your *practical* love to man, that you have indeed that faith which worketh by love and overcometh the world.

Look back then, fellow-Christians, to the history of our own church, and see how miserably and wickedly these two things have been separated, and set your faces like a flint against this wicked separation.

Thirty years ago, and for many years preceding that period, the great and glorious doctrines of the Gospel were fallen into neglect; and, in place of them, moral essays occupied the greater part of our pulpits; as if it were possible to build genuine sterling morality, and *real* purity of heart and life, upon any other foundation, than the doctrines of salvation by faith in Christ, sanctification by his Holy Spirit, and by the mighty energy of that Spirit a death unto sin and a new birth unto righteousness. But of latter years a great change has taken place in the public sentiment. The doctrines of the Gospel have become popular, the multitude of professors has increased, and a soft, smooth, easy, religion, styled evangelical, has become fashionable, and taken the place of the moral disquisitions of the last century. The doctrinal parts of the Gospel are taught; the privileges of believers are enlarged upon: while it is to be feared, that the struggles of the Christian race; the toils of the Christian warfare; the hardy virtues of the Christian soldier, are far too feebly and too seldom insisted upon, if not altogether unheeded and forgotten. These smooth religionists seem to have forgotten that the Saviour has said, the Lord Jesus Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." "Strive to enter in at the strait gate, for many shall seek to enter in, and shall not be able." They seem to have forgotten that the very same Apostle who teaches the comfortable doctrine of salvation by faith only, and the assured safety and final perseverance of the believer in Christ, still says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others I myself should be a cast away." "Be not conformed to this world. Avoid even the appearance of evil. Follow not a multitude to do evil. Neither be partaker of other men's sins; keep thyself pure." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is my intention in the present discourse to bring forward a number of these practical commands of our Lord and his Apostles, in order to see how far we are heartily willing to obey them. It is not a soft religious sentimentalism, but sterling obedience to his commands, that Christ requires of us. He says, "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me. Ye are my friends if ye do whatsoever I command you." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

I shall then, in the present discourse, consider several of the practical commands of our Lord and Saviour Jesus Christ, and of Paul the inspired Apostle of the Gentiles, in order to see how far you are really willing to obey them. And I shall this day put your sincerity to the test by proposing to you a *specific manner* in which you may obey them; by setting before you some *positive and practical thing* which you may do in order to show your

willing obedience. This is by far the most useful mode of handling the subject. 1st. Because general principles are best illustrated by particular examples—and 2d. Because this mode of treating the subject is absolutely necessary to detect the deceitfulness of our own hearts. For it is quite common for men to admire these commands in the *abstract*, but as soon as they are brought to bear upon any *specific action of their lives*, and something is proposed for them to *do* in order to show their love to Christ, and their willingness to obey him; this they do not like at all; they are willing enough to deal in *generalities*, but cannot endure to come to *specifics*. Something similar to this is seen in men's confession of sin. Some men will delight to talk in evangelical language, and confess themselves to be miserable sinners; but, if a friend should point out a single fault that they have, they would be immediately offended. So it is here; they admire these commands in the *abstract*, but as soon as the preacher proposes a *specific opportunity of obeying* them, and presses it home to their consciences, this, I say, they do not like at all, and they try to shelter themselves behind doctrines, and to melt away into abstractions again. But this is not the Gospel: this is turning the grace of God into licentiousness, and making Christ the minister of sin. This is no better than *evangelical sentimentalism*, which sanctions selfishness, and self-indulgence, and barren unfruitfulness in practice, under the cloak of a sentimental admiration of the theory of the Gospel, and thus corrupts and dishonors the very doctrines of grace which it professes to revere.

Let us then, like honest men, and faithful servants who *really desire* to obey the commandments of their Lord and Master Jesus Christ, bring forward the great *body* of the rules of conduct and practical commands of Christ and his Apostles, and see what *specific duty* there is in the present day that seems, in an especial manner, to bear upon them all.

But, before we begin, I have two earnest entreaties to make,

1st. In examining all these commands of Christ and his Apostles, which I intend to bring forward, and in applying them to the duty I have now to propose, I entreat you to take each commandment in its whole *length* and *breadth*, in its real *scope* and *spirit*; and not to look for exact coincidence in minute circumstances. For, at this distant age and nation of the world, and in these different circumstances of the times, such exact circumstantial coincidence is utterly impossible, and all those practical commands of our Lord and his Apostles which arose out of the *occasion* on which they were delivered, might as well have been lost or buried under the earth, for any use they could be to us as rules of conduct *now*, if such minute coincidence is demanded, before they are made applicable to the particular cases of duty which occur in the present day. To endeavour in this way to escape conviction, by saying that the "*cases are not parallel*" because there is not an exact coincidence in all minute circumstances is a mere evasion, of which all who love the Lord Jesus Christ in sincerity, and really desire to show their love by their obedience to his commandments, would scorn to be guilty.

2d. If, by the present appeal, you should be convinced, that the duty I have now to recommend, is agreeable to the scope and spirit of the many Scriptures I have now to bring forward, and in harmony with the *whole spirit* of the Gospel; then I charge you, as in the presence of the Lord Jesus Christ, not to go away and seek for *objections* drawn from isolated texts of Scripture. The "*flesh*" is very skilful in finding out *objections* against a duty it has no mind to perform; but in the mean time conscience declares that it is wicked to set up one part of God's holy word to bear down the testimony of another; and still more is it wicked to pervert and oppose the *general bearing* and and still more is it wicked to pervert and oppose the *general bearing* and spirit of the *whole* word of God by means of *isolated texts*. If two scriptures seem to contradict each other, it is our duty humbly to search for such a meaning as shall be agreeable to both, and to the whole spirit of the Gospel

If, then, you will agree with me to interpret Scripture according to the loving Spirit of the Gospel, and the essence and spirit of the commandment, I think I can this day set before you a duty of such universal bearing upon the whole spirit of the Bible, especially upon all the commands of Christ and his Apostles, that the whole Scripture seems as it were with one voice to cry out to us to perform it. And if I can show you such a duty as this, my brethren and fellow Christians, let us up and be *doing*, let us bestir ourselves in our Master's work. Let us be *doers* of the word, and not *hearers* only, deceiving our own souls.

"Let us begin, then, with the exhortation of the Apostle Paul in the 6th chapter of 2d Cor. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now are you sincerely desirous of an opportunity of obeying this command? and, if so, let the Christian lay his hand upon his heart, and, as in the presence of God, ask himself this question—What is eminently and especially the unclean thing of the present day? Can he call to mind any thing in the present day (if he honestly tries to do so) which more than all others especially deserves this name? The particular occasion which may call for this command of the Apostle, to come out and be separate and not to touch the unclean thing, must be different, in every different age of the world; but the spirit of the command itself is always the same. As times and circumstances vary, that which more especially constitutes the unclean thing of one age, may be different from that which constitutes the unclean thing of another. But the duty of abhorring and protesting against the unclean thing in every age, whatever it may be, is eternally the same! Now what does conscience suggest as eminently the unclean thing of the present day? Surely when it is considered that intemperance is a foul blot of England, the foulest stain in our national escutcheon, the curse more particularly of Protestant Europe; how it is the parent of crime; and especially the use of ardent spirits, how it hardens the heart, scars the conscience, blights the affections, and stirs up the secret lusts of the soul; it may emphatically be called the "unclean thing." There is no other unclean thing in the present day at all to be mentioned with it. Also the expression, "come out from among them and be ye separate," means something more than a mere negative position. To every honest mind it conveys the idea of doing something positive, of coming out and departing from the tents of these wicked men, and protesting against their soul-murdering customs. Now the question is, are you willing to obey this command, or are you not? And above all, are you willing to assist others in obeying it? What is the length and breadth of your sterling Christianity? You are called upon to make a *stand* on the side of Christian temperance, and to take up a ground on which your poorer Christian brethren, down to the very lowest orders of society, can stand safely and securely, and, by your protest, to make all slippery, and doubtful ground, all dangerous customs, and courtesies, shameful and disgraceful. It is your duty to pull, drag, persuade, your brother off this ground by every possible motive that you can bring to bear upon him. It is not the question, whether it be unclean and dangerous to *you*: you must protest against that which you know to be pregnant with danger to *him*. Now here is an opportunity of obedience: will you come out and be separate, and let it be seen who is on the Lord's side, or will you not?

Again the Apostle says, "The grace of God that bringeth salvation, hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he

might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." If ever any thing on earth deserved the name of worldly lust, it is the lust of intemperance, for it stirs up every lust of the heart and is the father of all lust. And it is no argument at all to say that it does not happen to be a lust to *you*, for it is a soul-murdering lust to millions. In Britain alone six hundred weekly die the death of the drunkard (and if we are to believe the word of God) go down to the lake of everlasting fire. It is not pretended that you can convert these men to Christ and save their souls. That is in the power of God alone, and he may or he may not give grace unto repentance. But if these six hundred souls die this week, their time of trial is cut off, and they go to the region where there is no more hope! Now are you Christians indeed? Hath the grace of God which bringeth salvation appeared unto you, and are you really looking for the glorious appearing of the great God and your Saviour Jesus Christ, who hath given himself for you that he might redeem you from all iniquity and purify you to himself a peculiar people zealous of good works? And will you do nothing for your brother when Christ has given himself for you? If so, where is your Christian *peculiarity*? Where is your zeal for good works, when you can calmly see the very worst of Satan's engines filling your country with crime, and will not so much as lift up a finger to oppose it?

Again the Apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Follow not a multitude to do evil!" And does not the principle I am now contending for, (call it the temperance society, or call it by any other name you please) does not the principle, I say, speak the very same language as St. Paul? For it protests against conforming to the foolish maxims and customs of the world, which, whether it be intended or not, are productive of so much evil. And it is a direct refusal to follow the multitude in this respect to do evil. For these customs *undeniably* are the school in which every drunkard, that ever lived, first learnt that habit which has ruined his soul, and blasted his hope and happiness both for time and for eternity.\* Now, in the name of honesty and candour, in the name of Christian sincerity, what is the meaning of this command, "Be not conformed to this world?" Does it mean that we are forbidden to conform to the customs of the world so long as they are only silly, and foolish, and unprofitable; but that as soon as they become the parent of lust and murder, and crime, and miseries more than can be numbered, then we are at liberty to conform to them as much as we please? Will any man mock this command of the Holy Spirit of God by asserting that it was intended to teach us thus to strain at a gnat and swallow a camel? Here, then, is a plain command, easily intelligible to a plain man, and here is a specific opportunity proposed for you to obey it. Here are no abstractions, no barren generalities, but a plain test of Christian obedience, to prove the sincerity of your faith and love.

Again the Apostle says, "Have no fellowship with the unfruitful works of darkness; but rather reprove them." Now the blackest deeds of darkness, that ever were done on earth, are done by ardent spirits. Almost all the robberies and murders that are committed, are planned under the inspiration, and executed under the excitement, of ardent spirits. "They raise the courage of the burglar to the point of action, and sharpen the steel of the midnight assassin." And he who by buying, selling, or using, them, or admitting them to his table, keeps up their respectability, and encourages others to use them, has a kind of fellowship with the unfruitful works of darkness, unfruitful in all good, and fruitful in every evil, mischief, crime, and misery, that ever cursed mankind. There is no avoiding this conclusion, by all the quibbling in the world, for it is the plain straight-forward meaning of the passage. If

\* See Professor Edgar on the principles of Temperance Societies, and Mr. Dunlop on the drinking customs of the country

the Apostle had written this passage in the spirit of prophecy for the express purpose of enforcing the fundamental principle of temperance societies, (I do not say the societies themselves, but the *principle on which they are founded*,) he could not have chosen words more directly appropriate to the subject.

Again the Apostle says, "Neither be partaker of other men's sins; keep thyself pure." Now he who by his countenance, and custom, keeps up the respectability, and maintains the existence of a spirit-shop whereby another finds his sin and his ruin, is certainly partaker of that man's sin. He who, by his example in the use, encourages another to use that which makes him sin, is certainly partaker in his sin. But it is the special object of Temperance Societies to prevent men from thus partaking in other men's sins. Therefore the principle of temperance societies is in the very spirit and essence of Gospel morality. I do *not* here mean to assert that this text makes it our duty to form a *society*, but I do say that it makes it our duty to resolve, by the grace of God, that we will never even indirectly become partakers of another's sin. And if it be our duty to resolve, it is hard to say why we may not tell that resolution to others. It seems very natural that fellow pilgrims, travelling the same road to the same heavenly city, should consult each other in love, and tell each other their plans and purposes for the journey. And if a few Christians declare to each other their resolution, and agree together not to partake of the sin of their country, in this particular instance, by touching the instrument of intemperance, pray what is this but the embryo frame-work of a Temperance Society?

But here it will be said, that this is not the particular instance which the Apostle had in view, when he said to Timothy, "Neither be partaker of other men's sins." Be it so, the *particular mode* in which one man may be more in danger of partaking of another's sin, may be different from the *particular mode* in which another may incur the same danger. Moreover, the prevailing sin of the day in which men in general most extensively aid, abet, assist, and encourage, each other in sin, and thus become partakers of each other's sins, depends upon circumstances, and these must necessarily be different in different countries and ages of the world. But the plain duty of not contributing directly or remotely to another's sin is binding upon *every* age, and extends to the end of time. It is the peculiar glory of the Scriptures that they are not like many of the ephemeral productions of man, matters of mere local interest, but that they are written for our instruction, and are of an interest wide as the world itself and coeval with eternity. He miserably cramps the meaning of Scripture, and fritters away these beautiful directions of the Holy Spirit down to nothing, who limits their meaning to the peculiar occasions which called them forth in the days of the Apostles. This is only another ingenious way of admiring the command in the *abstract*, and getting rid of any obligation to *personal obedience* to it.

Again the Apostle says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The world perhaps cannot fully understand the meaning of this command; but the believer understands it well. He knows that it means that his religion is not to be a thing set apart only for the Sabbath, but that it is to enter into all he does, and give a tinge or color to every thought and action of his life. Well the believer understands what is meant by doing all things to the glory of God. And let me ask him—can he lay his hand upon his heart, and say that, in the present day, it is *possible* for him to drink ardent spirit, or give it to others to drink, to the glory of God. When he beholds the effects that it produces, the oaths, curses, blasphemies, and crime, that it produces, he must perceive that it can only be drunk to the glory of him who is the enemy of God and man. "Whatsoever, ye do, do *all* to the glory of God!" Christians! are you willing to obey this command in the spirit of it, and to carry it through all the actions of your lives?



Again the Apostle says, "Avoid even the appearance of evil; let not your good be evil spoken of," that is, let it not be of that doubtful character which affords a handle for speaking evil of it. If, in the present day, the Christian uses ever so little of that which is the known cause of almost all the evil in the world, it will have the appearance of evil, and will be evil spoken of. Those who seek a cloak for their own intemperance, or a salvo to lull their consciences asleep, will be delighted to see him drink it, and, however small the quantity he drinks, they will claim a kind of fellowship with such a Christian, and will not give him credit for the purity of temperance.

Again the Apostle calls upon Christians to "present their bodies a living sacrifice, holy, acceptable, to God." He thus appeals to the Roman Christians, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Now let any man contemplate the vast mass of the populace of our cities that frequent the gin-shops; let him contemplate the disgusting effect upon their bodies, and the debasing, corrupting, effect upon their minds, and ask himself, whether it is possible that they should present their bodies a living sacrifice, holy, acceptable to God, so long as they frequent such places as these. Is it not evident that they are presenting body, and soul, and all, filthy and unholy sacrifices to the devil, to crime, and pollution, and everlasting fire? And it is reasonably to be doubted, concerning even the most respectable member of society, who carelessly gives his countenance to the most accursed traffic that Satan ever set up in the world, whether by so doing he is presenting his own body a living sacrifice, holy, acceptable to God, and whether it is possible, that the Holy Spirit should consent to dwell in his own heart, while he is encouraging the use of that which drives him from the hearts of others.

"Again the Apostle says, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Now can any man read the testimony given before the British House of Commons, by the judges of the land, the practitioners at the bar, and the keepers of our penitentiaries and jails, all concurring in the fact that intemperance is the cause of three fourths of the idleness, poverty, prostitution, and crime, of England—can he make use of his own eyes, and behold the filthy, polluted, degraded, and utterly demoralized, state, of those who frequent the places where spirits are sold—can he hear these things and see them with his own eyes, and doubt whether spirit-drinking grieves the Holy Spirit of God, and drives him from the heart? Can he read the same testimony from America, declaring that the united experience of the nation has proved that it "sears the conscience, hardens the heart, pollutes the affections, excites all the bad passions, weakens all the motives to do right, and strengthens all the motives to do wrong, is the cause of nine tenths of all the crime of America; and lastly, that it closes men's ears against the preaching of the Gospel, and prevents their conversion to Christ,"—can he seriously consider these things, and doubt whether spirit-drinking grieves the Holy Spirit of the Lord? Is it possible for a man to imagine a more likely way of grieving the Holy Spirit, and driving him from his own heart, and opposing the spread of Christ's kingdom in the hearts of others, than by using, or by example encouraging others to use, this instrument of Satan? Time was when these consequences of the use of ardent spirit were not known; but now that they are so well known and thoroughly understood, if a man still persists in the use of it, is it at all likely that the Holy Spirit will seal his soul unto the day of redemption? Is it not far more probable, unless he repent of this wickedness, that Satan will set upon him the mark of the beast, and seal him unto the day of damnation?

"Know ye not, says the Apostle, that ye are the temple of God, and that the

Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Man's soul is the temple of the living God, which must not be defiled. Now what cause on earth is there in the present day, that has done one thousandth part as much to defile this temple of the living God, as the lust of intemperance? And if you have any tenderness for the honor of God, or any love for the souls of men, will you not set your face like a flint, and enter your protest against the cause of this defilement?

Again the Apostle directs Christians to "mortify the flesh," to "keep the body under," to "crucify the flesh with its affections and lusts." Is there nothing, in the self-denying principle we are considering, in unison with these directions? But the man who will not give up the smallest indulgence, or put himself to the least inconvenience, for the good of his brother, can he be said to deny the flesh or to love his neighbour as himself? "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself," is given by our Lord as the sum and substance of the tables of the law, and Paul says, "If there be any other commandment it is briefly contained in this saying, 'thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.'" Now can that man be said to love his neighbour as himself, or can it be said that he worketh no ill to his neighbour, who is willing to spread abroad upon the face of society a poison which in thousands of instances has brought ruin upon his property, disease upon his body, and damnation upon his soul; which has withered and blasted the hopes and prospects of millions both for time and for eternity, rather than deny himself a worthless indulgence? Or can he be said to love his neighbour as himself, who will not so much as lift up his finger to suppress the use of this poison, when it is already abroad on the face of society, who will even clog and impede the efforts of those who are striving to suppress the use of it, by either using it himself or at least refusing to protest against the use of it? The Apostle Paul, in his own example, taught a very different Christianity from this. He was willing to give up any enjoyment, however innocent in itself, rather than injure his Brother, and be unto him an occasion of falling. He declares, "If meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my Brother to offend." "But, if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat for whom Christ died!" "It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak."

It has been a hundred times objected to this text, that the "*cases are not parallel*," that St. Paul is here speaking of wounding the conscience of a weak brother, by doing, or by leading him to do, something which is indifferent in its own nature, but which he *believes* to be wrong. To this I reply, 1st. That we have already entered our protest against all objections of this kind, because such an objection as this, if ever admitted at all, is sufficient to set aside, so far as we are concerned in it, every practical command of our Lord and his Apostles which could possibly arise out of the particular occasion at the time. For it is impossible that the circumstances of the present day can exactly resemble, in all particulars, the occasions which gave birth to the commands of our Lord and his Apostles. But 2d. In the present case, the points in which this command of the Apostle differs from the case we are now considering, so far from detracting from the argument, add immensely to its force and power. For, if I may not eat or drink certain meats and drinks where there is danger of leading my brother to do that which he *thinks* wrong, much less may I eat or drink where there is danger of leading him to do that which *is* wrong. And his not "being grieved" makes the matter no better, but infinitely worse. For, if by my example I lead him into sin, it is better that he *should* be grieved, and his not being grieved is only a proof that I have scared his

conscience as well as corrupted his practice!—Now here is a traffic which is destroying millions of souls for whom Christ died. For it is solemnly declared that drunkards shall not inherit the kingdom of God. Have you any of the self-denying love of Paul? Are you thankful for this opportunity of showing your willing obedience to God, and your love to your brother? Or does your religion all evaporate in barren generalities, in *taste* and *sentiment*, while you hate to come to particulars?

The Apostle James says, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now if it be the Christian's duty, to visit the fatherless and widows in their affliction, surely it is his duty if possible to *prevent* these afflictions, and to put an end to that which has caused almost all the sorrows of the widow and the fatherless, and to arrest the husband in that dreadful course, which makes his wife worse than a widow, and children more than orphans. And if it be the Christian's duty to keep himself unspotted from the world, shall he not keep his garment clean from the foulest blot that has ever yet stained the world with crime of every die?

But we have yet higher Authority than either the Apostle Paul or James. For Christ himself says, "Woe unto the world, because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!" Why almost all the offences of the Newgate Calendar come from ardent spirits; unless we are to believe that thousands of competent witnesses have conspired to deceive the world with a lie. But if the word offence be taken in the other sense, to put a trap in a brother's way, and to cause him to fall; he who uses ardent spirit aids and abets the fall of thousands. Does not then the principle of temperance societies accord with the voice of Christ himself? Again, is it not a peculiarity that marks the Gospel, that it teaches men, not only not to meddle with evil, but to keep *far away* from it? On this point does not Christ say that an angry thought is murder, and a wanton look adultery? And does not this mean, that we are to keep at the *utmost possible distance* from what is evil, that we are not to dally with the snare, or taste the bait, or parley with the tempter—that we are not merely, not to trespass on forbidden ground, but we are not to venture near the boundary line?—that we are to flee from evil with abhorrence, and to make a covenant with our eyes that we will not even look at it? And does not the abstinence principle, for which I am contending, speak the same evangelical morality? And hence the more nearly any society is formed upon the principle of total abstinence, the more nearly (*under the peculiar sin and danger of the present day*) does it conform to the morality of the Gospel. But some man will say—'These things are neither a snare, nor a bait, nor a temptation, to me: therefore why should I refrain? But are they not a fatal snare, a poisonous bait, a temptation ruinous to thousands? And does not your use of them sanction their use in others, and thus multiply them abroad on the face of society? This, then, is a sufficient reason why *you* should abstain, unless you mean deliberately to slay your brother! Has not Christ taught you to pray—"Lead us not into temptation?" can you, consistently with this prayer, do that which leads others into temptation? Temperance societies propose to sweep away the whole of those customs which lead men into temptation. Do you not pray to your heavenly Father, saying, "Hallowed be thy name." Now the use of ardent spirit, perhaps more than all other things, causes men to curse and swear and take the holy name of God in vain! Do you not pray? "Thy kingdom come Thy will be done;" And can you, as Christians, sanction the use of that which especially teaches men to despise God's holy will, which is the great engine of Satan's kingdom, assimilates men to devils, and peoples hell? But there is no end to quoting scripture: the whole Bible supports my case and

every practical command it contains seems to bear upon the subject. Now do you long to obey all these commands of your heavenly Father? Do you love the Lord Jesus Christ, and the souls for whom Christ died? And do you long to show your love by your obedience to Christ and your tender care of souls? Or do you wish to quiet your consciences by *general* professions, hating *definite* and *practical* tests of your obedience, and loving your own indulgence more than the welfare of your brother's soul?

Strange to say, there are Christian professors ( and those not a few ) who, in answer to these appeals, by the mercies of Christ, by a bleeding Saviour's love, not to destroy the souls for whom Christ died, will plead their **CHRISTIAN LIBERTY!** What! the liberty of sanctioning the use of that accursed instrument of Satan through the means of which *it has been proved*, from the best returns the nation can obtain, that more than five hundred ( nearly six hundred ) die weekly the death of the drunkard, and if we are to believe the word of God, that drunkards shall not inherit the kingdom of heaven, perish in the flames of everlasting fire! I will here borrow an illustration, which I used on a former occasion in a somewhat different line of argument. It may perhaps at first sight seem overstrained and inapplicable to the case in hand, but I entreat you to follow it patiently to the end, and see how it applies. Suppose the providence of God had so ordered it that 600 souls must be wrecked every passing week on the coast of England, and that this could not *possibly cease* so long as the Christian continued to drink ardent spirit, *suppose* the providence of God, which can do all things, had established such a connexion between these things, that they *could not be separated*, that so long as the professed follower of Christ countenanced the use of the drunkard's drink, these wrecks *must* needs continue, and these 600 souls *must* go down every week to a watery grave—suppose the *experience* of nearly two centuries had *proved* this—would he cant and whine about his *Christian liberty* then? Could he calmly look on from the shore, and see the stranded vessel in the breakers, with 600 of his fellow creatures clinging to the rigging—could he hear their shrieks and cries for help, and see them, one after another, washed out of the shrouds by the foaming surge and sink to rise no more?—could he see this scene *every week*, and still plead his *christian liberty*, knowing that it was the *cause* of this destruction, and the means of drowning his fellow creatures, six hundred weekly, or more than thirty thousand every year, and that this destruction *could not possibly cease* so long as he persevered? But what is this *supposed* case in comparison with the *real* one now before us, in which the connexion between *cause* and *effect* is as *certain* as any proposition in mathematical science? For it is no more possible for any man who takes the least trouble to inform himself of the facts of the case, to doubt whether the drinking customs of the age (especially the countenance given to the use of ardent spirit by the sober, and above all by the religious) are the *cause* of all the desolations of intemperance, than it is possible to doubt whether the sun be the source of light and heat; and it is certain that unless all who are respected for piety and virtue in the country, will enter their *protest* against the *cause*, and shame it out of the *Christian caste*, *it is not possible* that the *effect* should cease! What, then, I say, is the *supposed* case in comparison with the *real* one before us? Or what is the drowned mariner's compared with the drunkard's grave? It is a mere trifle in comparison; for the 600 seamen, who would on this supposition go down to a watery grave, need not on that account go down to the lake of everlasting fire.

Christian liberty! The soul of every good man must sicken at hearing this sacred, this venerable, term prostituted to an argument so utterly disgusting. Christian liberty has been beautifully defined to be—"the liberty of doing that which love makes delightful." Shall the Christian then plead for the liberty of doing that which is now *known* to be, directly or

remotely, the cause of one half of all the disease, two thirds of all the poverty, and three fourths of all the crime of England—the liberty of promoting the use of that which breaks the heart of the wife, starves her children, and, by the poisonous example of their father, corrupts their morals, and ruins at once both their bodies and their souls—the liberty of promoting that which is the cause of by far the greater proportion of the tears of the widow and the orphan—the liberty of using that which keeps thousands away from the ministry of the Gospel by causing them to absent themselves from the house of God, while they frequent those places where the sound of the Gospel is never heard! The true believer, the lover of Christ, would hate and abhor such a liberty; he would rather remain chained to the damp walls of a dungeon to the end of his life, than be such a traitor to his Lord as to sanction and encourage the use of that which is the foulest instrument of hell, the most destructive engine of mischief, that Satan has introduced into our world since the fall. The Apostle Paul says, “Take heed lest by any means this liberty of yours become a stumbling block to them that are weak; and through thy knowledge shall the weak brother perish for whom Christ died!” and again, “But judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother’s way.” Shall the Christian then, use that liberty by which he multiplies the occasions of temptation abroad upon the face of society, and, in thousands of instances, sets a trap for his brother’s soul? When Paul says, “Take heed, lest by any means this liberty of yours become a stumbling block to them that are weak, and through thy knowledge shall the weak brother perish for whom Christ died,” he takes for granted that the brother so falling is wrong in his judgment, and after all is only led to do that which he believes to be wrong. But what would the Apostle say in the present case, when the Christian liberty, now pleaded for, plunges a brother into misery, disease, poverty, guilt, and crime, and destroys him both body and soul, for time and for eternity? Would he not say—“Such mercy as thou hast shown to thy poor neighbour’s soul, such mercy will thy Lord show to thine. Take heed lest this liberty of thine carry not thy selfish soul down to the lake of everlasting fire!” Oh how different is the self-denying love of a crucified Saviour, who denied himself, even to the death, for us miserable sinners, that we might not perish, but have everlasting life! How different the test of love left us by St. John the beloved Apostle, when he tells us, “We know that we have passed from death unto life because we love the brethren:” “He that loveth not his brother abideth in death: Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren:” “Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins:” “Beloved, if God so loved us, we ought also to love one another.” And let us not here be guilty of the mean and paltry attempt to escape conviction, and evade these commands by saying, that they apply *exclusively* to our brethren in Christ. It is admitted that this is their *primary* meaning; but our Lord commands us to love *all mankind*, to do them *good*, even our enemies themselves; even as our heavenly Father sendeth rain on the evil and on the good, on the just and on the unjust; and he has, in the parable of the good Samaritan, explained the term, neighbour, in so wide a sense as to include all who may in any way come within the sphere of our influence, or whom it may be in our power to benefit or to injure by any thing we can do. Let us remember that “God commended his love towards us in that while we were yet sinners, Christ died for us”—“that, when we were enemies, we were reconciled to God by the death of his Son.” Oh! what would have become of us, if God had first waited till we became dutiful children, before he stretched out the arms of his mercy towards us? Are we, then, to wait to settle the question whether a fellow creature be a brother in Christ, or only a brother of the human family, before we can de-

termine that we owe him any love and mercy to his soul—before we can determine that it is our duty to deny ourselves, in a worthless indulgence, and to protest against those customs which are destroying the souls of thousands of our brethren, and consigning them to everlasting misery? The beloved Apostle says, "Let us not love in word, neither in tongue, but in deed and in truth." Surely, then, we are required to give some more substantial proof of our love than this!

Again the Apostle Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ." How beautiful would it be to see the Christian "bearing the burden" of a weak brother, who had such an infirmity, that he could not taste one drop of intoxicating drink without extreme danger of kindling a fiery appetite that would consume his body and destroy his soul! How beautiful would it be to hear the Christian say to such an one, 'My brother, I will abstain *with* thee; I can do without these things, which ruin thy prospects and destroy thy soul, and surely thou canst; we will try together. "It is not painful," my brother.' Yes, how beautiful to see the Christian descend and *share his burden*. This would indeed be conformity to the image of Christ, who himself bore our infirmities and carried our sorrows, and was in all respects such as we are, sin only excepted; who bore all the consequences of sin, though he sinned not. Here is the disciple, according to his poor measure and degree, imitating and following, at a humble distance, the pattern of his Lord.

It would seem to be a fundamental principle of Christ's kingdom, that he who would strive in earnest to "convert the sinner, from the error of his way," and help to deliver a brother from the sorrows that sin has brought upon him, must himself *share* those sorrows, and in some degree experience (not the *pollution*) but the painful *consequences* of the sin. Christ himself could not save a lost and guilty world, till he had himself tasted the bitter consequences of sin. In this the "disciple is not greater than his Lord," and if he would imitate his master "who went about doing good," he must in this respect be conformed to his image. It is most true that the believer cannot *atone* for his brother's sin. In this respect he can *never, never*, imitate the Saviour; but there are other points of resemblance in which he may, and it is his duty to imitate his Lord, and if he would lend a helping hand to a fallen brother, he must as it were *descend* and *take* him by the hand, and be willing, so far as may be necessary to accomplish the object, to share the burden of his brother's sin, and taste its consequences. The good Howard could not relieve the sorrows of the criminal in the dungeon without spending a large portion of his life within its noisome, dark, and dreary, walls. But of all the miserable, wretched, helpless, beings upon earth, perhaps the drunkard is the most helpless and the most miserable, and he who would help *him* must set him the example, in his own person, of all the self-denial which it is necessary for the drunkard to practise, and submit to all the privations which are needful for the safety of his fellow-brother. Oh Christians! is not this Gospel charity? Is not this in unison with the self-denying love of Christ? You know that it is: your own consciences tell you that it is. I hear a voice within the bosom of every one of you pleading my cause!

But you are not here called to so hard a task as to reform the drunkard: you are merely invited to discourage that traffic, and to enter your protest against those customs, by which thousands and tens of thousands of the temperate learn to become drunkards, every year. You are entreated, to "come out," and be separated from these soul-murdering customs, and to refuse to "touch the unclean thing," and thus to bring it to *shame*, and to close the door of the school-room of intemperance, where the temperate learn to drink, and from whence that vast army of half a million of felons, murderers, criminals, and drunkards, is *recruited*, to supply the places of the thousands that it sends down annually to the drunkard's grave.

Christians! will you, then obey, this command of Christ, and come out and be separate, and keep your garments "pure and undefiled" from the pollution of so foul a stain?

But here some of you will say, We admit that it is our duty to obey these commands, and to come out and be separate from the prevailing sin of the age. But what necessity is there for our joining together in a society and signing a covenant to that effect? Or what authority have you in Scripture to encourage any such measures? To this I reply, that this proceeding is both justified by the soundest reason, and also has the direct sanction of the word of God.

1st. It is justified by reason. For a number of persons joining together in a resolution, by the blessing of God, to do that which is right, are a great encouragement and mutual support to each other: shall the wicked join hand in hand to do evil, and thus strengthen each others hands in iniquity, and shall not the servants of God join together to strengthen the cause of Christ and holiness? And, as we before observed, is it not natural for the travellers to Zion to consult each other as to their plans for the journey, and to enter into a *covenant* with each other, that they will avoid all that can possibly be the cause of sin?

But 2ndly. There is the sanction of the word of God, commanding God's people to *join together* in a *national covenant*, to keep his commands, to avoid sin, and to cleave to all that is holy. In 2d. Kings, 23d, we are told that, in the reign of the good king Josiah, the king and people made a *covenant* before the Lord to keep his commandments and his testimonies, and his statutes, with their whole heart—and that "*all the people stood to the covenant.*" And the same thing appears in 15th chap. 2d Chronicles. And again we read in Jeremiah 50. that the people agreed *together* to "join themselves to the Lord in a perpetual covenant" to keep his commandments. And when either irreligion or immorality prevail, when they stalk abroad, and the wicked encourage one another in sin, are not Christians commanded to come out in a *united body*, and "be separate," and let it be seen "who is on the Lord's side"? But this conduct is, *ipso facto*, forming a *Society*; it is so in its very nature. What is a Church but a society; a body of people agreeing to join together to serve the Lord? It is calling in the aid of the *social feelings*, and the well-known power of the *social feelings* over the human heart, to assist the religious feelings, that men may "provoke one another" to worship God. And, if Christians are commanded to join together in a society to *worship God*, are they not equally commanded to join together in a society to *keep his commandments* and to protest against sin? And, if it be the duty of Christians *as a body* to protest against sin in *general*, is it not their duty to protest against a *particular sin*, which is overwhelming their country, a sin which has been *proved* by evidence, that it is impossible to controvert, to be the parent of almost all the other sins, and of three-fourths of the crime and misery, of England? Again, if individual Christians are commanded to strive, especially against their *individually* besetting sin, ought not a Christian *nation*, in a national phalanx, to unite together to protest against a *nationally* besetting sin, and by the help of God to drive the accursed thing out of their country? This is what the nation of Israel *actually did*, in the days of good king Josiah; their besetting sin in that day was the sin of idolatry, and the *whole nation*, with their king at their head, made a *covenant* to serve the Lord, and united together in *ONE GREAT SOCIETY* to drive out the accursed thing, and every "man subscribed his name unto the Lord, and surnamed himself with the name of Israel."

But this is not the whole strength of our cause; for we have not only God's many-times recorded approval, in his holy word, of his people uniting together in a society to serve him and keep his commandments, but it is very remarkable that we find in Scripture God's sanction and authority for the *very society*

for which we are now pleading. Were not the societies of the Rechabites and the Nazarites, total abstinence societies? And God mentions these societies with his special favor and approbation. He even condescended to make laws and institutions to regulate the Nazarites; and there is scarcely a warmer commendation to be found in the whole Bible, than that which he bestows upon the Rechabites, while he holds up their self-denying constancy and obedience to the shame of his people Israel. It is true that these societies *also* held *other* observances, besides abstinence from all intoxicating drinks. But this does not in the least affect the argument; it is enough for us that they observed the great principle of total abstinence societies. And God himself selected this *very thing* as the test of their staunchness to their own principles. It was *"because they refused to drink of the pots of wine, which the prophet was commanded to set before them, that the Lord declared, that "Jonadab, the son of Rechab, should not want a man to stand before him for ever."*

Thus we have given you, from the word of God, express authority for these *particular societies*. But it was not at all necessary to our argument to do so. If there had not been one word in the Bible about these societies, still our argument, as drawn from Scripture, would have been unanswerable; for we stand upon the broad ground of Christian self-denial and Gospel charity! It is sufficient for our purpose, if we can show that the spirit of all these texts that we have brought forward, "Come out from among them and be separate, and touch not the unclean thing;" "Be not conformed to this world;" "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended or is made weak;" "It is evil for that man which eateth with offence;" "Woe unto the world because of offences," &c. &c. it is sufficient, I say, if we can show that the spirit of love, and the spirit of charity, and the spirit of self-denial, which runs through *all* these commands of our Lord and his Apostles, is in unison and harmony with the fundamental principles of these societies. The Scripture can only lay down *broad principles and general rules* of conduct; but, as for the particular modes in which they are to be carried into practice, these are left for human reason to contrive, and conscience enlightened by the word of God to approve. For if all possible modifications of human action in all their varieties, with all the ways in which they may be effective, either for good or for evil, were detailed in the Scriptures, not the world, not the universe itself, would contain the books that should be written.

It were enough, then, had we only shown that the self-denying principle of these societies is of the same nature with the self-denying love of Paul, who declared that he would deny himself in every earthly indulgence, rather than do any thing to cause a weak brother to fall. It were enough, then, had we only shown that the self-denying principle of these societies is in harmony with the general spirit and bearing of the Gospel, and the self-denying love of a crucified Saviour. But we have done more than this: we have shown, (though we were by no means bound to do so) that abstinence societies are even *specified* in Scripture, and marked with God's favor and approval. So that, if ever there was a principle of human action since the world began carrying with it the warrant of Scripture, it is the principle for which we are now pleading.

Let us now for a while close the book of God's revealed will, and open his book of providence, and see what we read there! If we look at God's providential appointments in human affairs, they will speak to us on this subject with an energy almost enough to compel the deaf to hear and the blind to see. For is it not a palpable fact that a combined union of men is an instrument mighty in operation to work a moral change in the opinions of mankind? Is it not known to be an engine systematically powerful by the dif-



fusion of knowledge from city to city, from country to country, and from shore to shore? And is it not a fact that, in the present day, the spread of education, the power of the press, the improved state of public intellect, are all instruments in the hands of a society, mighty for good or for evil? Now these things are all mere *second* causes of God's own appointment. The God and Father of our Lord Jesus Christ, is the *great first cause* of all, and these things are his appointment. They are agents which God has put into the hands of men, as rational and accountable beings, and as his servants and stewards. It is his will that they should be powerful engines on the face of human society, and that his own children should employ them in his service and to his glory, while Satan urges *his* servants to employ them for evil. The stupendous power of union is a *talent* which God has graciously given to his Church, and to every society of his own people. Should not then the power of *union* be tried, and the *combined* energies of all be dedicated to the service of their Saviour and their God? Should Christians not come up in a united *army* "to the help of the Lord against the mighty?" Wicked men well know the power of union for wicked purposes, and they try it too! Why then should the servants of God bury *their* talent in the earth, and neglect to employ the power of union for good?

Christians are the very last persons upon earth who ought to object to *social union*. Union bespeaks harmony, and love, and a Christian interest in each other's welfare. God is the author of union; *disunion* is the devil's work and his especial delight. Why did the Almighty make man a *social* being, and mankind mutually *dependent* upon each other? Why did he make man so weak and helpless when *solitary*, and so powerful in *combined society*? Was it in order that he should throw away this "*talent*," the strength of union, or bury it in the earth, that he might serve God only with the helplessness of solitude? On this principle we ought to dissolve the Church *as a society*, and resolve it into the individuals of which it is composed, never again to unite in social worship, leaving only each individual member to offer up his *solitary* prayer.

But no! we have seen that God is the author of the whole frame-work of human *society*. *Society* is his appointment, and essential to the very nature and condition of man. His Church is a *society*, and every *society* of Christians united for the purpose of *doing good*, has his blessing upon its head, and the *word of God* for its sanction; and he who would break it up, or, in the self-same spirit, would break up the general frame-work of human society, is just doing the very thing which delights and pleases the enemy of God and man.

But though our arguments are unanswerable, as taken in the book of providence, yet our great business is with the book of God's revealed will, and we have given you abundant testimony from the *word of God*; and we could easily prove to you that the whole Bible, taken in its vital spirit and essential character, supports our case.

And now, Christians! you that say that you love the Lord Jesus Christ and that blessed doctrine, that comfortable doctrine of salvation by faith and not by works, what say you to all these practical commands of Christ and his Apostles? If you slight or undervalue them, if you do not long to obey them, your faith is no faith at all, and your Gospel is any thing but the Gospel of Christ; and you take the surest way to undermine the authority of that very Gospel you profess to revere. For if you have a right to cut out (or which is the same thing) to undervalue all these commands of Christ and his Apostles, I defy you to prove that the Socinian, the Unitarian, and the Deist, have not an equal right to cut out all those Scriptures which do not happen to suit *their* respective notions. For the same arguments which will justify the one, will equally justify the other, and he who claims a right to neglect any one part of Scripture, justifies a principle which undermines the whole.

In the present address I have confined myself to the authority of Christ and his Apostles; but if time permitted, I could pour out a flood of testimony from the Old Testament, in support of the cause I am pleading, and the duty I am urging upon you. I could read you the warning of the prophet, "Woe to him that giveth his neighbour drink, that putteth his bottle to him and maketh him drunken." I could prove to you that the drinking customs of the times *do actually put the bottle to the mouths of millions*, and that hundreds of thousands of these are made drunken; that, by these means, their path is beset with snares on every side, and absolutely *infested* with temptation; that almost every tenth house in England, Christian England, is a snare, a trap, set for the sake of money, to catch a brother's soul—yes, to ruin his prospects, corrupt his morals, and destroy his soul! I could shew you that this accursed traffic is aided, abetted, and countenanced, by Christians; because Christians will use the drunkard's drink, and that, if it were *not* for the respectability given to the trade by the *custom of the sober and respectable* (and above all by Christians) the whole system, and every thing connected with it, would be scouted out of England, with shame, and scorn, and execration!!!

Believers in Christ! you that indeed love the Lord Jesus Christ, O look at Paul the inspired Apostle of the Gentiles, look at Christ the self-denying suffering Saviour, and see, see *what they say* upon the subject. To you I need say no more. Once convinced of your duty, I am certain you would cut off the right hand, and pluck out the right eye, rather than be, ever so remotely, instrumental in the ruin of your brother, or "partakers" in your country's sin.

But if there be any, that like profession better than practice, and whining *evangelical sentimentalism* better than Christian self-denial, and sterling obedience; of you I would ask this question.—Can you produce, in the whole range of human action, *one single duty*, in the present day, *more* and better supported out of Scripture than the one I am now pleading? Can you produce one which is any thing like so well, so extensively, supported, which so exquisitely harmonizes with the *whole* genius, character, bearing, and tenor, of the Gospel? If you cannot answer me this question, then I will ask you another. To *what specific duty*, in the present day, do you mean to apply all these commands of Christ and the Apostle Paul, if not to the present duty? The *precise* circumstances, which called for them in the days of the Apostle, will never return again. Do you mean, then, ever to apply them at all as practical rules of conduct in these latter times? Do you ever mean to practise them yourself, and to imitate in your own person the self-denying love of Paul? If not, you had better take a knife and cut them out of the Bible at once as useless. You start at this proposal; but this mode of proceeding is far more straight-forward and honorable and honest, than mean evasions and shabby prevarications. But I know that you will not agree to *this* proposal; go, then, if you please and raise objections!!! I can supply you with plenty of seemingly plausible objections even out of the Bible itself, if you think it right to suborn one passage of Scripture to bear down the testimony of another, and to bring isolated texts to contradict the general spirit and bearing of the *whole* Gospel scheme. And when you have found these *objections*, I shall only reply that I had rather be a Deist or an Infidel, than one of your number, for if there is an unnatural, ungrateful, monster upon earth, it is a selfish evangelical SENTIALIST.

---

## II.—SKETCH OF THE LIFE OF THE REV. CHARLES KNORPP, LATE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY AT BENARES:

It is a solemn and heart-stirring event that both husband and wife were carried off so nearly together, and so unexpectedly, Mr. Knorpp dying on the 29th of March, and Mrs. K. on the 2nd of April last, at the early ages of 32, and 28. Loudly does it speak to those who remain, to "work while it is called to-day," for oh! how soon may the night come on us, "when no man can work." Humanly speaking, none could have calculated on a longer life of usefulness in India, than both of *them*, especially Mrs. Knorpp. But the Lord's ways are not as ours, and he saw fit thus early to withdraw them.

Mr. Knorpp was a native of Stuttgart, the capital of the little kingdom of Wurtemberg in Germany, which though it contains considerably fewer inhabitants than London, has produced and sent forth, during the last twenty years, one third; or nearly one half, of all the Missionaries who have entered the field. He had the privilege of being born of truly pious parents, in whose abode it could be seen and felt, that religion reigned pre-eminent. Their incessant prayers for their offspring were, that they might become the children of God, and it is believed that the gentle and unceasing efforts of his kind and affectionate mother on his behalf were not unblest. O how much is in the power of mothers, when their hearts are bent upon "the one thing needful,"—when the early conversion of their little ones is their prominent care! As in nature, so in grace, early sowing will produce early reaping, and usually the most abundant harvest.

Mr. Knorpp was the first among many children, who appeared to be religiously impressed. His younger years were spent in school, and when that period of his life was over, his parents placed him with a friend, for the purpose of learning a trade; but his heavenly Father had chosen him for a nobler calling, as was soon made apparent:

During his apprenticeship a family affliction—the severe illness of his beloved mother—and the faithful preaching of a devoted young minister, led him to deep reflection, and finally to strong conviction, and it was at this interesting period, in his 16th year, that he truly and entirely gave himself up to the Lord.

The minister alluded to was the celebrated Hoffacker, whose labours at Stuttgart effected immense good, particularly among the young. Several pious youths in the warmth of their first love united together for prayer, under the direction of a holy and highly advanced Christian, and Knorpp was one of their number.

It was there that the germ of missionary zeal was planted, and in some degree developed, and, after the lapse of a few years, he, with several of the other youths publicly offered himself to become an evangelist to the heathen, and, by applying to the Committee of the Mission Seminary at Basle in Switzerland, he was received as a student into that Institution.

It will be interesting to mention here, that this Seminary, from which so many Missionaries are sent out, is conducted upon the most purely scriptural principles, and appears particularly well calculated for the education of those, who, in the self-denying spirit of the Apostles, desire to go forth among the heathen. The plan of education is well contrived to advance the spiritual growth and intellectual improvement of the students. The domestic arrangement is also peculiarly fitted to produce those habits of simplicity and diligence, which every Missionary ought to possess.

The Principal, Mr. Blumhards, is a man of considerable talents, great erudition, and practical piety, in whom are united what we so seldom wit-

ness—the characters of an affectionate father and counsellor, as well as most able tutor to his pupils. . . . .

At this favoured place our sainted brother studied upwards of five years, during which he diligently redeemed his time, and made a truly satisfactory progress, evincing good abilities, and improving every opportunity for enriching his mind. His intercourse with the tutors and brethren was very beneficial to him; he grew in knowledge and in grace, and gave pleasing promise of becoming a Missionary indeed; nor was such promise disappointed.

After leaving the Seminary he once more visited his beloved parents, and bade them a final farewell. The hour of separation was bitter to their natural feelings, yet both rejoiced in seeing their son depart on such a holy errand.

Having arrived in England with several other brethren, he entered into connection with the Church Missionary Society, and prepared for ordination, to which he was admitted as a Deacon by the Bishop of London. . . . .

Soon after landing in Calcutta he was ordained Priest, and he then proceeded to Benares, with Mr. Leupold, his fellow-labourer. There, after diligently studying, and attaining a sufficient knowledge of Hindi and Urdu, he preached his first sermon to the heathen, at the expiration of nine months from his arrival, and from that period to his death he proclaimed the Gospel regularly twice a day in the city of Benares.

From his own journals we learn that he pursued his noble course in the true spirit of a holy and devoted messenger of God, deeply mourning over the darkness and ignorance of the Hindú, and grieving like Paul, when at Athens, to see that great city so wholly given to idolatry.

We cannot forbear to remark here, that perhaps none but those who are actually engaged in preaching to the heathen, can fully understand the peculiar difficulties and trials connected with this arduous work. Day after day the servant of God goes out, declaring salvation through Jesus to the perishing sinners around him; but, when he beseeches them in Christ's stead to be reconciled to God, himself and his message but too generally meet with opposition, derision, and scorn. Far different is the situation of the Missionary, to that of the Minister over a professedly Christian congregation. The former has, as it were, to intrude his message in many case upon unwilling and prejudiced hearers, and as an intruder he is frequently disregarded and opposed.

Our departed brother deeply felt this, especially in a place like Benares, which may well be termed the head quarters of Hindú bigotry and superstition, and he feelingly alludes to it towards the close of his last journal, at the very termination of his labours; after which he remarks, that "had a Missionary not a gracious Saviour, before whose throne he may come with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough." But "they that wait on the Lord, shall renew their strength;" and this promise was fulfilled in the experience of our beloved brother. Grace was given him to persevere to the end; he fought the good fight, he kept the faith, and has finished his course.

In November 1834, Mr. Knorpp was united to a pious partner, Miss West, of Islington, with whom he had formed an engagement in London. She proved a sweet tempered, affectionate, and useful help meet to him, and became the mother of two dear infants, who are now left orphans. From April 1836, Mrs. Knorpp took an active part in the management of the Benares Church Mission Orphan Institution, which has lost much by her removal.

The following interesting extract of a letter received from Mr. Leupold, contains the affecting account of the last illness and death of these valuable Missionaries:

"On my return from my excursion, I found dear brother K. in a weak

state of health, but my presence seemed to revive him. He was very anxious to go into tents for a week or fortnight, hoping to be able to ward off a sickness, of the approach of which he had some presentiment. Circumstances over which he had no controul compelled him to postpone going for a week, and we therefore spent a few happy days together. I was stopping with them, and never before observed them so earnest in prayer;—they were both preparing for heaven. A holy earnestness rested on dear Knorpp's brow, whilst his wife was more affectionate than ever. She had prepared several little things against my arrival, to welcome me, and her husband and myself could not but smile at her ingenious inventions.

"During their absence from home I had several letters from them, expressive of their desire for the coming of Christ's kingdom, and their affection towards me. In one of them Br. K., after complaining of his unprofitableness, says, 'O that I had the love of a John, the zeal of a Paul, and the strength of a Goliath.' And Mrs. K.'s desires were most ardently expressed for living more to the glory of God, and more in communion with him.

"After being a fortnight in tents, they returned home, but it appeared to me that neither of them had derived much benefit from the trip. Knorpp had evidently become weaker, but his partner stated that she never felt better in her life than she did then.

"As poor Knorpp suffered more daily, I pressed him to consult the Doctor, and on Friday the 9th of March prevailed on him to do so; but he did not think Knorpp's case a dangerous one. What made me uncomfortable, was a bad cough which he had, and at the same time I observed that the health of Mrs. K. became impaired. Her rosy cheeks grew pale, and a languor was perceptible in her eyes, with a depression of mind, which alarmed me. Soon after this they both lost their appetite, and on the 10th, K. was obliged to remain in bed, and his poor wife was much excited, for her impression was, 'My husband will not live.' During two days and nights she was incessantly engaged in nursing him; though I entreated her not to exert herself so much, yet I could not prevail. I shall never forget the impression I received on entering their house the day after K. took to his bed; both were asleep beside each other, one as pale as death, and the other flushing red, as though a burning fever were raging in her veins. That evening I begged much to stay during the night with Brother K.; but she would not permit it.

"On the following Tuesday, when returning from the city, I found her really ill with fever: still she wished to go on attending her husband, but here I interfered, and prepared a couch for her in his study, on which she reclined. From that hour they saw each other no more in this world. During the day, the fever continued to increase on her, yet the Doctor thought nothing of her illness, supposing it, as we all did, to be merely the effect of excitement and anxiety of mind. He ordered both to be kept quiet, and I went from one room to another, endeavouring to administer spiritual and temporal comfort to each of them.

"On Wednesday, in the afternoon, Mrs. K. came out of her room towards the place where I was sitting, and looked with intense anxiety upon me. I smiled at her, and she went away; but a few minutes after she called me, and said, 'As I lay here on my couch, my husband stood before me as if prepared to go out. He was in a great hurry and wished to kiss me, but as I hesitated, he disappeared.' She wept much, and added, 'He is dead.' I cannot express with what anguish of mind she related this, and I was exceedingly affected too, but endeavoured to show her, that the whole was in consequence of excited imagination, which she allowed.

"But on Thursday the sickness took a serious turn with both, and I found my strength not equal to my task. I therefore thankfully accepted the kind offer of our dear Missionary brethren to share with me in my labour of love.

About 8 o'clock at night I prepared to retire, having been four nights without rest, but when giving dear Knorpp some barley-water, I perceived to my sorrow his countenance changed, his teeth closed, his eyes become fixed, and death seemed to spread over his whole frame. The Doctor immediately applied a blister to his head, and, being greatly fatigued, I lay down, though the impression of my dying brother was too vivid in my mind to allow me to sleep. At 1 o'clock I was sent for, as he was supposed to be dying; we prayed with him, and he prayed also. It seemed that at the beginning of the night his prospects of eternity had been gloomy, but when I saw him, they were bright. He exhorted the servants, spoke to me in German, and then said, 'Come Lord Jesus, come quickly.' Being asked how he felt, he replied, 'Peace, peace, peace is in my soul, a bright light shines before me. I could tell you more, but I must not.' His countenance beamed with heavenly joy, and every one could see that the Lord was gracious to him. Some time afterwards he said to me in German, 'Ah it is a hard thing before the thread of life is cut through. I am dying, there is no more hope of life; a little while, and I shall be with the Lord.' I could not reply from tears; he was so resigned and looked with longing joy towards his approaching dissolution.

"The Doctor requested me to inform Mrs. Knorpp of the danger in which he was, to prepare her for the final stroke. I therefore mentioned to her the whole of what had transpired during the night, to which she listened with joy and great interest, exclaiming, 'O how happy to be in such a frame of mind, and so prepared, but he will die, and not survive, though he may be somewhat better this morning,' at the same time adding, 'I hope the Lord will spare me, for I am not yet prepared, I have not prayed enough, or been so faithful as I ought.'" I then pointed her to Jesus, as the all-sufficient Saviour of such unfaithful sinners as we are, and I also begged her to prepare for the sad tidings of her husband's going home, because though he was then better, he was still in such danger, that a relapse of fever might open his way into heaven. She calmly looked at me and said, 'I am prepared, and have been so from the beginning.'

"Brother Knorpp lingered on notwithstanding these very unfavourable symptoms, but on Sunday the 25th, he became very weak, and believing his dissolution to be at hand, he called for me: he was perfectly sensible, but unable to speak, and therefore called for pencil and paper, and wrote a few sentences containing his dying request to me. He then wished to write to his dear wife, but perceiving that it cost him too much exertion, I took the paper from him.

"After that day he became frequently delirious, sometimes fancying he lay in quicksand, at other times in fire, or between red hot stones. Poor Mrs. K. too became very ill; for six days she slept scarcely an hour, and took medicine, but to little purpose. I despaired of her life, yet I hoped against hope; but she was evidently aware of the approaching crisis, and requested me to destroy all her papers after her death; and then she exclaimed, 'I die, I die; I trust the Lord will pardon me, and receive me to himself.'

"My own sufferings, as you may imagine, were most intense, not bodily, but mentally, yet as my day, so was my strength. I could now and then speak to my God as it were face to face, and this was my consolation. But though the spirit was willing, the flesh was weak, and I felt truly thankful to the dear Missionary brethren, who all regularly relieved me in turn. Their good ladies too watched Mrs. Knorpp day and night, and when she was so far reduced as to be obliged to give up nursing her babe, Mrs. Mather kindly offered to take him along with her own little girl. Mr. Nicholls likewise took dear Sophia, and how deeply I felt their kindness, you can better imagine than I can describe. I am sure their reward, and indeed that of all the dear Missionary brethren and sisters, will be great in heaven, for their deep sympathy and unceasing kindness.

"About this time I was myself seized with the same malignant fever, and retired to bed with the deep impression that I should never rise again. I therefore took leave of my dear brother, who was than perfectly sensible. We parted with the assurance on both sides of *never seeing each other again* in this world, nor did we see each other again, as I became dangerously ill, and, during the height of my attack, our dear brother departed. His end was peace; his prospects of eternity remained bright to the last, he breathed hard I was told, for two hours, and then fell asleep. I was deprived of the privilege of closing his eyes and attending his funeral, and my feelings were acute, but the Lord was my consolation. Never in all my life was He so gracious to me as on that day; tears of sorrow and of joy mingled, and I could not help calling out, 'O for a thousand tongues to sing my dear Redeemer's praise.'

"These cutting bereavements have, I hope, created in me a stronger desire than I ever before felt, to live more to God's glory, and to cleave closer to Him from whom death cannot separate me; and, although my intense feelings of joy and sorrow will pass away, these desires I trust *never will*."

It is unnecessary to add any thing to these extracts, as they speak for themselves all that might otherwise have been said. We can abundantly perceive from them the truth of the remarks with which this sketch commences, and likewise that the last days of God's faithful servants are a true comment upon their lives; and we cannot do better than exclaim, "May we die the death of the righteous, and may our last end be like his."—*Calcutta Christian Intelligencer*.

### III.—"THE COOLY TRADE."

The merchants in Calcutta who are interested in the Cooly Trade, have presented a petition to the Government of Bengal, deprecating any interference of the public authorities which may tend to its abolition. We consider it an advantage of no small value, that, in the incipient stage of this trade, we have thus been put in possession of the views of the merchants and planters, and are enabled to examine the arguments on which they claim the legal recognition of it. When public attention was first drawn to the subject, no suspicion was entertained, either of the nefarious practices which had grown spontaneously from this trade, or of the extent to which it had been stretched, or of the ulterior designs which the planters cherished. These circumstances have been gradually developed through means of the agitation of the question in Calcutta; and we are now placed in a position, from whence we may take a comprehensive survey of this new traffic, and bring into one point of view its past history and its future prospects.

The petitioners have placed, in the foreground of their arguments, the assertion, that the Cooly Trade is essential to the welfare of the Mauritius; and there is a manifest anxiety displayed in their petition, to lead the mind to consider the present question as one, in which the Queen's Government is at issue with that of India. They assert that the prohibition to export our labourers would bring a flourishing colony of the Crown to the brink of destruction; and thus do they attempt to secure the continuance of the trade by an appeal from those who are bound to watch over the interests of India, to those who are politically interested in the prosperity of the Mauritius. The attempt appears to be more distinctly developed by their allusion to the Orders in Council, which are considered as an effectual bar to any restriction of the exportation of Coolies by the Indian Government. It would appear as though the object of the present petition was simply to stay any immediate prohibition, pending reference to the Home Government, which has already shown so strong a disposition to sacrifice the welfare of India to the

interests of its own colonies. We consider, therefore, that the great battle of the Cooly Trade must be eventually fought in England; we entreat the advocates of humanity to bear this in mind, and not to allow all their strength to be wasted in unavailing exertions in this country, but to set themselves vigorously to prepare the public mind at home for this fresh struggle in the cause of benevolence. That we may bring our humble contingent to the aid of the good cause, we propose to go somewhat into details, even at the risk of recapitulating facts, which, however well known here, are new to those who must decide the case in England.

The exportation of Indian Coolies to the Mauritius, has arisen from the unwillingness of the enfranchised slaves to work upon terms which suited the interests of the planters. They cannot, it seems, be prevailed on to labour for less than fifteen dollars a month. Recourse was, therefore, had to India, and our simple agriculturists were prevailed on to engage themselves at *two dollars and a half a month*, and their food. The petitioners do not scruple to declare in their address, that the prosperity of the Island depends mainly, if not entirely, on the supply of labourers from India; and that the suspension of the exportation of labourers would entail a ruinous degree of detriment on the Mauritius sugar trade, and injure, perhaps irretrievably, the prospects of the Colony. With these declarations of the agents before us, we naturally conclude, that it is the intention of the planters to enlarge the importation of our labourers to the full extent of the agricultural demands of the Mauritius; and that the eighteen thousand Coolies who have been drawn from India, form only the first detachment, which is to be followed up in rapid succession by a farther draught of double or treble the extent. The acquisition of cheap labour on their own terms appears, moreover, to have led to the plan of forcing ungenerous soils into cultivation; and this, again, is likely to increase the demand for our labourers. The neighbouring island of Bourbon, though a slave colony, will, probably, at no distant period, lose its servile character. The manumitted slaves may there be expected, equally with those at the Mauritius, to refuse to labour under fifteen dollars a month, and this island will likewise require a supply of labourers from the continent of India; which, judging from past experience, it will be no easy matter to impede. It must farther be kept in view, that this drain is to be renewed from year to year; the abstraction of our agriculturists is to be, not a temporary, but a systematic and perpetual arrangement. The free labourer of India is to replace the slave; and Cooly Trade to be substituted for the Slave Trade. The friends of humanity in our native land will need these facts distinctly before them.

The petitioners consider, moreover, that the right to export Coolies has already acquired all the strength of prescription. Among the most forcible arguments against interference, they state that 'persons in, and connected with, the Mauritius, have made large purchases of land, in many instances from the Government itself, and diverted much capital into agricultural channels there, *on the faith of orders in Council, and other State Guarantees*, tending to make the proper cultivation of such lands a feasible undertaking, by means of imported free labourers.' If there was any object in embodying this assertion in the petition, it was to convey the impression, that it was too late for the Indian Government to interfere, and prohibit the exportation of Coolies; that there were already vested rights guaranteed by the State, that is, by England, which the local authorities were not at liberty to touch. It is much to be doubted whether the Orders in Council, or the Act of the last year, can be constructed as establishing a prescriptive right on the part of the late slave owners of the Mauritius, to a perpetual supply of labourers from hence; but the use of this argument shows unequivocally the danger of delay, in dealing with this momentous subject. Every year, every month that the Cooly Trade is permitted to exist, will be considered as maturing the prescriptive right to its continuance. Every shilling which is devoted to the break-



ing up of new lands at the Mauritius, will be considered as increasing the injustice, of drying up the source, from which labourers are expected to cultivate them. Every additional Cooly who is embarked, will be viewed as a fresh guarantee on the part of the State that others shall be permitted to follow them. If we are to wait till all the engagements regarding the shipment of Coolies have expired, they will never cease. There is nothing which so soon acquires a vested right, as an abuse. It draws strength and vigour from the very means that are used to restrain it. Regulation is construed into permission, and permission rapidly ripens into prescription. Let the Cooly Trade continue but two or three years longer under a system of regulation—which, however, can never secure it against the most enormous abuses, and the attempt to abolish it will be resisted by an outcry against the destruction of property which has been created under State guarantee. The Mauritius planters, after having received their share of the twenty millions for the emancipation of their slaves, will demand a second compensation for relinquishing their right to the Cooly Trade. In deciding upon the appeal now made to the Local Government, and which must eventually be carried before the Parliament of Great Britain, these facts must not be lost sight of.

As to the plea, that the Cooly has a right to carry his labour to the best market; that he is a free agent; and that any restraint on his expatriation, will be a violation of 'constitutional liberty,' and of dangerous tendency: it sounds well in theory, but, how is it applicable to the present practice? Can it be called a free or just bargain, where knowledge negotiates with ignorance? Has not one of the earliest exporters of Coolies, Capt. Arbuthnot, placed it on record, that the Cooly is more akin to the monkey than to the human species; and that there would be no more difficulty in inducing him to go to Demarara than to the Mauritius, because in neither case does he know whither he is going? Can a bargain struck between such almost brutal ignorance on the one side, and European knowledge on the other, come within the definition of a fair transaction? Would it be any violation of constitutional liberty, for the natural guardians of the poor Cooly to rescue him from the disastrous results of his ignorance? But the Cooly is not merely the victim of ignorance, but of deceit. The market price of labour at the Mauritius is fifteen dollars a month, and it is only because the Cooly is ignorant of this fact that he engages to serve there for two dollars and a half, and his board. If he were fully aware of all the circumstances of the case; if the agents were to whisper in his ear one half of what they now tell Government, that without his aid the prospects of the Mauritius must be blasted, would he be so willing, rude and ignorant though he be, to bind himself to servitude for five years at such inadequate wages? If any contract were in another case made under similar circumstances, could it be sustained in any court of law? The bargain is not equitable. The European takes advantage of his own superior knowledge, and of the ignorance and simplicity of the poor labourer, to inveigle him into a distant servitude.

The nefarious practices which have been resorted to by the subsidiary Native agents to procure Coolies, have been established beyond controversy, by legal investigation. The Magistrate of the district which comprizes the suburbs of Calcutta, has, within the last month, liberated a hundred and twenty Natives who had been kidnapped for the Mauritius, and subjected to imprisonment and starvation to induce them to embark; and he has condemned to fine and incarceration the Native agents by whom these atrocities were perpetrated. The petitioners are anxious that these practices should be put down, that the trade may flourish. But the trade will not flourish without them. They are inherent in the very system. No vigilance on the part of the public functionaries can prove a match for the ever wakeful villainy of the Native agents. It must not be forgotten, that these practices have occurred in the metropolis of British India, under the very eye of the Police, and

after a regulation had been passed to secure fairness in these transactions. They were totally unknown to the public functionaries till the activity of private benevolence dragged them to light. When that activity shall have subsided, and the storm of public indignation shall have blown over, will not these practices revive with ten-fold vigour as the demand for Coolies increases.

The treatment which Coolies may be expected to receive at the Isle of France, may be judged of from the fact, that, in a single twelve month, one hundred and twenty-four thousand lashes have been inflicted upon the half emancipated apprentices. If anything farther be needed to exemplify the risk to which the comfort and happiness of our labourers will inevitably be exposed, we have to cite the assertion of *The Cernéen*, the planter's own journal, which, speaking of the Coolies, in reference to the slaves when they are emancipated, "Be assured that we will exact, from those whom we pay, more than their former services. Be assured that every transgression shall be brought before the Judge and severely punished." It is not assuredly to such tender mercies that the British Government is prepared to resign fifty thousand of the subjects whom Providence has entrusted to its care.

Of the destitution to which the families of the exported labourers are reduced in the land of their birth, the petitioners say nothing. Eighteen thousand Coolies have already been abstracted from their families, by far the greater number of whom will never return, if we are to judge by the mortality which pursues them at the Mauritius. Fifty thousand individuals, dependent on their labour for subsistence, have already been abandoned to starvation, and if the trade should advance with that eagerness and rapidity which characterizes it, a hundred thousand beings of the most feeble and helpless class, must shortly be reduced to the same wretched condition. And, according to the doctrine of the petitioners, Government dares not interfere to check this wide spread desolation, because there are Orders in Council, and State guarantees, which have confirmed the privilege of severing our Indian labourers from their families!

It is easy to perceive, that if the Government of India should deem it necessary to prefer the interests of its own subjects to those of the planters, the question will not be set at rest. An urgent appeal will be made to the Government of England in the hope that the interest of the Crown Colonies may preponderate in the minds of the Ministry, over that of our poor and helpless population. To England, then, would we also appeal: and the appeal will not be made in vain. England has already shown that she knows how to make sacrifices in a just and righteous cause. The extinction of slavery throughout the world depends, under God, on the unrelaxed efforts of England; and, while she is engaged in this holy crusade for the liberties of the slave, she will not weaken her hands, and stain her glory, by permitting a new trade to spring up in one of her own possessions, which is characterized by many of the worst features of slavery. The arguments which the petitioners have brought forward, have been urged from the West Indies till they have lost their force. England has learnt by sad experience—by all the obstacles which have been thrown for fifty years in the way of her benevolent career, how to estimate the value of colonial professions. She is not to be blinded by the argument, that to suppose the possibility of the ill treatment of defenceless blacks, in a colony in which the generous sympathies of our nature have been blunted by familiarity with the cart whip, is to cast a slur on the colonial authorities. Every Act of the British Legislature, from the time when the slave trade was first subject to legislation, to the last Act which forbade the Mauritius planters to flog their apprentices, has been a slur, a deep and well merited slur, upon the local functionaries. We are now on the banks of the Rubicon. England is now called on to decide, whether, for the purpose of keeping down the price of labour at the Mauritius, and in all her colonies, the kidnapping of labourers which has

grown up in India in spite of our Police, shall be digested into a system; whether India is to be drained of her agricultural population year after year; and whether fifty, sixty, or a hundred, thousand helpless women and children, are to be abandoned to starvation.

If England, deaf to the voice of humanity, should determine to perpetuate the system; and, as a necessary consequence, to allow the exportation to be extended from the East India to the West India Islands, it will only remain to enquire, whether Britain is any longer worthy of being entrusted with the improvement of India.

*Petition to the Honorable the President of the Council of India in Council.*

The respectful representation of the Merchants of Calcutta, who are connected with the trade of the Mauritius.

May it please your Honour in Council—We, the Merchants, Agents and others, residents in Calcutta, who are connected with the trade of the Isle of France, and who are deeply interested in the agricultural prosperity of that Island, which prosperity mainly, if not entirely, depends on the supply of labourers from the continent of India, take the liberty to address your Honour in Council, in opposition to the objects of a representation agreed to by certain of our fellow citizens at a meeting held at the Town Hall, on Tuesday, the 10th instant, which representation is to be addressed to the Government of India, and the object of which representation is to induce your Honour in Council to put an entire stop to the emigration of free labourers from this port to the Mauritius, pending an enquiry into the system on which such emigration is said to be conducted.

We beg most respectfully and earnestly to represent that the suspension of the trade in free labour, required by the petitioners to whom we refer, would not only be a prejudgment of the case at variance with the principles and practice of British justice, but a sure means of entailing a ruinous degree of detriment on the Mauritius Sugar Trade, of consequently injuring the commercial prospects of that Colony to a most alarming and perhaps irredeemable extent, and would be in direct counteraction of the Orders in Council, as well as a condemnation, without a hearing, of a most respectable body of Merchants, and a slur upon the executive character of the Government of the Island.

If any cause whatever had been made out (even by the later description of proof which may suffice as a ground for petitionary proceedings on the part of a public meeting) against the planters and others of the Mauritius, who are directly connected with the free Cooly Trade, we should have been as humanely ready as any other class of the citizens, to pray that a stop might be summarily put to transactions of a nature discreditable to the British mercantile character, and opposed to the feelings of true philanthropy: but there was not the shadow of such a cause made apparent on the above alluded to occasion, although it is impossible to conceive that, had the imputed conduct been probable at all, it would have, to some extent at least, been established on an occasion where no material opposition could be made, where the almost universal feeling was hostile to the planter, and when it may be presumed, that no exertion had been spared to obtain a knowledge of whatever condemnatory circumstances might have at any time occurred. We venture to assert that there is no record of a public body addressing a Government, on an important subject, so completely unprovided with facts in support of their views as were the Town Hall assembly; nor of one who relied so entirely for making good their case upon mere idle assumption, and appeals to the feelings, concerning a state of things which has ceased to have existence.

We respectfully submit to your Honor in Council, that nothing can be more unjust in assertion, or more forced in argument, than the analogy said to subsist between the now abolished Slave Trade and the free labour market, esta-

blished between those we represent and the natives of this country. The practice and principles of the former we need not stop to describe; those of the latter are, the employment of such labourers as shall voluntarily contract to serve on condition of a most liberal rate of money payment, an abundant supply in wholesome food, a degree of daily labour far within the physical powers of any race of mankind, [kind] personal treatment, and a free passage back to their own country when their time of service has expired. These are conditions superior, we believe, to those enjoyed by the labouring classes in other parts of the world, and we assert, without fear of contradiction, that they are faithfully acted up to by the employers on the Island, and the hired parties there are well satisfied with their bargain.

If there be truth in the allegations, which have been made concerning the maltreatment *here* of certain natives by their own countrymen, who inveigle them into crimp houses, in order to make a profit of them, by false pretences, and other improper means; we respectfully submit that no excuse is thereby formed for the summary suspension of the free labour trade, any more than the partial abuses of any system can be pronounced good grounds for its destruction, unless (which is not here the case) the abuses are not remediable by any other means.

It is obviously the duty of Government to adopt such measures as shall insure their native subjects the good, without the evil, of a traffical arrangement, which opens them a market for their labour, far superior to any which is available for them at home; and we not only believe in the feasibility of such measures, but are most desirous to promote them by our hearty co-operation in any new or revised regulation which the wisdom of Government may see fitting to adopt; for it is not only more accordant with our feelings as men, but with our interest as merchants, to procure the labour in question by unexceptionable means, than to obtain it by any devices which might operate hardly on the persons employed, and eventually render them not only unwilling instead of willing servants, but cause them to spread evil reports of their employers on their return, and thus enhance the difficulty of procuring a description of workmen whose services are indispensable to the prosperity of the Island.

The planters of the Mauritius have no manner of object, but much the reverse, in encouraging a kidnapping system. Their wish and interest alike are to obtain agricultural labourers, who shall in every sense of the words be willing parties to the contract, and they are as eager, as any of the people of this city can be, to have measures taken, which shall thoroughly prevent all blind-folding and extortion by intermediate agents. If for the effectualness of facilitation of these measures, any revision of the existing terms of your contract be considered advisable, we, on their behalf, most willingly consent to it; and while we also avow ourselves ready to contribute, in good faith, to an official investigation into the whole state of the trade, we only solicit of your Honour in Council the adherence to that course of ordinary justice, which shall secure to enquiry its prescriptive precedence of punitive legislation.

The question, properly considered, rests, we apprehend, on a much broader basis than it is allowed to do by those who insist, not only on abolitionary, but on prejudicative abolitionary measures being adopted in regard to it. It is a question involving the rights of British subjects (in principle, of *all* British subjects) to carry their manual labour to the most productive market—the branch of the main question which relates to the necessity for their understanding the exact nature of their bargain, and their absolutely voluntary acceptance of the engagement, being alone fairly open to legislative interference, to whatever extent may be necessary for securing them ample opportunity to exercise their rights as free subjects, on both these parts of the case. Any other political doctrine, though practically extended for the present to but a particular class of men, must obviously be extensible to all

classes alike; and to assert it, therefore, in this case would be to establish a precedent of the most perilous nature to constitutional liberty, and one (touching the particular instance of its practical application now prayed for by our adversaries,) which would open the door to the establishment of a tyrannous labour-monopoly, in favour of Bengal, and be as oppressive to the Coolies, as detrimental to the mercantile interests of the Isle of France.

Against a proved system of Slave-labour, be the same virtual or nominal, we readily admit that no arguments should be listened to by any Government, on the score of mere expediency; but the case is widely different when the name of a slave is gratuitously applied, and the conditions of slaves most assumptively imputed to men in the situation of Coolie-labourers in the Mauritius, who are not Slave-labourers in either the essence or letter of the term, and whose just rights are as honestly and vigilantly attended to by Her Majesty's Mauritius Government, as the rights of any of our native subjects can possibly be by the Government of India. In this view of the case, then, it becomes our duty to inform your Honour in Council, by way of what, we cannot doubt, you will consider a most cogent argument, that persons in and connected with the Mauritius have made large purchases of land, in many instances from the Government itself, and diverted much capital into agricultural channels there, on the faith of Orders in Council, and other State guarantees, tending to make the proper cultivation of lands a feasible undertaking by means of imported free labourers; that the said parties have procured licenses from the Mauritius Government for the introduction into the Island of these free labourers as cultivators; and that, therefore, great and unmerited distress cannot fail to be inflicted on all who have in these circumstances purchased the lands in question, by a hasty and arbitrary suspension of the Cooly labour trade. In addition to this, we humbly submit that, if the Isle of France be, in its present state of prosperity, a possession of any national importance of Great Britain at all, there must be, in a proportionate measure, a national injury done by destroying its commercial state as a Sugar-producing Island, and that, too, upon the most vague surmises that an evil exists, which a full and dispassionate enquiry will either demonstrate to have no existence whatever, or else prove indubitably that it does exist, and thus justify an abolitionary line of policy which cannot be justified upon any other grounds.

In conclusion, we will only further occupy the time of your Honour in Council, by observing that, on general grounds of good policy, the trade in free labour is not only defensible but worthy of commendation. Laying aside the question of local or mere detail abuses, such as all extended systems are liable to be vitiable by, in a greater or less degree, and which in the case before us are by no means ineradicable; we respectfully maintain that it is highly beneficial to the inhabitants of this country to have a foreign market for their labour more remunerative than that labour can be made for them, and from whence they may return, after no very protracted absence, with a large amount of wages saved, and with such accounts of the kind of life and employment which they become liable to, on emigration, as may encourage their countrymen to follow their example, and thus draw comparative affluence to their homes, as well as expand their minds beyond the narrow circle of their various local prejudices. It is certain that there is nothing in their situation, while abroad, which can at all deteriorate them in the scale of humanity, unless they be really oppressed to the extent insinuated by our opponents, or worse treated than any other race of labourers; which are points that we confidently leave to the test of the most keen enquiry; and this being the fact, it follows that they must be in many respects improved, and in so far made more valuable subjects of the Indian Government, by being made fairly and for themselves, too, beneficially instrumental in promoting the prosperity of the Isle of France.

We demand but a comprehensive and impartial investigation into all the circumstances, connected with the free labour traffic between the Mauritius and Calcutta, and we hesitate not to affirm that, while the result may partly be the detection (and next the future obviation) of the evil of the system, it will be for the most part demonstrative of its unobjectionableness, in both a philanthropic and a political point of view, and will fully justify the Government in continuing its sanction to the principle.

With the expression of our sincere respect for your Honour in Council, and our perfect reliance on your even handed justice, we now leave our humble representation, to be dealt with according to the fair public merits of the subject it involves, divested of all considerations of mere party interest.—*Friend of India.\**

#### IV.—ADDITIONAL "THOUGHTS" ON THE TEN COMMANDMENTS, BY PHILONOMUS, WITH REMARKS.

Dear Sir—Your remarks on my communication about the Ten Commandments oblige me to address you once more on that subject, and, if I may not be able to change or modify your own views of the Mosaic Law, I hope in the following additional "thoughts" to vindicate mine from some of your objections, and explain more fully the ground I take up. By the MORAL LAW, I understand not merely the "ideal form of perfect rectitude existing in the Divine mind," (to which the term *law* would clearly be inappropriate) but such an impress of the mind and will of God, as the imperfection of all his creatures admits of their receiving, and which must, of course, vary with their elevation in the scale of creation. The requirements of that LAW are satisfied when each intelligence, according to its range of understanding, does the pleasure of God, so that its obedience and the will of its Creator are one. No abatement of the primeval law, as understood by Adam in Eden, was made to him or to his posterity after the fall: like the LAWGIVER, it remains "without variableness or shadow of turning,"—"the same yesterday, to-day, and forever." But ignorance of the extent of this law accompanied our incapacity to fulfil it; and this we can only become sensible of by the enlightening of divine grace. This then I would say, Where any man receives the Spirit, his conceptions of the Great Original Law would derive no elevation from a series of prohibitions, which, for the most part, condemn the simple act of transgression; in a word, the intervention of the Law of Moses between the fall, and the manifestation of the Woman's seed, answered a particular and national purpose connected with the Jews. When the Son of God came—and, by him, grace and truth, He came as the *Light*—and specially as "a light to lighten the Gentiles"—giving to both Jew and Gentile who would receive him, the "*New Testament in his blood.*" If you say that a spiritual man under the law, and one under the Gospel, would both attach a spirituality, an *inward* character, to the commandments of the Decalogue, I agree with you; but this was a perception neither would learn at the foot of Mount Sinai; and, if they had it *before*, the graven words of the tables of stone would add no clearness to it. When you say that, had God at Sinai "required any thing less than the demand of the first law, He would have admitted that it was excessively severe," I find no fault with the assertion as an independent one. The Sinai commandments were not, *per se*, *new*; not an iota of the MORAL LAW was contradicted, added to, or abated, by the two tables: but a selected portion of mankind were about to be taken, and to have a precise line of demarcation drawn around them, morally

\* This petition is a curious document; but we shall leave it, for the present, as it is commented on in the excellent article from the *Friend of India*, which we have prefixed to it.—*Edis.*

as well as territorially. Now the circumstances of the Jewish people required the enactment of special prohibitions. The theocracy would not have been complete (I speak with reverence) if it had laid down ceremonial precepts alone; and the same imperfect dispensation, which rendered those suitable, explains to me the purpose of God in giving to the nation of Israel the ten commandments. A state may, e. g., frame a law against the sin of lying; and those who speak falsehoods may be convicted and punished thereupon: but a nice sense of the honor of truth, and an abhorrence of any thing like equivocation, would rule an upright man; and what the law could not constrain—what it could not bring home to him—a higher law would. So I understand Paul to say, that "the law" (an expression in words of God's will,) "is not made for a righteous man, but for the lawless and disobedient, &c." 1 Tim. i. 9, 10. If you wished to convey in language the will of God as to purity of heart, would you write, "Thou shalt not commit adultery?"—If you say, a spiritual man will see more than the prohibition of the actual crime, it is conceding the point I contend for; he has already a higher standard of morality. In the case of the Jews, the great landmarks of morality needed to be set up—not the re-institution of a law completely spiritual; which no one pretends ever was abrogated, and which "an Israelite indeed" would have felt himself under as much after, as before, the 1st June, A. M. 2513. In the beginning of 2514 mankind received no new law; nor did the Jews, excepting that which formed part of their peculiar constitution and Theocracy.

You adduce Rom. v. 20. The offence *did* abound, and that on my view of the Mosaic law. In point of fact the offence was ever the same in the sight of God; this is self-evident. In the words of Scott, the law "aggravated the enormity of sin, seeing it was committed against so express a declaration of the divine will: it entered in every sense, in order to show and condemn man's abounding wickedness, as an experiment tried with a specimen of the human race." A child would appear more culpable, who disobeyed a recent and particular injunction of its parent, than if its offence were committed, consciously indeed, but without such a literal and express command.

In regard to your explanation of Deut. v. 27, which I brought forward to prove that the Israelites understood the Decalogue only in its literal sense; although I admit with you that Deut. xviii. 15—19, shows that the Lord was particularly pleased with their request for a mediator, yet, comparing the people's words with those of the Lord, Deut. v. 28, 29, "they have well said all that they have spoken, O that . . . they would keep all my commandments *always*," I still feel that my inference was a fair one. Compare the following passages, Deut. xi. 13, 14. Levit. xxvi. 14, 15, &c. "He declared unto you his covenant, which he commanded you to perform, even ten commandments; &c. Deut. iv. 13. The intervention of a mediator could not lessen the strictness of the law, although it might the terribleness of its delivery; and such a mediator they *did* then receive in Moses himself (they were afterwards led to expect another) for the law was "ordained by angels in the hand of a mediator."

When I said that no terms can adequately convey the obligations of the MORAL LAW, I did not express myself with sufficient precision. I did not mean to imply that the word of God ever "unfolded an imperfect morality," or that we possessed any other means than it affords of knowing the attributes and Law of the Most High. I meant that the more transformed into the image of God a creature became, the more perfect he was, the more he would know of the character and attributes of his Maker; the more spiritual, the more holy, would His LAW seem. Thus we shall know more what it is to love God with all our heart in heaven, than we do now; and we shall then serve him better.

You produce a number of passages, chiefly from the Psalms; and argue

from them, What becomes of the imperfection of the moral law as given in the Old Testament? God has declared that it is perfect, &c. You might easily have multiplied similar quotations; but to advert to the 119th Psalm, which is principally quoted, I read in it the fervent breathings of David's pious soul towards God, his admiration of his law, &c. But had he then in view the Sinai law? Or did he speak with reference to an enlargement of heart, rising in conception of the character and doctrine of Jehovah, and panting after a perfect conformity to his will? We are left without similar records of the devotional feelings of the saints who lived before the delivery of the Sinai law; but could not Enoch or Abraham, for example, have clothed their meditations in such language as David's? Did the terrors of Sinai enlarge the heart, and tune the harp, of the sweet psalmist of Israel? If he said, "Thy word have I hid in mine heart, that I might not sin against Thee" Ps. cxix. 11, Eliphaz before said as much; probably when there was no *written* word at all: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." But David in the Psalm in question repeatedly tells us of his *conformity to*, as well as love for, the law. "I have kept thy law"—'give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart'—'I keep thy precepts,'—'I have hoped for thy salvation, and done thy commandments,'—'my soul hath kept thy testimonies; and I love them exceedingly,' &c. Doubtless the more he increased in sanctification, the more "exceeding broad" would the commandment seem; but, if in any sense David could say he had kept the law, one which he saw so holy, might not any Jew keep the letter of the decalogue, and receive the reward annexed by God to such obedience?

You ask me if it is possible to conceive any thing more spiritual than Deut. vi. 5. "Thou shalt love Jehovah thy God," &c. I answer, No. If we were to endeavour to express as concisely as possible the great primeval law of God, I know not how it could be better done than in these very words. We have the highest authority for saying that all the morality in the law and the prophets is merely an unfolding of this comprehensive summary, joined to the precept to love our neighbour as ourselves. And, if all had known this as well as the scribe, Mark. xii. 33, none would have been far from the kingdom of God. But something more detailed than this was required for the Jews; or there should have been no occasion for ten special laws besides. Philonomus does not maintain that these two great commandments "do not belong to the Sinai law;" for he has already said that law was no *substitution* for the "grand original;" although he cannot see with the Editor of the O. C. Spectator, that its precepts "corresponded" to the latter, "both in nature and extent exactly." But here again you virtually concede to me all I claim; for you leave for the time the two tables in order to bring *one verse* to infuse its spirituality into them—that very verse comprising the whole duty of man, Jew or Gentile, under *any* dispensation from Eden to the future paradise. But, as Christians, we require not to go back to Moses and the Prophets to find this exceeding broad commandment, leaving behind, as well it may, "all the discoveries and advances" of Jehovah's superior worshippers, and rising ever above their "intense and vast desires." A "new commandment" is given to us by Christ, by which all men shall know that we are his disciples. But, in your idea, I am left at a loss to understand in what emphatic sense it was needful for the Saviour to deliver a *new* commandment, whilst every prohibition of the two tables breathed life and spirituality.

Neither is the fifth commandment against my position. I believe it has been, and is, kept by many a dutiful and affectionate child without any vital religion. In Matth. xv, our Lord charges with a breach of this commandment such persons as would not provide for their parents: they "made the commandment of God of none effect by their tradition." This tradition con-



sequently, not the extent of the precept, prevented its due observance. And would you, Mr. Editor, pronounce that God, in rewarding external and literal obedience with temporal blessings—in giving length of days to the dutiful children of the Israelites, “rewarded well managed hypocrisy!” The law of the Israelites, as has been often shown, proclaimed *temporal* reward and punishment alone. The blessing from Gerizim was of none other than earthly prosperity; the curse from Ebal denounced nought but temporal vengeance.\*

Another, (not the *least* strong,) of your objections is derived from the tenth commandment. You say I might have learnt here that which the *Prophet* of after days yet thought needful to inculcate in respect of the adultery of the heart. But the Apostle says, Moses was faithful . . . for a testimony of those things which were to be spoken after. Heb. iii. 5. “Unto *him* shall ye hearken,” said Moses:—“Hear ye *him*,” was the voice of a greater than Moses. Well, then, let us hear *him*. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: *but I say unto you*, that whosoever, &c. But you say, I hear Moses—hear them of old time—hear a law which breathes a perfect spirituality from every precept.

If the teaching of the Holy Spirit alone, which you will not deny, can open to us such depth of spirituality in each commandment as you consider exists in it, you cannot, that I see, avoid the conclusion that, if the end in view was only a moral life, it would be preferable to direct an unconverted person to the Gospel than to the law; for, without the Spirit, they could only be like the young ruler, or Paul before his conversion, and could know nothing after all of the extent of the tenth commandment. And, if a person has the Spirit, what is the use of the letter of the old law at all? Hear Paul discourse on this head. “Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. This I say then, walk in the Spirit, and ye shall not fulfil the lust of flesh—*But if ye be led of the Spirit, ye are not under the law*” Gal. v. 13, 14, 16, 18. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid.” “*Shall we sin, because we are not under the law, but un-*

\* The sanctions of this covenant were temporal. The blessings of Canaan, and the plagues of the present world, are the system of reward and punishment which the wisdom of God thought fit to bind upon it. No other sanctions, none acknowledged and expressed, are to be found associated with its enactments, to ratify them in the publication or in the observance. Large and general declarations there are interspersed throughout the books of the law, of the rewarding goodness and favour of God, and of the intensity of his displeasure upon disobedience; the force of which is to create indefinite hopes and fears, under an extent, which, as God has not limited, neither could man presume to do so. But positive stipulations there are none, save the temporal. “The law of Moses, whose sanction . . . *nothing but temporal goods and transient evils*, could never make the comers thereunto perfect;” says Bishop Taylor, in his sermon on the *Evangelical righteousness described*. Or, if we choose to take the judgment of one of the most exact and faithful explorers of scriptural theology, let it be that of the memorable Hales. “If we look into the Jews’ commonwealth, and consider the letter of Moses’ law, they may seem not only to leave a direct promise of temporal felicity, but of no other save that. For in the law, God gives to Moses the dispensation of no other but temporal blessings and curses. In the xxvi. of Leviticus, and xxviii. of Deuteronomy, where God seems to strive with all possible efficacy to express Himself in both kinds, there is not a line concerning that which should betide them at their ends; all their weal, all their woe, seemed to expire with their lives;” † to the accuracy of which representation nothing can be added.

† Hales’ Remains, p. 238. Augustine has occasionally expressed the same ideas—See in particular Tractat. xxx in Evangel. Joannis, Hieronymus Epist. 129 ad Dardanum. “In Evangelio promittuntur regna cœlorum, quæ Instrumentum vetus omnino non nominat.” From Davison on Prophecy, p. 124.

der grace? God forbid." It is one thing for a person under the influence of the Spirit to discern the extent of the law, to say with Paul, "The law is spiritual:" it is another to take that law as his special rule of life and morals afterwards. You tell me the Apostle and the young ruler kept the law once, because they were without it. "The man that doeth them shall live in them." True, I am not confounding life in a temporal sense, with life in an eternal. If we turn to Ezek. xx. 11, 13, 21. for the primary meaning of this text quoted in Gal. iii. 12, we find it is temporal life that is spoken of. *The wilderness* was the scene of the anger of God—the loss of Canaan, the punishment of the people. Compare Deut. viii. 1. vi. 1—3. "Now, therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, *that ye may live*, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, *that ye may keep the commandments of the Lord your God which I command you.*" iv. 1. 2. Paul was arguing with *Judaizers*. He, therefore, quotes the Jewish law with the condition of *life* annexed to its keeping; but the use he makes of the passage is to prove that the Law of Jehovah proposes eternal life as the reward of perfect obedience, and to show the impossibility of our *living* by that condition. I believe that the young ruler, and Paul, kept the law so far as to fulfil the conditions by which, to their forefathers and themselves, temporal reward was to be gained: that they went *further*, and considered nothing more necessary for salvation, was their own blindness; for "the law made nothing perfect," and when Paul's eyes were opened, he became sensible that, in the matter of *justification*, he had been "alive without the law once," but "when the commandment came," (that is, as I understand it, a spiritual discernment of the commandment) "sin revived, and he died." With regard to his experience in Rom. vii. 7, it will not be said, that he is speaking of sin *absolutely*: "I had not known sin, but by the law," &c; for even the Gentiles, as he had stated before, had a law which occasioned their thoughts to accuse or excuse one another. It is enough that we understand him to mean that the literal prohibition excited more of his evil passions, and concupiscence. "Thou shalt not covet" inflamed his unsanctified desires to a greater extent than he would have been conscious of, had it not been written. "The law entered that the offence might abound." But, if it was by the Spirit that the Apostle felt the resistance offered by the tenth commandment to the corruption stirred up within, that he was "convinced of sin," this is not a reason why the study of the law should afterwards be the means of convincing him more searchingly of sin, and leading him to more conformity to Christ; for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

However then the law may irritate the inward corruption of a man so as to assimilate his feelings to those recorded in Rom. vii., I still say, that whoever should take it as his rule of life, would be taking a lower standard than that given by Jesus Christ. We serve in newness of spirit, and not in the oldness of the letter" Rom. vii. 6. "The law was our schoolmaster to bring us unto Christ" Gal. iii. 24. "I through the law am dead to the law, that I might live unto God." ii. 19. "We are not under the law, but under grace" Rom. vi. 14. "The words that I speak unto you, they are spirit, and they are life." John. vii. 63. But we need go no further than the very chapter you lay so much stress on. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; *that ye should be married to another*, even to him who is raised from the dead, that we should bring forth fruit unto God." vii. 4.

I had anticipated, whilst penning my first communication, one of the objections you bring forward, that founded on Eph. vi. 1—3. Indeed I

could not have overlooked this well-known passage: although I do not think your argument deduced from it a substantial one. In Deut. iv. 40, the same prosperity and length of days are annexed *generally* to keeping all the statutes of the Lord: and it is remarkable, throughout the whole of the Old Testament, how much we read of the latter as a blessing—a good. Canaan was certainly meant in the first and original delivery of the fifth commandment. Neither the children connected with the church at Ephesus, or any others, had, or could have, an inheritance like the land of promise. I believe, from Eph. vi. 1—3, that a *similar* blessing will ordinarily attend dutiful children amongst the Gentiles. But, to invalidate my inference *from this* for the *Jewish* character of the Decalogue, you would have to prove that this reward of filial obedience was only conferred after the delivery of the Mosaic law, and that it is from the second table alone that *we* can derive our expectation, that God will thus bless those who honour father and mother. I think the Apostle quotes the commandment here as he says in another place, "Saith not *the law* the same also?" That law forbade muzzling the ox whilst he trod out the corn: but this was peculiarly Jewish; although it contained a precept of Christian application, indeed one which natural justice would have dictated, either before or after the law, in respect of those who devoted their time and pains for the good of others. So Paul enjoins, (giving, so to speak, "a new commandment"), "Children obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise) that it may be well with thee and thou mayest live long on the earth:" as if he had said; Even under the law, this was the first commandment with which a promise was given. The general truth, "The man that doeth them shall live in them," Gal. iii. 12, is not affected by the primary temporal meaning which *life* in this passage had. Scott says, "It has been observed in every age, that they, who distinguished themselves by filial obedience, were remarkably prospered."

If, from "the unity of the church in all ages," you argue a general adaptation of the precepts and promises of one dispensation to the circumstances of another, I certainly differ from you, though not, I think, from the Apostle. A view which would involve a "virtual denial of the existence of any spiritual church under the old dispensation," would of course be erroneous; but I was surprised to find you assert, that the "alleged peculiarities of the members of the house of God of the present day are no peculiarities at all." John i. 12. Gal. iv. 5, 6. Heb. iii. 5, 6. x. 19—22. vii. 11—28. 1 Pet. ii. 5. Is there no difference between Levit. xxvi. 11, 12, which Paul quotes in 2 Cor. vi. 16—18, and the present distinctive privilege of believers as the Temple of the Holy Ghost? "I will set my tabernacle among you; and my soul shall not abhor you: and I will walk among you, and will be your God, and ye shall be my people." Thus speaketh God under the old Testament. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John xiv. 16, 17. Thus spake our Lord to his disciples, also xv. 26 and xvi. 7—15. Eph. i. 13, 14. &c.

You think it good that the first and second commandments should be used to meet the case of "idolaters, backsliders, and apostates to idolatry," as at Ephesus formerly, so in India and elsewhere now. But I would say with James, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." And this Apostle, in his celebrated decision which defined the "necessary things" to be laid upon the Gentile converts, did not, as you would have done, give them a transcript of the Decalogue; but he said, "My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that *we write unto*

them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Acts. xv. 19, 20, and Paul, writing to the Ephesians, tells them of an idolatry which is inward, not only visited upon the third and fourth generation, but excluding from any inheritance in the kingdom of Christ and of God. And to the Corinthians he writes 1 Cor. x. 7. "Neither be ye idolaters, as were some of them" &c. and again v. 14 "Wherefore, my dearly beloved, flee from idolatry." There, as throughout all the epistles, the *decalogue* is not employed in order to deter from sin; although it would have been so easy and natural for the Apostles to have so made use of it (as you would do) had they considered it the Christian's special rule of life and morals.

In regard to the Sabbath, I must acknowledge an inadvertency in saying that our Saviour gave a "modification" of the Jewish commandment; and defended his own and his followers, practice on the propounding of the law of a new one. I agree with you that the appeal was decisive which he made to the facts recorded in Scripture for his vindication. I had overlooked the fact, that, being "made under the law," he must fulfil it as it was written. Nevertheless it still seems to me inconsistent to take the enunciation of this law to the Jew as *our* rule: for can we rightly interpret the 4th commandment, *any wise* less strictly than it was intended the Jew should understand, and observe it? "Would our correspondent," you ask, "really part with this ancient and venerable law, because it forbids the gathering of sticks, the lighting of fires, and the use of cattle, when neither necessity nor mercy demands them?" It is not, Mr. Editor, the question, whether I would part or not with the 4th commandment; but it is whether that commandment is, strictly speaking, the law of the Christian's Sabbath. Supposing it had not had a place in the law as *our* rule, according to my view one day in seven should have been still set apart by Christians;\* and I cannot understand its reiteration in the Decalogue, except as viewing that it stands there in a complete, and exclusively Jewish, character. It certainly appears more plainly so in the repetition of the law in the book of Deuteronomy. Of course you say, "when neither necessity nor mercy demands them," considering the limitation implied in our Lord's quotation, "I will have mercy," &c. for neither in Exod. xxxv. 2, 3, or any part of the law, is any latitude allowed. But, admitting that the sick might require the exercise of this latitude, that it might be necessary to celebrate the sacred festivals, roast the paschal lamb, on the Sabbath day, &c, it will hardly be pretended that any of us observe it as an Israelite did—that our latitude goes no further than his. If some avoid kindling fire, &c. more than necessary for dinner, probably they would not, at the same time, forego tea for breakfast, yet I think this would not be admissible by the 4th commandment. In general I would observe of this, as of each of the other internal marks, by which I judge of the character of the decalogue, that I do not infer that a Gentile is authorized to violate the law, because *as a whole* it was not delivered to him. It is enough, that I discern a pointed and particular adaptation in it to the Mosaic dispensation, to convince me that the *new* dispensation, the *new* Testament, would be equally complete in itself, equally adapted for the purpose and persons it was introduced for.

I would not be understood to confound the Christian with the Patriarchal, any more than with the Mosaic, dispensation. On the contrary the substance of my endeavours is to prove the *integral* character of our dispensation—that whatever of the mind and law of the Lord was revealed in the two preceding *we have in the present, and with a surpassing glory and spirituality.* I argue for our **COMPLETENESS** in Christ. Col. ii. 10. "Ye are *complete*

\* See particularly Exodus xvi. 23. "To-morrow is the rest of the holy Sabbath unto the Lord."

in him." Mr. Groves observes, "A Testament might rightly be called New, if merely of later publication, though it embody various particulars from a previous testament. But if in it many parts are changed, and many new directions given, it is emphatically new, and becomes THE SOLE WARRANT for the conduct of the executors." p. 25.

In Mat. v. 19, our Lord's words cannot, in general terms, apply to those who live under the New Testament breaking, and teaching others to break, even the least of the commandments of the Law of Moses; for various, and those not the *least*, either, of the precepts of that law are presently contrasted by Christ himself with his own commands. Before the old dispensation passed away, a man could not break any of the laws, however minute, without sin. Again, when the new dispensation succeeded, for any one to go about to break, and so teach others to break, the least commandment binding on a Christian, whether such commandment were found in the law, and the Gospel both, or was peculiar to the latter, would make him "least in the kingdom of heaven." From v. 20. we find this was specially in allusion to the Pharisees.

I would never make any scriptural doctrine depend entirely or chiefly on a verbal criticism, but, instead of reading in Matt. v. 21, &c. "It was said by them of old time," I think the marginal reading, "It was said to them of old time," preferable. If it is admitted, it would obviously strengthen my position. I find it thus translated in several modern versions of the Bible, as the Italian, French, and Arabic.

I have entered at some length into the objections you have made to my first communication; but I trust not more so than necessary. The elucidation of truth, and the interest which this question at present excites in many minds, may excuse prolixity, if I have fallen into it; added to which, a review of my first thoughts convinces me, that they were not sufficiently full or explanatory of my opinion. It is not in opposition to "my better feeling and judgment" that I now address you, probably for the last time, on this subject. The review of Mr. Groves's book, although not convincing to my mind, led me to expect the pages of your valuable periodical would be open to a fair and friendly discussion of the subject; and in this I have not been disappointed. I had hoped to have seen a reply from the pen of Mr. Groves himself to the Reviewer before this in the O. C. Spectator; for some of the positions of the latter are sufficiently (in my judgment) startling and removed from "the simplicity that is in Christ."

Sincerely yours,

*Φιλονομος.*

Bangalore; August, 1838.

We rejoice to find that our respected correspondent attaches to "MORAL LAW" the meaning which it naturally bears. A moral law, spiritual and perfect, was given to Adam at his creation; and "no abatement of it was made to him or to his posterity after the fall." No abatement of it, therefore, was made to the Jews in the wilderness. Every individual Jew was bound by it, even after the law of Sinai was given; and that law, which was composed of "a series of prohibitions, which, for the most part, condemned the simple act of transgression," which "set up the great landmarks of morality," but did "not re-institute a law completely spiritual," which was forestalled by "a higher standard of morality" in every "spiritual man" who heard it, and which forms "a lower standard than that given by Jesus Christ;" that inferior law was given not to the Jews as individuals, but to the Jews as a community. It "answered a particular and national purpose:" it was "given to the nation of Israel." Its "special prohibitions" "drew around" that nation "a precise line of demarcation morally," even as special mountains and seas and rivers drew around it "a precise line of demarcation territorially." It formed, in conjunction with "ceremonial precepts,"

a "suitable" part of an "imperfect dispensation." It rendered the "Theocracy complete."

Our correspondent goes on to illustrate its character, and adaptation to the "national purpose" for which it was given, by remarking that "a state may frame a law against the sin of lying," and "convict and punish those who speak falsehoods;" but that "a higher law"—"a nice sense of the honor of truth, and an abhorrence of any thing like equivocation—would rule an upright man." He further refers to the commandment—"Thou shalt not commit adultery"—as part of an external and national law. Now, admitting these two specimens to correspond with the character and adaptation of which he speaks, we would ask what correspondence with them he finds in the commandment, "Thou shalt not covet." How is such an injunction suited to a code of external and national law? It evidently is not; and this one jarring fact is totally subversive of his hypothesis. Besides, as our correspondent himself admits, the two great commandments of love to God, and love to man, form a part of the national law. If so, they explain the sense in which every particular precept of that law is to be taken. They do not require to be "*brought* to infuse their spirituality" into those precepts; but, from their inseparable and harmonious connexion with them, they necessarily "infuse" it. They show that all the first table must be kept from supreme love to God, and all the second table from adequate love to man. They prove in fact that all the Decalogue is to be understood spiritually; and, if it is so, how is it suited for a mere national purpose? And, even should this be denied, the tenth commandment, and the two great commandments themselves, at least, are spiritual, and, as such, are at complete variance with the hypothesis just mentioned.

The Apostle Paul mentions several "purposes" of the law which are as strictly individual as any which are "answered" by the Gospel. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." (Gal. iii. 24.) "I had not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet." "The commandment, which was ordained to life, I found to be unto death." "Sin by the commandment became exceeding sinful." "I consent unto the law, that it is good." "I delight in the law of God." "I serve the law of God." "God sent His Son, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. vii. 7, 10, 13, 16, 22, 25. viii. 4.) Are these merely "national purposes," to which the Apostle found the law applicable both in his own case and that of others? They appear to us personal "purposes" of the most important kind. Our correspondent, accordingly, in answering the objection to his theory which we had drawn from the tenth commandment, abandons the hypothesis with which he sets out, and fairly admits the personal uses of the law. "It is one thing for a person under the influence of the Spirit to discern the extent of the law, to say with Paul, 'The law is spiritual: it is another to take that law as his special rule of life and morals afterwards.'" "Thou shalt not covet," inflamed his unsanctified desires to a greater extent than he would have been conscious of, had it not been written. 'The law entered that the offence might abound.' But, if it was by the Spirit that the Apostle felt the resistance offered by the tenth commandment to the corruption stirred up within, that he was 'convinced of sin,' this is not a reason why the study of the law should afterwards be the means of convincing him more searchingly of sin, and leading him to more conformity to Christ." Here our correspondent limits the personal uses to which, in his opinion, the law may be legitimately applied; and, in doing so, he plainly admits that it is not exclusively national.

It was after the Apostle Paul was "under the influence of the Spirit," that the tenth commandment became of use to him. And yet our correspondent asks, "If a person has the Spirit, what is the use of the letter of the old

law at all?" "He has already a higher standard of morality." If so, it can certainly prove any thing but useful: it must blunt and degrade his moral feelings, and prove a source of great spiritual evil. He has got far above, Thou shalt not lie, and, Thou shalt not steal, and, Thou shalt not kill, and, Thou shalt not commit adultery, and, Thou shalt not worship idols; and to urge these commandments upon him would be only to affront that Spirit which has taught him a higher lesson. Yet, strange to say, the Apostles, speaking to spiritual men, press upon their attention and observance these very commandments. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 9, 10.) "Let him that stole steal no more." (Eph. iv. 28.) "Let none of you suffer as a murderer." (1 Pet. iv. 15.) "Flee fornication." (1 Cor. vi. 18.) "Flee from idolatry." (1 Cor. x. 14.) "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." (Acts xv. 28, 29.) Now of what use, we would ask, could such commandments as these possibly be in reference to the "end" which the Apostles had "in view?" That "end" was certainly not a mere "moral life," such as "the young ruler, and Paul before his conversion," lived, and as "without the Spirit," nothing more than this could be effected, they must have failed of accomplishing their object in regard to the "unconverted." And, with respect to the converted, their failure must have been still more signal. They take them back to "prohibitions," from which they can "derive no elevation" of moral conception or feeling. They retrace before them "graven words," which can add no clearness to their spiritual "perception." They lead them back to Sinai, whence no light, and no "enlargement of heart," can be derived.\*

Our correspondent speaks of the law, as if it were either external or spiritual, according to the view that is taken of it. "If you say that a spiritual man under the law, and one under the Gospel, would both attach a spirituality, an inward character, to the commandments of the Decalogue, I agree with you; but, &c." "If you say, a spiritual man will see more than the prohibition of the actual crime, it is conceding the point I contend for. The great land-marks of morality needed to be set up, not the re-institution of a law completely spiritual." "A depth of spirituality, you consider, exists in it." "When the commandment came (that is, as I understand it, a spiritual discernment of the commandment.)" These extracts appear to us to present the law in a variable character, as either spiritual or not, according to the view of the beholder. We believe, on the other hand, that the law has a definite and unchanging character of its own. Our correspondent himself says, that "a person under the influence of the Spirit" will "discern the extent of the law, and say with Paul, 'The law is spiritual.' Now a person, guided by the Spirit, will not "discern the law," to be any thing different from what it is; and, as he sees it to be spiritual, it must be spiritual. If natural men see no spirituality in it, the reason is to be found, not in its nature, but in their blindness. The Apostle, accordingly, does not say that he was once without a spiritual discernment of the law, but "without the law" itself—not, that a spiritual discernment of the commandment came, but that "the commandment" itself "came."—not, that the law may be viewed as spiritual, but that the law "is spiritual." But for its matchless spirituality, how could

\* Our correspondent observes that "throughout the epistles" the *declogue* is not employed in order to deter from sin." We reply that it is substantially "employed" in the passages above quoted, and that, as to a formal use of it, he will find it as little employed in the discourses of modern preachers who acknowledge its authority, as in the letters of the Apostles. Even "under the law" what formal use did the prophets make of it?

it show the "exceeding sinfulness of sin," and "slay" the most "blameless" of men? (Rom. vii. 11, 13.)\*

Its blessing and curse, our correspondent maintains, are merely temporal. This is very hard on the one hand, and very lax on the other, if it be itself spiritual. If the land of promise is nought but Canaan, and "the scene of the anger of God" nought but "the wilderness" of Sinai, or "the wilderness of the people," it may well excite surprise, if that is the reward, and this the punishment, of the fulfilment and non-fulfilment of a spiritual law. And that the law is spiritual, may be seen by referring, among others, to one of the very chapters pointed out by our correspondent. "If their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob; and I will remember the land." (Lev. xxvi. 41, 42.) "Keep and seek for all the commandments of Jehovah your God, that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou Solomon my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." (1 Chron. xxviii. 8, 9.) "A multitude of the people had not cleansed themselves; yet did they eat the pass-over otherwise than it was written. But Hezekiah prayed for them, saying, The good Jehovah pardon every one that prepareth his heart to seek God, Jehovah, God of his fathers, though he be not cleansed according to the purification of the sanctuary. And Jehovah hearkened to Hezekiah, and healed the people." "If ye turn again unto Jehovah, your brethren and your children shall come again into this land, &c. &c." (2 Chron. xxx. 18—20, 6—9.) In all these extracts the obedience described is spiritual; and yet the reward is, to all appearance, temporal. There can be no question, however; that, in that reward, spiritual blessings are implied and included, nay that these blessings are principally intended. If they were not, thousands of the most obedient Israelites never realized the promises that were made them: they "were killed all the day long; they were accounted as sheep for the slaughter." If the promised rest was nothing more than Canaan, why should it be said that Joshua did not "give them rest?" and why should David have "spoken of another day?" (Heb. iv. 8.) "The blessing of Abraham † would seem, at first sight, to be merely temporal; and yet it is only that "blessing" which the spiritual church of the present day possesses. (Gal. iii. 14.) Abraham's country would seem to be nought but Canaan. Yet his country was heaven, and his city the heavenly Jerusalem: he is now inheriting the promises; and God is not ashamed to be called "his God," because He has prepared these things for him. (Heb. xi. 10, 13—16. vi. 12.)—"What good thing shall I do, that I may have eternal life?" "If thou wilt enter into life, keep the commandments." (Matt. xix. 16—19.) "What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." (Luke x. 25—28.) Now whether the language of these replies be that of direction or rebuke, it is altogether inappropriate, if temporal life be the only blessing of the law. The inquirers ask how eternal life is to be obtained; and they are directed

\* Our correspondent in p. 450 remarks that, in one sense, David could say he kept the spiritual law. He thus, we think, gives a very good explanation of the sense in which a man might (as Israel did) engage to "keep all God's commandments always." With such an engagement God is well pleased. (p. 449)

† "I will be your God," implies the indwelling of the Spirit of God, and all the spiritual blessings, which our correspondent represents as peculiar to saints under the new dispensation. (Heb. xi. 16. Neh. ix. 20, &c. &c.)



to a law which speaks only of temporal life! It cannot be said that Jesus speaks of the law and its reward by way of comparison, and that he thus unfolds "the general truth," "The man that doeth them shall live in them." He does not first refer to the Jewish law, and note the blessing of temporal life connected with it, and afterwards point to a higher law, and hold out the blessing of eternal life as connected with it in a similar manner. He speaks of the Jewish law, and eternal life, and of nothing more. Neither can it be said that there are two ways of keeping the Jewish law, the one external, and securing temporal life, and the other spiritual, and securing eternal life; for it is impossible to understand what an external keeping of laws of love is. Real godliness, we are told, "has the promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) But we have yet to learn that external godliness has, or ever had, the promise either of the one, or of the other. It is only the man who "walketh righteously, and speaketh uprightly," who "despiseth the gain of oppressions," who "shaketh his hands from holding of bribes," who "stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;" it is only he who standeth distinct from "sinners and hypocrites," who "shall dwell on high, whose defence shall be the munition of rocks, whose bread shall be given him, and whose water shall be sure." (Isaiah xxxiii. 14—16.) It is only they that "trust in Jehovah, and do good, who shall dwell in the land, and shall surely be fed." It is only "the meek who shall inherit the earth." It is only "saints, whom Jehovah forsaketh not," and only "the righteous whose seed beg not their bread." (Psalm xxxvii.) If we "seek the kingdom" of heaven, we have guaranteed to us both heaven and earth; but, if we do not seek that kingdom, we have no more guarantee for earth than we have for heaven. \* (Matt. vi. 33.)

With respect to "the curse of the law" being merely temporal death, we would only say, If it be so, woe unto us! for it is only "from the curse of the law that Christ has redeemed us." (Gal. iii. 13.) It was under the Jewish law that He was made: it was the precept of that law he "fulfilled;" it was the penalty of that law he bore. If, then, the penalty of that law be only temporal death, Christ has redeemed us from no more; and we shall be exposed to the ravages of spiritual death throughout the ages of eternity.

It was the consideration of the fact, that Christ was "made under the law," which induced our correspondent, in a spirit of candour well worthy of imitation, to "acknowledge an inadvertency" into which he fell in regard to the Sabbath. We only wish that he would follow out his views on this point,

\* These general principles, if sound, show that, if any child, who outwardly "honoured" his parents, while he bore no love to them or to the great Parent of all, enjoyed long life and prosperity, he did not receive these things as a reward of his obedience.

We had objected, "Paul kept the law, and yet did not live." Our correspondent replies, "I am not confounding life in a temporal sense with life in an eternal. If we turn to Ex. xx. 11, 13, 21 for the primary meaning of this text quoted in Gal. iii. 12, we find it is temporal life that is spoken of. The use which Paul makes of the passage is to prove that the Law of Jehovah proposes eternal life as the reward of perfect obedience, and to show the impossibility of our living by that condition. I believe that the young ruler, and Paul, kept the law so far as to fulfil the conditions by which, to their forefathers and themselves, temporal reward was to be given."

Did Paul, then, we would ask, after "fulfilling the conditions," get the "reward?" He "suffered the loss of all things;" he became "of all men the most miserable." Besides, the fact that God gave temporal life on condition of a certain obedience, does not "prove" that "Jehovah proposes eternal life as the reward of perfect obedience." Unless perfect obedience was exacted as the condition of enjoying temporal life, the analogy fails. God is often said to have "forgiven the iniquity" of the people following, as our author represents the case, an external law, and aiming at a temporal reward. But this is quite inconsistent with the absolute demand of perfect obedience. (Psalm lxxviii. 38.)

and allow the fact referred to its full scope and authority in the general argument. He would then, we think, see that, as Jesus, "made under the law," could not abrogate, either for himself, or for others, the fourth commandment of the Decalogue, so neither could he abrogate any one of its commandments. If they were abrogated at all, the abrogation could not take place till he introduced "the New Testament in his blood." But, according to our correspondent, Christ gave "commands in contrast" with those of the Old Testament, in his sermon on the Mount, that is to say, in the early part of his work as "a minister of the circumcision." And yet we find him afterwards again and again urging the authority of the very commands with which he had set his own commands in contrast. We ask, How can these things be? and we intreat our correspondent to consider whether he has not himself furnished a solution of the difficulty which arises from the apparent contrast between the commands of Christ on Sinai, and the commands of Christ on the Galilean mount, when he remarks that, "from verse 20th, he finds this was specially in allusion to the Pharisees"—and whether it was not merely the Pharisees' interpretation of the law that he was exposing and condemning.

Our correspondent's observations on the first commandment of the second table appear to us obscure. If the "reward of filial obedience" was not peculiar to the Mosaic law, our opinion, that the morality of that law was framed for the Jews as *men*, seems to receive additional confirmation. That the Apostle, in Eph. vi. 1—3, "gives, so to speak, a *new* commandment," is a position unsupported by the context, and directly opposed by other parts of Scripture. The word "first" cannot refer to "promise;" for if, "Honour thy parents," be "the first commandment with which a promise was given," it is also the last; the remaining commandments having no promise attached to them. It must, therefore, refer to the place which the commandment occupies in the second table; so that we have here an almost legal reference to the Decalogue; chapter. ii, section i. Besides, there are several instances in the New Testament, in which the laws of the Old are referred to as "written," and urged upon the conscience simply because they are written. (Rom. xii. 18. 1 Pet i. 15, 16. Acts xxiii. 5.) Our correspondent's representation of the fifth commandment as *renewed* in the New Testament, and his observation, that the law which forbade the muzzling of the corn-treading ox, "contains a precept of Christian application," led us to expect any thing but the remark that follows them. "If you argue a general adaptation of the precepts and promises of one dispensation to the circumstances of another, I certainly differ from you." After himself giving particular instances of adaptation, this startled us on first reading, and led us to doubt whether we had not mistaken his meaning.

Our correspondent asks whether David, in celebrating the praises of Jehovah's law, with an "enlarged heart," "and tuneful harp," "had in view the Sinai law." We answer that it is very possible that he had; for it once called forth the impassioned strains of one greater than David. "Jehovah came from Sinai, and rose up from Seir unto them. He shined forth from mount Paran; and He came with ten thousands of holy ones. From His right hand went a fiery law for them. Yea, He loved the people: all His saints are in thy hand: and they sat down at His feet; every one shall receive of thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob." (Deut. xxxiii. 2—4.) "Behold, I have taught you statutes, and judgments, even as Jehovah, my God, commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as Jehovah our God is in all things that

we call unto Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently; teach them to thy sons, and thy sons' sons; the day that thou stoodest before Jehovah thy God in Horeb. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there has been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Out of heaven He made thee to hear His voice, that He might instruct thee, &c. &c" (Deut. iv.) In a similar strain does Nehemiah, while recounting Jehovah's dealings with the house of Israel, breathe out his gratitude and wonder, saying; "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known to them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." (Neh. ix. 13, 14.) The same event enkindled the eloquence of the great Apostle of the Gentiles. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, came Christ, the supreme and ever-blessed God. Amen." (Rom. ix. 4, 5.) And will David see no glory on mount Sinai? Will it appear to him dressed only in a mantle of "terror?" Will it unhinge his powers, and cause his harp to fall from his hand? We do not see how it can have such an effect, if he hears its voice pronounce only an inferior morality, and feels within himself that he has got far above it; He can only despise its words, and gaze, with conscious superiority, on its fiery sanctions. But let us refrain; our supposition is one of horror: even Moses "exceedingly feared and quaked;" and so does David, at the foot of the mount. But fear is not his only feeling. He sees the holiness and majesty of Jehovah; and, while he exclaims, as he did on the thrashing-floor of Nachon,—“Who is able to stand before this holy God, Jehovah?”—he is inspired with feelings of sublimity, awe, and admiration: his heart expands: he takes up his harp, and sings,—“The chariots of God are twenty thousand, even many thousands of angels: Jehovah is among them as in Sinai, in the holy place.” (Psalm lxxviii. 17.) The whole of his fifteenth Psalm celebrates the excellence of the law of Sinai; and, in Psalm 147th, after enumerating the precious privileges of Jehovah's people, he sums them all up in these emphatic words:—“He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and, as for His judgments, they have not known them. Praise ye Jehovah.” (Psalm l. 16—23. cv. 8—11, 42—45. lxxviii. 5—10 Deut. iv. 10.)

In the 19th and 119th, and similar Psalms, the psalmist, our correspondent thinks, had not in view the law of Sinai, but the “character and doctrine” and “will of Jehovah.” But whence we again ask, was he to learn these? According to our correspondent, he “possessed no other means than the word of God afforded of knowing the attributes and Law of the most High.” Although we are not prepared to go quite so far as this, yet we fully assent to the truth, that the word of God is the only adequate means of knowledge on the subjects referred to. That word was communicated to the psalmist, either by personal, or traditional, or written, revelation. Enoch, and Abraham, enjoyed the two former, Eliphaz at least the second, and the psalmist all the three. The psalmist, however, sets the written far above the others; and so do the martyr Stephen and the apostle Paul (Acts vii. 38. Rom. iii. 2.) ; and so, we may add, does the Divine Providence, if we may judge from its dealings with the church. There can be no question that the

psalmist refers to the written word both in the 19th, and in the 119th, Psalm; and, if we exclude, from that portion of Scripture with which he was acquainted, the expression of the Divine "will" communicated at Sinai, and given, according to our correspondent's representation, to the Jews as a nation, we do not well know what, on that point, he would have left.—In speaking of Enoch, Abraham, and Eliphaz, our correspondent appears to us to undervalue written revelation, and indirectly, though we doubt not undesignedly, to slight the written code of morality which he himself acknowledges. Notwithstanding the comparative overflowings of the Spirit in these latter days, we still require line upon line, and precept upon precept. It is true that these lines and precepts, of themselves, neither convert the soul, nor "enlarge the heart," nor "tune" the voice of praise: still they are necessary. Even the threatenings and denunciations connected with them are necessary. The very Spirit, without whom they would be of no use whatever, has declared them to be indispensable, and has given them to the church as such; and we best honour Him when we acknowledge, both His resistless power, and the matchless wisdom of His methods of operation.

We perceive, with much delight, that there is a nearer approximation between our correspondent and ourselves in this number than there was in a preceding one; and we are not without hope that our opinions may yet altogether coincide. When our correspondent, in pp. 450, 450 speaks of the tenth commandment, and of the two great commandments, he no longer maintains the non-obligation of the ancient code of morals, from its peculiar "suitableness" to an "imperfect dispensation;" but he does so on the ground of what he conceives to be a positive abrogation of it by Christ, and on the ground of the integral and perfect character of the New Testament. The sense in which we believe the old Law to be abrogated has been already explained in pp. 342, 343; and one feature of the integrity and perfection of the New Testament we believe to be this, that it refers us back to old rules of morality as still standing and still in force. (1 Pet i. 15, 16. Acts xxiii. 5. &c.) Even granting that it is "THE SOLE WARRANT for the conduct of the executors," we are obliged to consult the terms and particulars of a former will. Our correspondent "argues for our completeness in Christ;" and so do we. In Him we have a complete righteousness to justify us, and a complete rule to direct our sanctification. The only question is, where the latter is to be found. We say, in both the Testaments; our correspondent says, in only one of them: we say, in the words of Christ in every age; our correspondent says, in the words of Christ, during the last 1838 years. That His latest words are the clearest and most forcible, we admit; but that they are more spiritual than those which preceded them, that they unfold a superior morality, we cannot admit. The highest morality that can possibly be demanded of a creature is to love and serve God up to the full extent of its capacity, and according to the full amount of the discoveries that are made to it. The law which makes this demand is spiritual; and no law can be more spiritual: and the obedience given to it by a holy being of the meanest powers, newly created, is quite as spiritual as that which is rendered by the highest seraph, whose mind has been expanding from the exercises, and enriching with the discoveries, of ages.—The two obediences are very different in themselves; but they both refer to precisely the same law, and bear precisely the same relation to it. In these words we but re-echo our correspondent's sentiments as expressed at the commencement of his communication,—sentiments differing so widely from those of the book the review of which called forth his remarks; and we, therefore, wonder and regret the more that he should not follow them out to what appear to us their legitimate and undeniable conclusions. How nearly he approaches our own views in these words: "The verse [rather, verses containing the two great commandments] comprises the whole duty of man, Jew

or Gentile, under *any* dispensation from Eden to the future paradise." How strikingly does this show that much of the law was framed for the Jews, simply in their capacity of human beings! Yet our correspondent will "not go back to Moses and the Prophets to find this exceeding broad commandment." He finds it in the "*new* commandment" given by Christ by which all men are to know *His* disciples. Unhappily for his argument, he does not find the exceeding broad commandment in the *new* [which is also an *old*] commandment" of Christ. He finds only one part of it, and that the inferior part. He finds love to man, but not love to God. (John xiii. 34. 1 John ii. 7.)—Again how nearly he approaches our sentiments in the following remarks. "I do not infer that a Gentile is authorized to violate the law, because *as a whole* it was not delivered to him. It is enough that I discern a pointed and particular adaptation in it to the Mosaic dispensation." In these remarks the idea of the law's unfolding an inferior morality seems to be abandoned; as, if it did, it would be an imperative duty to withdraw the attention of men altogether from it.

#### V.—WHAT CAN BE DONE FOR THE NATIVE FEMALES OF INDIA.

In a country where the prejudices of custom and the influence of caste prevail to such a very great extent, that with regard to the more respectable sort of the native female population of this large city, the efforts of Missionary labours or preaching are almost if not quite out of the question, I have often thought it a great pity, there are no (if I may so call them) Female Missionaries, who, in consideration of their sex and station, would be sure of admittance, where a man would on no account be permitted to enter. There is a large class of respectable native women, who are as completely out of the reach of instruction from Readers and Catechists, as if they were enclosed within the bolts and bars of a prison; for so strong are the prejudices of the natives against exposing their women to the gaze or conversation of men, whether Native or European, the last especially, that as long as these prejudices exist (and they are likely to exist for years yet) if no other means are adopted, hundreds of intelligent beings capable of receiving instruction within the reach of Christian women, may perish for lack of knowledge. They have not one opportunity, did they ever so much desire it, of even hearing of that Jesus who came to seek and to save them which are out of the way. That zealous and industrious labourer in the cause of Christ, the late Miss Bird, was the first, and alas! almost the last, who took much trouble to search out these poor prisoners of her own sex, introduced herself to them as their friend, and declared unto them the Gospel of the blessed God. Many rebuffs did she meet with, as the writer of these lines can testify; but she *did* succeed in gaining admittance often and often into the innermost apartment of the strictest zenanna; where she has been listened to, if not at first with pleasure, with the most eager curiosity. She has appeared to some of these poor debased creatures just as I suppose the visitor to a convent would to the nuns: bringing tidings from that world which was to them as some far distant land, and frequently in the course of her exposition or remarks on some familiar subject would they interrupt her with a multitude of questions, which, though resulting from the subject under consideration, were quite irrelevant to it: so that she has been compelled to smile and say, they must excuse her, she was not a newspaper, and she could not just then explain how the large ships which they had heard were as high as the house, did not sink in the water, or how they knew their way where there was no coast to be seen, but only the sky and water. And then they would say, the English lady had a very pleasing way with her, and they wished she would come frequently and tell them how many sisters and brothers she had, why

she was not married, &c. And sometimes it would be a long while before she could get them all serious and silent again, but she was full of love to their poor neglected souls, and had much patience with them, and prayed to her Father in heaven for grace and strength to persevere in her task. And she had her reward even in this world. Her efforts were in many instances blessed to her poor women, and they will prove her crown of rejoicing in that day, when she will be numbered with those of whom it is written, that they shall shine "as the stars for ever."

Upon one occasion I accompanied her to the house of a Hindustani lady of rank, when, some engagement requiring her presence, she requested me to remain with the lady till her return, and read a chapter, pointing out the third of John as the appointed lesson. The lady was a very rich lady: she was a Mahometan, but her husband was a Hindû of high caste. They had come from Benares, having a suit pending at the Supreme Court for the recovery of some landed property. She seemed to be a very lively, intelligent, woman, and politely requested that I would only speak after she had given her opinion on the chapter I should read, gently premising that if I considered her arguments convincing, I should have the candour to confess it before I proceeded with my own. Of course I had no objection to this arrangement, and as soon as the chapter was read, she commenced with a complaint, that all over our book, and in most of our remarks on it, she heard of nothing so frequently as the wickedness and depravity of the heart, and the necessity of a change for it. She did not at all assent to the truth of this doctrine, though she had so often heard it explained by Miss Bird. "The heart is pure and clean, Missy Baba," she continued with great energy; "it is full of sweet smelling flowers: when the sun shines, they raise their heads and flourish and bloom, and you feel all the kindly affections rising in your breast, and there is not one of God's creatures whom you do not love; but when the cloud comes over your sun, the sweet smelling flowers close their petals and droop their heads, and the heart is full of sorrow and disquietude, which communicates itself to all around us: but we did not bring the cloud; and, if it never came, the equanimity of our minds would never be disturbed. It is this vile body that is full of pollution, and perpetually requires cleansing. I perform my ablutions regularly five times a day, and yet very often I do not think myself pure enough to lift up my hands in supplication to God and his Prophet." Poor woman! her earnestness affected me almost to tears, for how often is it that when the evil propensities incident to human nature, are never called into action, when our wills are never crossed, nor our vanity mortified, nor our caprices rebuked, that we are prone to lull ourselves into a pleasing dream of our own amiability and kindness of heart; when the truth is, we have been receivers only, partaking of the wine and the oil which others have ministered unto us, while we have not so much as touched their burdens with one of our fingers. Seeing her words had made some impression, the lady went on, and dropping the subject we had been considering, in her interest for me, she begged me not to take all I heard from my teachers as truth, for I was yet but a child, and people made me believe just what seemed to them best. It was in vain that I requested her to consider, that out of the heart proceed evil thoughts, wicked actions, &c. and how could that be good from which evil proceeded. She allowed that we committed sin, but maintained that it all proceeded from the suggestions of Satan, and therefore the whole blame must be charged to him. And thus she went on reasoning on the subject, till she was tired: then saying, she must study the book herself and see if she could not find better arguments than mine, concluded the conference by asking me to take some refreshment, and afterwards to show her how to work some ornamental needle work. And thus we parted, perhaps for ever in this world. Soon after, she left Calcutta for Benares, and perhaps she never again, after her departure,

listened to the message of salvation, or heard of the Saviour of sinners. God grant that the words she had heard from the kind friend, who, numerous as were her engagements, never let an opportunity slip of paying her a visit, were not unto her a savour of death unto death! The time she had been under instruction was short, but there was not in her that feeling of indifference and want of energy on any but the most trivial subjects, which I have observed among the generality of the native woman: indeed, I think it one of the marks of their national character, and is what makes the labours of the servants of God in this country more arduous than perhaps it is elsewhere. The poor woman therefore was a most interesting object to us, and it was with the most anxious solicitude that we bid her farewell, but God is all-sufficient, and to His gracious direction and guidance was she committed with many prayers, that He who knows the path of the eagle in the heavens, to whom time has no limits, to whom opportunity gives no advantage, to whom all things are possible, would carry on His own work in her soul, and turn the wanderer from the error of her way, even though we might not have the comfort of knowing it. Oh! that there were such an heart in some of the many Christian ladies in Calcutta, to whom God has given ability, as would lead them to search out these poor neglected ones of their common sisterhood, and study to do them good. If they did but know what a wide field of usefulness is open to them, they would surely no longer hesitate. There is much energy required, much patience, much perseverance, and much trouble. Above all, it is a duty that must be performed quietly and noiselessly, (as indeed ought to be all the duties of a woman's sphere) but in this one especially, to create a stir, or to have it known that such a one receives visits from a Christian lady who comes for the purpose of reading the Bible to her, would cause such a scandal and so many taunts, as few among them have strength sufficient to withstand. I am afraid too much is left to men as Missionaries among us. I do not wish to be misunderstood: it is true the sphere of a Christian woman in the duty of Christian instruction is a lowly one, and in that sphere she should ever remain diligently watching every opportunity of fulfilling every duty for the good of those around her: but is she stepping out of her proper place when she goes forth to succour those whom none else can reach? Is she usurping the authority of the other sex when she brings with faithfulness and truth, and much tenderness, and love, the message of her Redeemer to her lost helpless sister sinner, who is debarred from every other means of grace? Is the fruit to be left ungathered because no hand but her's can reach the bough whereon it hangs? Surely not! If Christian women feel the value of the blessings they enjoy, if they thank their heavenly Father for their happy homes, their still happier domestic ties, if, above all, they value the blessings of redemption through the blood of Christ; freely as they have received, oh let them freely give, and He who has promised that the smallest act of kindness will not go unrewarded if it be done in his name, will bless their humble labour of love, not only for the benefit of those for whom they labour, but their own souls will be abundantly watered for their work's sake. And let them not be discouraged if they find, in many instances, a very great degree of deadness, carelessness, and unconcern, about *any thing* but their temporal comforts, in those to whom they minister: all things considered, it is but what they must expect. Though David was not permitted to build the temple, it *was* nevertheless built. I do believe that it is by looking too much to the *effect* of good endeavours, by expecting too immediate an evidence of our usefulness on earth, we are very often led to despond, forgetting that He who has appointed our task, has bestowed a blessing upon the performance of it by making us happy in the use of the means, while he reserves to himself the mystery of the end. Thus there can be no disappointment attendant on the service of the humble Christian, because

whatever he may have sacrificed, or lost, or suffered, he has still been faithful to his heavenly Master, and in that faithfulness itself, not in its effect upon others, is the only sure and lasting happiness which this world can afford.—*Calcutta Christian Intelligencer.*

VI.—SPECIMEN OF THE CLASS-EXERCISES OF THE PREPARANDI,  
CONNECTED WITH THE GERMAN MISSION IN TINNEVELLY.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The following is a short essay, written by one of the youths in the Seminary of the German Evangelical Mission. The question given was, "What advantages have native youths receiving education in Christian Seminaries above others who are not so educated?" It is not sent as a *perfect* essay. Additions might be made; and you will I think clearly see that the style of composition has been left nearly untouched. The alterations have been confined to the verbal and grammatical errors which were discovered in it. If you think it would prove interesting to your readers, you will kindly give it a place in your valuable periodical. It may not be out of place to add, that the writer is not one of the caste-boys, and that this is but his second attempt at an English essay. I beg to remain, Sir,

Obediently your's,

Pallamcotta, June, 1838.

J.

Almighty God, who made the heaven and earth, and the things therein, has exercised his government and providence upon all the people of different countries, of language and of different kind. Besides this, he puts his particular care upon some people, among whom he makes known himself and his will. For that purpose he raised up his servants to preach to that people his word, which expresses his will. In this manner, he has shown his grace and kindness to the Tinnevelly people also, by sending his servants with his word to them, that they may know his will and walk according to it. Thus, these servants endeavour to make not only the old people obtain the knowledge of God and his word, and walk according to it, but also, to teach the children many useful things. Of the children thus taught, most, together with their parents, are taught in their villages by native teachers who have become Christians: some are called from various villages and from their parents, and are instructed by some very clever European and native schoolmasters, in several foreign languages and many other useful things. On this account especially, these boys have some particular advantages above those who are with their heathen parents. Now I am to show, what privileges these boys have above others.

1st. They have their food, clothes, and every thing of that kind, without taking any pains. Many boys that work every day with their hands, have scarcely their daily food, and some of them, having no father and mother, are wandering here and there without a piece of cloth and without food. We have no need to go very far to see such boys. We see every day many who are in this state, and some of them are dirty, and altogether careless about the body. Their cloth and every thing belonging to them is dirty. But the boys who are in the seminary have food every day; they are clean in their person, dress, and every thing they have.

2d. They have the learning of foreign languages which are very useful and very important. Many of the boys who are heathens, cannot speak or read or write correctly even their own language. But the boys in the Seminary learn also the languages of other countries, and by learning these



languages, they can, with great ease, learn the sciences, because many books are written in them. And by learning the sciences, such as Geography, Astronomy, Geometry, &c. they get some proper knowledge about the earth and the heavens, above the mists of ignorant people. Now, those boys who are heathens do not know any thing about the earth, the heavens, and the things which are in them. They merely know something about their gardens and houses. Perhaps some of them think that the country in which they live is the whole world: but we know that the earth is a large round body, and is divided into land and water; and again the land is divided and subdivided into different parts. Moreover, we know the history of the different countries, and of the people who live or have lived in them. And about Astronomy they know nothing at all. They think that the stars which we see from every part of the earth are little lights like fire-flies; and that the sun and moon are a little greater than they. And they think these heavenly bodies really rise from the East and set in the West. But we can prove to them that the sun, moon, and stars, are large bodies; of which the stars are the bodies that have light in themselves just as the sun; and they are many million times larger than the earth. This is one of the great differences between the boys who are heathens, and those who are in the Seminary.

3d. They have good teachers to teach these important things without giving them money. In this country, if any one wish to learn any thing, he must pay a great deal of money; but these boys pay nothing to their teachers. And the teachers of this country are not willing to teach even those who give them a great sum, nor to fix any thing into their minds. On account of this, this country is in an ignorant state to this moment: but we have faithful teachers who are willing to teach us any thing. Besides this, they endeavour greatly to make those whom they teach improve in what they learn. In this respect the boys in the Seminary are happier than the heathens.

4th. Lastly, they have come out of darkness to the true light, which the heathens have never perceived. This is the greatest advantage of all which the Seminary boys have above the boys who are heathens. They do not know God, nor the way to heaven which he shows us; but we know the true God, who made heaven and earth, and His son Jesus Christ.

---

## VII.—ORIGINAL POETRY.

*“It is better to go to the house of mourning, than to go to the house of feasting.”*

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Weep not for the clouds on that mansion of sorrow,  
 Where wisdom stands teaching in gloomy array;  
 But seek from the mourning of other to borrow  
 A thought that can charm thine own sorrows away.

Oh! who would confide in a ray so deceiving,  
 As those we see gleaming on life's stormy wave,  
 Save one—'tis the hope of the land we are leaving  
 And calms the rough storm o'er the mariner's grave.

And why should not souls in fond memory languish,  
 When hopes that we lived in, have left us and fled?  
 Shall a warrior forget for one moment of anguish,  
 The gems of that crown that shall circle his head.

How free and how mighty the grace was that found me,  
While low in life's valley I wander'd alone,  
When mercy her mantle of love cast around me.  
And breath'd o'er my spirit the peace of her own.

While those who in life's fleeting moments of gladness  
On the spring tide of pleasure, misguided depart,  
Oh! little they think of the cold waves of sadness,  
That tide, when 'tis ebbing, brings back on the heart.

Oh! who when the bright day of summer, just breaking  
With morning's soft twilight is kindling afar,  
Would turn from those glories that welcom'd his walking,  
To gaze with regret on some lingering star?

And thus 'tis with man, when the spirit has lighted  
The day spring immortal of truth in the soul,  
These stars that had shone on the landscape benighted,  
'Mid radiance so mighty, invisible roll.

For what were our noon if with darkness 'twas chequered,  
For each little star to pass shining along?  
And what the bright witness of history's record,  
Amid the false colors of fable and song.

Awake then my soul from thy season of dreaming,  
The bright Gospel armour with raptures gird on;  
Lo! heaven's own sunlight is joyously beaming,  
And earth's little sparks are beclouded and gone!

S. D. A. Aug. 1838.

PRESBYTER.

---

## REVIEWS.

*Narrative of an Expedition into Southern Africa, during the years 1836 and 1837, from the Cape of Good Hope, through the territories of the Chief Moselekuse, to the Tropic of Capricorn, with a sketch of the recent Emigration of the Border Colonists, and a Zoological Appendix.* By Capt. W. C. Harris, H. E. I. C.'s Engineers, Member of the Bombay Branch of the R. A. S. &c. Bombay: Printed at the American Mission Press, 1838.

This volume forms a testimony to the talents and attainments of the author of which he may well be proud. It stamps his character as the courageous, persevering, and intelligent traveller; and the lively, vigorous, correct, and agreeable writer. It gives us a more definite and soul-moving idea of the African wilderness, than any other work which we have yet perused. Its most valuable peculiarity, however, consists in its zoological notices; and from these we shall principally select our extracts. As we do not intend to connect them together in a narrative of Captain Harris's movements, we shall give them distinct headings.

### *Notice of the Bushmen.*

The pigmy race of which this woman was a characteristic specimen, usually residing in holes and crannies of rocks, and sometimes in wretched huts incapable of protecting them from the inclemency of the seasons. These, their constant fear of discovery induces them to erect in secluded spots at a great distance from water: a precaution to which they are further prompted by a desire to leave the pools open for wild animals, which they occasionally shoot from an ambush with poisoned arrows, and devour on the spot. They possess neither flocks nor herds—are unacquainted with agriculture—and the most wealthy can boast of no property beyond his weapons and his starving dog.

With no cares beyond the present moment, they live almost entirely upon bulbous roots; locusts, reptiles, and the larvæ of ants, by the habitations of which latter the country is in many places thickly strowed. Not a trace of their hovels could be seen from the road, and a traveller might even pass through their country without seeing a human being, or suspecting that it was inhabited. Such is their general distrust of visitors; that the males would never willingly approach us, evincing great trepidation when forced to do so—no object being more unwelcome to their sight than a troop of horsemen on the plain.

The stature of both sexes, is invariably below five feet. The males are usually meagre, bow-legged, and ill made: yet they display a singular ease of motion and flexibility of joint. The rapidity with which they drive off a herd of cattle is perfectly astonishing. Their complexion is sallow brown, darkened by dirt and grease: their only dress a piece of leather round the waist, and their sole defence a diminutive bow, with poisoned arrows, rather resembling children's toys than mortal weapons.

The women, who were much less shy, and who never failed to follow the tracks of our wagons when they happened to come upon them, with the hope of obtaining tobacco in exchange for ostrich eggs, are of small and delicate proportions, with hands and feet of truly Lilliputian dimensions. Their foot prints reminded us of Gulliyor's adventures, and are not larger than those of a child. When young they had a pleasing expression of countenance, which they take care to render as captivating as possible by bedaubing their flat noses and prominent cheek bones with a mixture of red ochre and fat. The toilets of many were made with scrupulous attention, the effect of the paint being enhanced by necklaces composed of the fresh entrails of wild beasts—a few cowry shells, old bones and buttons, being also interwoven with their matted hair; but the sifo they loved, their frequent long abstinence, and constant exposure to the wind and glare of light in a dry open country, soon inducing the habit of keeping their naturally small eyes more than half closed, their comeliness is very ephemeral, and never extends beyond youth. The females possess much greater volubility and animation of gesture than the men—but the sounds they utter are a succession of claps of tongue produced by forcing that unruly member against different parts of the teeth and palate: and whilst the enunciation is thus rendered troublesome and full of impediment, it resembles rather the chattering of monkeys than the language of human beings.

The Bushmen are allowed to be amongst the most degraded of the human race. It is a sad reflection, that their wretchedness is owing, in no small degree, to the treatment which they have from time to time received from the professed sons of civilization. They are great objects of Christian sympathy; and glad should we be to learn that more serious efforts were made for their conversion than any which have been yet been put forth. The effect of the Gospel on the few who have embraced it, has been truly wonderful. We have seen an individual of their tribe, "clothed, and in his right mind," and maintaining the character of an humble and consistent believer.

#### *Notice of the history of Moselkatse.*

He is the despotic ruler of a powerful tribe called Abaka Zooloo, or Matabili. His father was a chieftain whose territories lay at some distance to the North eastward of Natal, but being attacked and totally defeated by a neighbouring tribe, he took refuge with Chaka, the Zooloo tyrant, (predecessor of Dingaan), with whom he remained till his death in a servile state, resembling that of the Fingoes amongst the Kafirs. Moselkatse, however, succeeded in gaining the favor and confidence of Chaka, and in process of time was intrusted with the command of an important military post, and the charge of a large number of cattle. Seizing his opportunity he revolted, and fled with his people and the booty towards the North west, eating up in his progress the several tribes which then occupied that country, and soon becoming so exceedingly formidable that his very name inspired terror through a vast region. Having completely subjugated or destroyed every tribe from whose opposition he had any thing to dread, he ultimately selected the country near the sources of the Moloopo and Mariqua rivers for his permanent residence, where he now reigns, the terror of the surrounding nations.

#### *Game in the African wilderness.*

On the morning of the 9th October, when the waggons had started on their way to the Meritsane river, our next stage, I turned off the road in pursuit of a troop of Brindled

Gnoos, and presently came upon another, which was joined by a third still larger—then by a vast herd of Zebras, and again by more Gnoos, with Sassybys and Hartbeests, pouring down from every quarter, until the landscape literally presented the appearance of a moving mass of game. Their incredible numbers so impeded their progress, that I had no difficulty in closing with them, dismounting as opportunity offered, firing both barrels of my rifle into the retreating phalanx, and leaving the ground strewn with the slain. Still unsatisfied, I could not resist the temptation of mixing with the fugitives, loading and firing, until my jaded horse suddenly exhibited symptoms of distress, and shortly afterwards was unable to move.

A great deal of this slaughter appears to us quite unjustifiable, and particularly unbecoming, such an accomplished naturalist as Captain Harris. We are sorry to set him down as an example, in this and some other instances, of

“The steady tyrant man,  
Who with the thoughtless insolence of power  
Inflam'd, beyond the most infuriate wrath,  
Of the worst monster, that o'er roam'd the waste,  
For sport alone pursues the cruel chase.”

#### *Eland, or Boselaphus Orcas.*

In size and shape, the body of the male Eland resembles that of a well conditioned Guzerat ox, not unfrequently attaining the height of nineteen hands, and weighing two thousand pounds. The head is strictly that of the antelope, light, graceful, and bony, with a pair of magnificent straight horns, about two feet in length, spirally ringed, and pointed backwards. A broad and deep jawlap fringed with brown hair, reaches to the knee. The color varies considerably with the age, being dun in some, in others an ashy blue with a tinge of ochre; and in many also, sandy grey approaching to white. The flesh is esteemed by all classes in Africa, above that of any other animal; in grain and color it resembles beef, but is better tasted, and more delicate, possessing a pure game flavor, and the quantity of fat with which it is interlarded is surprising, greatly exceeding that of any other game quadruped, with which I am acquainted. The female is smaller and of slighter form, with less ponderous horns. The stoutest of our savage attendants, could with difficulty transport the head of the Eland to the wagons, where one of the Hottentots had just arrived with the carcass of a Sassyby that he had dragged a considerable distance, assisted by upwards of twenty savages. The men were no sooner made acquainted with the occurrences of the morning, than they set off at speed upon the tracks of our horses, and were presently out of sight. About sunset the party returned, gorged to the throats, and groaning under an external load of flesh, which having been unable to consume, they had hung round their necks.

#### *Gemsbok, or Oryx Capensis.*

This, doubtless the animal from which the delineations of the fabulous Unicorn have descended, is one of the most magnificent Antelopes in the universe. Although common in Namaqua land, it is rare in this part of the country, and we were fortunate in finding three, one of which I succeeded in riding down: nearly, however, sacrificing my best horse in the arduous achievement. The Oryx is about the size of an ass, and nearly of the same ground color, with a black list stripe down the back, and on each flank; white legs, variegated with black bands; and a white face, marked with the figure of a black nose-band and head-stall. Its copious black tail literally sweeps the ground: a mane reversed, and a tuft of flowing black hair on the breast, with a pair of straight slender horns, (common to both sexes,) three feet in length, and ringed at the base, completing the portrait. During the chase, I passed under the noses of three Rhinoceroses, which, on my return, I was unable to find. Richardson had fallen in with a troop of five Lions, one of which he wounded, but being decaried by the Hottentots, was unable to follow among the brushwood; and my horse was so completely exhausted, that I was obliged to drag him home, carrying the saddle myself.

#### *Personal appearance of Moselekatse.*

We despatched Baba to say that every thing was prepared for his reception, and that we were extremely anxious to pay our respects. In the course of a few minutes, loud shouting and yelling announced his approach. He was attended by the spies that had accompanied us from Mosega, several of his Chiefs, and most of the warriors who were not absent on the expedition I have alluded to, armed with shields and assagais.

As he advanced others rushed up with a shout, brandishing their sticks. A number of women followed with calabashes of beer on their heads; and two pursuivants cleared the way, by roaring, charging, prancing, and caricoling as already described, flourishing their short sticks in a most furious manner, and proclaiming the royal titles in a string of unbroken sentences. As we advanced to meet him; several of the crowd exclaimed "Haiyah! Haiyah!" a shout of congratulation and triumph. Having shaken hands, we led him into the tent, and seated him on a chair; the courtiers and great men squatting themselves on their hams on the ground in semicircular order on either side. He was particularly glad to see Andries, and shook him by the hand several times.

The expression of the despot's features, though singularly cunning, wily, and suspicious, is not altogether disagreeable. His figure is rather tall, well turned and active, but leaning to corpulency. Of dignified and reserved manners, the searching quickness of his eye, the point of his questions, and the extreme caution of his replies stamp him at once as a man capable of ruling the wild and sanguinary spirits by which he is surrounded. He appeared about forty years of age, but being totally beardless, it was difficult to form a correct estimate of the years he had numbered. The elliptical ring on his closely shorn scalp, was decorated with three green feathers, from the tail of the Paroquet, placed horizontally, two behind and one in front. A single string of small blue beads, encircled his neck; a bunch of twisted sinews encompassed his left ankle, and the usual girdle dangling before and behind with leopards' tails completed his costume.

#### *Pursuit of the Giraffe.*

I had shot a Hartebeest for the savages, when an object which had repeatedly attracted my eye—but which I had as often persuaded myself was nothing more than the branchless stump of some withered tree, suddenly shifted its position, and the next moment I distinctly perceived that singular form, of which, the apparition had oftentimes visited my slumbers—but upon whose reality I now gazed for the first time. It passed rapidly among the trees, above the topmost branches of many of which its graceful head nodded like some lofty pine—it was the stately, the long sought Giraffe. Putting spurs to my horse, and directing the Hottentots to follow, I presently found myself half choked with excitement, rattling at the heels of the tallest of all the Mammifers, whom thus to meet, free on his native plains, has fallen to the lot of few of the votaries of the chase. Sailing before me with incredible velocity, his long swan-like neck keeping time to the eccentric motion of his stilt-like legs—his ample black tail curled above his back, and whisking in ludicrous concert with the rocking of his disproportioned frame, he glided gallantly along "like some tall ship upon the ocean's bosom," and seemed to leave whole leagues behind him at each stride. The ground was of the most treacherous description; a rotten black soil overgrown with long coarse grass, which concealed from view innumerable cracks and fissures that momentarily threatened to throw down my horse. For the first five minutes I rather lost than gained ground, and despairing, over such a country, of ever diminishing the distance, or improving my acquaintance with this creature in seven league boots, I dismounted, and had the satisfaction of hearing two balls tell roundly upon his plank-like stern. But I might as well have fired at a wall; he neither swerved from his course, nor slackened his pace, and had pushed on so far a head, during the time I was reloading, that after remounting, I had some difficulty in even keeping sight of him amongst the trees. Closing again, however, I repeated the dose on the other quarter, and spurred along my horse, over and anon sinking to his fetlock; the Giraffe now flapping at each stride, until, as I was coming up hand over hand, and success seemed certain, down I came headlong—my horse having fallen into a pit, and lodged me close to an ostriches' nest, in which the old birds were sitting.

#### *White Rhinoceros.*

This grotesque-looking animal, which in many points bears a ridiculous resemblance to the Elephant, is upwards of six feet high at the shoulder, its shapeless head exceeding four feet in length. It is the larger but less ferocious of the two species of African Rhinoceros, neither of which is clad in shell armour like their Asiatic brethren: they have in lieu, tough hides an inch and a half in thickness, of which the whips known at the Cape under the denomination of *Sjamboks*, are usually manufactured. Both have double horns: those of the black species are short, and sometimes nearly of equal length—whilst the anterior horn of the white Rhinoceros is upwards of three feet in length, the second being a mere excrescence. These animals may be readily approached within a few yards, against the wind, and being heavy and inert, their attacks are easily avoided.

*African Elephant.*

My Indian friends will marvel when they hear of tusks being extracted from the jaws of a female Elephant—but, with very few exceptions, all that we saw had these accessories, measuring from three to four feet in length. I have already stated my belief that the maximum height of the African male is twelve feet; that of the female averages eight and a half—the enormous magnitude of the ears, which not only cover the whole of the shoulder, but overlap each other on the neck, to the complete exclusion of the *Mahout* or Driver, constituting another striking feature of difference between the two species. The forehead is remarkably large and prominent, and consists of two walls or tables; between which, a wide cellular space intervening, a ball, hardened with tin or quicksilver, readily penetrates to the brain and proves instantaneously fatal.

The barbarous tribes that people Southern Africa have never dreamt of the possibility of rendering this lordly quadruped serviceable in a domestic capacity; and even amongst the Colonists, there exists an unaccountable superstition that his subjugation is not to be accomplished. His capture, however, might readily be achieved; and, as he appears to possess all the aptitude of his Asiatic relative, the only difficulty that presents itself, is the general absence, within our territories, of sufficient food for his support. Were he once domesticated, and arrayed against the beasts of the forest, Africa would realize the very *beau idéal* of magnificent sport. It is also worthy of remark that no attempt has ever been made on the part of the Colonists to naturalize another most useful animal, the Camel, although soil, climate, and productions appear alike to favor its introduction.

*African Lion.*

The South African Lion, differs little from that found in Guzerat, in Western India, measuring between ten and eleven feet in extreme length—but generally possesses a finer mane, a peculiarity which is attributable to the less jungly character of the country that he inhabits, and to the more advanced age which he is suffered to attain. Amongst the Cape Colonists it is a fashionable belief, that there are two distinct species of the African Lion—the yellow, and the black—and that the one is infinitely less ferocious than the other. But I need scarcely inform the well instructed reader, that both the color and the size depend chiefly upon the animal's age; the development of the physical powers, and of the mane also, being principally influenced by a like contingency. That which has been designated the "maneless Lion of Guzerat," is nothing more than a young Lion whose mane has not shut forth; and I give this opinion with less hesitation, having slain the "King of Beasts" in every stage from whelphood to imbecility.

We shall continue our notice and extracts in our next number.

*On Feeding the Sheep of Christ; a Sermon preached at the Primary Visitation of the Right Reverend Thomas, Bishop of Bombay, on Thursday August 2d, 1838. By Henry Jeffreys, A. M. Archdeacon of Bombay.*

The text of this Discourse is John xxi. 7. The principal subjects discussed in it, are, the "nature of the food" with which pastors are to feed their flocks; the "mode of feeding their flocks;" and the "constraining motive" which Christ sets before them. The sermon is remarkable for the luminousness and forcibleness of its style, for the weight of its matter, the faithfulness of its statements of divine truth, and its appropriateness to the circumstances in which it was delivered. It is in every respect truly excellent; and we have read nothing from the pen of its author with such unmingled pleasure as we have perused it. We rejoice to see him occupying, and so well filling, his present station in the church; and we pray that he may long be spared as a blessing in the midst of this benighted land.

Such of our readers as may not have an opportunity of perusing the sermon, will not regret the length of the following quotation.

It is of the very highest importance that we settle it well in our minds concerning the nature of the food we are to give, otherwise we are in danger of supposing that we

are feeding our flocks with the bread of life, when we are in reality starving them to death. Jesus Christ says, "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever. I am that bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst;" and St. Paul says, "I determined not to know any thing among you, save Jesus Christ and him crucified. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Other foundation can no man lay than that is laid, which is Jesus Christ. Feeding our flocks then is neither more nor less than preaching the Gospel—preaching the glad tidings of salvation to a lost and guilty world by faith in a crucified Saviour. Christ crucified is the one thing needful for the salvation of lost sinners. Christ crucified should be the substance of all our discourses, the *very sun* in our hemisphere, from whom alone we expect either to receive any light ourselves, or to impart any light to others. And it should be our constant care in all our discourses never to let the *sun* go down. Or to return to our former metaphor, which is more closely allied to the text. *He is the bread of life* and the food of the sinner's soul, and we shall be miserable shepherds, wretched feeders of Christ's flock, if we keep this grand doctrine in the back ground, while we amuse our hearers with our own conceits. But reason too; as well as scripture, plainly teaches us that *Christ crucified* should be the foundation of all our discourses. For Christ crucified is a doctrine so awfully tremendous, of such a gigantic stature, that it will not bear a *middle* place. From its very nature it requires the *first* place, or it will take no place at all. For what is it we profess to believe and to teach—that God became incarnate, and came down from heaven to earth to be crucified for the sins of his creatures! Why, this is a doctrine, which if true, is so tremendously important, that all else that we can say out of our own wisdom, is frivolous in comparison. Reason at once points out that, either it ought to be the Alpha and the Omega, the beginning, the end, the sum, the substance, the life, the soul, the main-spring, of all our discourses, or else it ought to be at once rejected as an absurd imposition upon the understanding of mankind. These then are the great doctrines of the Gospel which should be ever on our lips, if we could really feed our flocks with the bread of life.

First, The corruption of our nature as children of a fallen race; our guilt, polluted, helpless, fallen state—then pardon of sin through the blood of the incarnate Son of God, shed on the cross for us—that blood which is the purchase price of our redemption from the pains of hell—then justification through his righteousness, imputed to us by faith, that all perfect righteousness which is our title to the kingdom of heaven—then sanctification by the energy of the Holy Spirit, which is our meat and drink for heavenly glory—a death unto sin and a new birth unto righteousness, so manifest in our walk and conversation, that it is evident that the life which we now live in the flesh we live by faith in the Son of God. These are the doctrines of the Gospel. Sin the disease; Christ the remedy; and holiness the cure. The one, the foundation, the only foundation, of the sinner's hope; the other, the object of his intense desire. These then are the doctrines which should be ever on our lips—this is the theme on which our tongues should delight to dwell. It is not enough coldly to admit these doctrines, or to drag them into a sermon which is so constructed that there is no place in it where they will really fit so as to belong to the discourse, but are merely brought in at second hand because it is the humour of the present times to like to hear these doctrines. *Christ crucified* should always be placed in the forefront of the battle, against the world, the flesh, and the devil. We must direct our flocks to Jesus for all they need; to look to him for their wisdom, their righteousness, their sanctification, and their redemption; to take him for their Saviour, shepherd, and guide; their prophet, priest, and king. This then is the *nature* of the food wherewith we are to feed our flocks, and if we neglect those doctrines, all that we can substitute for them from the stores of our own wisdom is worse than trifling, and will assuredly starve our flocks to death.

But while we preach these great and glorious doctrines of the Gospel which are the foundation of the believer's hope, and the source of all his joy, we must make a point on every occasion of following them out into some important *practical application*, pressing it home with faithfulness to the consciences of our hearers. And in doing this, I would respectfully and in all humility, my Rev. brethren, warn you not to content yourselves with inveighing against sin in *general*, or enlarging upon the duty of *general* obedience; but as often as it may be done with the force of truth, to bring your *evangelical* doctrines to bear, in their practical application against some *specific* and *particular* sin, of which you believe your people to be guilty, or to propose some *definite* duty to be done as a test of their willing obedience.

This is quite necessary to detect the deceitfulness of the human heart, and to prevent our poor flocks from deceiving themselves, and thinking, that, because they are

pleased to hear certain doctrines and evangelical sentiments, they are really renewed in the spirit of their mind, when perhaps all the while they are dead in sin and have only a name to live. It is a cheap and easy religion which consists in evangelical taste and sentiment, consenting indeed to the necessity of obedience in the *abstract*, but hating to come to *particulars*. Thus many are willing to confess in *general terms* that they are sinners, and are willing that we should preach against sin in *general*; but if a faithful friend or minister should warn them against any particular sin, and name their besetting sin by name, then, even if they were not immediately offended, they would at least take no heed to his discourse. So also, they will admire duty and obedience in the *abstract*, but if we propose any *particular* duty to be *done*, and urge them to *do it immediately*, this, to many, appears encroaching upon the space and time which ought to be occupied with the doctrines of the Gospel. It is all very well as long as we confine ourselves to what may be termed the theory of the Gospel, and, in our practical application, deal only in abstractions and generalities, but they dislike to come to particulars. This soothing kind of evangelical preaching, which consists principally of theory and abstraction, falls in but too readily with the deceitfulness of the human heart. And Satan is willing to shift his ground; if he cannot deceive our flocks in one way, he is ready to deceive them in another; nay, if he cannot teach men to hate the Gospel, he is even willing to transform himself into angel of light and to preach the Gospel itself, if he could so preach it, in such a *partial* manner as thereby to deceive men and ruin their souls. In the present day when the doctrines of the Gospel are popular and fashionable, there is very great danger of our flocks acquiring an antinomian taste, and an antinomian ear, and it is well if it do not insensibly lead to something like antinomianism in practice. I firmly believe, my brethren, that in the present day, there is great need that we warn our hearers against the first approach of this dangerous delusion for this is the error that is likely to creep in upon us unawares. I am willing to believe that the generality of our hearers would utterly repudiate antinomianism "eo nomine;" but Satan is very watchful to deceive, and there is such a thing as error creeping in unawares upon our flocks. And this is the error against which we should guard in this day of evangelical profession.

## RELIGIOUS INTELLIGENCE.

1. *Society for the Education of the poor within the Government of Bombay.* From the "preliminary notice" to the last report, we make the following extract. "Within the Island of Bombay, the Society maintains, two Central Schools; one for boys and the other for girls, in which 219 children are now receiving their education; the largest portion of whom are boarded, clothed, and fed, at the expense of the institution.

"Into these Central Schools the Society has also engaged to receive the children of soldiers, contributing to the institution according to a fixed scale, on their death or removal to Europe.

"The designs of the Society are not confined to the Presidency, but are extended to Out-stations as far as their means will permit. District schools have been instituted at Surat and Tanna, under the superintendence of the Chaplains of the Stations, in each of which there are day scholars; and the Society has also afforded valuable assistance to Regimental schools in the training of Masters, and in the supplying of books.

"To enable the Society to carry on these several benevolent purposes, the contributions of the public are earnestly solicited. Whilst the Society affords an asylum to the offspring of poor Europeans, and trains them up in attachment to the civil and religious institutions of their country, it also promotes the moral and intellectual improvement of the population at large, by the admission of Natives into its schools, and diffuses among them the knowledge of European science and literature; and of the principles of good morals."

We are glad to see from the report, that during last year, there had been an increase in the subscriptions and donations; that a contribution from N. Baxter, Esq. late of Bombay, amounting to Rs. 5000. has been made over to



the Bishop, "for the purpose of improving the system of education in any manner, which he may consider likely to promote the spiritual and temporal interests of the children in the institution;" that the study of the native language has been introduced into the school; and the "Directors have been encouraged by the opinion of the civil officers of rank, to believe that the union of Christian morals, with attainments in these languages, will obtain for the boys a decided preference in civil situations of trust; especially in the Revenue branch."

2. *Partial Cessation of Government interference with the idolatry of the natives.* We have been most happy to learn, that, on the representation of the Honorable James Sutherland, Esq., the Political Commissioner for Gujarrat, the Government has consented to dispense with the active services of our troops in firing salutes, &c. on the occasion of heathen festivals at Baroda; and that during the last month, it has renounced all claim to any share in the offerings which may be presented in one of the heathen shrines of this Presidency. For these measures, we give our rulers due credit, and glad shall we be to find them the immediate fore-runners of hundreds of a similar nature, which are urgently called for. It is to the honour of our late lamented governor, Sir Robert Grant, that the arrangement respecting the temple was ordered by him a few months before his death.

---

#### EDITORIAL NOTES.

We have been obliged to delay our *fifth* article containing facts illustrative of the Government connexion with the Idolatry, and superstition of India. It will appear in our next.

Mr. Groves's paper will be inserted. The extracts from Chrysostome are very acceptable.

The journal of Mr. Lacey, in the last number of the Calcutta Observer, will find a place in our next.

The September number of the Calcutta Christian Observer is still wanting.

---

The following subscriptions to the Building Fund of the General Assembly's Institution, have been received since the issue of our last number. Lieut. A. Crawford, Rs. 15; Capt. Birdwood, Rs. 15; Lieut. W. S. Jacob, Rs. 100; Dr. Leith, Rs. 200; Lieut. Treinenheere, Rs. 100; Rev. R. Nesbit, Rs. 100; Rev. J. Taylor, Rs. 10; D. A. Eisdale, Esq. Rs. 150; Dr. McAdam, Rs. 50; Capt. Hennell, Rs. 50; A. A. C. Forbes, Esq. Rs. 20; B. Hutt, Esq. Rs. 50; Lieut. Colonel Sutherland, Rs. 200; Capt. J. Grant, Rs. 20; Lieut. Colonel P. Wilson, Rs. 50; Major Paul, Rs. 30; Dr. Sinclair, Rs. 15; Dr. A. Young, Rs. 100; Dr. J. Anderson, Rs. 30; Major Sandwith, Rs. 30; Capt. Hawkins, (Satara) Rs. 15; Serjt. Major Hervey, Rs. 5; Serjt. McDonald, Rs. 5; Capt. R. Warden, Rs. 50; Lieut. Colonel Soppitt, Rs. 50; Capt. Wynter, Rs. 50; Major D. W. Shaw, Rs. 30; Capt. Foquett, Rs. 5; Dr. Arnott, Rs. 15; Ensign W. Bowen, Rs. 50; Capt. James, Rs. 20; Dr. Inglis, Rs. 30; Capt. Bagshawe, Rs. 30; Dr. Stuart, Rs. 100; Lieut. Bate, Rs. 20; Capt. Hobson, Rs. 50; Capt. Stanton, Rs. 50; J. Boyd, Esq. Rs. 10; Dr. Smyttan, Rs. 1000; Capt. T. Candy, Rs. 100; Major Keith, Rs. 50; Capt. W. J. Brown, Rs. 30; Capt. J. B. Bellasis, Rs. 100.



THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

NOVEMBER, M, DCCC, XXXVIII.

I.—FACTS ILLUSTRATIVE OF THE CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY AND SUPERSTITION OF INDIA. NO. V.

*Journal of the Rev. W. Lacey, Baptist Missionary at Cuttack, kept during the Rath Festival, 1838.*

[This document will be perused with a melancholy interest. "It presents us," says the Calcutta Christian Observer, "with a faint description of the practical horror of the Government-supported Idol worship of India." It is such a description, however, as should awaken the deepest compassion of every Christian in behalf of the deluded multitudes who resort to the shrine of Moloch, and should call forth their loudest protestations against that guilt which we are accumulating by our direct sanction of the misdirected worship, our contributions to its support, and our participation in its unholy gains.—*Editor of the Oriental Christian Spectator.*]

June 22d.—This morning I arrived at Puri for the Rath festival.\* Left home at half-past four yesterday and reached Puri by half-past seven this morning. The night was cool and the journey pleasant. During the first stage I walked in company with two Hindus who were intelligent and of good caste. Had much conversation with them on the subject of religion, and they appeared convinced and impressed. They promised to call on me at Cuttack, and have further conversation. They both appeared unwilling to leave me and walked a considerable way beyond their own village. Passed great numbers of pilgrims on their way to Puri. They appeared generally in good health and spirits. Near Puri I passed two cases of cholera. The first was an aged woman lying on her back in the highway, rolling in filth, throwing about her arms in an agony of thirst and uneasiness. Opposite to her, and waiting for her flesh, sat, watching, about a dozen eagles or vultures. The thousands of people passed by without a sigh, nay even without noticing her; and among the crowds of fellow-worshippers there was no commiseration felt for the dying and aged female worshipper and pilgrim of Jagannath. Her friends had all forsaken her. Perhaps some friend who reads this account may say, Why then did not you act the good Samaritan? I answer, It was, first, impracticable for me, and, secondly, to have

\* Puri is situated on the coast of Orissa, in Lat. 19. 49 N. and Long. 85. 54 E. The population of the town is estimated at 30,000. It was taken possession of by the British in 1803, "the sacred will of the idol," (Jagannath, one of the forms of Vishnu,) according to Hamilton, "having been first ascertained through the medium of the officiating priest!"

There are thirteen annual festivals celebrated in connexion with Jagannath, the chief of them being the Rath, or Car festival.

attempted it would be useless, as the poor creature was gone too far to afford the slightest hope of recovery, with even the best attention and most vigorous means. The other case was a young woman, near the tax-gate; she lay under a tree watched by some of her relations at a short distance. Our native brethren, who followed me into Púri some few hours afterwards, reported that the poor old pilgrim lay dead in the road. After some rest and refreshment, as soon as the moderated heat of the sun would permit, we started for the large road in Púri. The distance is a mile, and the road passes over a bed of loose burning sand. The party consisted of myself, Gangádhara, Rámchandra, Purusuttam, Bámádeb, and Bhikári, native converts. We formed one stand in the middle of the wide street. Gangá spoke first, then Ráma, and I closed the service. The people were extremely noisy and the time unfavourable. Distributed about 350 tracts in Bengáli and Oriya.

23rd.—Rose this morning pretty early, and walked with the native brethren to the town. Gangá, Ráma, Purusuttam, Bámádeb, and myself addressed a large multitude of pilgrims who heard us tolerably well. The pundás\* attempted to interrupt us and succeeded to some extent, yet not so as to entirely destroy the effect. Gave away, satisfactorily, about 500 Oriya and Bengáli tracts. While we were preaching a pandá cried out with a loud voice, "Ho! ho! If Jagannáth be no God, if his worship be a deception, if we be deceivers, then why does the *Company* take rupees from the pilgrims, and support Jagannath in all this glory? † This question was

\* The collectors and guides of the deluded pilgrims. "It having been decided" says Colonel Phipps, "that a tax should be levied, every precaution was taken to make it yield as much as possible. Alterations were made in the Regulations from time to time. One of the principal was in the mode of rewarding the purhारेes and pundas. The purhारेes are a body of people who reside at Pooree, governed by four surdars; one of whom is their gomasta, or chief manager, who attends at the Attara Nulla, where the main gate is placed. They have a greater number of subordinate agents, who travel about in search of pilgrims, and bring them in companies to Juggernaut. The pundas are the servants of the idol, and do the same duties as the purhारेes at the gate. The Government, at first, authorized these people to collect at the barriers a fee from the pilgrims, for their own benefit; but, this privilege having been abused, it was resolved that the British Collector should levy, beside the tax for the State, an additional one, the amount of which he subsequently paid over to the purhारेes and pundas, in such proportions as they were entitled to, from the number of pilgrims which each had succeeded in enticing to undertake the Pilgrimage. The pilgrims who attend the festival of the Chundun Jatra, and wish to remain in order to see the Ruth Jatra, are termed Lal Jattrees. They pay ten rupees to Government, and three rupees to the priests who have brought them, if they come from the northward; and, if from the southward, six rupees to Government, and three rupees for the priest. A great many pilgrims attend the Chaund or Snan Jatra; and those who wish to remain a fortnight, and see the Ruth Jatra, are termed Nim Lauls. If they come from the northward, they pay to Government five rupees, and a rupee and a half to the person who brings them; if from the southward, three rupees to Government, and half that sum to the punda who brings them. Two rupees six annas is the tax for five days."—*Pegg's Cries of India*.

† The origin of the British connexion with this shrine, may be learned from the following extract from Stirling's account of Orissa (*Asiatic Researches*, vol. 15) "The Moguls (who gained possession of Orissa about the close of the sixteenth century) seemed to have been actuated by peculiar rancour towards Juggernaut and lost no opportunity in disturbing the Hindoos in the performance of their devotions at his temple. During these contests, in and about Pooree, the images,\* so much venerated by one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and concealed among the hills, until the times appeared favourable for again acting them on their thrones in the temple. This religious warfare was at last set at rest, by the institution of the tax on pilgrims; which, if we may credit the author of the work translated by Gladwin, under the title of 'History of Bengal,' yielded the Mogul Government a revenue of 900,000 rupees. Under such circumstances religious

\* Jagganath, Balbhadrá, and Subhadra, his brother and sister.

uttered more as an appeal to the multitude, than to elicit information. A poor little fatherless and motherless brahman followed me half way home over the sands, laid hold of my hand, and with tears repeated to me the tale of his woes. He is a clever and interesting boy. Had some talk with him on the sin and misery of idolatry, and exhorted him to think upon and worship God.

In the afternoon we were confined within doors by heavy rain. The time however, was very usefully spent. We lamented the want of fervent Christian affection among our native evangelists, and I made some remarks on the subject, especially pointing out its injurious effects. Our two principal native evangelists felt deeply affected, and expressed a desire to be cordial and united. To this end they commenced mentioning to each other what they had seen, or thought they had seen, inconsistent in each other's conduct, and which, though not being mentioned, had produced shyness and disaffection. Four hours were thus spent in a very useful manner, and the effect was most happy. Tears of Christian sympathy were shed, several mistakes in judgment were rectified, and, after the root of bitterness was cast forth, their hearts flowed with affection for each other which soon found some modes of expression. I have seldom witnessed a more interesting display of Christian feeling, and am confirmed in the persuasion I have long had of the genuine experience of our native converts. I wish those who are ready to despise them had witnessed the scene. I wish they would go and do likewise. Read and explained some verses in Ephesians, and Rámchandra prayed.

24th. — This day, about six in the evening, the idol with his brother and sister were placed on their cars. The rain has fallen heavy all night and it still rains. About half-past six in the morning we took our tracts and walked into the large street. For some time we were obliged to seek shelter in the sheds which had been erected for the workmen who had made the cars. Here we conversed with the people who like us sought shelter. After the rain had somewhat subsided, we went forth and, forming three parties, spoke among the people on the subject of their eternal good. The hearers were disposed to dispute in favour of their superstition, which made the occasion less profitable. More than once they protested that *if Jagannáth were not divine, the Government would never support him in such glory, and the whole crowd with their voices responded to this sentiment !!!* Here we were therefore, Europeans, European ministers, and Missionaries, sent out by our own nation to entreat the people to forsake vain idols and worship one God, directly opposed in the prosecution of our labours by arguments in favour of idolatry, given to it by those drawn from the direct support of our own nation and profession. And what makes the matter still more lamentable is, that all the proof of which the natives can take cognizance is against us. We come without authority, and without display, and proclaim that an idol is nothing, and God is the only object of worship. On the other side,—that is on the side of idolatry,—here is a government supporting Jagannáth, a government unequalled in religious merit, in science, in justice, and in military

antipathies, however strong on the part of the ruling powers, yielded gradually to the consideration of self-interest.\* The Mahrattas, who succeeded the Mahomedans in the Government of Orissa, levied the tax, and the British have followed the example of their predecessors.

\* Before this place (Juggernaut) fell into the hands of the English, the King, a Mahratta Chief, exacted tolls from the pilgrims passing through his territories to Juggernaut. At one place the toll was not less than £1. 9s. for each foot passenger, if he had so much property with him. When a Bengalee Rajah used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay toll. The Hon. Company's Government levies a tax of from one to six rupees on each passenger "

\* See Asiatic Researches, vol. xv. 1825. pp. 163 - 333.

fame. All the power, fame, and splendour, of the British government, are so many arguments to disprove our assertions—so many arguments in proof of the divinity of the idol at Pûri. Our protestations against idolatry, our persuasions to worship and serve God have but little weight under such circumstances. The people form the same opinion of us, as was recently expressed in high quarters, viz. that we are "Fanatics," and that we deserve no regard. This is the impression at Pûri, and while our countrymen are mounted on their elephants watching with the utmost anxiety for the first appearance of the idol when he comes forth from his temple, and which is the time to get a *darsan*, we are some 600 or 800 yards below, preaching the gospel surrounded by a crowd of people, pelted by a contemptuous mob with dust, broken pots and cow-dung; nay, I have often noticed, while among the people at Pûri, that so secure did they feel in the approbation of their European tax-collector that they have taken the opportunity of his passing by us to vociferate with all their power "Hari bol! Jagannâth-ku bhaja!" At the close of the service we disposed of about 250 Oriya and Bengâli tracts. There are a few cases of cholera and only a few at present. To-day the rain falls heavy, and if it continue long the people will be much exposed, and the disease accelerated.

In the afternoon at half-past two o'clock we sallied forth to the war in the large road, in several parties, and in many places we spoke to the people and distributed many tracts, most of which were received gladly, and I believe with no ill intention, yet some were immediately torn up and thrown upon us in the crowd. The educated Bengâlis, with the exception perhaps of the Pûri pandâs, were the worst behaved of any class of persons we had to do with. We ended our day's work about six in the evening, and came away from the scene of tumult and blasphemny. About a lâkh and a half or 150,000 pilgrims surrounded the cars. Some bodies are lying upon the sand thrown out to the wild dogs and eagles. One was quite fresh, the body of a little girl, a dog had got the fingers of one of her hands in his mouth grinding them up. The eyes and cheeks were already gone. While I am writing this journal, nine o'clock P. M., the people are saluting the idols in their cars which they have just mounted, and are moving on a little from the temple. Bholabhadra came out first, then Subadra the sister, and last of all Jagannâth.

25th.—At five o'clock this morning we all started to the different outlets of the town to distribute tracts to the pilgrims as they passed away homewards. Purusuttam and Bhikâri went to Loknâth ghât, Gangâdhar to the Indradramon, myself, Râma, and Bâmâdeb placed ourselves at the Atharanalâ ghât. As we arrived 50,000!!! Bengâlis were let through the gate and were rushing into the town *en masse*. In about half an hour they had mostly passed away, and the outwardly bound pilgrims became distinct. We commenced the distribution of Oriya and Bengâli tracts to them. We also disposed of some Nâgari. The proportion of Oriyas to Bengâlis was two to eight, and of Bengâli females to men six to two. The Bengâlis from Calcutta were especially ill behaved, and of these those who were educated, that is, who could talk English, were the cream of the rest, not unfrequently insulting God and Christ in our own language\*; getting tracts and immediately tearing them up and throwing them at us, or scattering them in the way. I remained till nine o'clock and then came away for breakfast, leaving the two native preachers to occupy till I should return to them or send others to relieve them. About eleven o'clock: Gangâdhar having returned from Indradramon, and taken his rice, went to Atharanalâ and occupied the post for Râmachandra. Thus we rested till about three o'clock: at that hour we all started for the town. Myself, brother Stubbins, Râma, Purusuttam and Bâmâdeb, placed ourselves about the cars, and in several places reasoned

\* Where did they obtain this spirit? from the fountain we suspect.—*Edit.*

with and preached to the people. Afterwards I mounted a scaffolding in front of an half-built house, and from thence, by the aid of a sipáli, succeeded in distributing some tracts; but the press was so great and so violent as to endanger the fingers of the distributing hand. The people could not have made a greater effort for their lives, yet their motive was derived from example; others got the tracts, and the people from the outskirts of the crowd or from the road, bound up their loins and rushed into the press with all their might, determined to get a book for themselves. Thus they became excited to the highest pitch as though every tract contained the charm of immortality. The addresser delivered I cannot particularize, and merely refer to one argument used in my own. — We were standing just before the car of Jagannáth, from the front of which the most obscene sentences were being delivered, and appropriate jestures formed. I remarked to a respectable looking bráhman, who heard and understood the hymns, that it appeared impossible to me, *that their wives, sisters and daughters could retain their virtue under such circumstances as these.* He readily acknowledged that they could not. I then appealed to him whether in truth and sincerity he could think that religion to be divine, the first, highest and most public exhibitions of which destroyed the ordinary virtue of their females? He was confused, and attempted not to defend the system. A very large assembly listened to this conversation, and I closed the discussion by earnestly directing them to God and Christ. I retired amidst the tumultuous vociferations of the infatuated multitude. On the whole this has been a useful day. Oh that God would send down the Holy Spirit to give vitality to the good seed which, in various ways, has been scattered among the people.

There are a few dead bodies lying about, but the people are surprisingly well, considering the state of the weather, and the large crowds congregating together. There must be at least two lákhs or 200,000 of people. We came away thoroughly fatigued.

26th—Rise at five o'clock, and fixed the native brethren at the two principal gháts. Distributed several hundreds of tracts at the Atharanalá. Afterwards in company with brother Stubbins visited the large street. Stood before the ear of Bholabhadra some time, where I reasoned, conversed, and preached, and then retired for breakfast. Have gathered some information to-day about this festival which I knew not before, and which displays the peculiarly stupid credulity of the people. The Christian's faith gives existence in his mind to things unseen and future; the Hindu's faith point blank contradicts the evidence of the senses, especially the sight, and he believes things to be what he sees they are not. And yet who can deny that he has such a faith? He sees a block of wood, but believes it a spirit; and a temple of stone, but believes it gold; sees sand in the streets and plains of Púri, but believes them diamonds, and precious stones; sees filthy bairágis, bráhmans and pándas, the veriest incarnations of wickedness, but believes them heavenly saints, pure and holy; hears lying, cursing, abominably obscene language; sees adultery, theft, murder, &c. at Púri, but believes there is no sin there; sees disease, misery and death in every part of the town, but believes it "*Baikanta*," [or, Sanscriticé *Vaikantha*, the heaven of Vishnu,] where there is neither disease, misery or death. Sees the idols' cars drawn by the strength of men, but believes the idols impel them on solely by their own will and pleasure! The temple of Lakshmi is apart from that of Jagannáth her husband, and she has a distinct establishment with Saraswattí the daughter of Bramha. When Jagannáth goes on his rath festival, he steals away clandestinely, lest if his wife should hear she should prevent his departure. The greatest care is therefore taken lest his departure should be known to Lakshmi. After about the fourth day of Jagannáth's departure, by some means she gets to know of his having left her, and she immediately throws herself into a terrible rage, and

all her priests and servants participate in her feelings. She vents her rage by uttering the lowest and most abusive epithets towards her husband, such as "O that black wretch! O that defiler of his sister! of his mother, of his daughter! But I'll reckon with the debauched black-faced wretch!" Lakshmi now issues orders for preparations to be made to follow her husband, beat down his car and bring him back to his temple. Her priests set about these orders with spirit, abusing Jagannáth's people very freely. When ready she is carried all flaming with anger to the car of the world's lord, where she begins to abuse him in low obscene language. Her priests also take part with her, and abuse the priests of her husband. Sometimes, I am informed they actually fight with each other. Presently she proceeds to attack his car, perambulating round it. Meanwhile Jagannáth confesses that he is guilty of having absconded, humbles himself, and begs her to moderate her rage, promises he will soon return, and satisfy her uttermost wish; she rejects all those entreaties with indignation, and Jagannáth employs the mediation of two other divinities, i. e. Nilakanteswar and Loknátheswar, two images of Mahádeva. These come and praise great Lakshmi, speak of the numbers of poor sinners who will be saved by seeing Jagannáth, which they could not have done, had he not gone abroad; promises that he shall soon return home and give her all her desires. They barely succeed in moderating the violence of her anger; however she consents to return to her temple, vowing vengeance on the black-faced destroyer of his sister's virtue, and that, as her husband, she will never see his face again. Sometimes she throws handfuls of dust and sand towards his car, saying as she departs, "Go, thou black-faced destroyer of the virtue of 1,600 gopees, \* who were kicked and called for thy vile ways; why did I expect joy from being united with thee? Go thou, who lettest thy wife be stolen in the jangal, and then went about like a fool, crying to this tree and that jackal, Saw you my Sitá? † Saw you my Sitá? Why should I hope to escape sorrow from thee? Then she abuses Subhadrá the sister, saying, O thou prostitute! what! he has put a beautiful sári on thy filthy body, has he? and beautiful ornaments on thy hands, has he? May fire be put into thy face who wert not ashamed to elope with another woman's husband, and thy brother too?" She remains very angry till Jagannáth's return, when he finds the door of his temple closed against him, and all entrance denied him. He sends to inquire the reason, and is informed that Lakshmi is offended and has ordered him not to be admitted. A great deal of anxiety is now manifested by the lord of the world and his servants, as to what is to be done. Message after message is sent to no effect; submissions, confessions, promises are all in vain. At length a happy thought occurs to one of his people that perchance a present from Jagannáth will appease the angry Lakshmi's wrath. This is immediately adopted and ear-rings, bracelets, anklets, beautiful sáris, &c. &c. are arranged on splendid salvers and carried in state to the apartment and presence of the jealous goddess, with a prayer that they may be accepted and Jagannáth forgiven. When she sees all these fine things she is appeased, and exhibiting a kind of half smile says to the messengers, "O that black-faced wretch! That defiler of his sister! This is how he overcomes me, is it! Well, well, open the doors and let him come in." This permission is received with joy, the doors are thrown open, reconciliation proclaimed with acclamation, and the lord of the world after a tedious journey enters his temple cheered by the loud salutations of his worshippers, and even smiled upon by his jealous wife.

\* In the Krishna Avatára.

† In the Rámá Avatára. For an account of the character of Vishnu in *propria persona*, and in the two incarnations here alluded to, see Wilson's *First Exposure of Hinduism* pp 41-49. The life of Krishna is given at length in the tenth *skandha* of the *Bhágavata Purána*; and in the *Prem Sagar*.



About four p. m. we all repaired to the large road and took possession of a large pakká house with a front verandah raised about seven feet above the ground. From this verandah we distributed tracts to the number of about 1,500 small and great in Oriya, Bengáli and Nágari. The crowd was immense and the eagerness to obtain tracts very great. Some pressed for an hour together to obtain a tract with a degree of labour, I may venture to say, which they never exerted before. The length of the house admitted of our distributing the books in three places without interrupting each other. After each half hour's distribution, we stayed our hands, and addressed the people. Sometimes we were heard with attention and seriousness. Some tracts were torn up and scattered in the street by the Bengáli people, but their number was trifling, compared with the numbers given away. Several people came to beseech me to assist them in recovering their property which had been stolen or forced from them by the pandás, whose names they mentioned. One man had his blanket stolen from him, and another his lotá; I promised to write to the magistrate about the blanket and a few pice were acceptable to the owner of the lotá, to assist him in getting another. The cars of Jagannáth and his sister moved past us as we were distributing tracts surrounded by a vast multitude of people. The living mass moved on with the cars, and in consequence of their being loaded with people, they too seemed to be living: the scene was sorrowfully grand. Many of our hearers were carried along with the multitude, and the pandás as the cars passed us came to our side of the cars and gave us "Hari bol!" and "Jagannáth bhaja!" with a sneer of bitterness and triumph. After they had passed we again applied ourselves to work and our congregation settled. There must have been 150,000 people around the cars. A good many dead bodies were being eaten near the road by which we went to the town, which have been thrown out since last night.

27th.—Early this morning I walked with Gangádhara to the Atharanalá gate, where we distributed tracts to the out-going pilgrims. We addressed a few words to them as they passed. Afterwards we walked down to the cars on the large road; the scene was gay, the front of the houses decorated with flowers and evergreens, the people were moving about in their gayest attire, the cars were decorated with English broad-cloths of the most brilliant colours, and ornamented with glittering tinsel, the morning was fine and the plain dry. This however was surface, the dead were thrown out of the hospitals and lay upon the adjacent sands, while many a wretched object lay concealed from public view; some we saw with the glare of death in their eyes, and others again watched by their nearest relatives. One especially attracted my attention,—it was a mother sitting over her daughter, nearly dead with the cholera. I said to her, "Is your daughter ill?" "Yes sir," she replied, "and her disease will not stop." Stood in the large road and spoke to some apparent effect to a number of people. Distributed some books among them. The rest of our forces were employed in the verandah we occupied last evening; great numbers heard them and received tracts. In coming from the Atharanalá I met a number of respectably looking persons forcibly leading a woman who was weeping aloud. I inquired what was the matter, supposing she had lost a relative, but was informed she was weeping in consequence of being obliged to leave the idol to whom she was greatly devoted.

As soon as the day became a little cool we repaired into the large road in the afternoon. It was almost filled with people: we formed several parties among them. Brother Stubbins and Gangádhara made one, myself and Purusuttam another, and Rámchandra, Bámádeb and Bhikári a third. Párusuttam addressed the multitude which surrounded us with clearness and affection on the existence and attributes of God. He spoke particularly on his goodness, and exposed the guilt of sinning against such a being. He

finally dwelt on the gospel he has sent for the belief and salvation of sinners, and pressed them to repent and look to Christ. Before he had done Rámchandra joined us and followed Purusuttam, and I closed the opportunity. Thus we spent about two hours very usefully, much information was dispersed among the people. We distributed no tracts as we have but few left, and those will be best disposed of at the Atharanalá. Some old Telingá inquirers came up while we were engaged. They profess to be trusting in Christ, and worshipping God; an open profession of Him would expose them to loss and shame, their wives and children would forsake them: on this account they say they are not prepared to profess Christ openly. Purusuttam told them they must regard Christ outwardly as well as inwardly, if they would enjoy his salvation.

28th.—We were pretty early at the Atharanalá, but many had passed out before we arrived. For about two hours we distributed books to all who could read them, and would receive them; at the same time keeping up useful conversation with the people. We returned home by way of the hospital and got among the people, but it was now grown too hot to make it prudent to remain. Some few books were distributed among the people in the road as we passed through them. Several cases of cholera were lying about the streets and by the road side. We stopped a few minutes to watch some vultures eating a corpse. These creatures are peculiarly fitted for such work, they thrust their long sharp and hook bills under the skin for 10 or twelve inches and tear away the flesh in masses and gorge it instantly. Two hours would suffice for twelve of these birds to make clean work of a corpse. They exhibited a disgusting tameness, and would hardly move out of our way. As we returned, the people were busily preparing for the enraged Lakshmi to visit her run-away husband. I inquired of one of Lakshmi's pandás, how her goddess-ship was. He answered, that she was in a great rage, and was so very justly, for as she was the great proprietress of the whole universe and had nothing while the black faced wretch got every thing, how should he be better than a thief while Lakshmi was unjustly deprived of all? The people who were making preparations for her passage through the town appeared very serious, and without even a smile told us Lakshmi was going to smash the car of Jagannáth. She commences her journey this evening about eight o'clock. Our native brethren have departed for Cuttack, commended to the care of Providence.

This afternoon was very usefully spent, more so than any we have yet had among the people. The cars were all up near the Gándicha temple, and the pandás with them, which accounts for people hearing better than usual. The common people heard gladly, and all tolerably. I spoke for an hour with pleasure and liberty. I directed my observations to the understanding of the hearers, reasoning on grounds which they admitted. A devotee stood and heard all the time with great attention and afterwards followed us home. As he walked with us in the street with our books in his hand, he became the object of remark and threatening. One young fellow told him he had no business with those books, and that if he threw them not away he would inform his superior and get him turned out of his convent or math. The man was not however an inmate of a Púrináth. After we had taken dinner and rested a little while, we walked over to the cars for the purpose of witnessing the contest between Lakshmi and her husband. She remained till about midnight. About eleven o'clock the procession of Lakshmi appeared with torches, drums, &c. and the people began to be in commotion. She presently arrived and encircled the car of the lord of world. Some negotiations were commenced, and the sound of canes on the car and loud conversation among pandás was heard. Sri Lakshmi and her accompanying Mahadebs placed herself in defiance in front of the car of her husband. Here he presented her with a beautiful necklace of scented flowers, and this was

hung tastefully on her neck by a priest. Lakshmi is a golden image about eight inches high. After some trifling delay she took her departure.

29th.—This morning for the last time we started to the Atharanalá and gave away about 150 tracts, the last we had. We retreated when the sun became hot, completely exhausted by walking over the loose hot sand. Here our labours close for this season at Púri. A great number of persons have heard the word of God, and 11,000 books have been taken away which contain the word of God, able to save the soul. This allows 500 for loss by tearing up, &c. And may God bless and succeed His word by imparting the Holy Spirit which is promised in connection with the preaching of the gospel. This Spirit was given in the first times of the gospel, and hence the glorious success which succeeded; this Spirit is now promised, and until it shall be poured forth, we shall preach in vain and labour in vain. O for a universal effort of prayer, faithful believing prayer, instead of coldness and disbelief. I leave Púri for Cuttack this afternoon.

30th.—After a tolerably comfortable journey arrived at Cuttack this morning about nine o'clock, and found all well, thanks to our gracious Preserver. There was a pretty considerable number of dead in the bed of the Catjoorey river, pilgrims who had died of the cholera.

W. LACEY, *Missionary at Cuttack.*

---

II.—ILLUSTRATIONS OF THE LANGUAGES CALLED ZAND AND PAHLAVI ;  
BY JOHN ROMER, ESQ , LATE MEMBER OF COUNCIL AT BOMBAY,  
M. R. A. S., ETC.

*Read before the Royal Asiatic Society, July, 1, 1837.*

INTRODUCTORY REMARKS, BY PROFESSOR WILSON, DIRECTOR OF THE R. A. S.

A paper has been entrusted to me for communication to the Society by one of its members, Mr. Romer, which offers some valuable contributions towards the determination of a question of considerable difficulty and great literary importance—the authenticity of the Zand and Pahlavi languages, as they appear in the religious writings of the Parsis. A very wide and irreconcilable difference of opinion has prevailed, and continues to prevail, with regard to the genuine or fictitious character of these dialects, and every thing which tends to establish either beyond the possibility of controversy, cannot fail to be interesting to the Society and the public.

Without proposing to enter into a detail of the views which have been advocated by the eminent Orientalists who have expressed their sentiments on either side of the dispute, a brief notice of their conclusions may perhaps be of use in recalling to our recollection the principal points under discussion.

For our first accurate knowledge of the religious books of the Parsis of Gujarat, we are indebted, as is well known, to Anquetil du Perron. Both in his translation of the Zand avasta, and in some separate dissertations published in the *Mémoires de l'Académie des Inscriptions*, Monsieur du Perron has maintained the authenticity and high antiquity of the Zand and Pahlavi languages, in which those works are composed. The former he asserts to have been the spoken language of the countries between the Caspian and Black Sea, and of the upper part of Mesopotamia, or, in a word, of Northern Media, several centuries before the era of Christianity. Pahlavi, according to him, was also spoken in the countries between Dilem, Mazanderan, and Farsistan, at least as far back as the date of Zoroaster, the reputed author of the Zand avasta.

These assertions of Du Perron were strenuously opposed by Richardson,

in the Preface to his Persian Dictionary, who treats the claims of the Zand especially with great contempt, asserting it to be an invention of the Parsi priests; a barbarous jargon; a lingua-Franca, culled from the dialects of every surrounding country.

Sir William Jones, in his Discourse on the Persians, addressed to the Asiatic Society of Bengal, expresses his opinion that no genuine books in Zand or Pahlavi exist, and that the dialect of the Gabrs is a late invention of their priests, subsequent, at least, to the Mohammedan conquest of Persia; the Pahlavi abounding with verbal nouns and infinitives, evidently formed on the rules of Arabic grammar, and the Zand, consisting of six or seven Sanskrit words in every ten.

Colonel Vans Kennedy, in his work on the origin and affinity of the principal languages of Asia and Europe, after a full examination of what had been urged in favour of the genuineness of the languages of the Parsi writings, concurs entirely with Sir William Jones, and asserts that his conclusion of their being late inventions, is incontrovertible. The Zand, he says, is a pretended language invented by the Parsi priests, and never actually spoken or written by any people upon the face of the earth. The same remarks, he adds, apply with still greater force to Pahlavi.\*

Mr. Erskine, in a letter to Sir John Malcolm, on the sacred books and religion of the Parsis, in the second volume of the Bombay Transactions, so far differs from the preceding, that he appears not to regard the Zand as a fabrication, though he sees no reason to believe that it was ever a spoken language within the limits of the Persian empire. He concludes it to have been a dialect of Sanskrit current in some part of India, and employed by the Parsi priests exclusively, in the composition of their sacred books. The Pahlavi he concurs with Sir William Jones in considering as a dialect of Persian, spoken on the confines of Syria and Mesopotamia, and much intermixed with Syriac and Arabic. The date of the compilation of the Vendidad he refers to the æra of Ardashir Babegan, or about A. D. 229, when the imperfect remains of the lost volumes of Zoroaster were written down from the recitation of aged Mobeds and Dasturs. Even Mr. Erskine, therefore, entertains an opinion, not very favourable to the authenticity of the only monuments in which the Zand and Pahlavi are said to be preserved.\*

The English authorities are, therefore, unanimously opposed to the antiquity of the sacred writings of the Parsis, and to the genuineness of the languages in which they are composed. On the other hand, the Continental writers are equally unanimous in advocating their authenticity. Adelung, in his Mithridates, advances, in opposition to Richardson, that the invention of the languages is contrary to all probability, and that the Zand must be considered as a real language, which was once actually spoken. The Baron de Sacy has attempted to explain various ancient inscriptions found in Persia, upon the principle of their being in the Pahlavi language: and Grotefend and St. Martin have attempted to read some of the arrow-head inscriptions, on the supposition that they are written in Zand. The late Professor Raske, in reply especially to Mr. Erskine, has published a defence of the authenticity of the Zand and Pahlavi languages, the principal arguments of which are comprehended in a letter to Mr. Elphinstone, which is published in the Transactions of the Royal Asiatic Society. Professor Raske maintains, that the Zand was a living language, the spoken language of Media, and that the Vendidad, as it exists, was composed before the time of Alexander the Great; farther he does not pretend to go, nor does he undertake to decide the date of Zoroaster, to whom he ascribes the authorship of the work. Mr. Raske's views seem to have been implicitly adopted on the

\* We shall insert a paper on this subject by Colonel Kennedy, as given in a late number of the Asiatic Journal.—*Edit.*

continent. M. Burnouf, at Paris, has lithographed the text of the *Vendidad*, and has published two volumes of an elaborate translation of, and commentary upon, the *Yashna*; and professor Bopp has taken the *Zand* for the basis of an extensive comparative grammar of it, with the Sanscrit, Greek, Latin, and Teutonic tongues. It is evident, therefore, that these last two writers consider the question as decided, or they would not devote their time and talents to such laborious illustrations of the *Zand* and *Pahlavi* language.

Notwithstanding, however, the asserted opinion of Continental scholars, or the inference that is to be drawn from the labours in which they have engaged, it is impossible in the face of the assertions and reasonings of our own equally eminent Orientalists, to feel quite convinced that the former are in the right; and it is obvious that the subject requires farther and more deliberate investigation. One of the chief means for the accomplishment of this object is, access to the original texts, so as to comprehend, generally, the structure of the language, without being obliged to acquire a knowledge of it, which in the present state of the study, must be, as M. Burnouf admits, necessarily imperfect. Some notion of its principles may, however, be possibly collected from the careful inspection of passages from the *Parsi* works, and from their collation with modern Persian; and it is this facility which Mr. Romer proposes to furnish, in the communication to which the attention of the Society is now invited.

#### MR. ROMER'S ILLUSTRATIONS.

COLONEL VANS KENNEDY, in his "Researches into the Origin and Affinity of the principal Languages of Asia and Europe," after an able examination, p. 169, et seq., of the different opinions maintained by Orientalists, as to whether the languages known among the modern *Parsis* by the names of *Pahlavi* and *Zand* are genuine tongues, formerly spoken in *Persia*, or nothing better than fabricated jargons, closes this part of his argument in the following words: "If, therefore, no proof can be adduced to establish the authenticity and antiquity of the *Parsi* books, it necessarily follows, that they cannot be received as evidence of the existence and antiquity of the languages named *Zend* and *Pehlevi*. The opinion, consequently, of Sir William Jones cannot be controverted; for he remarks,—'This distinction convinces me, that the dialect of the *Gabrs*, which they pretend to be that of *Zerdesht*, and of which *Bahman* gave me a variety of written specimens, is a late invention of their priests, or subsequent at least to the *Musulman* invasion; for, although it may be possible that a few of their sacred books were preserved, as he used to assert, in sheets of lead or copper, at the bottom of wells, near *Yezd*; yet, as the conquerors had not only a spiritual but a political interest, in persecuting a warlike, robust and indignant race of irreconcilable conquered subjects, a long time must have elapsed before the hidden scriptures could have been safely brought to light, and few, who could perfectly understand them, must then have remained; but as they continued to profess amongst themselves the religion of their forefathers, it became expedient for the *Múbeds* to supply the lost or mutilated works of their legislator by new compositions, partly from their imperfect recollection, and partly from such moral and religious knowledge as they learned, most probably among the *Christians* with whom they had intercourse."

The means of satisfactorily determining this question would, perhaps, be a present of some value to the literary world. I do not, however, presume to offer myself as competent to such an undertaking; but being in possession of some materials, the application of which may assist in throwing light on the subject by the mode of using them, I have not deemed myself precluded from laying them before the public in the shape thought most perspicuous, from considerations of my humble pretensions to Oriental knowledge.

and this the more especially, since I shall confine myself to this single object, obtruding little as opinions of my own.

In explanation of the plan of comparison adopted in this paper, and of the way I was led to believe such a mode of exposition might be useful to the end proposed, I would refer to the *Dasâtîr*, the publication of which entirely dissipated with me, as it must have done with others, all doubts as to the genuineness of the tongue in which it is said the text is composed. The simple examination of what 's called the original, in juxtaposition with the (misnamed) translation into Persian, cannot fail to convince any one acquainted with this language, that the *Asmâni Zabân* is pure invention, the book having, in fact, been first written in Persian, and then translated into the uncouth jargon dignified with a name from Paradise.

The result of this proceeding with the text and alleged translation of the *Dasâtîr* induced me to try a similar one with the *Zand* and *Pahlavi*, with the view of conveying some notion of their grammatical construction, if they possess any; and the extracts from the books in these languages, here following, have been made and disposed with this object. They are given in the Roman character, because, probably, few men of letters would take the trouble to master the alphabets employed in writing the *Zand* and *Pahlavi*, in order to institute a comparison between these and other languages. I should also add, that the transcriptions are made from copies in which the *Zand* and *Pahlavi* originals are underlined with their words expressed in Persian letters. I likewise subjoin a scanty specimen of the elements of *Pahlavi* grammar obtained from a *Dastûr*, (it was all his store,) who professed extensive knowledge of the language.

The short account of the book named *Din-kard*, is offered to Orientalists, as bringing to their notice a work I have not seen mentioned.

The late *Mûllâ Fîroz*, of Bombay, in a controversial work on the *Pârsi* year, called *Kitâb-i-Avizhah Din*, in which he cites many passages from the *Din-kard*, quoting the third *Daftar* of the book, says—"The translator of the *Din-kard* from Greek into *Pahlavi* himself states, that the original *Din-kard* was composed in the time of king *Gûshtâsp*, and that the book now extant, and known by this name in *Pahlavi*, is not the original *Din-kard*, that book having been burnt by *Alexânder*. That translations of it into Greek, made by order of *Alexander*, and subsequently, also, by direction of *Ardsher Bâbâgân*, were preserved and remained in *Persia* until the *Arabian* conquest. That the reliques of these ancient and mutilated translations falling into the hands of a learned man, named *Adarbâd*, he put them together to the best of his ability, compiling, from what remained intelligible to him of such materials, a new book in the *Pahlavi* language. That it is nevertheless doubtful, whether the *Din-kard*, extant, is the work of *Adarbâd*, or of some other person; but, be this as it may, it is certain the book was brought to *India* from *Persia*. In the text the author is named *Mâwandâd*, son of *Bahrâm Mihrbân*; the date of writing the book, the year 369 of *Yuzdijird*, A. D. 999. In A. Y. 865, A. D. 1496, it was transcribed by *Shaharyâr Ardsher*, and another copy appears to have been made by *Mawandâd Bahrâm Ardsher*, of *Tûrkâbâd*, in A. Y. 1009, A. D. 1639.

In the following extract from the *Vendîdâd*, of which work several passages are given in *Mûllâ Fîroz's* book, *Kitâb-i-Awizhah Din*, the *Pahlavi* version and *Persian* translation, with the former underlined in *Persian* letters, are by the *Mûllâ*. The *Zand* is not interlined, but the words of the text are, separately re-written in *Gûjarâti* characters by the assistance of which the subjoined transcription of it, in *Roman* letters, has been made and verified.

Z.	Pirisad	Zarhoshtarú	Ahorim-mazdám	Ahorimmazd
P.	Panid	Zartohasht	min Anhúma	âgh Anhúma
Per.	Pursâd	Zartûisht	az Urmazd	go Urmazd

Z.	maini	sapinista	dátari	githanám	astawatanám	
P.	madúro	apzúni	dádár	gaiháa	ostahúmandán	
Por.	múnuú	afzáyindahi	dádár	jehán	ostakhwánmand	
Z.	ásám	kad	ta	nara	íris:ta	isha
P.	airúb	umat	zak	kibná	ramít	ash
Per.	ashú	kai	án	mard	mírad	ash
Z.	Nasosh	úpa	dúánsaiti ;	áad	marúf	ahoramazd
P.	Nasash	madam	dúbárad ;	azash	gúpt	anhúamá
Por.	Nasash	bar	bidawid ;	azash	guft	úrmazd
Z.	asari	paschíta	parairistim	sapítaman		Zarathostarú
P.	ágh tej	ábir	pún wadírshani	sapítamán		Zartohasht
Por.	go shítáb	pas	ba gúzashtau	sapintamán		Zartosht
Z.	úsa		búdu	aiád.—	Isha	Darokshaiya
P.	lálá	hacha	búd púnjanyák	rawad.—	Ash zak	Duroj
Per.	baland	min	jan ba jae	rawad.—	Az án	Daroj
Z.	Nasosh	úpa	dúánsaiti	apákhidri	ebiyú	nímabiyú
P.	Nasash	madam	dúbárad	min	apakhtar	níma
Por.	Nasash	bar	dawad	az	taraf-i-awákhtar	
Z.	makhsha	kihrapa	irigítú	farsanúsh		apozdáíandú
P.	makhsh	karap	irang	panáj jánú		awaj kún
Por.	magas	súrat	ganda	faráz-i-zánú		báz kún
Z.	akaranim	dariwiyáe	niyat zúizdeshtáish			kharfashтары
P.	akinára	daram	chagin bújatam			kharpostar
Por.	beshumár	afshán	chún gúnahgártar			kharpostar.

*Gújarati translation of the above ; from the same book :*

Arth. Púchhiyún Zartoste Urmazdne, e Urmazd Minúí aurdhí karnár, ane ostakhánwand dùniyá ná paidá karnár, ane ashtú; kihwáre te múela ádami úpar te Duroj Nasash daúre? Jawáb didho Urmazd ki shitáb múá pachhe e sapetmán Zartosht ki jo majdaiásni dín nú ádami gúzare, ane tehnú jú baland kalbúd máhán thí nísare ki shitáb tehej waqt mán, tená kalbúd úpar te jago mán, te Daroj Nassha te kalbúd úpar daúre. Yáne, jo adamí gúzare tehenú jú tehená kalbúd máhán t,hí nikale, shitáb tehej waqt tehej jago mán, tehená kalbúd úpar Duroj Nasash baise awákhtar ní taraf t,hí g,hand-háto mák, hani súrte úre; ane tehená got, han ágal ane pach,hwári gánd; uno beshlumár daroin, yane, ch,hánt g,hani chándala ní misále tehená tan úpar ch,hánt ekek ane b,herwáli ane te. g,hand, háto úre kharafstar ní misál no rim ní b,harolo g,hanoj riman.

*Translation.*

“Zartúshst asked Urmazd, ‘O Urmazd, maker of the sky, creator of the world and heaven, when does the Daroj Nasash (Evil spirit) attack the dead man?’

“Urmazd answered, ‘Immediately after the death of one professing the Májdaíásni faith—the religion of Sapítamán Zartúshst, life having gone forth from the body, then quickly, at the very moment, and upon the spot, the Daroj Nasash flies upon that corpse.

“That is, when a man dies, and his soul quits his body, in the instant and on the spot, the Daroj Nasash quickly alights upon the corpse, coming in the form of a carrion fly from the quarter of the North, and sitting about the knee and anus. Then the body must be lavigated with copious and innumerable sprinklings, that that carrion fly may depart filled with corruption and matter.”

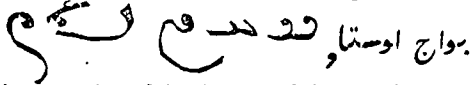
Here is a passage from a letter written at the beginning of the last century, by the Pársis of Kirmán to the Pársi communities of Surat, Broach, and Nowsari, which is of some curiosity, as explanatory of customs connected with their religious observances in the disposal of their dead.

\* \* \* \* “Touching what you write concerning that praiseworthy and exalted work, the noble tomb, which he of the good faith, whose dwelling is Paradise, whose soul is in heaven,—Nhánáb,haí, son of Púnjiyá, founded, at a time, as the event proved, when he did not expect to behold its completion, for Nhánáb,haí died before the tomb was finished, leaving a will in which he directed that his remains should be deposited in the noble tomb when ready to receive them. That upon the death of Nhánáb,haí, the Dastúrs and elders of your country assembled together, consulted and re-

solved that the corpse of Nhánáb,haí should be conveyed to an old tomb, and there placed, with a slab of stone below it and another above, and this was done accordingly. That two months after this disposition of the remains, they were removed and deposited in the new tomb. And that, thereupon, ——— stood forward and denounced this removal as an act contrary to our religion.

“ Now, be it known to you, that the Zand and books of the Good Faith declare, if a corpse be placed in a clean spot, where are not the remains of another body, slabs of stone being put below and above it, having been borne thither, dressed in grave-clothes,

by two men of the Good Faith



‘ bawáj-i-awastá wa sag did,’ with ‘ recitation of the Awasta and Doggaze;’ this is certainly allowable, proper, and right.” \* \* \* \* \*

The “ Sag-did,” that is, dog-gaze, is the ceremony of bringing a dog to look upon the dead body ; for, according to some superstitious notions of the Pársis, evil spirits are driven away by the presence of the dog, and the fate of the deceased’s soul may be, they think, guessed at, by the manner in which he regards the corpse. This usage they do not willingly make known ; the term *سگ دید* therefore, instead of being thus written, in the text, is, as here shown, concealed from the vulgar eye under the veil of Zand letter.

The book of Múllà Fíroz also contains extracts from the first Kardà of the Yajisni. The Zand text is accompanied by a Pahlavi version, not procurable by Anquetil du Perron, as M. Burnouf informs us, regretting the want of it. The former is rewritten in Gújarátì characters, and literal and idiomatic translations, in that language, are added ; they are made, apparently, from the Sanskrit of Niriosang,h, and the version of this Mobid is also sometimes given. The Pahlavi is not underlined in Persian letters, as in the extract from the Vendidad, but it will, on reference, appear in the place it occupies in the Kitab i-Awizhah Din.\*

On M. Burnouf’s researches into the origin and meaning of the Mobid’s name Niriosang,h, it may be remarked, that Narsing,h, like others taken from their mythology, such as Krishn, Kali, Dúrgá, Rám, &c., is a common proper name among the Hindús ; in Gújarát, it is usually abbreviated to Narsi. But what is more to our purpose, as accounting for finding a Mobid under such an appellation, the Pársis of the present day, following the practice of their immediate forefathers, freely adopt Hindú proper names, having significant meanings ; hence, in almost every family we meet with Jìwan-jì, Kúnwar-jì, D,han-jì, Mánik-jì, and the like.

The extract from the Yajisni that follows, is the same given by M. Burnouf, at pages 105 and 146, of “ Commentaire sur le Yaçna.” It has been put into Roman letters through the assistance of the Gújarátì transcription before-mentioned. The Sanskrit is from M. Burnouf’s work, and compared with a MS. of a few pages, containing, with the Zand text, a Pahlavi version, the Sanskrit of Niriosang,h, and its translation into old Gújarátì. The Gújarátì given below, is from the Kitàb-i-Awizhah Din.

Z. Niwáidacmi	haánkúrimi	dat,hoso	Uhorúmazd.e
S. Nimantriyámi	sampúran cha karomi	dátáram	maha gyáminam
G. Notrún detn ch,heún	tamám karún ch,heún	dádár	Swáminam
			Urmazd
Z. Ríwatú	kharinang,hatu	mazistahícha	
S. Súdd,himantram	Srimantram	mahattaram cha kilá	
G. Núr-b,harelo	jalkát-b,harelo	moto saríro	

\* This book and other papers, from which these extracts have been made, are now in the Library at the India House.



- Z. Wahistahicha  
 S. Vapúsháútkwáshataram cha-múlyen  
 G. Múlo karí g,hano úrchá ch,he
- Z. Kharochdistahicha  
 S. gúr,hataram-cha káryanyáyi  
 G. g,hano d,háre insáf no kám anán
- Z. Húkiripatiímicha  
 S. Sákakewactamam cha-kilásya angáin-anonyona anúrúpataráni  
 G. Atiso sáro-sari-no
- Z. Asáá-apanútimbicha  
 S. púnáyát púp,dhántamam cha sadákhárát kila Húsinmazdáat yadd,hapú púnýonten-mahattaram  
 G. pún no g,hano moto
- Z. Húdaimanú  
 S. úttam gayáni kila sadyápárgnyani  
 G. rúda gniyán no
- Z. wú,úrú rafanog,hú  
 S. k,hieh ch,húnanádi kila aparán ab,hipistataren ánanden-kúrúto  
 G. Ich,há ná khwáhish no ánuadíni samastáni ni
- |        |               |        |                   |                      |
|--------|---------------|--------|-------------------|----------------------|
| Z. Jé  | nú            | dada   | fu                | tatas                |
| S. Yo  | osmán         | duháu  | yo                | d,hátyámás tanúbibam |
| G. Kí  | ápano paidá   | kíd,há | ki                | d,hariántan          |
| Z. íu  | tot,hrúí      | íú     | miniú             | sapiántótímu         |
| S. yah | prityapalayát | yo     | akdashyob,hyo     | brihattarah          |
| G. je  | pálnár        | ki     | miniú t,hi búzúrg | g,hano               |
- Z. Níwidaíemi háánkairimi  
 S. Nimantriyámi sampúranyámi  
 G. Notrún-deún ch hoún sampúfan karán ch, ho,ún
- Z. \* Wag,hewahomanag,bo  
 S. Gwahlman nánanam omaram gawám pashúnam-pajim  
 G. Bahman Amisáspand no
- Z. Úshaiwahishtái  
 S. Ashvalist n. u. agninám-patim  
 G. Ardebihisht Amisáspand no
- Z. Khasat,haráiwairiyái  
 S. Shaharwar n. u. sápta-d,hatúnám-patim  
 G. Shaharwar Amisáspand no
- Z. Sapiántaiyármaiti  
 S. Spindármad n. u. Prit,hwí-patim  
 G. Sapindármad Amisáspand no
- Z. Haúrúdbiyú  
 S. Úwidad n. u. apám-batim  
 G. Kbúrdád Amisáspand no
- Z. Amiritadbiyú  
 S. Amirdád n. u. banspatinám-patim  
 G. Amardád Amisáspand no
- Z. Gíúshashnú-gíúshúrúnai  
 S. Gústantim gorátmánam  
 G. Gosfandónatan no gosfando no rawáno no
- Z. A,tharai Ahoraimazdai  
 S. Agnim Hhorimmazdayá  
 G. Atash no Urmazd na
- Z. Iaitústimoi  
 S. Samogantritámam amarib,byo gúrúh,hyah chinheyáto  
 G. g,hano pochálo

\* This word, and those which follow in the Zand, appear to be barbarous inventions to disguise well-known proper names.

Z.	ñisanám
S.	asima dit,hi prápte stah parlokashya ih lokashya cha
G.	malelo ch,ho
Z.	sapiátaúrám
S.	angáro jyotiseha
G.	amargwará amisáspand.

*Literal translation of the Gújaráti.*

"I give invitation, I make complete (invocation to) the just Urmazd, full of light, full of splendour, great in form, in origin most high, excellent to behold, for many days in works of justice; very wise, very intelligent, of pure body, most virtuous and wise, accomplishing happily desires and wishes; self created; the preserver; greatest and most venerable in heaven.

"I invito, I make perfect (invocation) to the Amisáspands Bahman, (from the Sanskrit,) lord of cows and beasts. Ardebihisht, lord of fire. Shaharewar, lord of the seven minerals. Sapindármad, lord of the earth. Khúrdád, lord of the water. Amardád, lord of trees and foliage. Gústanam, (from the Gújaráti) guardian of sheep and flocks. The fire Urmazd, the most penetrating and influential of the Amisáspands.

From the Vispard,—Zand text, Pahlavi version, Persian translation; from the Kitáb-i-Awizhah Din;

Z.	Nivádaomi	hañkairími	Maidíshimahí	wástarú
Pah.	Nawidínam	wánkardínam	Midíoshaham	wástar
P.	Bakhwánam	tanám kúnám	Midíoshaham	parvarish.
Z.	dátaníchi	ashaúnú	ashahi	rat,hawú
Pah.	úrínishi	ahlob	ahlaish.	rad dín
P.	áb andarúni	asho	ashwiyí	búzúrg andar

*Translation.*

"I call upon, I perfect (invocation to) Midíosham, (one of the Ghumbers,) preserver of water, splendid, pure, and great."

From the "Din-Kard."—The Persian translations by the late Múllá Fíróz and a Dastúr of Surat.

*By Múllá Fíróz.*

Pah.	Madam	kaní	babá	angúshidlah	raúshami	min	bún
Per.	Bar	har	báb	hamín rawish	raúshani	az	ágház
Pah.	raúshan	zak	bún	púnshian	wajar		dahiwúđ
Per.	raúshan	án	ágház	pursish	jawáb		páđsháh
Pah.	buzand	Kai Washtásp		pani kinid	bún	bún	
Per.	Sazáwár	Kai Gúshatásp		nawisht	ágház	ágház	
Pah.	ú ganj	Sáspigán		ospard	pazhín		pashizkúhâ
Per.	ú ganj-i-	Saspigán		sipúrd	naql		sákhtah
Pah.	wastardan	parmúd	min	zak	áhir	pazhín	
Per.	gústardan	farmúd	az	án	pas	naql	
Pah.	ú dazh	napisht	shadúnid	tamamnich	dáshtan		
Per.	ú qila	nawisht	fristád	ánjá	dáshtan		
Pah.	ágáhi						
Per.	ágáhi (dád)						
Pah.	Din	wazand	min	marah	dúsh	kadman	Arsúđ
Per.	Andar	gazand	az	rahzan	bad—	khira	Sikandar
Pah.	ú Irán	sitún	dín	khodái	mad	zak	pún
Per.	ú Irán	shabar	dín	khodái	rusud	án	ba
Pah.	napishtan	ú sojishan	zak	pún	ganj		Sáspigán
Per.	nawishtan	ú sokht	án	ba	gunj-i		Sáspigán
Pah.	ú padnam	Arúmáyan	mad	apash	úih		Yúdnái
Per.	ú daest—i—	Rúmíyan	rasid	azú	án		Yúnái

Pah.	hazwán	wajárad	pún	ágáhi	min	peshini	gupt . . .
Per.	zabán	guzárish kard ba		ágáhi	az	peshingán	guft . . .
Pah.	Ahir	min	wazand	washúshan	min		Tazikán
Per.	Pas	az	gazand	kharáb shudah	az		Táziyán
Pah.	úih	diniyán	ganj	kishwar	mad	húparwad	Atúnbad
Per.	án	diniyán	ganj	kishwar	rasib	nekdáná	Adarbád
Pah.	Atárfarobag		Farúkhzádán			húdiníyán	peshpá
Per.	Adarfurobag		Farúkhzádán			nekdíniyán	peshwá
Pah.	zak	pazhín	kastihá	Pirangi	jánúfid	nú apzar	
Per.	án	naql	kohnahá	Iirangi	búd	naft afzar	
Pah.	min	Pirangi	rokhár	ú hamí	dinán	Zish	babá
Per.	az	Firangi	báz	ú hama	dinan	inrá	báb
Pah.	jáitkúntan	dín	nakírshan		andázshan		ú shapír
Per.	áwórdan	andar	nigáh		andákht		ú bih
Pah.	dín	awasták	zand		Púriyúdkeshán		gobshan
Per.	din	awastá	zand		Púriyúdkeshán		guftah
Pah.	anjúshidá	pairawi	min	zak	bará	rakhar	kard
Per.	hamin rawish	pairawi	ez	án	neki	báz	kard
Pah.	pún	siagúpt	áram		zand	Zartúhusht	
Per.	ba	shagúft	áram		zand	Zartúsh	

*By the Dastúr.*

Pah.	Farjá	fúd	pún	shúm	ú shádiyá	wa rámeshari
Per.	Tamám	shud	ba.	darúd	ú shádi	wa ramshani
Pah.	dín	yaúm-e-Anhúamá	min		biná Sapandúmad	Shanat
Per.	andar	roz-i-Urmazd	az		mah-i Sapandúmad	Sál
Pah.	865 ábir	him	shonot-i-rúr		bih	Yokhand Malikán
Per.	865 bád	az	Sál-i man		atí	Yazdjird Malikán
Pah.	Malikai	Shatanyárán	nawishtah		húm	ra
Per.	Malikai	Shaharyárán	nawishtah		ham	man
Pah.	bandah	Shatanyár	Yardashari		Irichí	Rústami
Per.	bandah	Shaharyár	Ardshir bia		Irich-bin	Rústam-bin-
Pah.	Irichí	Kúbád	Iránshá		nawishtah	húmam
Per.	Irich-bin	Kúbád	Iránsháh		nawishtah	ham
Pah.	fanáj	shabkád.	Gúman	daftar	pazhin	min
Per.	pesh	guzásht.	In	duftar	naql	az
Pah.	daftari	Sapandihid	kanad		húmam.	
Per.	daftar-i—	Sapandihad	kardah		am.	

From the "Dasátir," p. 222, et seq., original Text and Translation as printed.

O.	Fa	Sám—i—	Mazdám,	hi	farjishwar	Hartáband
Per.	Ba	nám—i—	Yazdán,	ai	wakhshwar	Zartúsh
O.	pal arjum		Simkandash	haikár	hawad	o sfr
Per.	pas—i—tú		Sikandar	chamr	shawad	o pas
O.	hurmin	Sarsad	wakhshwar	háyard	ú kirtás-i-tamká	
Per.	nakhústún	Sásán	paighambar	áyad	ú námah-i-turá	
O.	laspár	nídah furtúnad.—		Hí Simkandash		
Per.	hamsirazi	raúshan sázad.—		Aí Sikandar		
O.	farpúd-i-Nashab		Mazdám	arjumká		ft
Per.	púr-i-Daráb		Yazdán	túrá		ba
O.	farúshwari	wa	jáshwari	farúshkht		zandim
Per.	pádsháhi	wa	jahángiri	bardásht,		ain-i-
O.	fúzúr	Abád ká	yo	fúzúrdarim-i-farjishwaran		
Per.	búzúrg	Abád rá	ki	búzúrgtarin-i-paighambarán		

O.	ád	fa	pútfar	shálshwarí	farochíz	kum
Per.	ast	ba	bisiyár	dánishwarí	áshkárá	kun
O.	Amar	haz	harmúd-i-tam	pam	harásnám-i-Hirás	
Per.	Agar	az	lashkar-i-tú	bar	nekán-i-Irán	
O.	tazáráh	rasmídah	yatúsh	wun	wa	hishám
Per.	ázári	rasidah	patít	kún	wa	ishán
O.	arsíd	wardah	wahar	la	haz	arjúm
Per.	khúshnúd	gardán	war	na	az	tú
						purnam- pursam.

## ELEMENTS OF PAHLAVI GRAMMAR.

## PERSONAL PRONOUNS.

	<i>Pahlavi.</i>	<i>Persian.</i>	<i>English.</i>
<i>Sing.</i>	Ra or Awam. Rak or Awat. Warmún.	Man. Tú. U.	I. Thou. He.
<i>Plu.</i>	Rúmún. Rakúm. Gúmishán	Má. Shumá. Ishán	We. Ye. They.

*Relatives.*

Dak or Znk.	An:	That.
Dakán or Zakán.	Anhá.	Those.
Gúman.	In.	This.
Gúmanán.	Inán.	These.

*Reciprocal Pronouns.*

<i>Sing.</i>	Awam* wapshaman. Rak wapshaman. Warmún wapshaman.	Man khúd. Tú khúd. U khúd.	• I, myself. Thou, thyself. He, his self.
<i>Plu.</i>	Rúmún wapshaman. Rakúm wopshaman. Gúmishán wapshaman.	Má khúd. Shúmá khúd. Ishán khúd.	- We, ourselves. Ye, yourselves. They, themselves.

VERB. *Infinitive.*

Jamnúnatan or Jamnúratán:	Guftan.	To speak.
---------------------------	---------	-----------

*Preterite.*

<i>Sing.</i>	Awam jamnúnid. Awat jamnúnid. Warmún jamnúnid	Gúftam. Gufti. Guft.	I spake. Thou spakest. He spake.
<i>Plu.</i>	Rúmún jamnúnid. Rakúm jamnúnid. Gúmishán jamnúnid.	Guftim. Shumá guftid. Ishán guftand.	We spake. Ye spake. They-spake.

*Future.*

<i>Sing.</i>	Awam jamnúnishid Awat jamnúnishid. Warmún jamnúnishid.	Khwáham guft. Khwáhi guft. Khwáhad guft.	I will speak. Thou wilt speak. He will speak.
<i>Plu.</i>	Rúmún jamnúnishid. Rakúm jamnúnishid. Gúmishán jamnúnishid.	Khwáhim guft. Khwáhid guft. Khwáhand guft.	We will speak. Ye will speak. They will speak

\* This word in its form and import has every appearance of being taken from the Hindi Apan—Apas.

*Imperative.*

<i>Pahlavi</i>	<i>Persian</i>	<i>English</i>
Jamnún.	Bagú.	Speak thou.
Jamnúnid.	Bagúyid.	Speak ye.
Lá * jamnúnid.	Nagúyad.	Let him not speak.
Lá jamnúnand.	Nagúyand.	Let them not speak.
Awam lá jamnún.	Nagúyam.	Let me not speak.
Rúmún lá jamnún.	Nagúyim.	Let us not speak.

The modern Pársís are not behind their ancestors in the desire to mystify, or to interpolate a date, where they find an opportunity. For instance, there is a copy of the *Vendidád* in the Library at the India House, one of the books collected by Mr. Guise, surgeon at Surat, which both from the state of the writing and the effect † of the ink on the paper is manifestly a MS. of some antiquity; it is incomplete, and at the bottom of the last page there is added in Zand and Persian characters, the letters fresh, and quite distinct from those of the text, "Six hundred and fifty-two," a date corresponding with A. D. 1282. This date is also referred to in a Gújarátí note at the beginning of the book, but it is evident it cannot be that of the actual time at which the book was written, probably between two and three hundred years ago. In the catalogue of Guise's books the date, by mistake, is made 125 of Yazdijird,

The period of the arrival of the Pársís in India is involved in doubt and obscurity. According to the traditions of this event, as they would appear to be preserved in their only historical work extant, a short poem named "*Qissa-i-Sanján*," written about A. D. 1600, some Persian families in the reign of Khúsrú Parwez, warned by a prophecy of approaching evil, retired to the mountains of Khorassan, it is said, forty-nine years before the era of Yazdijird. There is, however, an error here, for Khúsrú Parwez began his reign A. D. 591, or only forty-one years before the accession of Yazdijird in 632. These families and their descendants, the story goes on to say, continued in Khorassan for a hundred years, and then quitted the country for the island of Ormaz, where they sojourned fifteen years, and then sailed to Diu on the coast of Gújarát, whence, after a residence of nineteen years, they passed over to Sanján (St. John's), a place on the continent of India, south of Daman.

The following is an amusing example of their love of effect, where they thought something magnificent and high-sounding was attainable. Since the division among the Pársís of India, which arose nearly a century ago on the subject of computing their year—the era of Yazdijird—distinguishing names between the parties have been introduced. This era, known at the time in Persia by the name of "*Sál-i-qadím*," was found to differ from that observed by the Indian Pársís by one month, commencing just thirty days earlier according to the names of the months, than the Indo-Persian year. A Pársí had been deputed to Persia to inquire into the matter; he was a *chúrigar*, or bracelet-maker, and appears to have seen reason for following the custom of Persia; on a small number of the community adopting his opinion, and resolving to correct their year and bring it to the Persian standard, it received the name of its introducer's business, and was called *Chúrigar*, as well as *Sál-i qadím*, and its observers *Chúrigariyáns* and *Qadímis*. The great mass of the Pársí population, however, adhered to the existing era, and

\* The *la* here is clearly the Arabic negative.

† The ink of this MS., unlike that commonly used in the East, a preparation of lamp-black, appears to contain some corroding substances; the letters in the middle of the page in several places having eaten through and destroyed the paper. The writing is unaffected by the application of moisture, which would efface letters written with the common Indian inks.

thenceforward took the names of Rasamiyán and Shaharsáiyán from their year, which was denominated Rasami, "customary," and Shahar-sái, or, "city-like," "common;" and these names continue to prevail among this people, to their separation in many things of social and religious observances and duties.

During another dispute which began some years ago among the Pársis of India regarding the observance of the Kabísa, or inter calary month, and is not ended yet, some one proposed to substitute for the word "Shahar sái" with its Gújaráú affix, as a corrected reading, Sháhansháhi, and thus convert the vulgar into the imperial years; and simple citizens into kings of kings. The thing was considered a joke, and laughed at by the Qadimis and their leader Múllá Fíroz, as passing the reception of the most ignorant; nevertheless the absurd change has been adopted, and among others by the Editor of a lithographed version of the Vendidad, a copy of which was presented to the Asiatic Society; departing from the hitherto unvaried usage, he dates the dedication of his book on "the 1st day of the 5th month of the Sháhansháhi year 1200," instead of writing 1st Shaharewar, 1200 Shaharai or Rasami. But this is surpassed by a writer on the Kabisa question, who, professing to follow the authority of the "Qissa-i-Sanján," (innocent, I am bound to add, of the egregious anachronism), gravely informs his Pársi readers, that it was the persecution of the Portuguese which compelled their ancestors to quit Diu, an event, we have seen, that occurred about the year of grace 717.

I now give further extracts from the Din-kard, which will serve as specimens of Pahlavi, compared, as a language, with Persian.

Pah.	Jamúnand	ágh	min	faráhankah nadúk	úkhirke
Per.	Goyand	ki	az	ilm-i-nek	khird-i
Pah.	nadúk	jánúnid,	wa	min	khirde naúk
Per.	nek	yáftah shawad;	wa	za	khird-i-nek
Pah.	nadúk	jánúnid,	min	khúf	khom
Per.	nek	hásil áyad	az	khúf — nok	khwáhish i—
Pah.	na-túk	jánúnid;	wa	min	khim nadúk
Per.	nek	paidâ shawad;	wa	za	khwáhish-i-nek
Pah.	farárún	jánúnid;	pún	kanshan farárún	Daroj
Per.	râst	gardad;	waz	kirdâr-i-râst	Deo Duroj
Pah.	min	ghán	bah	kúđ	jánúnid.
Per.	az	jahán	dúr	kardah	bâshad.
Pah.	Jamúnand	ágh		anshután	haft
Per.	Goyand	ki		mardumán	haft
Pah.	mandúma	pahalúm.	Húsúrúbiyá,	hiláliyá,	awádiyá,
Per.	chiz	baland ast.	Nek-sukhmí.	parhezagi,	neki,
Pah.	khodáiyá,	patúksháiyá,	dúnútiyá,	áu	shinásishan.
Per.	khodái	páđsháhi,	durusti,	wa	shinási.
Pah.	Húsúrúpiyá	aná	jánúnid	mún	bástán
Per.	Nek-sukhmí	in	búđ	ki	qadim
Pah.	babá	madam	sipírán	shinásishan	sháyad
Per.	râh	bar	bih	shínásán	sháyad
Pah.	Hiláliyá	aná	jánúnid	mún	kanpa
Per.	Parhezagi	in	búđ	ki	kirfah
Pah.	wádúndiyan.		Awádiyá	aná	jánúnid
Per.	kunad.		Neki	in	búđ
Pah.	dihishan	sipírán	áu	arzán igán	wádúndiyan-
Per.	dâdan-i-	nekán	wa	sezáwarán	kunad.
Pah.	Khodáiyá	aná	jánúnid	mún	tún
Per.	Khodái	in	búđ	ki	tan
					min
					az
					winaq
					bad

Pah.	wādúndín	já:únid.	Patúkhsháiyá	aná	jánúnid		
Per.	kardan	dárad.	Pádsháhi	ín	búd		
Pah.	mún	jásúnishmah sipírán	afí	kharújashnah	suríratán		
Per.	ki	niǵáh dáshtan-i nekán	wa	sazá namúdan	badán rá		
Pah.	wánúndjin.	Dúnitiyá	aná	jánúnid	mún	tuá	áfi
Per.	kunad.	Durusti	ín	búd	ki	tan	wa
Pah.	rúban khúndj	min	júd	gaúhar	júdaí	rutáman,	
Per.	rúán-i khúd	az	lad	gaúhar	júdaí	kunad,	
Pah.	napashman	ham	gaúhar	ham	jásúnid.	Shinaishán	
Per.	ba khesh i-	ham	gaúhar	ham	dárad.	Shinási	
Pah.	aná	jánúnid	mún	pún	nadúkiya	mad jaghnimúnid	
Per.	ír	búd	ki	ba	neki	rasidah báshad.	

An examination of the above and foregoing extracts will render the following opinion and conclusions of the Baron de Sacy, at least, questionable; they appear to be founded on Pársi tradition, unsupported, so far as I know, by authentic history.

“La traduction Pahlavie du livre de Calila a eu le sort de tout ce qui constituoit la littérature Persane, au temps de la dynastie des Sassanides. Elle fut détruite en grande partie lors de la conquete de la Perse par les Arabes, et sacrifiée au zèle aveugle des premiers Mussulmans; et le peu qui échapa alors à la destruction, tomba dans l’oubli et disparut lorsque la langue Pahlavie fut remplacée par l’Arabe et le Parsi.”—Calila wa Dimna, Mém. Historique, p. 10,

Pure Persian, there can be little doubt, like the Arabic, in those countries where the latter prevailed, was spoken and existed as the national language throughout all Persia, for centuries before the Mohammedan conquest. Not a word of this language, it is probable, was lost at the time (A. D. 1,000,) when Firdaúsi flourished, whose immortal poem bears ample testimony of its richness and beauty; nor is there reason to suppose that any other tongue was spoken in the courts of the Sassanides.

The Kalela wa Damna, was translated into Arabic by Abdúllah bin Al Múvaffa; he died (A. H. 137, A. D. 755, and the language of the original, used by him, is said to have been Pahlavi; but this must be understood as referring to the same meaning of the word as that which Firdaúsi applies to it; namely, “Bástán,” old Persian, and not what is now called Pahlavi by the Pársis. See Farhang-i-Jahángiri, word “Pahalwáni,” “Pahlawi.”

“Aǵar pahalwáni na dání zabán  
“Batázi tú Arwandrá Dajla khwán.”

“Zaman gasht dast-i-fasáhat qaví  
“Bipardákhtam daftar-i-Pahlaví.”

Firdaúsi having stated that to him the “Pahlavi” owes the graces of eloquent composition and vigorous style, on closing his work, names the improved language “Pársi,” a name appropriate to the modern language of Persia—whether taken Arabic vocables with a sparing hand or more largely,—from that day to this.

“Bass ranj burdam dar ín sal-i-sí  
“Ajam zindap kardam pa ín Pársi.”

This goes far, I think, to prove that Pahalwáni’ or Pahlavi, is only another name for the Zabán-i-bástán, used, we may be allowed to conclude, to distinguish the ancient tongue from the modern language of Persia, which, without structural change, was then beginning to receive the copious accession of Arabic that has since flowed into it; enriching the language of the country by intermixture with that of its conquerors, instead of superseding or destroying it. A natural result, and, as a fact, it is strongly opposed to the

hypothesis of the Baron de Sacy, touching the fate of the supposed Pahlavi, or the language of the religious books of the Pársis.

This paper is closed with a translation into Zand, by the Surat Dastúr, of the fragment of old Persian, published by Sir William Jones; \* and an observation the value of which may be tested by reference to Kennedy's work (quoted before), whence, indeed, it is drawn.

If, as it is said, the succession of languages in Persia was Zand, Pahlavi, and Persian, it is not more than singular that the two first should be totally unlike each other, and, that more pure Persian words should be found in Zand than in Pahlavi, which it immediately succeeded? May I be permitted to add, what appears far from improbable; that the Sanskrit supplied the frame-work upon which Zand has been constructed; whilst it is evident that in the formation of Pahlavi, it is from the Arabic that assistance has been sought and applied, but following, particularly in the infinitive, the form of the Persian verb.

Z. Hacha	pitaram	wá	mátaram	chid	yo	pitaram	wá
P. Az	pid	ú	mád	chi	ki	pid	ú
Z. mátram	akhsnúú	bawíti	akurzam	wahishtam	núid		
P. mad	nakhushnúd	bíd	hargiz	bihisht	na		
Z. winúti;	píti	aso	ashúmin	winasim	wínúti;	mazishtanim	
P. winú;	ba	jáyi	kirfah	bizah	wínú;	mihán rá	
Z. píti	urwantim	dáriti;	kazishtanim	píti	híhad	gúnam	
P. ba	ázarm nek	dárid;	kihán rá	ba	hech	gúnah	
Z. má zárúti;	húbisháwantam	darighúshim	mangim	ma dáriti;			
P. mayázárú;	as khesháwandi-	darvish	nang	madárid;			
Z. dárim	ú	windátim yo	dáma patim ayútá	wuhú	kárim		
P. dáid	ú	windád-i-	knáliq-i-yaktá	bih	kár		
Z. dáriti;	hacha	iristakhízim	tanú	pa-inam	mast		
P. dárid;	az	ristákhíz-i-	tan	pasin	anéshah		
Z. numáiti;	mawátá	ko	asha	tanún	hawísha	dúzhag, him	
P. numáyid;	mabádá	ki	ashú	tan	khesh rá	dúzakhí	
Z. kirúti,	wa	tíchid	píti	hawístim	yánúí	aiba	kasánim
P. kunid	va	ánchi	*ba	kheshtan	nash ahad	ba	kasán
Z. ma	parisindíti	ú	ma	kirúti;	wíspacha	píi	git, him
P. ma	pasandid	va	ma	kunid;	harchi	ba	giti
Z. arizíti	aiba	míniúm	hí	padírahi	ásti.		
P. kúnid	ba	maínú	az aúih	pazirah	áyud.		

### III.—CHRYSOSTOME ON THE READING OF THE SCRIPTURES.†

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Mr. Editor—It is well known, that the advocates of the Church of Rome appeal in defence of the doctrines and practices of their Church, to Ecclesiastical antiquity. How unfounded such a claim is, has been shown by many learned Protestants. As, however, such works are not often to be met with in this country, and there are many persons who will read a short article in a religious magazine, who have neither leisure nor inclination to refer to ponderous volumes, I shall, with your leave, send you a few extracts on some

\* Vol. iv. p. 306, 8vo. edition.

† John Chrysostome, Bishop of Constantinople, was born A. D. 314, and died in 407. His homilies are much admired for their eloquence. His works were correctly edited by Faville, Eton, 1613, and by Montfaucon, with a Latin version, Paris, 1718—1788.—*Edit.*



of the disputed points, from one of the Fathers, Chrysostome, who is acknowledged by all Romanists as of standard authority.

"1. On the reading of the sacred Scriptures by all the people without distinction in their own houses. I beseech you that you all regularly come to this place and attend to the reading of the sacred Scriptures; and not only when you come here, but also, that *at home* you take up the Holy Bible, and with eagerness receive from it the advantage it is fitted to impart. For from this exercise many advantages are to be derived. . . . The mind is moved, elevated, and enlightened by the rays of the Sun of Righteousness; and during the reading of the Scripture, being delivered from the solicitation of impure desires, enjoys peace and tranquillity. What bodily nourishment is to the support of the strength of the body, that the reading of the Scriptures is to the soul. For it is spiritual food, and nerves the reasoning faculty, and renders the soul strong, and firm, and more philosophical; not permitting it to be captivated by brutish affections, but making it light and winged, and transporting it as it were even to heaven. Do not lose then, I beseech you, such a benefit, but give attention to the reading of the Scriptures in *your own houses*, and when you come here, do not waste the time in idle conversation, but attend to what is read."<sup>\*</sup>

N. B. It is very evident that Chrysostome is addressing himself in this homily, to the populace at large, who were assembled in the Church; and it is that same populace which he exhorts again and again to read the Scriptures in private, at their own houses.

2. "And to this I ever exhort, and will ever continue to exhort you, not only that you attend to what is read here, but, that when at home, you give diligent attention to the reading of the Scriptures; and let no one use such senseless and reprehensible language as this, 'I am engaged in pleading causes, or in managing state affairs, or I am a mechanic, I have a wife and children to provide for, and to attend to the affairs of my family, I am altogether a secular man, it is not my duty to attend to the reading of the Scriptures, but theirs who have bid adieu to the world and occupy the mountain tops, and have addicted themselves to a religious life.' What sayest thou, O man! Is it not thy duty to study the Scriptures since thou art distracted by ten thousand cares? Nay then, it is thy duty more than theirs. For they need not so much the aid of the Scriptures as thou dost, who art tossed about amid a multiplicity of secular affairs. The apostles and prophets have not acted like the philosophers, but have made their writings clear and perspicuous to all, as being the common teachers of the world, that *every one by himself* might be able to learn the things that are narrated, simply by reading them. . . . ."

"For who is there to whom all the things written in the Evangelists are not manifest? Who, when he hears, 'Blessed are the meek, blessed are the merciful, blessed are the pure in heart,' &c., goes in search of a teacher to learn the meaning of what has been said."<sup>†</sup>

N. B. What better than this could be said by any Protestant? This is Catholicism of the right kind. By all means let us be such Catholics. If Rome had maintained the doctrine of this Father on the subject of the reading of the Scriptures, we should never have heard of the Reformation. I must study brevity, or there is much more excellent matter to the same purpose in the sermon from which the above is quoted.

S.

\* Ed. Paris 1736. Vol ii. Hom. xxiv. pp. 394

† Vol. v. Ser. iii. pp. 59-61.

## IV.—TWO NATIVE STORIES:—THE SHAKUNAS, AND HANUMA'N PU'JA'.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—A short time ago, one of my friends took six weeks leave of his master, to visit his relations; but by some means or other was prevented returning at the time his leave expired. His brother, whom he had left behind being brought up in Hindú customs; naturally began to consult the *Shakun* (omen) about the causes which detained his brother, and in reply to his enquiries, he was variously informed by different Bráhmans.

One night three bráhmans called at my house on some particular business, when one of my friends, who was present, enquired of them, what had befallen our absent friend, and on what account he was delayed so long. One of them after deliberating on his *Shakun*, said, that our friend had come very near the town, and that he would be here immediately, or on the following day, but, he added, the reason which detained him so long was, that something had happened to his foot. The second Bráhman, after a little time, said that his *Shakun* corresponded with what was just said. We then enquired, of the third, who replied that since two had consulted their *Shakun*, the third should remain silent because the number 3 is always considered an ill omen.

But what happened after all? Why, our friend returned safe and sound, six or seven days I think, after we had made the above enquiries. So, in fact, I found the *Shakun* to be false, because our friend neither came at the time specified, nor had he suffered any injury as the *Shakun* had stated. From the above we may infer, that the following Sanskrit *panth-prashna* (formula for ascertaining the events of a journey) is nothing but a fiction.

तिथि प्रहर संयुक्तं तारका वार मिश्रितं ॥ सप्तभिस्तुहरेर्दभागं श्रेषं तु फलमा  
दिशेत् ॥ १ एकेन तत्र संस्थाप्य द्वाभ्यामागम्येते सुखं ॥ ततोयं चार्धमार्गेण चतु  
र्थं ग्राममादिशेत् ॥ पंचमं पुनरावृत्तिः षष्ठं व्याधि समाचरेत् ॥ सप्तमं लभते शून्यं  
पथाप्रपन्नस्य लक्षणं ॥ २ ॥\*

We mentioned to our friend afterwards what had been done regarding him, and he informed us that on the very day he arrived at his village, his father had been to a temple to consult the village goddess about his arrival, and the answer obtained was that he had not left——— yet, but he would do so in a few day!!

Oh! to what foolish things do the Hindús give credit. We witness in our own days *Shakun* gaining ground among the Hindús, while history informs us, that oracles and auguries had the most pernicious influence on the Grecian and Roman world. We hope that such fragments of superstitions will flee away before knowledge, the harbinger of good days to India and which shall shed its benign light upon her, and like the morning light dispel all darkness.

What I have written, Mr. Editor, is not a fancied fable, but a real fact, which happened a short time ago.

I remain,  
Your's sincerely,  
A YOUNG HINDÚ.

\* Let the *tithi* (lunar day), and *prahara* (watch) be added together; let the *tárák* (lunar mansion) and *vára* (day) be also added together. Let the amount be divided by seven; [and] the remainder will indicate the result. If it be *one*, he (the person inquired about) has not started; if, *two*, he is prosperously advancing; if *three*, he has come half his journey; if *four*, he is near the village (to which he is journeying); if *five*, he is retrograding; if *six*, he has become unwell; if *seven*, he has died. Such is the indication of the *panth-prashna*. *Edit.*

2. Perhaps this story might be useful to show the caution necessary on the part of Europeans, who do not wish for the credit of supporting idolatry. While examining the accounts of one of my Tálukás, I had occasion to enquire into an item of Rs, 10, which caught my attention. I wrote to the mámlutdár, for an explanation, who replied "that it was expended in Pújá to Hanumán, by the collector's order, to purify the temple which had been defiled by the seapoys of the — Regiment, who had died there of cholera, when on their march last year from ——— to ———." I referred immediately to the English correspondence, and found this item sanctioned by government for "whitewashing and cleaning the temple," it having been used and abused by the camp-followers of the Regiment, in the manner described: The collector's order to the Táluká stated, "that this money was granted to "purify the temple." The word, however, used by the munshi in writing this order (designedly or not) was "शुद्धि" which as you are aware means ceremonial purification; no doubt the collector simply intended and thought of *cleanliness*. The mámlutdár, however, by a dexterous extension of the word, stated that the grant was for "pijã." I sent him a reprimand for this misrepresentation, and told him that government had no idea of offering "púja to Hanumán" when they authorized a small remuneration for the use made of the place by their seapoys. The mistake originated, perhaps, in sanctioning so large a sum, for the cheap operations of cow-dunging the floor; and whitewashing the interior of the walls; but it shows how sharp the natives are, and how ready to avail themselves of our inadvertencies, to spread the belief that we sanction their superstitions, and honour their idols.

A EUROPEAN:

## V.—ORIGINAL POETRY.

### *The Prodigal's Retrospect.*

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Oh! think not so light of the buds of life's morning,  
That shed on thy childhood their fragrant perfume;  
Nor thoughtlessly look on their verdure with scorning,  
Though few be their number, and transient their bloom.

If Sharon's bright rose, from the Canaan of promise,  
Has bloomed in the garden, and scented the plain;  
The hues which must perish, this world may take from us;  
But the odours celestial, unchanged will remain.

When I think of the swift-flying evening hours,  
Where high rose the strains of Jerusalem's song,  
And grace on the heart fell, like sprinkling showers,  
To soften the path as we journey'd along;

Still bright are those scenes as they first met my vision,  
And through their broad glare on life's shadowy waste;  
Though memory thrills with a pang of contrition,  
And drops yet a tear for the sins of the past.

I have roamed through the world where its flowers were fairest,  
(And dear were the ties that it bound round my heart;)  
But while brief was the bloom of the brightest and dearest,  
'Tis long, ere the thorns they have left shall depart:

My home! could thy portals, once more to admit me,  
 Ope wide as I knew them in boyhood's bright days;  
 And eternity's truth wake its beacon to light me,  
 Through every dear spot that lay warm in the blaze;  
 Oh, who would not smile through the tear-drops of sadness,  
 And the shadows that darken times evening sky,  
 When the eye, beaming brightly with heavenly gladness,  
 Speaks life in the soul, when the body shall die.

Thou Friend of the friendless and wandering stranger,  
 Recall yet my steps that in misery roam,  
 Then joyful I'll cease these forebodings of danger,  
 And through this dark valley, move cheerfully home!

PRESBYTERIAN.

S. D. A. 1837.

---

 REVIEW.

*Narrative of an Expedition into Southern Africa, during the years 1836 and 1837, from the Cape of Good Hope, through the territories of the Chief Moselekatse, to the Tropic of Capricorn, with a sketch of the recent Emigration of the Border Colonists, and a Zoological Appendix.* By Capt. W. C. Harris, H. E. I. C.'s Engineers, Member of the Bombay Branch of the R. A. S. &c. Bombay: Printed at the American Mission Press, 1838.

We continue the series of extracts, which we commenced in our last number.

*The Hippopotamus and Rhinoceros.*

Our next movement brought us to the source of the Oori or Limpopo—the Garsop of Moselekatse's dominions. Fed by many fine streams from the Cashan range, this enchanting river springs into existence as if by magic; and rolling its deep and tranquil waters between tiers of weeping willows, through a passage in the mountain barrier, takes its course to the Northward. Here we enjoyed the novel diversion of Hippopotamus shooting—that animal abounding in the Limpopo, and dividing the empire with its amphibious neighbour the Crocodile. Throughout the night, the unwieldy monsters might be heard snorting and blowing during their aquatic gambols, and we not unfrequently detected them in the act of sallying from their reed-grown coverts, to graze by the serene light of the moon; never, however, venturing to any distance from the river, the strong hold to which they betake themselves on the smallest alarm. Occasionally during the day, they were to be seen basking on the shore amid ooze and mud; but shots were more constantly to be had at their uncouth heads, when protruded from the water to draw breath, and if killed, the body rose to the surface. Vulnerable only behind the ear, however, or in the eye, which is placed in a prominence, so as to resemble the garret window of a Dutch house, they require the perfection of rifle practice, and after a few shots become exceedingly shy, exhibiting the snout only, and as instantly withdrawing it. The flesh is delicious, resembling pork in flavour, and abounding in fat, which in the colony, is deservedly esteemed the greatest of delicacies. The hide is upwards of an inch and a half in thickness, and being scarcely flexible, may be dragged from the ribs in strips like the planks from a ship's side. Of these are manufactured a superior description of *sjambak*, the elastic whip already noticed as being an indispensable piece of furniture to every Boor proceeding on a journey. Our followers encumbered the waggons with a large investment of them, and of the canine teeth, the ivory of which is extremely profitable.

Of all the Mammalia, whose portraits, drawn from ill stuffed specimens have been foisted upon the world *Behemoth* has perhaps been the most ludicrously misrepresented. I sought in vain for that colossal head—for those cavern-like jaws, garnished with elephantine tusk—or those ponderous feet with which “the formidable and ferocious quadruped” is wont “to trample down whole fields of corn during a single night!” Defenceless and inoffensive, his shapeless carcase is but feebly supported upon short and

disproportioned legs, and his belly almost trailing upon the ground, he may not inaptly be likened to an overgrown pig. The color is pinkish brown, clouded and freckled with a darker tint. Of many that we shot, the largest measured less than five feet at the shoulder; and the reality falling so lamentably short of the monstrous conception I had formed, the "River Horse," or "Sea Cow,"\* was the first, and indeed, the only South African quadruped in which I felt disappointed.

The country now literally presented the appearance of a menagerie; the host of Rhinoceroses in particular, that daily exhibited themselves, almost exceeding belief. Whilst the camp was being formed, an ugly head might be seen protruded from every bush, and the possession of the ground was often stoutly disputed. In the field, these animals lost no opportunity of rendering themselves obnoxious—frequently charging at my elbow, when in the act of drawing the trigger at some other object—and pursuing our horses with indefatigable and ludicrous industry, carrying their noses close to the ground, and uttering a sound between a grunt, and a smothered whistle. In removing the horn with an axe, the brain was discovered, seated in a cavity below it, at the very extremity of the snout—a phenomenon in the idiosyncrasy of this animal, which may in some measure account for its want of intelligence and piggish obstinacy; as well as for the extraordinary acuteness of smell with which it is endowed. Irascible beyond all other quadrupeds, the African Rhinoceros appears subject even to unprovoked paroxysms of reckless fury; but the sphere of vision is so exceedingly limited, that its attacks although sudden and impetuous, are easily eluded, and a shot behind the shoulder, discharged from the distance of twenty or thirty yards, generally proves fatal.

#### *The Roan Antelope, and Koodoo.*

Another rare species—the Roan Antelope, or Bastard Gemsbok—is an inhabitant of the elevated downs and ridges about the source of this river, and being utterly destitute of speed, may be ridden to a stand-still without difficulty. This most imposing animal, which charges viciously when unable to continue its flight, is the size of a larger horse; and excepting the head and tail, which are jet black, is uniformly of a delicate roan color. It is heavily built, and has an upright mane, long asinine ears, and robust scimitar-shaped recurved horns. Here too, I first met with, and slew the Koodoo. Majestic in its carriage, and brilliant in its color, this species may with propriety be styled the king of the tribe. Other Antelopes are stately, elegant, or curious—but the solitude-seeking Koodoo is absolutely regal! The ground color is a lively French grey approaching to blue, with several transverse white bands passing over the back and loins; a copious mane, and deeply fringed, tricolored dewlap, setting off a pair of ponderous, yet symmetrical horns, spirally twisted, and exceeding three feet in length. These are thrown along the back, as the stately wearer dashes through the mazes of the forest, or clambers the mountain side. The old bulls are invariably found apart from the females, which herd together in small troops, and are destitute of horns.

#### *The Giraffe.*

The colossal height, and apparent disproportions of this extraordinary animal, long classed it with the Unicorn, and the Sphinx of the ancients, and induced a belief that it belonged rather to the group of Chimeras with which the regions of imagination are tenanted, than existed amongst the actual works of nature. Of its form and habits, no very precise notions were obtained, until within the last forty years; and even now, the extant delineations are far from the truth, having been taken from crippled prisoners instead of from specimens free in their native deserts. The Giraffe is by no means a common animal, even at its head quarters. We seldom found them without having followed the trail, and never saw more than five and thirty in a day. The senses of sight, hearing, and smell, are acute and delicate; the eyes, which are soft and gentle, eclipsing those of the oft sung gazelle of the East, and being so constructed that without turning the head, the animal can see both before and behind it at the same time. On the forehead, there is a remarkable prominence; and the tongue has the power of mobility increased to an extraordinary degree, accompanied with the faculty of extension, which enables it, in miniature, to perform the office of the Elephant's proboscis. The lofty maned neck, possessing only seven joints, appears to move on a pivot, instead of being flexible like that of the Swan or Peacock, to which, from its length, it has been likened.

The Giraffe utters no cry whatever. Both sexes have horns, covered with hair, and are similarly marked with an angular and somewhat symmetrical pattern. The male

\* The Hippopotamus is termed by the Colonists *Zekoe* or *Sea-Cow*, the least applicable designation perhaps, not excepting that of the *River Horse*, that could have been conferred.

increases in depth of color, according to the age, and in some specimens is nearly black; but the female is smaller in stature, and of a lighter color, approaching to yellow. Although very extensive, the range of its *habitat* is exclusively confined to those regions in which the species of mimosa termed mokaala, or *Kameel-doorn* is abundant, the leaves, shoots, and blossoms, of that tree being its ordinary food.

#### Discovery of a new Antelope.

Our party were in full pursuit of a wounded Elephant, when a herd of unusually dark looking Antelopes attracted observation in an adjacent valley. Reconnoitring them through a pocket telescope from the acclivity on which we stood, I at once exclaimed that they were perfectly new to science; and having announced my determination of pursuing them, if requisite, to the world's end, I dashed down the slope, followed by the derision of the Hottentots, for my unsports-manlike attention to an "ugly buck," one specimen of which, however, I assured them, I would rather have possessed than all the Elephants in Africa! In an instant I was in the middle of the herd, which was then crossing the valley—nine chesnut colored does leading, and two magnificent coal black bucks—all with scimitar shaped horns—bringing up the rear. Hastily dismounting, I was delighted to observe them stand for a few seconds within fifty yards, and stare at me with amazement. In vain was it however, that I pulled the trigger of my rifle; three several times the heavy machinery of the lock descended with alarming vehemence, but no report followed the concussion; and the herd having in the mean time ascended a steep hill, I fairly rode my horse to a stand in the attempt to overtake them. Cursing my hard fortune, as I dashed the hateful weapon to the ground, I hastened to the camp, to repair my broken rifle; armed with which, and mounted on a fresh steed I returned with my companion to the spot; were, having taken up the foot marks, we followed them, with unwearied perseverance among the hills, during the whole of that and the following day, without attaining even a glimpse of the objects of our quest. At noon of the third day, however, peeping cautiously over a bank, our laudable assiduity was rewarded by the gratifying sight of the two bucks grazing by themselves, unconscious of our approach, in a stony valley. Having disposed our forces, after a moment's consultation, so as to intercept the game from a tangled labyrinth of ravines, the attack was made. The hind leg of the handsomer of the two was dangling in an instant, and in another he was sprawling on the earth. Quickly recovering himself however, he led me more than a mile over the sharp stones ere he was brought to bay, when twice charging gallantly, he was at length overthrown, and slain.

It were vain to attempt a description of the sensations I experienced, when thus, after three days of toilsome tacking, and feverish anxiety unalleviated by any incident that could inspire the smallest hope of ultimate success, I at length found myself in actual possession of so brilliant an addition to the riches of Natural History. My prize evidently belonged to the Antilopine subgenus *Aigocerus*, and was equal in stature to a large galloway. The horns, which were flat, and upwards of three feet in length swept gracefully over the back in the form of a crescent. A bushy black mane extended from the lively chesnut colored ears, to the middle of the back; the tail was long and tufted; and the glossy jet black hue of the greater portion of the body, contrasted beautifully with a snow-white face and belly.\* I thought I could never have looked

\* The following were the dimensions of this singular and beautiful Antelope, which is faithfully depicted in the African Views.

	Inches.		Inches.
Height at the wither .....	54	Croup to hock.....	56
Length of body.....	44	Hock to foot.....	18½
Ditto neck.....	17	Breadth of fore arm.....	6
Do. head.....	19	Ditto thigh.....	6
Do. tail.....	25	Do. fore leg.....	2½
Do. hind quarter.....	19	Do. hind leg.....	8
Depth of chest.....	30	Do. neck.....	16
Length of fore arm.....	16	Length of horns.....	37
Fore knee to foot.....	15	Asunder at base.....	1
Height of mane.....	6½	Ditto tips.....	9½
		Length of ears.....	10

During the first day, I had opportunities of distinctly remarking that the females were all furnished with crescent shaped horns; and although of smaller stature than the males, were similarly marked—a deep chesnut brown taking the place of jet black.

at, or admired it sufficiently. A drawing and description having been completed on the spot, the skin was carefully removed and conveyed upon a pack horse in triumph to the camp; and it may possibly interest those of my readers, who shall have followed me during the last three days, to learn, that I succeeded, with infinite difficulty, in bringing this unique and interesting specimen of African Zoology, in a state of high preservation to Cape Town; where in October last, it was elegantly set up by Monsieur Verreaux, the French Naturalist, and obligingly taken to England, by my well known friend Captain Alexander, 42d Royal Highlanders.

This remarkable animal, we observe, has lately been exhibited to the Zoological Society; and it has excited all the attention which its interest was calculated to awaken.

#### *The Ant-bear, and Pangolin.*

Two distinct animals are found in this part of the country, that alike burrow in the ground, and appear to subsist entirely upon ants and termites, leaving upon every habitation thrown up by those minute insects, unequivocal marks of their desolating visits. Of these the Ant-bear, or *Aardvark*, *Orycteropus Capensis* of the Colonists, is the more common; it is from six to seven in extreme length, covered with coarse brown hair, and furnished with a slimy, flexible tongue, capable of being protruded to the extent of eighteen or twenty inches, beyond the attenuated snout. It possesses the singular peculiarity of walking or rather hobbling, upon the sides instead of upon the soles of its fore-feet. The latter are provided with four robust nails, which form a complete rake, and with which the animal digs into the bowels of the mound, its taper tongue being always in readiness to seize the swarming inmates as fast as they issue from their beleaguered abode.

Although differing greatly in external appearance, the equipments as well as the habits, of the second species, are essentially the same. Seen from a distance the *Pangolin*, or *Manis*, *Manis Temminckii*, might easily be mistaken for a small Alligator. The upper parts of the body are clad in a complete suit of flexible armour, consisting of numerous stout horny scales, overlapping each other like the tiles of a house, and presenting an appearance precisely similar to the bark of the brab tree. Possessing also, the power of rolling itself into a ball like a hedgehog, this otherwise defenceless animal is at once rendered perfectly invulnerable to the attacks of its foes.

#### *The Ostrich.*

With the Ostrich, which was usually common during our journey, I conclude my notice of objects that especially interest the sportsman. Miserably mounted as we were, any attempt to overtake this gigantic bird would have been vain, but a shot could always be obtained at arm's length by galloping to a point in the course it had selected and from which it rarely swerved. The male bird often measures nine feet at the crown of the head, and exceeds three hundred pounds in weight—the thigh being equal in size to the largest leg of mutton. Excepting the costly white plumes, so prized by the fair sex, and which are chiefly obtained from the wing, instead of from the tail, as generally imagined, the color of the body is the deepest black in the male bird, and in the female a dingy brown. While running, the wings are raised above the back, and the clatter of the feet, which are only provided with two toes, resembles that made by a horse in trotting. The Bechuana, with what truth I know not, are said occasionally to domesticate this bird for equestrian purposes; and the puny Bushman avails himself of the disguise afforded by its skin, to mix with a troop of wild animals, and select his victim. At the twang of his tiny bow, away scours the herd in dire consternation, and more alarmed than all, off scuds the impostor with them, again propelling a shaft as soon as the panic has subsided. The destruction committed in this manner is incredible—a slender reed, only slightly tipped with bone or iron, but imbued with a subtle poison, and launched with unerring dexterity, being sufficient to destroy the most powerful animal.

Beside the passages which we have quoted, there are many others of a similar character in Capt. Harris's volume. It concludes with a succinct, but accurate "Description of the Fauna Nature, that inhabit South Africa," which greatly enhances the value of the interesting narrative.

The species was evidently not recognized by the natives, although to conceal their ignorance, they pronounced it to be *Kookaam*, which signifies the Oryx, an animal of such extremely rare occurrence in Moselekatse's country, that they had in all probability never seen it.

Captain Harris, seems in all his movements to have maintained a most upright and honourable bearing towards the natives. We are astonished, in the view of this fact, to find that he was amazed, that some of the tribes bordering on the colony should not long ere this have been "exterminated from off the face of the earth." His emotion, we hope, has subsided with its expression. He has declared his willingness again to proceed into the interior of Africa, and to explore the country even as far as the great salt lake, which has been often alluded to, but never described. We trust that he will be encouraged to enter on this bold and arduous undertaking, for which he is most eminently qualified, both by his spirit of enterprize, and his capacities as a minister of science.

## RELIGIOUS INTELLIGENCE.

### 1. Report of the Female Schools of the Church of Scotland's Mission in Bombay, including the Ladies' School for Poor and Destitute Native girls.

As far as the number of pupils is concerned, the female schools of the mission are at present in a most encouraging state. They contain no fewer than THREE HUNDRED AND EIGHTY-FIVE girls, connected, as will appear from the following table, with almost every important section of the native community.

Protestants ( <i>converts</i> ).....	9	Pársís .....	13
R. Catholics ( <i>Indo-Portuguese</i> )	9	Hindús .....	312
Jews ("Beni-Israel").....	34		
Musalmán's.....	7	Total...	385

The Hindús belong to the following castes:—

Maráthá ( <i>cultivator</i> ).....	122	Shímpí ( <i>tailor</i> ).....	6
Mahár ( <i>watchman, &amp;c.</i> ).....	50	Kansár ( <i>coppersmith</i> ).....	3
Kamáthí ( <i>cultivator, &amp;c.</i> ).....	29	Vanzári ( <i>grain-dealer</i> ).....	3
Sonár ( <i>goldsmith</i> ).....	26	Parbhu ( <i>writer</i> ).....	2
Bhandári ( <i>palm cultivator</i> )....	20	Málí ( <i>gardener</i> ).....	2
Pardeshí ( <i>stranger, &amp;c.</i> ).....	12	Sutár ( <i>carpenter</i> ).....	1
Dhobí ( <i>washerman</i> ).....	11	Telí ( <i>oilman</i> ).....	1
Kolí ( <i>fisherman</i> ).....	10	Jaina .....	1
Chámbhár ( <i>tanner</i> ).....	7		
Bráhma'n.....	6		312

Two hundred and ten girls attend seven schools in the two mission-premises at Ambrolie; one hundred and forty-seven, five schools which have been opened, during the currency of the past year, in various parts of the city of Bombay; and twenty-eight, four schools, for both sexes, which have lately been established in some of the neighbouring villages, for the benefit of the Beni-Israel.

Of the girls taught on the mission premises, sixty-one, belong to the "Ladies' School for Poor and Destitute Native Girls." Of these, thirteen have lost both their parents; and twenty-five, either their father or mother. Fifteen live under the immediate charge of the mission; and forty-six, under that of their relatives, who are paid for their support.

All the girls, with the exception of the Pársís, who read Gujaráthí, and the Roman Catholics who read Portuguese, are instructed through the medium of the Maráthí language. Two of the teachers are females; and three are converts to Christianity. The others are principally Hindús of different castes. All the schools, especially those on the mission-premises, enjoy the most vigilant Christian superintendence.



Ninety-nine girls read the Scriptures, and various little works on history and general knowledge; and eighty-three, the first book for children, and other simple tracts. Two hundred and three, are board-writers, in whose hands books have not yet been placed. The proportion which the last bear to the readers is greater than usual, but this is owing to some of the schools having been only lately opened. Three Christian catechisms, and a hymn-book are in daily use. The Scriptures are frequently expounded in the presence of the pupils; and constant endeavours are made to inculcate divine truth on their hearts and consciences.

During the past year, six girls and young women connected with the schools, after having gone through the usual course of trial as catechumens, have been admitted into the visible church by baptism; and in the judgment of charity, they continue to walk worthy of the profession which they have made. Though for some time they had enjoyed other means of grace than those to which they had access in the schools, it must be observed, that to the instruction there received, they are in no small degree indebted for both their knowledge and convictions. How far they may be able to advance the cause of Christianity, in the situations in which they may be placed by Divine Providence, it is of course impossible to say. One of them has become the wife of a Bráhmán convert, whose occupation is that of a teacher of youth. A second, who is herself preparing to become an assistant in a school, has induced her father to offer himself as a candidate for baptism. A third, who was persecuted by her relatives, is learning to do the work of a lady's ayah in one of the families of the mission. A fourth entered the church along with her husband. The other two, mother and daughter, belong to a family supported by its own industry, all the members of which have already embraced, or professed their desire to embrace, the Gospel. May their souls ever be replenished by heavenly influence, and may they be enabled, by their personal holiness, and the faithful discharge of their relative duties, to show forth the praises of Him who, it is hoped, has called them out of darkness into his marvellous light.

None of the other pupils of the schools, appear at present disposed to imitate the example of decision in the profession of faith in Christ, which has been set by the individuals to whom allusion has now been made. It must be borne in mind, however, that many of them have acquired such a knowledge of divine truth as, under the influence of the Holy Spirit, may become effectual to their conversion and salvation. The circumstances of such persons, form to the supporters of the schools, a strong call to humble and fervent prayer, which is both an indispensable mean, and a distinct prelude, of success, in every rightful endeavour to propagate the glorious Gospel of the blessed Saviour in any part of the world.

The case of one of the *teachers* of the female schools, is here worthy of distinct notice in a spiritual point of view. He was a Maráthá of a very respectable general character, who had been employed by the mission for five years. His knowledge of Christianity was extensive; but while the morality of the Bible awakened his conscience, he resorted, as is not unfrequently the case, to superstition, for means to quiet its rebukes, and continued to manifest increased diligence in the observance of the rites of Hindúism. In the indulgence of his zeal for idolatry, he sat for a whole night near one of the temples at Wálkeshwar, and thus caught a severe cold, which suddenly terminated his earthly career. It is a most interesting fact, however, that during the last hours of his life, and with the solemnities of the eternal world full in his view, his confidence in the gods of his fathers, entirely failed him; and he began to call on the name of Jesus. To his wife and brother, he said that he had at last discovered the truth; and, before he expired, he exacted from them the solemn promise that they should place themselves under the care of Dr. Wilson for instruction and protection. They obeyed his dying

injunctions for a short time after his removal ; but afterwards, yielding to the entreaties of their heathen relatives, they set them at defiance, and forfeited, at least for the present, the advantages which they enjoyed.

While the conversion of sinners is the highest object of mission female schools, and while it is with an immediate or ultimate reference to it, that they secure the highest favour both among their supporters and superintendents, the general good which they effect in the native community is not to be overlooked. They afford many and most effective testimonies to the capacities of the female mind ; to the beneficial effects of efforts for its education, both as far as those who are instructed, and their different connexions are concerned ; and to the consequent injustice and impolicy of that degradation to which in the east, for thousands of years, it has been so harshly subjected. They greatly advance the cause of civilization and humanity in many ways which are untold and unconceived.

It will be seen from the list of Hindú castes to which the pupils belong, that almost all the sections of the population speaking the *Maráthi* language, are, in a greater or less degree, willing to avail themselves of the advantages of the schools. Great gratitude to God should be felt for the comparative facilities with which female education can now be extended in this place. Of these facilities, a most satisfactory proof is to be found in the facts, that in the schools of this mission alone, an increase of nearly two hundred children has taken place during the last twelve months, and that the present establishment is limited only by the amount of funds available for the payment of the native teachers, and school-rent.

The number of girls instructed through the medium of *Gujarathi*, as already hinted, is very small. Hopes are entertained, however, that something effectual may soon be done, for the large and interesting part of the population speaking this language. These hopes are principally founded on the information contained in the following passage of the report to the General Assembly of May last, by its Committee for the propagation of the Gospel in Foreign Parts :—"Associations of ladies have been formed in Edinburgh and Glasgow, and their example has been followed in Dundee, Paisley, Haddington, and elsewhere, for raising means to farther the cause of female education in India. Their operations will be under the superintendence of your Committee ; and the schools at present established, and to be established, and the agents employed, will be under the direction and control of your Missionaries in the different Presidencies. With the approbation of Dr. Wilson, and at the request of these associations, your Committee have appointed a lady, every way qualified, to be a superintendent of some of the schools at Bombay." The lady here referred to, is expected immediately to arrive in this place. It is proposed that, in the first instance at least, her exertions should be confined to those portions of the native community which have hitherto been most neglected, but which are far from being the least promising. The *Parsi* school will, as soon as practicable, be committed to her charge ; and it will form it as hoped, a nucleus for a more extensive establishment.

Within these few days, a teacher of a *Hindustani* school for both sexes, has been engaged in connexion with the mission. Its first pupils are principally candidates for baptism, for whose instruction it is essentially necessary. Should it succeed in attracting any considerable number of Musalmáns, the girls will be placed under a separate teacher.

The prizes alluded to in last report, as offered by Dr. Snyttan to the youth attending the lectures of the mission, called forth most respectable essays on Native Female Education. Two, of them, by Harí Keshava and Tirmal Ráo, have been published in the *Oriental Christian Spectator*, and forwarded to Europe for reprint. They ably and ingeniously advocate the cause which they espouse ; and supported as they are by the practical argument arising

from the success of the humble seminaries referred to in this report, and of others of a like character, much good is expected to follow their perusal.

A statement of the account of the School for Poor and Destitute Native Girls, for the commercial year 1837—8, is appended. The balance on hand at its close, is now exhausted, and the funds require to be recruited. Owing to the departure from Bombay of Mrs. Jameson the Collector, to whose attention the institution is much indebted, contributions may be paid to Dr. Wilson till further notice.

An examination of the girls attending the schools is held regularly at Ambrolie on the first Monday of every month, when their progress may be observed by all who are interested in their welfare. The visitors during the past year, have on several occasions been considerable; and they have uniformly expressed their gratification with what they may have witnessed.

It is a token of great good to India, that so many of the sons and daughters of Europe, are now most deeply interested in the Christian education of all classes of its inhabitants. The opportunities which are offered of ministering to its moral wants, involve great responsibility, and may well secure the most devoted endeavours, the most liberal contributions, and the most affectionate prayers. Let all who profess to be actuated by the principles of the Gospel, keep a steady eye on the glory of God in connexion with their efforts, and maintain an humble dependence on Divine Grace, and success, the most bountiful reward of benevolence which is conferred on this side the grave, will not be withheld. The promises and providence of God alike warrant this conclusion.

J. W.

Bombay, 1st, November, 1838.

2. *Progress of the Conversion of the Natives.* On the occasion of the baptism of two native children, on the 9th of September, five persons—two Musalmans, one Hindú, and two “Roman Catholic Armenians”—got their names publicly enrolled as candidates for admission into the Christian church, in connexion with the General Assembly’s Mission in Bombay. On the 4th of this month, four natives—three of them by baptism,—were admitted into the church, in connexion with the mission in Puna. Two adult natives, and one child, were last month baptized in connexion with the London Society’s Mission in Surat. May the grace of our Lord, Jesus Christ, and the love of God, and the communion of the Holy Ghost be with them all. Amen.

3. *Muhammadanism in Capetown.* It is pleasing to observe the increasing interest evinced by Christians in this place towards that unhappy portion of our fellow Colonists who have embraced and are clinging to the soul-deceiving doctrines of Mahomet, in the vain hope of thereby escaping “the wrath to come.” And high time it is, indeed, that the attention of the followers of Jesus should be directed to this class of people who, from one, have become a thousand in our midst.

Comparing the state of Mahomedanism at the Cape in 1824, as described by Miedina, a Priest, on his examination before the Commissioners of Inquiry, with its present condition, the afflicting truth is made strikingly evident,—that the turbid waters of delusion are on every side spreading and swelling, and threatening to overwhelm the lower classes of our Colonial Society. We find that in 1824 there were only about four hundred followers of Mahomet in the Colony. Now there are probably as many thousands in Cape Town alone. At the time of the Inquiry referred to, there were, in all, seven Priests. Now, besides five principal or High Priests, all claiming equality, and each having a Mosque wherein large congregations assemble every Friday, there are no less than sixteen subordinate Priests, and about twenty-five Belals or Elders, who have likewise their disciples. About thirty

Marabouts or Sextons are also continually on the alert to entice the ignorant to their respective Priests.

Miedina informs us that, in 1824, he had four children at an English School in Bree-street. Now, the attendance of Mahomedan children at Christian Schools is discouraged, and even forbidden by the Priests. There are, indeed, as many Mahomedan as Christian Schools in the Town, and nearly as well attended, five or six of them having an average attendance of fifty or sixty children each.

Is this not a fearful increase? and is it not a bitter reflection to every one who has at heart the best interests of his fellow men, to think that in a Colony professedly Christian, and having the glorious Gospel of the blessed God, this delusion should have been permitted to obtain the ascendancy over so many, while scarcely an effort worth mentioning has been made to check its progress? Truly, we should take unto ourselves shame and confusion of face, when we remember how slow we have been to tell the simple tale of Christ and Him crucified to those who have been thus led captive by the Prince of Darkness. The laurels (if we may use the expression) which are daily gathered to form the false Prophet's crown, plainly testify that his emissaries have not slumbered; they have been more faithful to their trust than we have been to ours; and from what we daily see, we may apply to them the language of the Apostle, "They have a zeal for God, but not according to knowledge, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." They indeed pray, and wash, and fast, but know not of that "repentance towards God, faith in the Lord Jesus Christ, and holiness without which no man can see the Lord." They "rest in the law and make their boast in God," but forget that "they alone are of the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." How diametrically opposite are these doctrines to each other, the one making the Almighty even such an one as the creature, the other prostrating the creature and giving all glory unto Him who alone should be exalted; and yet, how many more have embraced the former than the latter within the last forty years, in this Colony.

And whence this success? The answer is, alas, thrust on our daily view. The System of Slavery opened the wide door, but too effectually, for the labours of the Priests of the Mosque. The coloured classes were in too many instances kept in as much mental as personal bondage: their spiritual wants and condition, and their proper observance of the Sabbath, were too generally neglected. This laid them open to the wiles of the proselytising Mahomedan, who affecting to sympathise with their forlorn condition in sacred things, too easily persuaded hundreds, nay thousands, to embrace their fatal errors. Instances are numerous in which men professing the doctrines of the false Prophet have been heard to declare, that, fearing they would go to hell if they died without some religion, they were fain to take up with their present profession because none other was offered to them,—no Christian having given himself the trouble to speak to them of Jesus. This biting reproof is known to apply to too many who bear the name of Christians, but forget to exercise the second part of the divine injunction, to "love their neighbours as themselves." To this cause may, doubtless, be ascribed much of the awful increase of Mahomedanism in this Town; though far be it from me to make the remark general, for most true it is that many persons taught their bondsmen the doctrines of Christianity. Nor is the circumstance alluded to for the purpose of censure, but of improvement. Before any evil can be removed we must find out the cause or causes, and having done so, the remedy may be more easily applied. The time is approaching when a different state of things will exist as it respects the colored classes. Every man will then be able to worship God after the dictates of his own

conscience. On this eventful period every Christian should keep his eye steadily fixed; and all true disciples of their Lord should co-operate to save the Poor and the Ignorant from falling victims to the soul-destroying delusions of the false Prophet. Here is common ground on which all Denominations of Christians may meet. Oh! then, let us all join in the great and glorious work of imparting to the Colored Classes that Instruction of which they stand in so much need, and for lack of which so many have fallen into the hands of the great Enemy, whose Heralds are even now compassing sea and land, to make proselytes to their accursed terets! "That the soul be without knowledge it is not good," sayeth Solomon. Verily and in truth, it is *not*, as we can abundantly testify, in this land of mental and moral darkness. Our privileges as Christians abound; let us beware of abusing, neglecting, or not living up to them! It is my prayer, that every Christian in this land may be imbued with the spirit of his Master,—“going about, doing good,” and not resting satisfied until the sound of the Gospel shall have gone forth, not only to the utmost bounds of the Colony, but to every adjacent tribe;—until the word of Jesus shall have been heard in every village, and hamlet, and hut, testifying that He is the Way, the Truth, and the Life, and that no man cometh unto the Father but by Him. H.

## LITERARY INTELLIGENCE.

*Popular Lectures at Cape Town.* AN arrangement has been recently made in connection with the Cape Town Temperance Society for the delivery of Weekly Lectures on Scientific subjects, to Mechanics, Artisans, and others of this place who may be willing to avail themselves of this means of improvement. Such an opportunity of obtaining useful knowledge has long been an object of desire among the better informed portions of the Working Classes of Cape Town; and we trust this measure will ere long expand into an institution for their benefit, similar to those which have been so extensively useful in Great Britain under the title of MECHANICS' INSTITUTES.

An Introductory Lecture was delivered by the Rev. Dr. ADAMSON, on the Objects and Advantages of Scientific Pursuits; which was followed by another on Roofs. Lectures have also been given by Mr. Professor INNES on the Theory of Tides: by Mr. FAIRBAIRN on the Force of Truth; by Mr. BACKHOUSE on Subjects connected with Australia; and by the Rev. Mr. PEARS on General History. Mr. CAMERON, Builder, of Cape Town, also delivered a Lecture on Galvanism, from which the following extract is taken. After stating the principles of the Science, and performing several interesting experiments, Mr. CAMERON said—

THERE are many facts which can only be accounted for on Galvanic Principles; for instance:—It has been observed, that when the sheets of copper which cover the bottom of a ship are fastened with nails of iron, they will corrode much sooner than if they were fastened with copper nails. Galvanism accounts for this; for iron, copper, and sea-water, form a galvanic circle.

It has also been observed, in timber work, that where two different kinds of wood are laid together, the parts in contact are found to decay much sooner than if the same sort of wood had been used throughout: this has been particularly observed in the timber-work of ships; and, if correct, it would, perhaps, condemn the practice of having fir tie beams resting on teak wall plates, or teak boarding on yellow-wood beams, in flat roofs.

We have often, in Cape Town, heard complaints made against roofs covered with zinc, that the nails did not hold the zinc properly, and some other complaints. But may not galvanic influence have some share in this? if, for instance, copper nails are used, which I suppose is generally the case, we might expect an action to take place, especially in wet weather.

A carpenter in Cape Town, who put a zinc roof on his own house, fastened the plates down by bars of wood, and I have been informed that this plan answers exceedingly well.

I may just state that there are great hopes entertained among scientific men of the present day, of perfecting a new moving power, which has been discovered by the aid of galvanism and magnetism; or, more properly, electro-magnetism. You observed that the magnetic needle appeared to have a circulating motion around the connecting

wire of the battery, owing to a current which seemed to revolve about the iron. Now, it seems that this current has been made to turn a machine on a small scale, and it is expected that the time will come when the largest machines will be turned by such a power, and the largest ships made to traverse the ocean with all the speed, and free from the danger and annoyance, of steam vessels.

The Editor of an American paper, who, with other scientific persons, examined one of these machines, thus relates what he saw :—

“ 1. We saw a small cylindrical battery, about nine inches in length and three or four in diameter, produce a magnetic power of about 300lbs. and which, therefore, we could not move with our utmost strength.

“ 2. We saw a small wheel, 5½ inches in diameter, performing more than 600 revolutions in a minute, and lift a weight of 2½lbs. one foot per minute, from the power of a battery of still smaller dimensions.

“ 3. We saw the model of a locomotive engine travelling on a circular railroad, with an immense velocity and rapidity, rapidly ascending an inclined plane of far greater elevation than any hitherto ascended by steam power. And these, and various other experiments which we saw, convinced us of the truth of the opinion expressed by Professors Silliman, Renwick, and others, that the power of machinery may be increased from this source beyond any assignable limits. It is computed by these learned men, that a circular galvanic battery, about three feet in diameter, with magnets of a proportionable surface, would produce at least 100 horse power, and therefore that two such batteries would be sufficient to propel ships of the largest size across the Atlantic.”

“ The philosophic and sagacious Lardner,” continues the editor, “ alluded prophetically to this invention in the following passage in his work on the Steam Engine :—

“ Philosophy already directs his finger to sources of inexhaustible power in the phenomena of electricity and magnetism, and many causes combine to justify the expectation that we are on the eve of mechanical discoveries still greater than any which have yet appeared; that the steam-engine, with the gigantic power conferred on it by the immortal Watt, will dwindle into insignificance, in comparison with the hidden powers of nature yet to be revealed; and that the day will come when that machine which is now extending the blessings of civilization to the remotest skirts of the globe, will be known only in the pages of history.”

I would revert for a minute to the experiment which showed the decomposition of water, and to the highly inflammable nature of its constituents. There are many truths revealed in the Bible which some people reject because they think they want evidence—because they appear in their view impossible, or unreasonable, or against the existing order of nature, and so forth. The sentence pronounced by God on this earth, may sometimes be made the subject of derision in this way; but we see by this example what agents there are at hand ready, as it were, to execute their commission as soon as the command is given. Were that Almighty Being, at whose command these two gases unite to form water, to cause them to separate, the world would instantly be surrounded with an immense atmosphere of one of the most inflammable compounds we know, and the flame of a single candle would cause an explosion so vast and awful that our planet might be fused in its midst, like a single bead of glass in a refiner's furnace. *Capetown Christian Herald.*

---

#### EDITORIAL NOTES.

We have to thank the editor of the *Bombay Times and Journal of Commerce*, for agreeing to our proposal of exchange. From the specimens of his paper which we have received, we have no doubt that it will secure for itself no small portion of public favour.

J. P. L. and “Travancore Hospital” will be inserted.

---

The following subscriptions to the Building Fund of the General Assembly's Institution, have been received since the issue of our last number. Rear-Admiral Sir Charles Malcolm, Rs. 100; Capt. Sir Alex. Burnes, Rs. 100; Lieut. J. Wood, I. N., Rs. 30; Hon. J. A. Dunlop, Esq. Rs. 200; Capt. J. Fawcett, Rs. 25; S. Marriott, Esq. Rs. 100; Mr. J. Sprague, Rs. 15; T. Robson, Esq. Rs. 40; Rev. J. Taylor, Rs. 10; Mr. Thos. Smith, Rs. 15; Dr. W. Carstairs, Rs. 25; Capt. Wyllie, Rs. 20; Serjt. McDonald, Rs. 5; L. Wilkinson, Esq. Rs. 50; Mr. A. B. Boswell Rs. 50.

THE  
O R I E N T A L  
CHRISTIAN SPECTATOR.

DECEMBER, M, DCCC, XXXVIII.

I.—ACCOUNT OF THE CONVERSION OF DR. CAPADOSE, OF AMSTERDAM,  
A PORTUGUESE ISRAELITE. WRITTEN BY HIMSELF. \*

No, my dear friends, I can no longer put off answering your urgent request, and fulfilling the promise you exacted of me, to send you a written account of the manner in which it pleased the God of all grace to call me to the knowledge of himself, and to make me pass from death unto life, and from darkness into his own marvellous light. My soul is sensibly and deeply convinced that it was not it that sought God, but that, on the contrary, the loving hand of the Lord came and sought it when lost. It would thus be a false modesty which could refuse to give in writing what, when spoken, seemed to edify several friends; they recognising in it the Saviour's great love to a poor sinner like me, and feeling urged accordingly to glorify his ever blessed name. May it then be that glory only which I shall have in view while tracing these lines; such is my soul's sincere desire, and therefore would I earnestly beseech my God to guide my pen in all sincerity; to keep me by his grace from all self-seeking, for having to speak about myself, I am aware how easily I may be led into it.

Though born a Portuguese Israelite, I was far from being zealous for the religion of my fathers. My education was moral rather than religious; my teachers sought to inspire me with a horror for vice and love for what the world calls virtue, . . . . but I owe it to the goodness of God alone being withheld at a later period from open impiety. Literature and the sciences obtained an early possession of my mind, so that although I lived in the world, and was fond to enthusiasm of play-going, balls, and other worldly pleasures, study nevertheless gratified me most. I soon, also, became acquainted with the writings of Voltaire and Rousseau; but the shallowness, the dishonesty, and the terrible consequences of their systems, as exhibited in the French revolution, combined with grace from above to warn me against their pernicious influence. As my parents designed me for the medical profession, I made it a duty to acquire the requisite knowledge of that

\* DR. CAPADOSE, of Amsterdam, whose praise is in all the churches of the Centinon, having had occasion, some time ago, to visit Switzerland on account of his health, was requested by the Christian friends he met with there, to commit an account of his conversion to writing. This he did, in French, in the following letter, of which an English translation is now presented to British readers. It has already been translated simultaneously at four different places in Germany, and has been published to the extent of twelve thousand copies at Berlin, and four thousand copies at Frankfort. It presents the history, at the same time, of the conversion of Dr. Capadose's highly-gifted friend, Mr. Da Costa, so well known in the Low Countries as a poet and moral writer.

art, but found myself always drawn rather to the theoretical sciences and to philosophical meditations. The circle of my friends was almost wholly composed of young men who outwardly professed Christianity: our academical conversations turned almost always on Kant's Antinomia, the philosophy of Plato, or the system of Descartes: in short, on all abstract questions. The Lord gave me one friend within the circle of my relations.\* Both of us Israelites, and intimately attached to each other from early childhood, we had in many respects the same views and the same set of friends. One of the *savans* of the university of Leyden, † a man of extraordinary genius, a great poet, an excellent historian, a profound philosopher, and more than all that, a true disciple of Christ, used at that time to gather around him many studious youths. My friend, who had known him for several years was as well as myself among his hearers. He honoured us with a particular affection, and his conversations not a little contributed in the hand of God to direct my soul to serious things. Although he never spoke to me about Christianity before my conversion, yet he exercised a powerful and salutary influence over my heart. The vivacity and fervour of his soul, the noble tone of his sentiments, his powerful logic, the depth and the extent of his acquirements, joined to an ardent desire to be useful to young persons; all these fine qualities electrified us. Still the religious element, so to speak, had not then entered my soul. Before that time, it is true, and when but a child nine years old, I had felt a certain longing to pray, and accordingly asked my Israelitish parents to give me a prayer-book in French or Dutch which I might understand. † I entreated my brother and sister to follow my example, and this was the more remarkable, as in my father's house it was very seldom that I ever saw those about me pray. From that time forward, in spite of outward changes in life and even during my studies, I may say that this formed all my religious worship till the Lord called me. The form I used, good enough otherwise, closed with these striking words:—"I wait for thy salvation, O Lord!" I have preserved the book, and cannot look upon it to this day without being moved, and without adoring the loving-kindness of the God of my salvation, who has vouchsafed to give to me in manhood what the child of nine years asked of Him every night before going to rest, without very well knowing what he was praying for.

In the course of my studies I had moments of peculiar emotion, which left deep impressions on my soul. I recollect that on Saturday nights a poor woman used to sing psalms in the street as a means of exciting compassion among the passers-by. Repeatedly, on my ears being greeted by this pious psalmody, I left my books and studies, drawn irresistibly to the window, where I would remain overcome by undefinable sensations. I was similarly affected as on the Sunday mornings I listened to the psalmody resounding from the vaulted roof of a church hard by the house in which I lived. I went pretty often to the playhouse: on one occasion *Joseph in Egypt* was the play, and no sooner were the first notes given of the morning hymn imitated from the Hebrew, than a swell of patriotic feeling made me weep. Ah! I had then but an illusion before me,—profound sorrow succeeded to the delicious dream which had absorbed my soul. Nothing in the least affected me at the synagogue, which I attended as a matter of decorum; on the contrary, all its ceremonies having nothing in them to touch the heart, the want of respect the shoutings, the singing so inharmonious, the use of a language not a syllable of which was understood by three-fourths of the persons present,—all this show, at once heartless and unmeaning, so thoroughly disgusted me that I gave up regular attendance, having always had a horror of hypocrisy. Meanwhile, in order to be upside with us, and as if he had suspected what was

\* M. Da Costa. † The celebrated Bilderdyk.

‡ The Israelites retain the use of the Hebrew tongue in prayer.



to take place some years after, the tempter put it into the hearts of my friend and myself to change our way of life. Both of us disliked half measures, and were unable to endure that modern Judaism which contrives to dispense at its own convenience with the various prescriptions of the Mosaic law: so we firmly resolved to become Israelites indeed, rigidly to keep all points of the law, not to allow any authority to intimidate us, and thus to force Christians into greater respect for the Jewish nation. National pride, the same feeling which led me once in infancy to say to my good mother, on seeing her vexed: "Never mind, mamma, for when I am big, I will take you to Jerusalem:"—this national pride, I repeat, now began to gain ground with us, and to stand for all things else.

It was with such a disposition of soul, and with such resolutions, that we began assiduously to read the Bible. But oh, the shame and misery of the unconverted soul! We could advance no farther than *Genesis*. Perpetual irony and jesting, and often even blasphemy itself, was upon our lips instead of prayer. (Lord, enter thou not into judgment with us!) And to such a pitch did we carry this, that at last I had to say to my friend, that it were better to give up such reading altogether than to engage in it thus.

Our magnificent projects went off like smoke. My course of study was near its close: this was in 1818. I took my degrees in medicine, and left an university where my time had not been wholly lost. I then returned to my native city, Amsterdam, full of grand prospects for the future; an honourable and successful career lying open before me. I had an uncle, one of the first physicians in Holland, a man of literature, and justly esteemed by the first families, and one who possessed the confidence of the public, both as a physician and on account of his social connexions. Not having any children, he took me into his house as his son and successor. Thanks to his connexions, I was soon introduced to an extensive circle of families, highly honourable and respectable undoubtedly, but with whom Christianity was a matter of outward profession only, accompanied with a life altogether worldly. Though for a series of years I had much more to do with Christians than with my co-religionists, I can assert that not a word was ever addressed to me on the subject of Christianity: my friends and young fellow-physicians, in whose society I used to spend several evenings of the weeks, seemed not to have the slightest idea of religion. I remember the conversation fell once on the subject of Christianity, and they then made a parade of their infidelity, and spoke with little respect of the Lord Jesus Christ. I expressed my astonishment, and added, that for my own part, being an Israelite, I did not believe in Jesus Christ, but that in my view every Christian who made Jesus Christ an object of worship, and addressed prayers to him without believing that he was God, was a mere idolater.

A young physician who was of the party, had the happiness to be converted some years after: he has since recalled to me that evening's conversation, and confessed how confused he felt, on hearing so blunt and yet so well-deserved an apostrophe come from the mouth of an Israelite. He is now a dear brother in Christ, full of faith and fidelity in his walk. "How wonderful are thy ways, O Lord, and thy judgments full of equity!"

Meanwhile, amid daily increasing occupations, and surrounded with all the comforts of life, I was far from being happy within. On the contrary I suffered from an inexpressible feeling of discomfort. The desire to increase my knowledge, the thirst for scientific truths, augmented in proportion as I became more and more tired of the pleasures of the world. But all my studying, all my researches, all my efforts to quench this tormenting thirst, remained fruitless—they left a frightful void in the soul. During long sleepless nights, caused by an oppression of the chest, from which I have suffered much since early life, I asked, amid my sad reflections, why I existed on the earth. "What is man?" said I to myself; "should I not be a thousand-fold

happier as one of the lower animals, as an inhabitant of the air, as a worm of the earth? I should then move about, it is true, in a narrower and more limited sphere, but I should not suffer." Often on concluding the evening prayer above mentioned, there was an additional cry sent forth from my soul, "Oh, were this day but my last!"

I have still the correspondence which at that time passed between two of my friends and myself: their letters give a lively picture of the sufferings I endured. One of them begins thus: "I cannot tell you, dear friend, how much your letter has affected me. Your melancholy looks like despair, and what may not its consequences be with so weak a constitution and so susceptible a soul as yours? No, my dear friend, your body cannot hold out; I fear it must soon give way, &c." Then there follow advices, which, prompted though they were by the kind feelings of friendship, are wanting in what forms the essence of all true comfort.

I was dissatisfied with my manner of life: greedy of truth, seeking every where for some certain principle; not a day passed on which I did not see myself, alas! under the deplorable necessity of confessing the uncertainty of the science to which I had devoted myself. What bitterness of disappointment on seeing the practice even of the very first physicians, to be but a routine, a way of living, a continual groping in the dark, much more than a science! I rejoiced in the confidence of my employers, and by the goodness of God was what was called a lucky doctor: but not having any confidence myself in medicine, day after day was passed in painful constraint. My uncle, the respectable old man in whose house I lived, fatigued with the day's occupations, was by no means content that I should pass my evenings in study: eager as I was to devote myself to occupations more agreeable to my own tastes, I was free to do so only during the night, and I then formed that habit of wakefulness which has since been so useful to me. Yet all this toil over night left the same frightful void in my soul which made life so bitter. It was not my sins that disquieted me; no indeed, for I should then have shuddered at the thought of asking that I might die, but I lay under the burden and curse of sin, without suspecting it or seeking for the remedy. One day that I happened to call on my intimate friend who had lately been married, I found he had had a letter from the celebrated professor he corresponded with on literary subjects. "Would you like me," said he, "to read it to you along with the beautiful verses he sends me?" With all my heart, I replied. The verses, in which he forcibly and feelingly described the glorious hopes of Israel, were, in fact, sublime; they ended with the words:—"Friend, be a Christian, and content I die."

At these words, pronounced in a half-whisper, I felt my indignation rise; my friend, it struck me, was not shocked as he ought to have been. "Beware," said I, "there is a plan laid for our seduction," and immediately took leave of him. I could not conceive how a man of such profound science could believe in the Christian religion, nor how he, who for years had been on terms of such intimacy with me, and yet had never uttered a word on the subject of Christianity, who seemed even to have had so much respect for the Old Testament, should of a sudden take it into his head so to address my friend. With a naturally suspicious heart I could see nothing in all this but a clever attempt at seduction, and I was pained to think that my friend did not feel all the indignation I felt myself.

Dating from that day, I took up the Word of God to examine it fully, and my friend on his side did the same. From thenceforward every walk we took together the conversation turned on the passages of Scripture which had fixed our attention most. Beginning with the Gospel according to St. Matthew, I was much struck in observing that even this Evangelist, from the very commencement, far from subverting the authority of the Old Testament, on the contrary made it a foundation on which to build, and seemed

only desirous to exhibit the oneness of the two Testaments by pointing to the accomplishment of the prophecies.

Thus we spent several months, when, encouraged more and more in researches which became daily more and more interesting, we resolved to carry into effect what we had attempted some years before, but with very different motives and dispositions, namely, to meet as often as we could, and interchange our doubts and reflections. In order to this, we withdrew to a room apart in my father's house, and it is not without deep emotion and devout acknowledgement of God's goodness and wisdom that I recollect those happy moments—those sweet and blessed hours spent as in the presence of the God of our fathers. Our zeal and interest increased as we went on. Wearied with barren investigations, my mind now beheld a vast new field opening before it, on which it threw itself with a restless impulæ, which I have since recognised as that operation of the Heavenly Father's love, by which he draws to his well-beloved Son the souls he desires to bless. In my case this was a fact, an experienced truth, before I had ever heard preventing grace or election spoken of. This meditation on God's Word became at length one of the most urgent necessities of my heart. It was not enough for me to know truth, I felt that I must possess it, and be nourished by it. Although I could not well discern as yet what was passing within me, I can yet remember having moments of delight arising from the conviction, that in the course I was following there were visible marks of the Divine assistance and protection.

One day that my friend and I were together, occupied as usual with our researches, my brother unexpectedly came upon us, and noticed on the table, beside an open Bible, a work in Spanish, being the only human composition that we read along with the Bible. He opened it and read the title, which ran thus:—*Defence of the Faith of Christians*, by Professor Heydeck. He read the first words only, *Defence of the Faith*. "What are you two always about," said he, laying down the book; "would you make yourselves rabbins?" Then changing the subject, he withdrew. Here we recognised the Divine protection, for had my brother read the whole title, we should have been found out, or at least the suspicions of the family would have fallen on us.

On another occasion I found myself in my uncle's library, and ever eager to meet anything relating to the subject which never ceased to occupy me, I impatiently passed my eyes over the vast heap of books, in order to discover something, if possible, which could speak to me of Christianity. At length I found a large folio, entitled *Justini Philosophi et Martyris Opera*. The Works of the Philosopher and Martyr Justinus. Though that writer was then quite unknown to me, the title, martyr, led to the expectation that I might find something in his works that bore upon Christianity. Opening it, the first article I fixed my eyes upon was the dialogue with Trypho, the Jew. I read it eagerly, and found it contain a succinct exposition of the Messianic prophecies, which proved very useful to me. Here, too, there was a very evident instance of the Divine protection, and it powerfully impressed me. One night I was reading in the prophet Isaiah; on arriving at the fifty-third chapter, I was so much struck with what I read, and so clearly perceived in it, line for line, what I had read in the Gospel about the sufferings of Christ, that I really thought I had got another Bible instead of my own. I could not persuade myself that this fifty-third chapter, which may so well be called an abstract of the Gospel, was to be found in the Old Testament. After so reading it, how was it possible for an Israelite to doubt that Christ was the promised Messiah? Whence could so strong an impression have come? I had often read that chapter, but this time I read it in the light of God's Spirit. From that moment I fully recognised in Christ the promised Messiah, and now our meditations on the Word of God assumed quite a new

character. It was as it were the beginning, the dawn, of a magnificent day for our souls; the light shied more and more upon us of its enlivening influence, enlightened our minds, warmed our hearts, and even then gave unspeakable comfort. I began to perceive the reasons of the enigmas so often occurring in life, and which, till then, had occupied me rather in the way of fatiguing, and distressing, than of tranquillizing and instructing me. All things around me seemed to live anew, and the object and interest of my existence underwent a total change. Happy days, blessed by the consciousness of the Master's presence! Never shall I forget you. I can seldom peruse the account of the two disciples going to Emmaus, without recalling those days on which my friend and I used to meet and walk together. Like the disciples we can say, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

I have already said that we had abstained from revealing to any one what was passing in our minds, and that, confining ourselves to the reading and study of the Word of God, we laid aside all other books except the work of Heydeck, which we regularly consulted. That learned person had been a rabbin in Germany, and having embraced (Roman) Catholicism, he was elected professor of the oriental tongues at Madrid. The work of his which fell into our hands, written in the form of letters, with much life and knowledge of the Scriptures, defends Christianity against Rationalism. In this respect our perusal of it was doubly interesting, that we could perceive how the logic, which was so powerful and complete in proof when combating the principles and reasonings of Voltaire and Rousseau, abandons the author the moment he undertakes the defence of (Roman) Catholicism against the principle of the Reformation.\* Whenever I had leisure of a morning I retired to read the Word of God, for I dared not do so in my uncle's presence. I had been particularly occupied one day with the consideration of the passage in the seventh chapter of Isaiah, in which it is said, "Behold; a virgin shall conceive and bring forth a son, and his name shall be called Immanuel." On coming down from the library, I found an Israelite physician, a friend of my uncle, waiting in the antechamber. He was shuffling over the pages of a new edition of the Bible. "See there, however," said he, "a fatal passage which we cannot easily wrest from the Christians." It was the very one I had been studying. My soul deeply felt this, and perceived in it the hand of my God anew. "And why," I replied; "why is it that we will not own the truth?" Forthwith my uncle appeared. It was dinner-time. "What is this," said he, "that you are discussing?" The physician stated the case, and knowing my uncle to be deeply versed in Rabbinical learning, he asked what the rabbins said of the passage in question. "Alas!" said he, "but a heap of nonsense" (*un tas des sottises*), and then rose to go. We passed into a room adjoining, where dinner was served—I with a beating heart and inwardly thanking God for having given it me to hear these words from a man whose Rabbinical learning made him an authority among the Israelites.

All these circumstances, under the guiding wisdom and goodness of God served to convince me more and more that in Christianity alone was to be found the truth. But what had been at first the object of my understanding's researches, now called forth the longings of my heart. Knowledge did not satisfy me; I wanted something which I might love. It was then that the rays of the Sun of Righteousness, which dawned upon us, shed upon us not only a light that illuminated, but that life-giving and celestial

\* From the experience of the Abbé Bautain's conversion from Judaism to Roman Catholicism, at Strasburg, as related by themselves, it would appear that what is wanting to an Israelite in logical proofs of Roman Catholic errors, is largely compensated by the gratification he finds in the splendour of the Papal rites.—*Translator.*

warmth, also, which made us live the life of God. I saw that love had led the Saviour to seek me; I began also to feel my sins, or rather, let me say, my total misery. But this sentiment was absorbed, as it were, in a sense of the Divine love. I had experienced it; I had found my life in Christ; he became the central point of all my affections and of all my thoughts, the only object capable of filling the immense void in my heart, the key of all mysteries, the principle of all true philosophy, of all truth—the truth itself.

In proportion as the Spirit of God confirmed me in the faith, I found my situation the more unhappy in losing so much time, and so many precious evenings in my uncle's company, which I could wish to have spent in making further researches regarding the only subject on earth which now interested me. So much cause for agitation, concurring with the strong desire I felt openly to confess my Saviour, at length shook my bodily constitution, which never had been strong. My uncle having recommended me to go and breathe the country air for some weeks, I eagerly complied with his advice. My mother, my excellent mother, who had always entertained a particular tenderness towards me, insisted on accompanying me. While in this tranquil state, with more freedom than I had in town to follow the bent of my thoughts I felt myself urged to disclose them to my good mother. Accordingly, as we two were one day walking together, I began to speak on the subject of religion; but at first I did so trembling and stammering. "You perceive, my mother," said I, "that I am much occupied in reading the Bible: do you know that it is quite possible that the prophecies have been fulfilled, and that the Christians are in the right while we are in the wrong?" "He who does his duty as an honest man, pleases God," was my mother's reply; "and you, my son," she continued, "beware how you be led away by your enthusiasm and ardent imagination." Hereupon she changed the subject of conversation, carefully avoiding whatever might recall it. I thought she had not caught the idea which I wished to communicate; but my mother was a woman of a calm and considerate character, and carefully marked my words; for some weeks after, on our return to town, this poor mother, (Lord forgive her, for she knew not what she was doing,) taking my brother aside, told him what had passed between us, and strongly exhorted him to be on his guard against all seduction.

On returning home, I daily felt more and more the necessity of coming to an open avowal of my sentiments; but my uncle, the same uncle who had loaded me with favours and cherished me as his son, who saw in me the staff of his old age—how could I make up my mind to make an avowal which, considering his age and choleric temper, of which I was well aware, could hardly fail to make such an impression on him, and so to shake his whole system, that it was impossible to say what might be the results? I can attest to the glory of my God, that though I was aware that the declaration of my sentiments would be followed by the loss of a considerable succession, as really happened, this had nothing to do with the scruples which made me hesitate. My only fear was, that I might shake the health of one so dear to me; the idea that the mention of it might inflict a fatal blow on the worthy old man, deprived me of all the force and hardihood necessary to my openly explaining my views. No doubt, had my faith been stronger, I might have overcome all these obstacles, but as it was, I could only sigh and lament in silence. At that time of inward struggle and conflict, my sighs rose continually before the God who had called me; I conjured him to come to my help, and to make the way plain before me.

Let us acknowledge how attentive the God of mercy was to my cry, and how he gave ear to the voice of my supplications. My uncle was accustomed after dinner to read aloud the public newspapers. One day, when as usual I was seated opposite to him in a state of extreme dejection, he read out, as news from *Hamburgh*, to the following effect:—"We have had an

opportunity of witnessing a very interesting event. A rabbin, after having announced to his fellow-religionists in the synagogue that an attentive examination of the prophecies had profoundly convinced him that the true Messiah had come, and having publicly confessed his faith in Christ, has been lately baptized in our city, and received as a minister of the Gospel." On which my uncle added these words, made so remarkable by the position in which I was placed:—"You know my way of viewing things; if this person has acted as he has done from any views to his own interest, he ought to be despised; but if from conviction, he deserves our respect." Souls who possess sensibility, Christian souls, who happily can sympathize with the warmest affections of persons like yourselves—no, I never can describe to you all that passed in my soul at this solemn moment! I felt as if the floor shook under me, and in the transport of my joy, I leaped upon the neck of the worthy old man, saying, "My uncle, yes; it is God who makes you feel thus; know that he whom you love with a father's tenderness, and whom you call your son, is in the same case with the rabbin." I had pronounced these words in such a tone, and in such agitation, that my poor uncle, speechless and frightened, thought me out of my senses. He made me sit on his couch, and having gone out for a little, as if to allow me to come to myself, he returned and spoke of something else. But I was too much absorbed and agitated to pay any regard to what he said; I communed in silence with the God of my deliverance; for on that occasion I felt his presence, as if so to speak, I could have touched him. It was the presence of the Adonai of my fathers which supported me, and which from that day enabled me to feel a comfort never experienced until then, a joy and strength I never had known before.

Meanwhile I well could see that my uncle, although troubled with what had passed, had not attached sufficient importance to the words I had used. Accordingly I resolved, after strengthening myself in my God, to repeat my declaration to him on the day following. We were at table alone as usual; my uncle seemed a little pre-occupied with his own thoughts, but, notwithstanding, was on the best terms with me. When dinner was removed I opened the subject, but this time with calmness and firmness, saying, I observed with pain that my declaration of the preceding afternoon had not been rightly taken up; and that this made it necessary that I should repeat it, as in God's presence, and in the hope that one day he himself would see and own the truth. He could now no longer shut his eyes to what had taken place, and a most heart-rending scene followed. He beat his breast, lamented he had been born, and cried out, in the bitterness of his soul, that I was going to send his grey hairs with sorrow to the grave. These reproaches went to my heart; but the Lord fortified me, and enabled me to give the dear and venerable old man such marks of love and tenderness as somewhat calmed him.

On the day following he told all to my parents, and it appeared that there was a general understanding to treat me gently. Who could say but that were conversation on the subject to be carefully avoided, I might perhaps renounce these new ideas? Meanwhile my family was not long in perceiving that this was impossible; I even began to grow bold at times in preaching the Gospel to them, and whenever occasion offered, no longer dissembled what I thought. My intimate friend, who had lost his parents some time before, as he enjoyed greater freedom, proved a great resource to me and a great consolation. At length, when my uncle saw that gentleness did not succeed in making me forget my religious convictions, and having a still greater dread lest I should make an open declaration of my faith, he had recourse to means of another kind, but which had just the opposite effect from what he expected. There was nothing in the way of sarcasm, humiliation, contempt, and even harsh treatment, which I had not to endure

from him continually, and although, alas! more than once I repelled this with irritation, I can say, nevertheless, to the glory of God, that for the most part I was enabled to suffer in silence, and to pour my sorrows into the bosom of my Saviour, whence I had already derived so much sweet consolation. I complain not of these trials; on the contrary, I ought to regard treatment so harsh and painful to the flesh as having been truly a blessing on the part of God, inasmuch as it confirmed me in the faith, and presented to me ever new proofs of the truth of the Gospel, the frank and open confession of which has ever been followed by all sorts of persecutions.

But it happened one day that being alone with me, my unhappy uncle appeared to set himself particularly to the task of grieving me with his bitter and pungent ironies. I spoke not a word. Emboldened or irritated by my silence, he ventured to pronounce a blasphemy against Him who had become the object of my adorations and the abundant source of consolation to my soul. It was now my time to speak. I rose, and placing myself before him—"It is enough," said I; "till now I alone have been the butt of your sarcastic and injurious language, and God has enabled me silently to submit to it; but you now begin to blaspheme you know not whom. Beware; for I declare to you before God who hears me, if you continue to speak thus, I leave you this instant, and, although I possess nothing, never will I appear again in this house." I was resolved to keep my word. The firm and unusual tone in which I pronounced these words—for I may say it was the Spirit of God which urged me to use them—produced its effect. Whatever afterwards might have been the trials and tribulations I had to endure, never was the unhappy old man's mouth opened in my presence to blaspheme the name of Christ. Join with me in giving glory to God all who read these lines, for it was he who on that occasion displayed his faithfulness to one of his poor children.

Yet my family were inconsolable on finding that I persevered in my resolution in spite of all they tried in order to turn me from it, and the hard measures I had to endure went on increasing. It was a time of the most severe trial to my soul. Seldom did I meet any of the family, whether in my uncle's house, or in that of my parents, without being subjected to harsh reflections. One day in my father's house, my father himself, whose fiery temper had often broken out against me, took my arm and led me into the bed-room of my poor mother, whose distress had made her ill. "See," said he, "it is all your doing; you are the murderer of your mother." It may be conceived how much this shook me. Never did I feel so overcome, and I must confess, that what persecution had never been able to effect, was at length brought about by the tears and sufferings of my poor mother. My faith was shaken, and I felt that my best resource was to take to flight: for a time I had a dreadful struggle within me; at length I suddenly retreated from the chamber, and fled, as if frightened at myself, from my father's house. I ran along the street, I knew not whither, but my steps hurried me towards one of the city gates. Who knows what might have been the conclusion of such a day had I not been arrested by my Saviour's arms! Hardly had I put my foot on the bridge when a beautiful rainbow appeared before my tearful eyes, and fixed my attention. Catching at the sign of the heavenly promise I said to myself, There, there is the God of the everlasting covenant! and at that moment my anguish was calmed; my faith received strength, and the Holy Spirit shed the balm of consolation on my wounded heart. Weak as I was in body, I felt sustained within, and retracing my steps, entered my father's house again, calm and submissive. Christ had said to the storm, "Be still," and suddenly there was a great calm!

It may well be conceived that such a state of things could not last long, and must have singularly increased the ardent desire I felt to confess my Saviour. Already the public began to occupy itself about us: we had

changed many of our habits, seldom frequented the same circles, and were very rarely seen taking part in the pleasures of our friends. The cause of all this began at last to be suspected; it became a sort of public mourning, and occasioned much affliction among those of our nation. It was thought of some consequence to have us among them; we were pretty favourably known, and their national pride was flattered in having for a co-religionist, one who, like my friend, youthful as he was, yet was full of talent, was well versed in the sciences, a great poet in particular, and such of whose poetical pieces as were at that time published, had been received with universal applause.

I cannot allow to pass unmentioned an interesting interview which we had at this period with a respectable rabbin, a man of fasting and of prayers, reduced by macerations, and esteemed for his piety by the whole Jewish nation. He desired to have an interview with us, and calmly laid before us some objections which he had put on paper. We found it not very difficult to refute these. Perceiving that his arguments did not convince us, he tried an appeal to our hearts. "Gentlemen," said he, rising solemnly, "in a few days our co-religionists in all parts of the world will be in sackcloth and ashes, while celebrating the great day of propitiation. Then it is that every Israelite who humbles himself before God, and makes a sincere confession of his sins, is sure of a gracious reception. I beseech you, gentlemen, seriously to consider this, and if, like Israelites, you abase yourselves in remorse for the purpose you have dared to form, you will find pardon before God."

We were touched, deeply touched, with his zeal; but bid him remember that in any event it was only the blood of the Messiah that could wash us from all sin. Just as he left us he uttered these remarkable words; "Well gentlemen, I have done what I thought it my duty to do; now that we are about to separate, as it would appear never more to see each other, I ought not to conceal from you, that I give God thanks for having found, even in our days, persons who believe in the Bible." Thereupon we parted, not without mutual emotion. I have met with him once only since, and that was several years afterwards. It was at my uncle's death-bed, but he did not wish me to know of his being in the room, and hid himself behind the bed-curtains.

At length the moment came for our making a final decision; longer delay was impossible. My friend, whose position was very different from mine, and who had hardly met with any opposition, from his father having died previous to our secret becoming known, would have preferred waiting some time longer; but my resolution being taken, he went along with me, and I opened the matter to my family. They wanted me to delay, or, at least, that I should go into Germany, or some other country. To the latter proposal I might have yielded, but the fear lest I should seem to be ashamed of the step I was about to take, made me reject every proposal to that effect; our only promise being not to receive the rite of baptism in the city in which the two families resided, and as if in the face of my uncle, who was chairman of a board commissioned by the king to watch over the interests of the Israelites throughout Holland. Our choice naturally fell on Leyden, which had left so many pleasing recollections in our minds, and where there dwells with his worthy spouse, the loved and respected professor whose writings and conversations had so powerfully influenced us.

We set out for Leyden in the month of September; my friend, his interesting wife, who shared his convictions, and myself. By orders from the venerable old pastor in whose presence we made our public confession of faith, three cushions had been placed before the pulpit, and in full view of the congregation. Kneeling on these before the God of our fathers, who is the true God, Father, Son, and Holy Spirit, we had the unutterable joy, all unworthy and miserable sinners as we were, to receive on our foreheads the



sign and seal of the covenant of grace, and to confess, in the midst of the Christian Church, the ever blessed name of the great God and Saviour who had come to seek us when we were lost! Glory be to God!

The text selected by the pastor for the discourse of that day was Romans xi. 5, "Even so then, at this present time, there is a remnant according to the election of grace." *Election of grace!* Such is the conclusion of all that you have read; it is the story of my conversion abridged; it is the abbreviated history of all other preventing grace; grace that guides, grace that enlightens, grace that gives men to suffer for the name of God, grace that comforts, grace that draws to Christ, grace that gives faith, grace that justifies by applying the righteousness of the surety, grace that regenerates and sanctifies; in fine, grace for grace, and to the glory of that God, whose free and gratuitous election, made before the foundation of the world, is the sole source and principle of all grace, and of all felicity.

On the day previous to our entering openly into the Christian Church we took leave of the Synagogue in writing. I addressed to the Syndics of the Portuguese Israelite nation a letter, in which, while I fully authorized him to regard me henceforth as having no longer any part in the Synagogue, I protested that I remained an Israelite, but an Israelite who had found his Messiah, and who should not cease to offer his most sincere prayers, that his brethren according to the flesh might soon return to the Lord their God, and to David their King.

A few days after my baptism, I received a letter from my uncle, in which he informed me that since what had passed, and after some arrangements he had made in his house, I could not, on my return to Amsterdam, resume living with him; that he did not forbid my coming to see him, but that it must be under the express condition of my never speaking to him of my opinions.

Returning to Amsterdam, I took a very small lodging on a third floor: there, alone with my God, I felt a heavenly joy and peace which surpassed all understanding.

Here I should close the account of my conversion, if I had it not at heart shortly to relate that also of my beloved brother. In it the grace of our Lord will be seen strikingly manifested.

From the commencement of the change which had been wrought in myself this dear brother had distinguished himself in an advantageous manner from the other members of our family; not that he shared in my views, but that he wished at least that the sentiments of reciprocal love between us should not thereby suffer. Ever occupied in appeasing the hostility of the family towards me, he ceased not to give me unequivocal marks of his tenderness both before and after my conversion. For although the harsh and severe measures to which I was subjected ceased when I was baptized, I suffered no less from the reserve, the contempt, and the cold indifference of the family towards me; and in the meanwhile, it having been (providentially) given to my friend and myself to publish, from the first year of our conversion, writings in which we were graciously enabled to raise the standard of the cross, and to proclaim Christ as the God of peace, and the God of our deliverance, and these having excited violent opposition, we were thereby made, from our very entrance into Christianity, to experience the truth of that saying applied to Christ, "Behold, He is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

This opposition, which greatly diminished my practice, seemed, indeed, somewhat to soften the feelings of the family, without, however, removing the tone of reserve and indifference uniformly observed towards me. It was then that this dear brother consoled me with the tokens of his love, and that he became the object of my ardent supplications: often the night was far advanced before I ceased praying for him. When I was unwell, which was

often the case, he would come and pass an hour or two with me; I then would ask him to read to me from the New Testament, which, to gratify me, he did willingly; and I was careful to choose the passages which contained the clearest prophecies concerning the Messiah. One day, even, that I had the happiness to preach the Gospel to him with more than usual warmth, and to press upon him the duty of examining the Holy Scriptures, I saw him shed tears. "You are happier than I am," said he, "I admit, in having faith; but as for me, I say it with sincerity, I cannot get myself to believe that there has ever been an immediate revelation from God." All the reasonings by which I endeavoured to bring him to another way of thinking were ineffectual, and thus I had another proof from experience, that it is not man, but God alone, who can give to man faith in his word.

In the course of the year that followed my conversion, it struck me that my brother suddenly diminished his visits, and seemed much less open than before to my representations. Greatly afflicted at this change, I felt myself compelled to ask the cause of it, when I received this most depressing reply. That in fact at first he understood my principles to be those of Christianity, but that on conversing with some Christian friends on the subject, they had expressed their astonishment at my still believing the obsolete doctrines of the religion of Christ; all which, added my brother, showed sufficiently that we had embraced a system of our own.

These words bitterly affected me. For the moment I said no more than that, Alas! there were too many false Christians, but that in any case I had only one recommendation to give him, which was that he should examine the Scriptures, and endeavour, by God's help, to judge for himself. Meanwhile the heavy trials with which it pleased God speedily to visit the family, prepared my brother's soul for the result which all the craftiness of the enemy could not prevent.

In fact, my poor father, whose fits of passion became every day more frequent, filled us with the greatest disquietude. We by and by shuddered at perceiving that his intellect began to be disturbed, and after the lapse of a year, violent attacks compelled the family to have recourse to the painful measure of putting him into a place of security, in order to prevent worse consequences. But what aggravated my sufferings was, that my unhappy father never ceased to point to me as the sole cause of his disasters; and in the interchange of letters between him and my dear brother, he continued to pursue me with his hatred and malediction. Judge what must have been the secret sufferings of my brother's tenderly affectionate heart; for he always made a mystery of them to me. In his letters to my father, written at that period, and which I carefully preserve, he conjures him by all he holds most dear no longer to make his heart bleed by harsh treatment of a brother so tenderly loved, and *whose piety was so sincere*. Such were his expressions so early as in 1825.

If I dwell upon these sad details, it is only because I wish to show how afflictions prepared my dear brother's soul, and disposed him at times to listen with greater confidence to what I had to say to him. Still no alteration could as yet be perceived in his views. Insensibly my father's family manifested a change in their feelings towards me; and by this time the principles of Christianity were, I shall not say merely tolerated, but even respected among them. At length, through the goodness of God, my father also began to show himself calmer; he expressed a wish to see me, and thus, after being separated from him for about a year, I had the satisfaction of pressing him with tender and profound emotion to my heart in the terrible place of his confinement, where, however, in other respects, he had everything that could be desired. I had now seen him for the third time; he was going on from better, to better, and we indulged the hope of seeing him soon restored to his friends. The hatred with which he regarded me was

succeeded, through the Lord's goodness, by much affection, and I even found that his heart was not entirely closed to my counsels, nor insensible to my entreaties, when I conjured him to throw himself, as a poor sinner, at the foot of the cross. I even had a conversation with him which promised much, coming from a man who previously would not hear a word on the subject. It was the last time I heard him speak; a violent illness, speedily followed by complete exhaustion, declared itself. I instantly had myself transported to that fatal abode, where I found my poor mother and poor sister already engaged in tending him. He still breathed, but was insensible, and after having on my knees, at the side of the bed of death, poured forth my sorrow into the bosom of my God, and besought him to save my poor father, what was my surprise, as he breathed his last sigh, to find, as I rose, that my dear brother was kneeling at my side!

At this period death multiplied its strokes in our family. My uncle and my father fast followed each other to the tomb. The nervous frame of my brother suffered from these shocks. Having been my father's partner in business, he found many things to put in order, and this kept him in continual agitation. For the three first weeks after our father's decease he toiled unceasingly, and with incredible ardour. Alas! little did we then suspect what secretly spurred him to this prodigious activity. When he had finished off all, he told me with a peculiar expression, "Now I may rest myself, for every thing is in order." Being still in good health, he took a walk while it rained, and returned to the house unwell and shivering; but what from the first awakened my fears was perceiving his eyes constantly fixed on me, and I even observed in his gaze something dull and ominous, which made me involuntarily shudder. Soon a nervous fever declared itself, accompanied with a most alarming apathy and distaste for life. As soon as I had visited my patients, I went to his bedside, and watched with him by night. On the third day he called me, "Are we alone," said he, "is our mother gone? Well then, listen to me, I am about to die." Crushed with grief, and unable to answer, I made an effort to say two words to fix his thoughts on the state of his soul. In fact, he refused taking any more medicine, and on my observing, that nevertheless it showed great unthankfulness to God to neglect the means of recovery which his bounty gave us, "True," said he, "and I fain would pray that he would remove this culpable indifference." *I fain would pray*,—these words, coming from my brother's mouth, gave me joy in the midst of grief. And in fact he did set himself to pray in a whisper, and among other things I heard him ask of the Lord that he would enable him from that time forth to live to his glory, should he recover. Meanwhile the disease made rapid progress, and his sufferings became terrible. It was then that he spontaneously exclaimed, "Oh my mother! hitherto you have not believed any more than myself that there is a devil, but now I feel his flaming darts, and they pierce my very heart." As he uttered these words, I stooped to that beloved head, saying, "I conjure you, pray to God in the name of Jesus Christ. He only has overcome Satan, and can and will deliver you." He then passed several hours as if half asleep; but on the morning of the sixth day of the disease, he took my hand, and said, "My brother, there is no more hope for such a sinner." It was the moment to open to him all the treasures of the Gospel of grace. "If you indeed feel yourself to be such," I firmly replied, "believe in Jesus Christ, and thy soul is saved." He replied not a word, all power of utterance being taken from him by the excruciating pain he suffered from time to time. Ere long I observed him intently pre-occupied, and gazing continually on the same point. "Brother," said he, "I see before me two ways: on the one I perceive but corpses, and men dressed in black, but on the other, persons in long white robes;" and, added he, with an expression beaming with joy, "I see our dear father among the last." (Rev. vii. 13.) My brother, in so far as I know, never had read the book of Revelation.

At length there came all the symptoms of approaching death. . . . An entire prostration of strength. . . . Convulsive drowsiness. . . . He passed several hours of the morning with half-closed eyes and speechless. Deep stillness filled the house ; my poor mother was upstairs with my sister and a friend of my brother's ; nothing stirred. I left the bed of suffering for a moment, and went into the room adjoining to prepare something to drink for this beloved object of my heart, when all at once I heard a confused and piercing noise issue from the sick room. . . . I ran in haste and beheld my brother, with the paleness of death on his lips, placed half upright in his bed and holding with a trembling hand the curtains half open. He called to me with a strong voice but in a very peculiar tone :—" Call, call my mother, call my sister ; I die, but I believe in God the Father, Son, and Holy Ghost ; I believe in Jesus Christ my Saviour ; he is Master, King of Kings, all must come to him ; Europe, Asia, Africa, and America, are his ; he must reign over the whole earth ; let it be announced in the synagogue that I die in his name." Then followed a confession of sins, specially mentioning some. Several other expressions full of life burst like a torrent from his mouth. The extreme emotion and the astonishment I felt, prevented me from distinctly recollecting them ; for I had involuntarily thrown myself on my knees to give God praise for his own great work, displayed so visibly before me. Filled with sacred awe, I felt convinced that the Spirit of God spoke by the mouth of my beloved brother, and gave him that force of expression and energy so much beyond the feeble remains of his physical strength. His old and faithful servant, a Roman Catholic, whose turn it was that day to assist me in nursing him, had also knelt at the other side of the bed. The strong voice of the dying man amid the stillness of grief, had reached even to the upper chamber where my poor mother was, and instantly brought down the friend who was with her. An Israelite, but cold and endued with little sensibility, he wished to calm down what he took for delirium. "Compose yourself, my friend," said he to my brother, interrupting him : but he, darting at him a look which carried his whole soul with it : "Think you," said he, "that this is the delirium of a fever? No, no, my friend, it is eternal truth." Then turning towards me ; "Come, dear brother," said he, "you now must give me truly a brother's kiss." I bathed his dear head with my tears. He soon fell back into a stupor which lasted several hours. Towards nightfall however, his spirits revived ; and I then inquired if he was conscious of what had passed in the morning. "Oh yes" said he, "and I could not have found strength for it, but from on high."

These were the last consecutive words I gathered from his lips ; the fever returning with redoubled force extinguished the last sparks of life, and on the morrow he fell asleep in the bosom of his God. Care was taken to send for a Rabbin in order to save appearances, and he recited the formulary for the dead. Just as my brother expired, I exclaimed, "He is now with Jesus Christ!" "No," replied the Rabbin, rising briskly, "he has died as a true son of Abraham." "You are right," said I, "Abraham believed in Him who has saved my brother."

As if to deepen the impression which this death could not fail to make on my soul, God permitted it to fall precisely on the 20th of October, the fourth anniversary day of my receiving the waters of baptism ; thus the day on which I had been introduced into the Christian Church was that, also, on which, four years later, my beloved brother, baptized with fire and with the Spirit of our God, was united to the Church above. This coincidence has so struck me that I felt I could not separate the story of his conversion from that of my own. On his death we found his affairs all so arranged and ordered that we could not doubt that he had been excited to activity by a secret presentiment of his death. In the desk at which he used to spend several hours of the day, I found the correspondence I had held with him during the

course of the year, and in which it had been given me to lay before him the whole counsel of God. I found no other letters there, but what still more struck me was to find in the pocket-book he carried about with him a well-known verse of the poet Cowper, which expresses at once the poet's sense of the vanity of earthly things and his sure hope of free salvation by faith.

On learning the news of my brother's death, an aunt, my mother's sister, fell dead; and some weeks after, a sister of my father suddenly expired in my arms, so that I wore mourning at the same time for five of my nearest relations! It pleased the Lord to send me serener days when these storms had past, and more lately still, he gave me in his love a Christian companion and dear children on whom the name of God the Father, the Son, and the Holy Ghost, has been invoked; who are the chief happiness of our union; the continual subject of our prayers, that, living and dying, they may glorify the God whose infinite compassions have been manifested towards the most unworthy of his servants.

And now, in closing these lines, to you, Christian souls, I address myself. You have seen in them the triumph of grace in the conversion of two brothers, Israelites, whom it was the Lord's gracious purpose to rescue from perdition. You have seen the different ways by which he drew them to himself, but whatever this difference may have been, the source of the blessing they experienced was in both cases the same, even the free grace of the living God. Oh, then, may such love engage you to give God the glory! May the narrative you have read be blessed to your souls, and conduce in some measure to strengthen your faith, to animate your hope, and to give new life to your charity!

It is to this charity that I chiefly address myself; for if you have been so affected as to render thanks to God for his faithfulness to my brother, and in that He was pleased to deliver him almost at the same moment from his sins and from his warfare, that He might make him fully participate in the salvation which he had purchased for him by his blood, forget not that the surviving brother, though by the grace of God he knows in whom he has believed, is still in the place of warfare; forget not that if, on the one hand, rejoicing with trembling he may venture to say with St. Paul, *I thank God through Jesus Christ our Lord*, he has daily cause to sigh also with the same apostle, saying, *Who shall deliver me from the body of this death?*

I would yet again address myself to your charity, brethren in the faith. Forget not that the mother who bore these two brothers to whom Christ showed mercy, has not yet turned towards that adorable Saviour, but is still living in darkness. In the name of the God of love, in whom you have found life indeed, forget not this poor mother, but rather mingle your prayers with those of her only surviving son that she may learn to know Him who alone is our joy. May this grace be given also to my dear sister.

Finally, to this charity would I appeal; for if you have beheld with Christian delight how the gracious Lord hath been pleased in his unutterable love to take some small lost branches and to graff them into the good olive tree, forget not that, scattered throughout the world, there are branches, now deformed and unsightly; without fruit or foliage, and yet having the sap of the most glorious promises. Forget not that if concerning the Gospel they are enemies for your sakes, as touching the election they are beloved for the fathers' sakes: for the gifts and calling of God are without repentance. (Rom. xi. 28, 30) Remember that as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not beieved, that through your mercy they also may obtain mercy. Above all forget not the immense privilege to which you are called, so that by your prayers for and your love towards Israel you may be fellow-workers with God, who desires the salvation of Israel for his glory, yea, for his glory; "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.)

The day is not far off, the blessed day, hailed by the apostle from afar with adoration and delight, when he exclaimed, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) That day, foretold by the Lord to Israel, when he said, by the mouth of Moses, "When all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers." (Deut. xxx. 1-5.) Yea, the Lord is faithful! It was even by an oath that he promised to Abraham that his posterity should one day possess Canaan *from the river of Egypt unto the great river, the river Euphrates* (Gen. xv. 18, Exod. xxiii. 31, Gen. xxvi. 3, Ps. cv. 9); and that this possession should be for ever (Gen. xiii. 15), an *everlasting* possession (Gen. xvii. 7, 8), *for ever* (2 Chron. xx. 7). Such is the great promise which has not as yet been fulfilled. Israel, it is true, did once possess the land of Canaan, but never to an extent of territory, nor for a course of time, proportioned to the grandeur of the promise. It was only under the reign of Solomon that the boundaries of the Kingdom of Israel were extended to the Euphrates, and that conquest was of short duration; so that the prophet Isaiah, in an affecting supplication in which he enumerates the Lord's blessings and the numerous deliverances of which Israel had been the object, recollecting that promise of the inheritance of Canaan, exclaims: "Return for thy servant's sake, the tribes of thine inheritance: the people of thy holiness have possessed it *but a little while*." (Isa. lxiii. 18.) Thus this prediction of a perpetual inheritance has not been accomplished, but it will be. Yes, it will be accomplished under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel; for it is He who shall have dominion from sea to sea, and from the river unto the ends of the earth. (Psalm lxxii. 8.) Yes, it will be so, when the Lord is returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain \* \* \* Then the Lord shall say, Behold I will save my people from the east and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. (Zech. viii. 3, 7, 8.) There is therefore hope in thine end, O Israel, saith the Lord, and thy children shall come again to their own border! "Behold, the days come, saith the Lord, that I will multiply men and beasts in the house of Israel and in the house of Judah. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord, \* \* \* Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it *upon the hill Gareb, and shall compass about to Goath*; and the whole valley of the dead bodies and of the ashes, and all the fields, unto the brook of Kidron, unto the corner, of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up *nor thrown down any more for ever*." (Jer. xxxi. 17, 27, 28, 38, 40.)

Ah! should these lines, by a Divine direction, fall into the hands of any children of Abraham, who yet have not the faith of Abraham; of those Israelites, my beloved brethren after the flesh, who now are poor, and yet have the riches of the Divine Word in their hands; miserable, and yet have the blood of the prophets in their veins; wandering and despised over the whole earth, yet having the promise of an eternal glory if they will return;—may these lines recall to them, that that Word, these promises, that blood of the prophets, urge them attentively to examine of whom it was that these prophets spoke; through whom these promises are to be accomplished among them; with whom that Word is replete. Yes; may they speedily acknowledge, by the grace of God, that the precious Bible they preserve, and on which reposes their faith as well as ours, contains, prophetically, the whole history of the Messiah, his origin, his nature, his birth, his life, his death, his resurrection, his ascension to the right hand of the heavenly Father, his spiritual reign, his coming again in glory; in fine, his kingdom as King of Israel, Priest, and Prophet.

Such is the result of my researches in the Word of God. \* \* \* May these lines stir up in them, also, a desire to seek after the truth! They will see that the Messiah promised to our fathers must be the only Son of God, the Lord God, one with the Father and the Holy Ghost, according to the Scriptures; for he is called God, and Son of God, by David (Ps. xlv. 6, 7; and Ps. cx. and ii.); by Isaiah, *the Mighty God* (Isa. ix. 6); by Jeremiah, *the Lord our Righteousness* (Jer. xxiii. 6); by Malachi, *the Lord* (Mal. i. 1);—that this Messiah was to take our nature upon him, and to be born of a virgin, according to the Scriptures; for he is called the seed of the woman (Gen. iii. 15); the son of a virgin (Is. vii. 14); that this Messiah was to be descended from Abraham, Isaac, and Jacob, according to the Scriptures, for he is called the seed of Abraham (Gen. xxii. 18); that he was to be of the tribe of Judah and of the house of David, according to the Scriptures, for he is called *a root out of the stem of Jesse* (Isa. xi. 1); the Branch of righteousness to grow up unto David (Jer. xxxiii. 15); that he would be born in Bethlehem (Mic. v. 11); that at that time the sceptre should depart from Judah (Gen. xlix. 10); that the Messiah should have Elias for his forerunner preaching in the wilderness, and making straight, or preparing his way, according to the Scriptures (Is. xl. 3, Mal. iii. 1); that the Messiah should accompany his teaching with many miracles (Isa. xxxv. 5, 6); that he should make his entrance into Jerusalem on a she ass (Zech. ix. 9); that he should appear poor and mean, having no form nor comeliness in him, as a despised person and the lowest among men (Isa. liii. 3); that one of his disciples should betray him (Ps. xli. 10); that he should be sold for thirty pieces of silver (Zech. xi. 12); that he should be scourged, mocked, and spit upon (Isa. liii. 6); that he should be numbered with transgressors (Isa. liii. 12); afflicted and smitten of God (Id. ver. 4); but that his sufferings should be for our sins (Isa. liii.); that his soul should be in great anguish on account of our iniquities (Ps. xxii. 2, Isa. liii.); that he should be crucified (Deut. xxi. 23); that his hands and feet should be pierced (Ps. xxii. 17); that even when on the cross he should be insulted, and presented with gall and vinegar (Ps. xx. 6, lxix. 21); that men should part his garments among them, and cast lots upon his vesture (Ps. xx. 19); that his bones should not be broken (Exod. xii. 46, xxxiv. 21); that his death should be a violent death (Isa. liii. 8, Dan. ix. 26); that he should have his grave appointed with the wicked, yet that he should be with the rich in his death (Isa. liii. 9); that, nevertheless, he should not be subject to corruption (Ps. xvi. 10); but should rise again the third day (Isa. liii. 10, John ii. 1); that he should ascend to heaven and sit on the Father's right hand (Ps. lxxviii. 19); and that thence he should send forth his Spirit (Joel ii. 28.)

After having thus gathered into one view all the characteristics of the promised Messiah, which the Lord hath been pleased to trace so distinctly even to the smallest details, in order that Israel might not be deceived by any false Messiah; after, as it were, placing before you, for the purpose of steadily contemplating it, the image of him one whom your salvation depends; open, O my dear brethren after the flesh, open the New Testament, with prayers to God to give you to examine its contents with a sincere desire to know the truth; and the bright lustre of the God of truth will enable you adoringly to own, that all these characteristic marks of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and the death of Jesus Christ, the ever-blessed Saviour, who shall come again in glory with his saints, and then Jerusalem shall be to him a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that he will do unto them. (Jer. xxxiii.)

“And I saw thrones on which there were those that sat, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they were to live and reign with the Messiah (Christ) a thousand years; but the rest of the dead were not to live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of the Messiah (Christ), and they shall reign with him a thousand years.” (Apoc. xx. 4, 7.)

“And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely.” (Apoc. xxii. 17.)

## II.—PROPOSAL OF THE ESTABLISHMENT OF AN ENGLISH SCHOOL AT SURAT.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Since perusing in the Bombay Gazette of the 24th September last, the concluding part of the letter of my brother “A young Pársi, of Surat” on the indispensable necessity of opening a good English School in that city, I was anxiously waiting an opportunity to vindicate his benevolent assertion—which, I have now been fortunate enough to find, by looking over the pages of your valuable magazine for last month. It is therein stated, that “District Schools have been instituted at Surat and Tanna, under the superintendence of the Chaplain of the stations, in each of which, there are day scholars; and the society has also afforded valuable assistance to Regimental schools in the training of masters and in the supplying of books;”\* but I must respectfully take the liberty to bring to the notice of that benevolent Society, that its school at Surat is lamentably defective, both in discipline and accommodation, and in sound and useful learning; and it is heretofore unknown to the most part of the Surat community as a public school of the benevolent Society, first, because the boys are charged for the tuition; secondly, there being no competent schoolmaster; and lastly, the accommodation of the school being not conspicuous and convenient: were these great defects removed by delegating its superintendence to the missionary gentlemen, or the Government officers resid-

\* Bombay Education Society.

One of the Government empty warehouses in the Dutch Bunder would be preferable.



ing there, and by sending out a very competent schoolmaster to teach the boys on the system adapted in the Native Education Society's and General Assembly's schools in Bombay and Poona; and to have one of the two Government Gujârâtî schools at Surat attached to it, wherein the boys should first be passed in the Gujârâtî language before they are admitted into the English department, in the same manner as it is done in the aforesaid schools. The District Society's school at Tanna is, I am glad to find, well managed, although the town is not equal to one of the twelve suburbs of the old city of Surat, whose inhabitants have lately suffered a great many calamities, and therefore, are quite unable to defray the expenses that may attend the liberal education of their children, whose season of youth will be barren of improvements,—and if youth be trifled away without improvement, manhood will be contemptible, and old age miserable. I hope the benevolent designs of the Society, will tempt them to take immediate measures for the improvement of its school, by the better establishment of which, alone, it is, that we can ever hope effectually to mend the morals of the people, and prevent the commission of crimes. A good education is of vast importance towards the formation of a useful and distinguished member of society. Experience has often demonstrated to individuals, that "learning is better than house or land." For internal or intellectual wealth will remain with man in all his fortunes; the honors which it creates, and the pleasures it bestows, will be more creditable and lasting, than any that can result from the most affluent fortune. When once acquired, no enemy can rob us of it, no fortune deprive us of it, no clime destroy it:—it will accompany us through the various scenes of life, adorn us in society, amuse us in solitude, delight us in prosperity, and solace us in adversity. As the benevolent Society is well aware of all these advantages, which the unfortunate people of Surat might derive from a good English school there, I need no longer dwell on impressing the subject on their minds; but hope the Society will take into their favorable consideration the humble and earnest suggestion of

A YOUNG NATIVE OF SURAT, PRO BONO PUBLICO.\*

Surat, 5th November, 1838.

### III.—THE STATE OF CONVERTS FROM IDOLATRY, A MOTIVE TO CONTINUED EXERTION AND PRAYER,

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—I have much pleasure in sending you a copy of the above paper, in many respects the fruit of personal experience. If you consider it calculated to promote the cause of Christ in India, the insertion of it in an early number of your magazine will much oblige, dear sir, Your's faithfully.

ALEXANDER FYVIE.

26th November, 1838.

DEAR BRETHREN—During the last forty years the claims of the idolatrous inhabitants of India, arising from their moral and religious condition, have been frequently and powerfully pressed on the attention and sympathy of the Christian Church. Appeals have been made and responded to in the raising of funds—the sending forth of missionaries—the translation and circulation of the Scriptures—the preparation and dissemination of religious tracts—the establishment of Christian schools—and the extensive preaching of

\* The writer of this letter has furnished to us his name; and we have pleasure in giving our testimony to his respectability, and that of many of his countrymen who unite with him in the reasonable recommendation of this letter.—*Edit.*

the gospel throughout many parts of this large and populous country. By the blessing of God on these means, much divine knowledge has been diffused—many persons have been converted,—and the gospel continues to prove mighty, through the Spirit, to the pulling down of the strong-holds of idolatry, and to the gathering in of souls to the Redeemer. For these things we ought to thank God, and, from these tokens of his mercy, to derive encouragement to proceed with renewed energy in our work of faith and labour of love, till all know the Lord, from the least to the greatest. Much, very much, is still to be effected; and we ought in no respect to permit what has been done to render our minds seemingly blind to the *almost all* that remains to be accomplished; or to induce us to imagine that we may now, if ever, safely leave the work in the hands of the converts, in the assured hope that they will carry it forward to its completion. In my humble opinion the state of the native converts, in this country, to say nothing at present of the condition of others, while it ought to excite in us the most fervent spirit of praise to God for his mercy to them, should in an especial manner teach us that a vast amount of missionary labour, faith and prayer is still required, in order that what has been gained may not be lost, and that the desired consummation, the conversion of this entire Continent, may be fully and speedily realized. This is what the Christian Church, I trust, aims at, and, in obedience to her Lord's command and depending on his aid, wishes to accomplish. The principles and conduct of many converts, if we view things in the broad light of divine truth, afford abundant evidence that the people of God have not hitherto laboured in vain, and in connexion with the promises of scripture, they have the most heart cheering encouragement to proceed in their work of beseeching men to receive the offers of mercy. But as conflicting opinions are entertained respecting the real state of native converts, and the part they are prepared individually to act in the moral regeneration of India, I take the liberty of making a few remarks on these subjects, and of submitting them to the serious consideration of the Christian public. In doing so, I intend to confine my observations entirely to the case of converts from heathenism. Not that I view converts from Mahomedanism, Judaism, or Popery, as having no claims on the Churches, but solely from the simple fact that among such I have had no personal experience. The state of converts from the various forms of heathen idolatry, which abound in this land, is the subject which I wish to bring prominently forward, and their claims on the continued exertion and prayers of the Churches what I am anxious to impress indelibly on the minds of all who fear God, and seek the good of their fellow creatures.

It is not easy, I am aware, for persons who live where Christianity is the prevailing religion of a country and where its civil institutions are not as a general thing contrary to its spirit, to form a just idea of the real state of converts from heathenism, either as to their progress in the divine life, the sufferings they have to endure, or the sacrifices they are constrained to make. I conceive however, that even those who have never sojourned in a heathen land, have no valid excuse for sheer ignorance on these matters. There is much in the Bible which bears directly on the subject, and which ought to be attentively considered by the people of God. Yet it cannot be denied that many persons in professedly christian countries, and some even in India appear to have formed very untenable ideas concerning the moral state of heathen converts in this land. Hence one class of persons entertain expectations regarding their efficiency to carry on the work of God throughout the whole country, even if left to themselves, and view them as possessing a degree of scriptural knowledge, stability in the faith, moral courage, and spirituality of mind, which, I humbly conceive, neither the history of the Church, nor the promises of God's word, soberly interpreted, warrant us to expect in a people so lately turned from idolatry. I do not deny that there may be individuals among them who have reached a very high degree of

boldness in the faith, and who, comparatively speaking, are filled with the Holy Ghost. It is the duty of all to endeavour to attain to this measure of the stature of Christ, but alas! few in any place or under any circumstances seek after the enjoyment of this exalted privilege. I speak of these converts therefore as a *body* of professed believers on the Son of God, scattered through the country, respecting whom there is reason to hope, in the judgment of Christian charity, that they have been turned from darkness to light and from the power of Satan unto God. The principles and conduct of many of these persons afford, in my opinion, as good reason to hope that a work of grace has been commenced in their hearts, as any converts from heathenism gave to the Apostles in their day. Some of them have made sacrifices for the name of Christ and his cause, which, to say the least, are very far beyond, what those in professedly Christian countries, in the present age, are called to perform; and they are standing fast in the faith of the gospel amidst scenes of opposition and moral pollution, which, depraved as man is, cannot be experienced but in a heathen land and in the society of idolaters. Yet generally speaking they have many serious defects both in their intellectual and moral character.—Another class of persons think and say that because these converts cannot be trusted in every thing, do not in every iota act up to their word, do not regulate their households in all things in accordance with our ideas of propriety, do not fully evangelize their families and neighbourhoods, and do not go from place to place preaching the gospel, planting churches, and doing all without the least reference to them for advice or assistance—therefore they are not Christians—not sincere in their professed attachment to the Saviour—but are in reality mercenary in all their views and actions. In short, that nothing has been effected which is in any respect equal to the sacrifice of money, time, labour, and life, which has been made,—nor what affords the least encouragement to continued effort. But this view of the subject is, I conceive, equally as incorrect as the former. Let us consider some of the facts of their case, and then, on a sober review of the whole, draw our conclusions. This plan will preserve us from extravagant expectations on the one hand, and from fell despair on the other; whilst it will invest the grace of God displayed in the conversion of so many heathen with a lustre and glory peculiarly its own, and urge the disciples of Jesus to persevere in their benevolent endeavours to make it known to all men, by motives and encouragements which every true Christian can well understand, and fully appreciate. May the Lord grant us his rich blessing!

Consider the *previous state and character of these Converts*. What the Apostle said to the converts at Ephesus is strictly applicable to converts from heathenism in this land—"Remember that at that time ye were without Christ, having no hope, and without God in the world." Hindoos have no idea of God but what they find in the images they worship, the fables they hear, and in the forms of idol service they perform. Those images, fables, and forms, bring before them nothing respecting the Maker, Preserver and Governor of all things, but materiality, weakness, impurity, cruelty, and sensuality. The mind, till called to look to God through his works, and word, is absolutely destitute of all associations respecting him as a spiritual, omnipresent, omniscient, and holy Being. They also speak of many millions of additional gods and goddesses, whom it is their duty and interest to serve; and the idols to whom they present offerings, and from whom they seek and expect favours are of every shape, size, and number. Superstition and idolatry so pervade their minds, and are so interwoven with the whole frame-work of society, and so incorporated with all the transactions of every day life, that nothing can be done without a marked reference to some filthy god or abominable rite. They also labour under the most fatal apprehensions respecting the true nature of the present state of existence, and the duties they owe to each other, as members of private, social, and public life. The commands of their own religious

books are frequently contradictory, puerile and vicious. Many parts of them are so full of abominable allusions and descriptions—so indelicate that they cannot possibly be translated into the English language. Hence the people consider all such as the play-thing of the gods—or as what may be washed away by bathing in water—going a pilgrimage—presenting a mess of food to a few priests—drinking the water in which one of them has dipped his toe, or by some other silly act. Generally they view all their actions and consequences as the result of a blind fatality which cannot be prevented, and thus are led to consider themselves as not accountable beings. The priests are considered by the common people as gods, and the priests look down on them as mere beasts of burden; and among all classes females are frowned upon from the cradle to the grave. A Hindoo, as such, is a misanthrope—deaf and blind to all the claims of his fellow creatures. The prevalent morality of the country is such as was common in heathen Rome in the days of the Apostle Paul, and which is so graphically described in the first chapter of his Epistle to the believers in that imperial city. Their ideas of a future state are also contradictory, puerile and gross in the extreme, and exert a most debasing influence on their minds and on society at large; and the only place of conscious happiness after death, of which they have any conception, must remain without description and without a name. Truly the former state of these converts was that of great spiritual darkness, and their previous character, arising from their ignorance and false principles, a compound of selfishness and gross delusion.

Consider the state into which these converts profess to have been brought, and the character they now endeavour to sustain.—Through the instrumentality of divine truth by the agency of the Holy Spirit, they have, to a considerable extent, obtained scriptural views of the character, law and government of the true God—of their own individual responsibility, and the duties they owe to Him and to their fellow creatures—the nature and consequences of sin—of heaven as the abode of perfect purity and endless happiness, and of hell as a place of absolute turpitude and never dying misery—of the way of Salvation through Christ,—and their obligations to live to the praise of Father, Son, and Spirit; and have given a certain degree of evidence that their hearts are influenced by these leading truths of revelation. Professing to have renounced as false, ruinous to man and dishonourable to God, the system of idolatry in which they were educated, and to have embraced by faith the Lord Jesus Christ as the alone Saviour from sin and wrath, they have given up their caste, been baptized into the name of Father, Son, and Holy Ghost, and are in the habit of joining in all the ordinances of the gospel with the other members of the particular Church to which they individually belong. Many of them have apparently received the gospel with great sincerity, profess it with ardent zeal, and in several instances their endeavours to diffuse the truth and to maintain a consistent conduct, have been richly rewarded by some of their relations and friends joining a Christian congregation. The greater part of these converts maintain themselves as formerly by various kinds of manual labour. Some of them are usefully employed as Readers of the scriptures and tracts, under the care of European Missionaries, and supported as such by Churches or individuals in Britain and elsewhere; and a few, chiefly in Bengal, are valuable preachers and pastors of Christian churches. These are all pleasing considerations. Candour however requires me to state that some who once made considerable professions of attachment to Christ and his cause, have turned back to the world, and either become open apostates, or have sunk down into entire spiritual apathy; and all Missionaries have to lament over the fickleness and failings manifested not only by a few, but by the greater part of converts from heathenism. Instead of going forward in an even and steadfast course of obedience to God, and becoming daily more holy, humble, and devoted to the Saviour and the

advancement of his kingdom in their own hearts, the church, and the world, they at one time display great changeableness, want of thought, forgetfulness of obligation and weakness of understanding; and at other times they manifest much obstinacy, apparent ignorance and recklessness of consequences, disregard of Scripture authority, and a hankering after worldly enjoyments and the applause of their fellow creatures. Thus, in many instances they make the good cause to be evil spoken of, injure the peace and retard the progress of their own minds in the knowledge and love of God, hinder the spread of truth in their families and neighbourhoods, and often grieve and disappoint those whose bowels yearn over them in the Lord, and who can in some humble measure adopt the language of Paul when addressing the believers at Thessalonica—"Now we live if ye stand fast in the Lord"—now we can enjoy life, we behold the fruit of our labours and travail for your good in your steadfast attachment to Christ and his cause. Such without entering into particulars, is the state and character of these persons, and such, generally speaking, is what we might have expected; neither am I aware that any Missionaries in India have given occasion to anticipate a higher standard in converts.

Consider *some of the disadvantages under which these converts still labour.*—Many and great are their failings. This is readily conceded. They acknowledge it themselves, and some if not many of them, are labouring, in the strength of divine grace, to rise above whatever is detrimental to themselves or the cause of God. Their circumstances however are peculiar, and this ought constantly to be remembered both by those who are disposed to fasten upon them the charge of hypocrisy, and also by those who imagine that we may and ought entirely to trust to them as the alone instruments in the conversion of India. Many of their imperfections are more the result, I conceive, either of previous or present circumstances and associations, than of hypocrisy, enthusiasm, or settled depravity of heart; and thus their case is one of commiseration, exertion, and prayer, and not of disregard, suspicion, or despair. Without in any respect despising the exertion of the Churches, I must remark that comparatively few of the natives of India have as yet had the gospel fairly brought before them—still fewer have received it into their hearts—and of these few, scarcely any have had their minds imbued with the Scriptures in their early years, received a liberal education, or witnessed the consistent, holy, and heavenly conduct of devoted Christians. Their habits of thought, intercourse, and conduct, have all been formed on principles diametrically opposed to divine truth. The prevailing religion of the country, the civil institutions of high and low, rich and poor, priests and people, together with their domestic arrangements and friendly intercourse, are all on the side of idolatry, based upon its principles, and insinuate themselves into every action, of private and public life. Hence, time and punctuality to the exact period of fulfilling engagements, which in the estimation of Europeans are almost every thing, are in their view, from previous habits, of little or no account. Truth has fallen in the streets, and falsehood tramples it in the mire, in many instances under the mask of religion and the patronage of a dominant priesthood. Deceit in all its forms, and impurity in all its debasing influence flow through the length and breadth of the land, and pollute and harden the minds of young and old. Hence converts to the gospel are subjected to very considerable trials and painful privations in mind, body, and estate, and in many instances are almost excluded from social intercourse and the enjoyment of the comforts of relationship and consanguinity. Generally they lose all human prospect of supporting themselves and families, of marrying their children, or putting them into trade. All regard them as enemies of the gods, the religion of their forefathers, the caste to which they formerly belonged, and the games, shows, feasts, and processions of the land. In society, they see nothing but frowns, or the smile of

ridicule or contempt. Many have been cast off by their relations and friends—refused leave to live in the town or village even on their own property, or follow their worldly occupation—been burnt in effigy—and their caste, which is the only badge of honour being gone, have been treated as the offscouring of all things—loaded with opprobrious names, and considered as unworthy of any favour. As the heathen are not generally restrained either by a sense of modesty, regard to their own character, or the ties of relationship, their abuse, upbraidings, and “cruel mockings” are often very trying, especially as the nearest and dearest relations often become the ring-leaders in such scenes. These mournful remarks, and many others which might be made, are strongly confirmed by every day facts, unless under some peculiar and rare circumstances. Even where all is most favourable, many things are daily occurring calculated to harden the heart—deaden the conscience—blunt and stupify all the sensibilities of the soul—to hinder the progress of the mind in true holiness, and if possible to drag them down to final perdition. If all the members of the family are not converted, which is seldom the case, those who remain heathens, glory in seeking, and obtaining opportunities of teasing and grieving those who have become Christians. Other relations stand aloof, or approach only to molest and injure. In the house, the shop, the street, the exchange, the town, the country, they see and hear nothing in the shape of morality, but what has a ready been referred to, as described in Paul’s first Chapter of his Epistle to the Romans. And they have to live, not only among their own people who are polluted and debased by the countless abominations of idolatry; but in a land where, in many instances, the very name of the true God and the holy religion of Jesus are every day blasphemed by the sins of many who call themselves Christians, and on account of the connexion of a professedly Christian Government with the superstition and idolatry of a people “mad on their idols.”—Is there no danger of the conscience which has been awakened to feel the claims of the God of heaven being again lulled to sleep by the care manifested, in many instances, by the higher powers to repair the temples, collect their revenues, and pay the priests of “the gods of the earth?” May not the ear, which has been opened to listen to the voice of truth, be stunned, and the understanding which has in a measure been enlightened to contemplate the excellencies of the Saviour, be again enveloped in gross darkness by the roaring and smoke of British artillery and other foolish and sinful compliances in honor of Mahomedan festivals and Hindoo gods or goddesses? Add to this the fact that as yet their means of spiritual improvement are extremely limited. The greater part of those who have embraced the gospel, know only the native language. Hence they are almost entirely dependent on the public ministration of the word, while the paucity of missionaries, their multiplied engagements, distance, personal or domestic afflictions, and many other circumstances often deprive them of this privilege. They have few religious works, especially of an experimental nature, to peruse, and still fewer of an entertaining character, adapted to render the exercise of reading an agreeable recreation, as well as the means of intellectual and moral improvement. A translation of the whole or a part of the Scriptures, and a few religious tracts, containing the leading facts, doctrines, and duties of the Bible, together with a catechism, a manual of devotion, a few Christian hymns, a refutation of some of the absurdities of Hindooism, and a brief statement of the evidences of divine revelation, generally form the library of the native Christian or teacher. Besides, the languages of India have not been long employed in the expression of divine truth, and almost all the works on Christian Theology which the people now happily possess, have either been translated or composed by foreigners. These circumstances render it almost certain, notwithstanding all the care and labour employed on these compositions, that in several instances both

simple and compound words have been introduced, phrases used, idioms followed, and figures employed, which either do not convey gospel truths in their undisguised simplicity, purity, and glory to the native mind, or which often exceedingly perplex the anxious inquirer, or render reading irksome and unattractive. Much, I imagine, is yet required in order to present moral and religious truth to the minds of this people in its most easy dress. Simply to increase the number of books is comparatively an easy task; but in every instance to communicate the *whole* truth, and *nothing* but the truth to native minds, is still attended with many difficulties, notwithstanding all that has been done to smooth the path of duty, and involves both writers and revisors in a weight of responsibility as solemn as the eternal destinies of immortal souls. It also requires to be mentioned that these people as yet know comparatively little of the deep depravity and amazing deceitfulness of the human heart—of the influence of former evil habits—of the power, cunning, and artifices of Satan and his emissaries to ruin their souls—of the insinuating nature and fearful consequences of any one indulged sinful disposition—of the absolute necessity of watching against all iniquity, in thought, word, and deed—of continuing instant in prayer—of not grieving the Spirit, but cherishing his motions in the soul—of studying divine truth in all its references and of imbibing the disposition, receiving the rebuke, resting on the promise, performing the duty, or shunning the danger which its spirit and connexion present to them or inculcate upon them—in short, they are comparatively ignorant of what it is to live by faith on the Son of God, and, in the strength of divine grace, of carrying on an uncompromising warfare against sin, Satan, and the world. Their reading, as we have already hinted, has had a greater bearing on facts, doctrines, and precepts than on the hidden life of God in the soul; and the examples which they have had of individuals living a holy and consistent life, and dying supported by the consolations of the gospel have been exceedingly few, and in some instances altogether absent. Truly their circumstances are particular and not at all calculated to strengthen and deepen good impressions, or to raise these “little children—these babes in Christ—to the stature of perfect men”—or to fit them for becoming able ministers of the New Testament. The grace of God must begin, and carry on the whole work. This all true Christians acknowledge, but in this land it is seen as with a sun-beam.

Having stated these few facts respecting native converts, allow me next to direct your minds to the inferences which force themselves upon our attention from a sober view of the whole case.

Keeping in view the foregoing statements, together with the fundamental law of our nature, which renders our minds subject to perpetual modifications from the minds, sentiments, and conduct of others, and our own means of improvement, is it a thing to be wondered at that some professed converts have gone back to the world—that many of them are fickle,—occasionally join in scenes which are improper,—are deficient in energy of character—do not display in all cases a strict regard to the simple truth—mispend precious time, sometimes instead of fulfilling an engagement at the appointed hour of 10 in the forenoon, do it at 3 in the afternoon—are easily gulled and led astray—do not possess much self-respect, and occasionally manifest something of a mercenary disposition, and a low state of spirituality and uprightness of mind? Was there not much of the very same spirit and conduct manifested by many converts from heathenism in Apostolic times? Are there not many things recorded in the Epistles which directly bear on these points, and which were no doubt written for the information and guidance of the Church, in all ages, in dealing with converts from heathenism? The evils referred to scarcely ever appear in gospel churches, nor even in civil society, to any great extent, in countries where Christian principles and morality have been prevalent for any lengthened period. Indeed, to those who

understand the nature and number of the disadvantages and difficulties under which the natives of this land have to contemplate, embrace, and profess the gospel, and especially to those who have seen the practical operation of these obstacles for any length of time, it will *not appear wonderful* that some have openly apostatized and many others become cold and languid in their souls, but *truly astonishing* that a single conversion has taken place, or an individual convert remained stedfastly attached to the truth as it is in Jesus. "Not unto us—not unto us, O Lord, but unto thy name be all the honour!"

From the above remarks it must be very apparent to all considerate persons that the people of God must not only continue, *but if possible, GREATLY INCREASE THEIR EXERTIONS*, in order to secure a full reward of what they have already attempted, and to insure the gradual progress of the work through the length and breadth of this land. Parents must devote more of their beloved offspring to the holy and honourable work of making known the gospel to this people. More pious youth, from love to Christ and compassion to souls, must present themselves saying, "Here are we, send us"—the Churches must raise funds to send them forth and support them in the field of labour. Missionary, Bible, Tract, and School Societies, must go forward with renewed ardour in their benevolent enterprize. All the people of God of every denomination must turn their attention more devotedly, prayerfully, and unwaveringly towards this vast Continent, so numerous in population, degraded in morals, and ignorant of religion, but open for the communication of the knowledge of the gospel in all its freeness and fullness. There is abundant room and work for all, without one class interfering with another, and in due time, if they faint not, all will reap a rich harvest, in the entire overthrow of idolatry, the establishment of the kingdom of Christ, and the salvation of millions of immortal souls. But as yet none of the converts are qualified to be left to their own resources. They all require reiterated instruction in the things of God, and demand much attention from missionaries in order to lead them forward as individuals in the way of life, to promote their prosperity as Churches, and to urge them forward in making known the gospel throughout the land. On this latter point I quote the language of another. In shewing the necessity of more missionaries for India, the Rev. W. Campbell, of Bangalore, says, "You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity of raising up native teachers;—and the history of my missionary career will bear me testimony, that I put the greatest value upon them, as the instruments of evangelizing India. But their number and qualifications cannot be a substitute for your lack of service in this morning of the day. No, take a battalion of sepoy, native soldiers, alone, and send them forth on a campaign where their march is opposed; or to storm a citadel, where they are exposed to toil, danger, and destruction: and what would be the consequence? Such is the influence which a long course of oppression, of despotism, and (of idolatry) has had upon their race, that they are timid and cowardly in the extreme, and the probability is, that they would, in the hour of trial, turn their backs on the enemy and flee. But let that same battalion be under the command of British Officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—ascend the breach in triumph, and march through scenes of carnage and death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians and many of them declare the gospel with zeal and boldness, yet, standing alone they would make but a feeble assault upon the strong holds of the enemy and a heartless stand in the day of trial and calamity. No! ye children of freedom, and spirits of the west, they want you to be their leaders to battle



and victory! They require you to 'teach their hands to war, and their fingers to fight.' They need you, not only to give them wisdom and understanding, not only to instruct them in science and philosophy, and religion, not only to establish seminaries for their advancement in knowledge and grace; but to support them in the day of trial—to animate them by your example, in their attacks on the bulwarks of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave!" My own experience and observation induce me to add, that were they left alone, not many of them, under the *most favourable* circumstances, would in all probability, remain stedfastly attached to their work and to the truth for a whole year and but very few of them, I fear, are qualified to be thrown entirely on their own resources for a single month. With very few exceptions, all the Christian ideas they possess have been derived from the missionaries—the books they read and the discourses they deliver, have been composed or suggested by these teachers—they repeat their words and often copy them as entire models in prayer—and few of them are qualified of themselves to speak or write on any new subject or to follow out a new train of ideas, which the reading of the Scriptures, or the passing events of Providence might suggest. They would thus be compelled to repeat again and again the same ideas in almost the same words. By this means, however interesting and valuable the subject, the mind becomes weary of viewing it always in the same light—the ear of hearing the same sounds, and even the tongue of uttering the same forms of speech. Thus weariness, languor, and deadness, take possession of the whole man. Every stone in the path of duty becomes, in his sickly imagination, an impassable mountain—a brick-bat, or a broken tile passing his head or falling near his feet, a sure indication that the people in such a district are unworthy to hear the word again—a lowering state of the sky a decided proof of an approaching hurricane, earthquake, or inundation, and therefore he ought not to leave his home till the storm subsides and the heavens become clear. And if some of them should continue in the work, but not attached to the truth, the consequences would be still more melancholy. In this case they would go through the land circulating additional poison in the place of Christian facts, doctrines, and precepts. Man is disposed to go to extremes, and the history of the propagation of the gospel, in heathen nations, both in ancient and modern times, proves that in nothing is this more common than on religious subjects, and that nothing is held with so firm a grasp as errors grafted on truth or deduced from it by false inferences or vain reasonings. Generally speaking these readers require to be under the constant care of a European missionary who knows the language well,—who has deeply studied the native character, who can frequently go out with them to the various places where they read and speak to the people, and who can teach them by example as well as precept how to state truth and refute error. By these means they will prove invaluable helpers in the renovation of India; but standing alone, or permitted on all occasions to do as they think proper, little good can be expected, and in some instances much harm may be feared. Many of the Hindú youth who are now coming forward into active life, have been more or less acquainted with divine truth from their infancy, have seen something of Christian morals, and, all things considered, some of them have received a liberal Christian education. Should the Lord be pleased to call them by his grace, we may reasonably expect that they will be much more efficient agents in the evangelization of India, than many of those whom the necessity of the case has hitherto obliged several missionaries to employ. Every race will no doubt exceed the former in spirituality, intelligence, zeal, and stedfastness, and thus, under the blessing of God, hasten on the renovation of the whole Continent.

By this brief review we are forcibly taught what a *deep and abiding claim* both missionaries and converts have on the sympathies and prayers of all the

*people of God.* Missionaries are often exposed to the malice of wicked and unreasonable men—frequently far separated from Christian society and counsel—surrounded only with idol gods, idol priests, and abominable idolatries of every kind; and daily and hourly exposed to the duplicity, ingratitude, hard speeches, determination to lie, to cheat and defraud, with many other species of the wickedness, of a people sunk in idolatry. It is little conceived by those who dwell in a professedly Christian country, and enjoy the society of many true believers, what a tendency in many instances the conduct of idolaters has to disgust the mind, and to blunt and deaden the best and holiest feelings of Christian missionaries. But of all these things and their mournful consequences the people of God ought to be well informed, and fervently to pray that missionaries may be preserved from every thing which has a tendency to hinder the progress of true religion in their own hearts, the church, or the world—that they may live, and walk, and pray, in the spirit, speak the word with boldness, fidelity, zeal, love to souls, and purity of motive—cherish the converts as “little children—as new born babes,” as far as tenderness and attention go; and that while they are “instant in season and out of season,” in their work of faith and labour of love, their whole dependence for success may rest implicitly on the promised influences of the Holy Spirit. The moral failure of a missionary, whether by adopting unscriptural principles, imbibing the spirit and maxims of the world, or falling into open sin, is one of the most awful catastrophies which can take place in the church, and the very idea, the very possibility of such an occurrence taking place, ought to make the ears of every Christian to tingle, and the whole church of Christ to quake to its utmost limits, and to impress every disciple of Jesus with the necessity of instant, fervent, and believing prayer in behalf of all who are on the high places of the field, and exposed to all the machinations and assaults of the great enemy of God and man. *We are men, not angels.* Therefore under a deep sense of our infirmities and unfruitfulness, the hardness of the hearts of the heathen, and the various hindrances which impede the progress of the gospel among them, *pour out your souls before God.* He will not despise the cry of his redeemed children.—Neither are the claims which the converts have upon you of a less important and pressing character. You acknowledge the claims which new converts have on your attention, even in countries where the truth has long been professed, and where its general influence has raised the standard of morality among all classes. How much more needful to feel the claims which converts from heathenism have upon you! Around them is no standard of scriptural morality—they have a standard of morality to erect—every thing unites and conspires to shake their faith, pollute their hearts, darken their minds, and to drag them into error, sin, and misery. They themselves were very lately borne along by the stream of abomination which flows through the land, are still surrounded by many and powerful temptations to apostacy, and are comparatively only half acquainted with what is sin and what is holiness.—What reiterated instruction they require from missionaries—what a deep share in the sympathies and prayers of God’s people do they demand! How ought you to wrestle with God on their account!

It must certainly be apparent to every unprejudiced mind, notwithstanding all the infirmities, follies, and sins of many native converts, that *a vast amount of real good has been effected in India* by means of the exertions of the various bodies of Christians engaged in communicating the gospel to its bewildered inhabitants; and that there is *abundant encouragement to go forward* with increased energy in the path of duty. Many souls have been truly converted to God,—many useful native teachers raised up—school-masters prepared—the public mind considerably aroused to examine the claims of Christianity—the Scriptures and tracts extensively circulated and perused—and the facts, doctrines, and precepts of Christianity, made known

by the living voice, are operating by their combined influence throughout many parts of this extensive country, and raising the tone of morals, weakening idolatry in all its ramifications, and preparing the way for the universal reign of the Saviour. How different the state of things *now* compared with what it was 40 years ago! How highly has God honoured his people in enabling them to do so much for the advancement of his kingdom in this heathen land! With what strains of gratitude ought we to praise him for all the good effected by our instrumentality, however variously engaged in the great work! Thus, while a regard to the glory of God, our own consistency as the disciples of Christ, the command of Jehovah, the fear of not receiving a full reward of what has been wrought, the condition of the heathen generally, and the moral state of converts particularly, urge us to make the most strenuous exertions for their present and eternal good,—the consideration of what has already been effected, the opening prospects before us, the word and oath of God, the mediatorial character and kingdom of Jesus, and the promised influences of the Holy Spirit, unite to confirm our faith and to direct our longing minds to the final consummation of all our labours and prayers, in “the kingdoms of this world becoming the kingdom of our God and of his Christ.” In the sure and certain hope of the speedy approach of this blessed period, may we all have grace to perform the work and to bear the trials assigned to us by infinite wisdom with a single eye to the glory of Father, Son, and Spirit, to whom be ascribed equal and eternal praises. Such, dear brethren, is the sincere prayer of your obliged friend,  
Surat, July, 1838.

ALEXANDER FVIE.

#### I V.—SURAT MISSION CHAPEL.

The following statement, which has been already privately circulated to some extent, in the Presidency, requires no comment or recommendation. The building to which it refers has lately been commenced; and if means be furnished with sufficient liberality, it will be covered in before the setting in of next monsoon. “The sum subscribed,” say the esteemed missionaries, in a note which we have just received, “is still far below the estimated amount, and on account of the depth to which it has been found necessary to carry the foundation, it is feared the actual expense will go considerably beyond the estimate.”—*Edit.*

“The Surat Mission was commenced in the year 1815, by two Ministers of the Gospel, from England, under the auspices of the London Missionary Society. Since that period, by means of the pecuniary aid of the Christian public in Britain and India, the entire Scriptures have been translated into the Goojuratee, the vernacular language of the province—two editions of the Old Testament—three editions of the New Testament, and an edition of the four Gospels and the Acts of the Apostles, together with a late edition of the Gospels by Matthew and Mark, have been printed at the Mission Press; and with the exception of the two Gospels last printed, have nearly all been circulated—upwards of 240,000 religious tracts have also been prepared, printed, and distributed through the province—“A Book of Hymns”—“A Manual for Public Worship”—“A Help to Family Devotion”—“A Summary of the Scriptures”—and three volumes of “Expository Discourses,” on the 5th, 6th, and 7th Chapters of Matthew, have also been in circulation for some considerable time—generally six schools, conducted on scriptural principles containing, on an average, upwards of 300 children, have for many years been in successful operation—the gospel has long been regularly preached in the school-rooms, mission-house, at temples, and other places of public resort in this city and suburbs, and many tours have been made into distant parts of the province to make known the message of mercy and distribute the Scriptures and tracts. By these various means, many who were once bigotted idolators, now seem to despise the whole system, and acknowledge the supreme importance of Christianity. Nine individuals, six men and three women, have been called into the fellowship of the gospel from among the hea-

then—several other persons have for a long period regularly attended the means of grace and are now candidates for baptism\*—the Scriptures and tracts are sought after by all classes and read with avidity—a spirit of religious enquiry is extensively diffusing itself among the people, and the preaching of the gospel is listened to, in the majority of cases, with attention and decorum, by greater numbers than at any former period of the mission. The Sabbath services are particularly well attended, and double the number, independent of children, would regularly assemble had we a place sufficiently large in which to meet. The room, in the lower part of the Mission House, which has hitherto been used as a place of worship on the Sabbath days, is only 23 feet long by 16 feet wide, and consequently is incapable of accommodating many more than our school teachers, office people, and domestics. On this account we cannot invite people generally to attend our Sabbath services, or request our school children to be present on these occasions or at any other period. The prejudices also which many entertain against coming into a small crowded room in a private house are very strong and operate unfavourably on all classes. Hence the most important mean of communicating the knowledge of the gospel is comparatively lost. The crowded state of the place is also often prejudicial to our own health, whether present in the capacity of speakers or hearers. From these causes, viewed in their various bearings, we have long felt the necessity of having a larger place in which to conduct NATIVE CHRISTIAN WORSHIP, especially on the Sabbath days; but several difficulties in the way of its attainment have hitherto induced us to delay the attempt. As some of these have now, in the providence of God, been removed, we cannot conscientiously refrain any longer from making our wants known to the disciples of Christ and the friends of his cause in this land; and humbly trust that those who have hitherto so generously aided us, will enable us at no distant period to erect a moderate sized and substantial building to the honour of the Redeemer, and for the good of the souls of this numerous and interesting people. Several contiguous plots of ground (foundations of, houses) have lately been purchased, at a reasonable rate, which, in regard to publicity, ease of access from the chief thoroughfares of the city, quietness, exposure to the south-westerly breezes, and freedom from floods, form, in our estimation, a most eligible site on which to erect the proposed building. It is our wish to make the structure 46 feet long by 32 feet wide, *inside*, with substantial walls, tiled roof, wooden ceiling, terrace floor. This space will enable us to accommodate all our school children, capable of deriving benefit from catechising and preaching, permit us to invite all to attend who are disposed to hear the word of life, and also be of great benefit to our own health, and that of those who come after us. A small vestry is also intended. We are in correspondence on the subject with an experienced Engineer, and hope to derive essential benefit in the erection of the building from his general remarks and particular advice. The information derived from native builders induce us to hope that the whole concern, exclusive of the ground, and seats, &c. will not exceed the sum of Rs. 6,000. Much however, will depend on the depth to which the foundations require to be carried, in order to make the building secure. The ground has all been purchased for the Parent Society, and the building erected on it will be vested in the hands of its accredited Trustees. Donations for this object are respectfully solicited, and will be thankfully received, and a public account given of the whole on the completion of the building.

W. FYVIE } *Missionaries.*  
A. FYVIE }

Donations for the Surat Mission Chapel are received by the Rev. W. and A. Fyvie Surat, and also in the name of the Rev. William Fyvie, by Messrs. Forbes and Co. Bombay.

## RELIGIOUS INTELLIGENCE.

1. *Arrival of a Missionary.* The Rev. J. Murray Mitchell, A. M., whose appointment to the Church of Scotland's Mission in Bombay, we have already noticed, reached the scene of his future labours on the 25th of last month. He will prove, we doubt not, a workman who shall not need to be ashamed.

\* Since this statement was published, two of these have been baptized, and also one native child—See O. C. S. for November.

2. *Progress of the Conversion of the Natives.* Since the issue of our last number, two Hindú women have been baptized by the Rev. R. Nesbit, and one by the Rev. Geo. Candy, in Bombay. During the past monsoon, fifteen heathen and twelve Romanists have been received into the Church, by the Rev. S. Ridsdale at Cochin.

3. *Canarese Mission of the Basle Evangelical Society.* To the Editor of the *Oriental Christian Spectator.* My dear Sir, Readily and gladly I avail myself of your kind invitation to put some short account of our German Mission in the Southern Maráthá and the Canarese Provinces into your possession, hoping that its publication may serve to excite the interest and sympathy of those who love the appearing of our Lord, in favour of the work committed to our hands.

Four years ago, you will recollect, the three first Missionaries of the Evangelical Missionary Society of Basle were landed on this western coast and settled at Mangalore, a principal port in a part of the country where the name of Christ had never been proclaimed before but by the Missionaries of the Church of Rome. After they had acquired some knowledge of the Canarese language, they began preaching the gospel both in Mangalore itself among its numerous population of Musulmánans and Hindús and in the districts to the North and East of their settlement, and succeeded by the grace of God in rousing the attention of the people, and in calling forth, if not belief in the glad tidings, yet at least earnest opposition, on the part of Bráhmans as well as Mohammedans. They succeeded also in establishing two Canarese schools, which were tolerably well frequented, till the school-masters appeared to be interested in the gospel and renounced idolatry. Both of these men, of the caste of the tady drawers, are now candidates for baptism.

Two years ago, our Society, encouraged by the favourable reports of their Missionaries, and by the support afforded them by some Christian friends in this country, despatched four more Missionaries to establish a second settlement among the Canarese. After having landed in this place, and having been much refreshed and encouraged by the love we experienced from yourself and other much esteemed Christian friends, we proceeded, as you know, to Mangalore, and from thence after a short stay, and after having taken counsel with our brethren, three of us went to settle at Dharwar, where we found for the first month a home in the house of our dear friend Mr. Stather, and met with the kindest reception from several other gentlemen, particularly from Mr. P. W. LeGeyt, and Mr. T. H. Baber, who from the very first day of our arrival at the station did every thing in his power to encourage ourselves and to forward our objects. Towards the close of last year, after having determined to establish ourselves at Dharwar, we began erecting a dwelling place for ourselves and a house for an English school, which we had commenced in September, when we received very liberal contributions from the European residents as well as from several of the principal men among the natives, partly towards the expences of the Mission, partly towards those of the School, and at the same time a young man, then clerk in one of the government offices, having been seriously impressed by the truth of God, offered us his services for the management of the English school, which offer we accepted after some time of consideration and trial.

In the meantime our Missionary brethren at Mangalore, having escaped almost unhurt and without any serious loss from the late disturbance created by the short lived insurrection of the Koorgs, continued their labours travelling through the length and breadth of the country, distributing tracts and Scriptures, and sowing that seed of which surely something will spring up in due time and bear fruit unto everlasting life. For a long time they had to encounter unremitting opposition, and scorn, and hatred, and at times violence, particularly from the Mohammedans, but after these trials of their patience they had the joy of seeing some of their hearers renouncing the error

of their way, and, notwithstanding the persecution that broke in upon them, continuing to give glory to the Son of God. Some of them will, we hope, within a short time be admitted into the Church. One native who had from another part of the country come to Mangalore to seek further instruction in the doctrines of the gospel which he had previously heard and believed; was after a short preparation baptized, and continues to rejoice our hearts both by his increasing knowledge and by a walk worthy of his profession.

Our Society at home, when they saw that the Lord was with us, took courage and determined on sending out a reinforcement of five Missionaries, who, we hope, will ere long be landed on these shores, and will enable us to fortify ourselves in some other important places in the country between Goa, Kaladgi, Mertara and Mangalore.

At Hubli a large town in the neighbourhood of Dharwar, inhabited chiefly by Lingaites, some of us will settle in the course of the next twelve months, and one of our brethren will within a short time settle at Honawer, a port about a hundred and twenty miles to the north of Mangalore. We have not yet commenced establishing schools on a larger scale, as we are afraid of entrusting Mission schools to heathens, when they cannot be carefully superintended by the Missionary himself. We are, however, training up school-masters in an institution established at Mangalore within the last year, which contains at present twenty-four boarders from the age of six years to nineteen. All of these boys have been surrendered to the Mission by their parents or relatives, and receive a strictly Christian education, being carefully watched and trained by two of the Missionaries who have been set apart for this work. A similar institution for the purpose of educating a number of native girls is under contemplation. We intend, if our Society do not object, to receive about eighty boys and girls into these two institutions. Besides the school connected with this institution, in which English and Canarese, and the elements of Scriptural knowledge, of Mathematics and History are taught, there are one Canarese and one English school established at Mangalore; the number of scholars attending the latter is from thirty to forty and is slowly increasing. Some time ago another German Missionary, formerly in connection with a Mission in the south east, joined us and was accompanied by four native Christians, two of whom are preparing for the work of catechists.

The common language of our Mission is the Canarese, which is spoken by several millions of British subjects. At the same time Tŭlŭ, the language of the lower castes in Mangalore and the surrounding country, a language never before studied by Europeans, Maráthŭ spoken by large numbers of Brahmans at Dharwar and to the north of it, and Hindustáni have been studied by different members of the Mission. Our Society have promised, to send, if it please the Lord, next year again a number of Missionaries to carry on our war against the powers of darkness, and we hope that He who has honoured us, his unworthy servants with the glorious privilege of making his saving name known among our perishing brethren, will move those who are looking and hasting unto the coming of the day of God, to open their hearts and hands to support a Missionary Society which, perhaps in money the poorest, has been richer in men prepared for the proclamation of the gospel among the heathen, than all the rich Societies of Great Britain.

Since 1818, our Society has sent forth into the broad field of the world 130 Missionaries, most of whom on account of the slender means of the Society, have been obliged to enter the services of foreign Societies; of this number 33 have gone home, 92 are still labouring in connection with several Dutch, German and English Societies. The Missionary settlements in direct connection with our Society, are, one on the Western Coast of Africa, established among the Ashantis, and consisting of three Missionaries, one of whom is married; our Mission on this side of India consisting of 8 Missionaries, two

of whom are married, and one Mission now establishing at Jabalpur in the interior of this country, which will be carried on by four or five Missionaries. At Basle there is a college under the immediate superintendence of the Committee of our Society, where about 40 students are preparing for their work under the care of four clergymen, one of whom is our much beloved and esteemed principal G. Blumhardt, M. A.

Never, as far as I know, have the annual contributions collected by our Society from different parts of Germany and Switzerland, exceeded the sum of 80,000 franks, which is not quite equal to £7000. As neither we ourselves nor the other Missionary brethren, connected with our Society, receive salaries, and as all are anxious to manage with as little money as possible, in order to enable our Society to make greater exertions in the cause of our Lord, these small resources have hitherto proved sufficient. And now when the Lord is encouraging our friends at home to send more labourers into the ripening harvests, we are confident that He, who is rich above all, will know how to provide for all. May to all of us, who are proclaiming His holy name, grace and faith be given to enable us, to labour and to suffer, to live and die, to His glory.

H. MOEGLING.

We most affectionately commend these promising missions to the Christian liberality, and fervent prayers of our readers. We shall be happy at all times to receive and transmit to them any contributions with which we may be entrusted.—*Edit.*

4. *Persecution in Burmah.* We are confident that our readers will be excited to prayer on behalf of the infant church in Burmah on the perusal of the following intelligence, nor will they be led less to admire the valuable and disinterested conduct of the Karen chief. Would that many in more favored spots would imitate his cheering example.—The Karens have lately suffered further and greater persecution. One who was not a Christian, was carrying away tracts through the city gate in a small covered basket, when the gate-keeper asked him what he had in his basket; he said sugar, showed symptoms of fear and quickened his pace, on which the gate-keeper ordered his basket to be examined. Finding tracts, he immediately called an officer and began writing down his name, place of residence, &c. A Bengali Christian at whose house the Karen Christians who visit this city find a home, accompanied by two Karen lads, went to intercede for the man at the gate-keeper's, when the two lads also were seized. The Bengali told the gate-keeper that their master was not far off. He said, "then let him come and take away his men." The Karen chief came and was also seized. All four were thrust into prison in irons and in stocks. They were kept there 6 days and then taken out to the great pagoda to cut grass: meantime the determination of the rulers seemed to be to make a public example of them, as they said, to put a stop to the progress of the foreigners' religion in the country. We greatly feared that they would suffer martyrdom, but Providence mercifully interposed. Mr. Edwards, Secretary to the Residency, after unwearied effort and solicitation, obtained their release as a matter of mere favor to himself. One day Mr. E. was interceding on behalf of the Karens; he told the Governor that the teachers were very feeling people and could not bear to see their fellow-creatures suffer wrongfully. The Governor showed great surprise, and said "Why, do not these teachers get two or three hundred Rs. a month, and how is it that they should feel for their fellow-men?" A true specimen this of Burman philanthropy! One-fourth of the above sum is we believe quite enough to turn the head of a Burman, and make him a Pharaoh in miniature.

We have already noticed the readiness of the Karens to receive the Gospel in the love of it. Were religious toleration enjoyed here, in no part of the world could the missionary thrust in his sickle and reap with more encouraging success than among the Karens. The chief mentioned

above, came down from the Bassein district. He has been recently converted, and, that he might not be encumbered by the cares, and drawn away by the temptations of his chiefdom, gave up that office, and devoted his time to reading Christian books, that he might be able to teach his countrymen the Christian Religion. For some days before he left his home to proceed to Rangoon for more books, he stated, that his house was thronged with listening crowds, that he kept some one reading aloud the books all the time not interrupting them even at meal times. He came down to get more books and returned sad to think he had failed in his object, after having suffered more than a fortnight's imprisonment.

We have been favored with the following short extract from a letter from Rangoon of a very recent date which gives, we believe, a very faithful description of the real political state of things.

"Affairs in Burmah are still in a dubious unsettled state. The demonstrations of respect paid to the Resident on his first arrival here were, so far as they went, a good sign of the disposition of the Burmans towards amity and peace, but unfortunately they were of short duration, and terminated in downright insolence. But as I am no politician I will not attempt the detail. It is hoped the Resident will be received at the court in a proper manner. It is our heart's desire that missionaries may be allowed freedom of the press and of speech in Burmah, but I fear there is little hope under this despotic government. However, it is a comfort to think that the reins of universal government are in the hands of One who can turn the hearts, of kings whithersoever he will. Oh! is it not an unspeakable comfort to know that Jehovah reigns, and that Jehovah and Jesus are one! and believing this divinely precious truth, how sweetly can we rest the responsibility of the conversion of the heathen on Him; while his constraining love sweetly impels us on in the exercise of all our powers of soul and body to this glorious work.—*Calcutta Christian Observer.*

5 *Wesleyan Missionary Society.* The Society occupies about 204 principal Stations; its Missionaries are about 315; its Catechists and salaried School-masters about 260; Assistants and Teachers not salaried, upwards of 4,000.—5 Printing Establishments are supported on the Foreign Stations. The communicants under the spiritual care of the Missionaries are upwards of 65,000. The total number attending their ministry may be reckoned at about 200,000. In the Schools there are upwards of 49,000 adults and children.—Upwards of 20 different languages are used by the Missionaries; and into several of them the translation of the Scriptures, and of other useful and instructive books, is in progress.

Of the above, there are in *Southern Africa*:—at the *Cape* and *Namaqualand* 4 principal Stations; 6 Missionaries, who instruct in English, Dutch, and Namaqua; in Society 240; in the schools 643.—In *Albany* and *Cafferland* 13 principal Stations and 11 Missionaries; one Printing Press; the Gospel is preached in English, Dutch, and Caffer; translations of the Scriptures, catechism, &c. have been effected into the Caffer language. In Society 474; in the Schools 1084.—In the *Bechuana country* 4 Stations, 4 Missionaries, in Society 150; in the Schools, 513. The Missionaries use the *Sichuana* and *Dutch* languages; several translations have been effected in the *Sichuana*; and many elementary books have been printed at the Mission Press.—*Christian Herald.*

---

#### NOTES TO CORRESPONDENTS.

J. P. L. is in type. We wish to confer with the writer, before printing the paper next month.

If *Martyrs* will kindly send to us a copy of "Tomes on the Advent," we



shall be able to form for ourselves a judgment on the propriety of his strictures. Though we see no evidence in the Scriptures for the doctrine of the premillennial advent, but much which is opposed to it, we have always allowed freedom of discussion concerning it in our pages, when that discussion appeared to us to be conducted in a proper spirit, and with some degree of intelligence.

We feel obliged to Mr. Otter for his communication, which we shall insert.

The notice respecting the Travankur Hospital, we have unfortunately mislaid. We shall feel obliged to Mr. M. for a duplicate. We shall not forget the claims of his mission.

Mr. Groves's paper has appeared to us too long for a single number; and we have delayed it till the commencement of our new volume.

Our next number will contain an account of the late examination of the General Assembly's Institution in Bombay.

The title and index of this volume, we hope to be able to append to our next number.

We must apologize for the late appearance of this number, which is owing to circumstances over which we have had no control.

The list of contributions to the Building Fund of the General Assembly's Institution will be given in our next.

---

The following contributions to the Ladies' School for Poor and Destitute Native Girls, in connexion with the Church of Scotland's Mission, have been received. Mrs. Capt. Hennell, Rs. 50; Mrs. Colonel Capon, Rs. 25; Capt. Stanton, Rs. 25.



**000106080**



