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THE
O R I E N T A L
CHRISTIAN SPECTATOR.

FOR 1835.

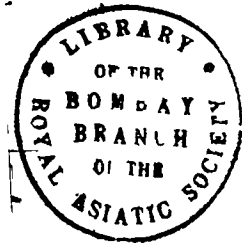
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FROM THE RISING OF THE SUN, EVEN UNTO THE GOING DOWN OF THE SAME,
MY NAME SHALL BE GREAT AMONG THE GENTILES, AND IN EVERY PLACE
INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR
MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD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

V O L . V I .



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THE
O R I E N T A L
CHRISTIAN SPECTATOR.

JANUARY, M,DCCC,XXXV.

I.—ON DUELLING. No 2.

My Dear Sir—In ancient times, among the northern nations of Europe, particularly the Franks, a number of extraordinary customs existed, which ignorance had conceived for the purpose of assuring itself (as is imagined) of the truth of facts. Among the first of these was the trial by oath; if a person was accused of any crime he was allowed to produce *compurgatores*, or a certain number of witnesses, according to the measure of the offence; and, if these declared upon oath their belief of his innocence, it was held a sufficient exculpation. “Il reste encore ajourd’ hui (1824) en France quelque chose de cette pratique absurde, quand, par exemple, dans les tribunaux civils, faute de preuves, on prend à son serment un débiteur, qui s’il est de mauvaise foi, peut se libérer ainsi très—commodement.”* Seventy two *compurgatores* were required to acquit a murderer or an incendiary. Upon the trial by oath, if the Judges were not satisfied, they ordered the case to be decided by the duel or judicial combat. The party conquered was pronounced guilty, and submitted to the penalty of the crime, of which he had been accused, or which he had charged upon his opponent. This custom was derived from the Burgundians, who had taken it from the Lombards among whom this combat was fought merely with a cudgel and a buckler. Charlemagne ordered the cudgel or staff alone to be used. Louis, his son, permitted the combatants the choice either of the cudgel or of any other more deadly weapon. Afterward the cudgel fell into disuse except among the vassals. One most singular circumstance in the whole business was, that, if the principals did not wish to defend their cause themselves, they were allowed to appoint a champion, upon whose exertion their fate depended. This sanguinary and most iniquitous custom may be traced to this day in the practice of duelling. It and many others, which I need not here mention, were not forbidden until the 13th century. They were always accompanied by religious ceremonies and prayers; and it was fully believed that God would work a miracle rather than permit injustice. Professor Tytler remarks that the trial by judicial combat had the authority of law in the court of the constable and marshal, even in the last century, in France and England.

My object, in making the above remarks, is to open a way for me to say a few words more on the same subject as that which occupied my last

* L’ Histoire de France par M. Des Carrieres.

paper, your ready insertion of which encourages me to address you again. I think, from what has been just stated, the system of duelling is clearly a relic of the Gothic times of barbarism, ignorance, and superstition. Like every thing else it has not improved by age. In those days the laws were few—necessity might be urged as a plea in extenuation of the adoption of the practice of single combat in cases of *vital* consequence. Now, however, circumstances the most trivial, and often ridiculous, demand the same deadly procedure. How is it that in these days, when the light of science is beaming forth on every side, when new discoveries are daily manifesting themselves, when knowledge and education are widely diffused, when the mists of error and prejudice are being dispelled by the light of truth, when even in the most trifling, as well as in the most important things, the hand of reform is seen, when old things are passing away and all things are becoming new, how is it, we ask, that while pluming ourselves on being the enlightened sons of an enlightened generation, we still cling to an absurd, a hateful, sinful, practice? All other anomalies appear to be being rectified. Reform, I repeat, is manifest on every hand and in every thing but this. Great exertions have been made, and they have been crowned with success, in the instance of the abolition of Suttee among the idolatrous inhabitants of this country, the conquered subjects of Great Britain; but for the Christian sons, the legitimate offspring of that noble land, what endeavours have been made to free them from a still more absurd practice? for it has not even the plea that Suttee has, namely religious motives. We mock and laugh at the poor Hindoos for their blind and implicit obedience to *dustoor*; but are we, with all our boasted superiority to them, one whit less the slaves of arbitrary custom in the case of duelling? One would hope that the system were now dying away; it does not hold so prominent a station in society, as it did a few years back, but it is still in existence; it only slumbers: it is easily roused up; we still hear of a duel here and a duel there: we still hear of one man being murdered, and another maimed, or injured for life: and what remarks do these occurrences call forth? Is it horror at the thought of a fellow-sinner being thus carried into eternity? Is it commiseration for the poor deluded victim of the sanguinary laws of honour? Alas! no. Seldom do we hear the kind tones of sympathy's or pity's voice. Some unfeeling remark, if not a jest, is too often expressed; but no effort is ever made to crush the system. A few feeble wishes for the suppression of it are sometimes heard, and there the matter rests, until another "affair of honour" becomes the nine days' wonder of the camp, and gives excitement to the languid conversation of the mess for a few days, only to be succeeded by the same apathy and indifference.

When, by any chance, the subject of duelling is discussed, what extraordinary sentiments are uttered by men, who, in general, can talk rationally on other matters. You will hear a man abuse the laws of England as being too blood-thirsty, as demanding for inadequate transgressions the life of the offender. He will tell you that, only in cases of murder, should the extreme penalty of the law be inflicted: and yet, at the same time, he will coolly, and apparently without being aware of the inconsistency of his doctrine, tell you that it would be a death-blow to the peace and well-being of society to abolish, or prohibit, the practice of duelling, in which blood is shed, and life often taken, for an offence, perhaps, unintentional: that a man's honour will be left unguarded and exposed to the attacks of every mean-spirited wretch; in short, that evil (for such he will allow it to be) *must* be done that good may come. Alteration in the present system is as much dreaded as reform in the church, for fear the whole fabric of honour should fall to the ground. But is a gentleman's honour really affected in the estimation of those, whose estimation

alone is desirable? Can it be affected by any thing that any traducer can say, or do? And on the other hand will the circumstance of having shot another, clear up the reputation of any "ill-mannered knave"? The man of true and unblemished honour cannot be rendered contemptible by ought but his own misdeeds: and the man of dishonour cannot purchase a good reputation and an honest name with an ounce of lead, nor can he wash out the foul stains of his own character with the blood of another. If gentlemen would but consider this, duels surely would never happen. Any affair, however unpleasant, might be amicably adjusted, because they *ought* to feel that their reputation is so well established among their friends, that there can be no necessity to shoot one another to show they are really "honourable men." And if any quarrel should arise between an upright man, and one of dubious or of known bad character, surely the former only lowers himself by putting himself in juxtaposition with such a person.

Some say that duelling is absolutely necessary, particularly in the army—they term its existence a necessary evil. An evil and a great one it truly is, but as for its necessity, I really do not see it. The military station is and ought to be honourable, but that duelling ever did, or does now, at all assist to render it so, I cannot allow. In the Army, where each individual is generally more or less known, I should say, there is less necessity for any such severe rule, or test of honour, than in any other state of society. There is no essential connexion between duelling and the true honour of a soldier. A conscientious avoidance of single combat is perfectly consistent with heroic courage, and an elevated sense of honour. The soldier must be animated by a just cause, or his courage is worthless as the embroidery of his uniform; an ornament, but not a virtue. During the middle ages the practice of duelling was perhaps expedient, to counterbalance the enormous evils, which grew out of a lawless state of society; and the chivalrous habits of that savage period were redeemed by no small portion of honorable and devotional feeling. Let us then prefer the substance to the shadow, and model our conduct by the better qualities of our ancestors, instead of copying their romantic exaggerations and absurdities. The lawless days of chivalry are gone by. They have been succeeded throughout Christian Europe (and the British dominions in Hindoostan) by settled government and institutions, which, however imperfect, afford comparative security to person and property. Why then will civilized men cling to the savage customs of a savage period? Some of you will perhaps contend that an occasional duel is favourable to discipline and good manners; but are you prepared to prove that officers, who, are ever ready to fight duels, are superior to others in urbanity and discipline? And do you attach any value to that base and cowardly complaisance which springs from the fear of death? In a well disciplined army there will always be an immense majority of brave men whose courtesy is prompted by good feelings and common sense, and, where the great majority is civilized, rudeness becomes the exception to the rule, and meets with merited contempt and avoidance. Why then will men of *tried courage* apply a remedy so strong as mortal combat to an evil so trivial?—There are some individuals whose gloomy and ferocious temperament betrays their affinity to the tiger and the hyæna; whose pride is not ennobled by a spark of honourable feeling, whose courage is devoid of generosity; who have no sympathies in common with their fellow-men; and who find a horrible gratification in hazarding their lives, to accomplish the destruction of any one whose enjoyment of life, health, and reason, is greater than their own. Their reason lies, in prostrate adoration, before the shrine of false honour, that Moloch of the

dark ages, around which the chivalry of that period danced, until their giddy brains lost the faculty of distinguishing right from wrong.*

To a man who bears the honoured name of Christian, the sixth commandment of God's holy law should be a sufficient reason for his holding in abhorrence the practice of "honourable murder." Some would give a very limited interpretation to the words—"Thou shalt not kill." They surely have a most comprehensive meaning. Whether I put a loaded pistol within an inch of a man's head, or whether I stand twelve paces off, I am, in either case, equally a murderer, if that man perishes by my instrumentality. On this commandment Calvin has these remarks. "The end of this precept is, that since God hath connected mankind together in a kind of unity, every man ought to consider himself as charged with the safety of all! In short, then, all violence and injustice and every kind of mischief which may injure the body of our neighbour is forbidden to us." Some people may flatter themselves, that they are innocent, since they did not in any encounter injure their antagonist. Attend again for a moment to Calvin. "That person is not innocent of the crime of murder, who has merely restrained himself from the effusion of blood. If you perpetrate, if you attempt, if you only conceive in your mind, any thing inimical to the safety of another, you stand guilty of murder. Examine whether you can be angry with your brother without being inflamed with a desire of doing him some injury. However you may dissemble and endeavour to extricate yourself by subterfuges, whenever there is either anger or hatred, there is also a disposition to do injury. If you still persist in your evasions it is already pronounced by the Holy Spirit that 'whosoever hateth his brother is a murderer.' 1 Jno. iii. 15."

Justin observes, while speaking in apology of the primitive Christians, A Christian's hand must by no means be lifted up in resistance; for Christ will not have his disciples like the rest of the world, but orders them to shine with a distinguished patience and meekness.

The Christian who truly obeys the Gospel (and none other are entitled to that name) is living in an uncongenial atmosphere. The principles, habits, and practices, of all around him, are in direct opposition to his, and and to what they should be. A persecuting world is not slow to assault him with multifarious provocations. These call for the cultivation and exercise of the Christian graces, but afford no excuse, no not the shadow of an excuse, for him to act so contrary to his own principles, as to adopt the world's favourite system of avenging himself. He will submit to *every thing*, to all the injustice and cruelty, to all the malicious insinuations, the world can heap on him, and thus testify his love, obedience, and devotion to that Saviour, for whose sake, if it be his good pleasure, he is willing to suffer the loss of all things—but never will he fight a duel.

I remain, my dear sir,

Yours very sincerely,

A SEPOY OFFICER. †

Guzerat, 9th Oct. 1834.

* Blackwood's Edinburgh Magazine No. CXLV. This extract is so much to the purpose that I cannot resist my inclination to insert it, although there is some repetition of what has been said before.

† *Erratum* in September's Number; for *meeting*, page 296 line 19 from the top, read *mutiny*.

II.—REMARKS ON AMICUS'S ADVOCACY OF A MORE FREQUENT ADMINISTRATION OF THE LORD'S SUPPER IN THE SCOTCH CHURCHES IN INDIA.

Sir—When I replied to the first letter in the Spectator signed “Amicus Ecclesiæ Scoticanæ,” it was my fixed intention not to trouble you with another word upon the subject to which that letter relates. Such is my dislike of controversy, so little fitted do I think it, in most cases, to advance the cause of truth, and so little do I regard it, as suitable to the office of a Christian minister, because calculated to awaken and to cherish a spirit foreign to the peaceableness and gentleness which befit the man who is clothed with that office, that assuredly I would not have addressed you even on that occasion, had it not been to rebut a heavy charge, and as I thought, and do still think, an unjust charge, against the church, with which it is my privilege and happiness to be associated. These reasons operate still with undiminished force; and it is only because of one or two observations in the second letter of your correspondent, which I did not anticipate, and which should not be passed by, that I am induced again to revert to the subject. My rejoinder shall be as short as I can make it: at any rate it shall be the last communication of the kind with which I shall trouble you, come the attack henceforth from what quarter it may.

It is important, in discussions of this nature, to keep steadily in view the positions which have been laid down, and which it is attempted to substantiate. This, as I conceive, has not been well attended to in the present instance.

Your correspondent preferred a charge against the Church of Scotland in India. He asserted that “for the practice of” that church “of giving to her members the Lord's Supper once in six months, there is neither scripture, nor approved practice ancient or modern,” and that, under this arrangement, “the members of the Scotch church in India are deprived of one half, at least, of their just rights.” Such is the charge; and he endeavoured to support it by an appeal to the only two competent authorities in this case, the Word of God, and the Acts of the General Assembly of the church to which we belong. I attempted to show that these authorities do not bear him out in his conclusions; and, notwithstanding all that he has subsequently written, I do not think that he has either repelled my objections, or rendered his own position a bit more stable.

But let us for a moment revert to the authorities. I formerly remarked that “the words of the Saviour in the institution of the Supper affirm nothing on the point of frequency;” that is, they do not inform us *how often* the rite should be celebrated, whether once a year, or monthly, or weekly. Your correspondent has admitted this, and in so doing has surrendered all that I claim. He cleaves, it is true, to the word *frequently*, as implied in the Saviour's language, and quotes Charnock, and some others, as having so interpreted it. Be it so; but what is this frequency? for opinions regarding it, amongst Christians, are very opposite, and, until it be determined, I hold that our Divine Master's words do not sustain a charge against our church, for administering his ordinance twice a year. If he had not designed to leave it to his faithful people themselves to decide, how often it should be solemnized, if he had judged such a frequent, as a monthly or weekly, solemnification needful, I think it a most just opinion that *He would have specified the how often*, that, knowing the proneness of men to neglect their duty, he

would not have left the matter to their discretion, but would, from his own lips, have commanded it. This was the procedure of God in respect to the keeping of the Sabbath, and to many other points both of faith and of practice. And I repeat that, "in the absence of all direct commandment upon the subject, emanating either from the Great Head of the church, or from any of the inspired writers, the comparative frequency or infrequency of the act of celebration" is still an open and undecided question.

"With regard to the apostolic practice," says your correspondent, "I said that it also inculcated frequency." So did I; and I quoted Acts xx. and 7th, in which there is proof that the Lord's Supper, in the church of Troas, was celebrated *weekly*. Your correspondent does not hold this opinion, although he afterwards admits (page 373) that some "churches had the sacrament very often, some *every Sabbath*." It may, nevertheless, be a sound opinion, not because it is mine, but that of Poole, and Doddridge, and Henry, who have generally been received as high authorities in Protestant churches. But whatever be the credibility given to this opinion, whether, in apostolic times, there was a weekly or a yearly communion, I repeat the observation that "the practice of the apostles is not, in this matter, authority;" and for the reasons formerly urged, that there is no command as to frequency by our Divine Master, and that, had the church, in the time of the apostles, been different from what it is, there is reason to think that their example might have been different also.

With this observation your correspondent is much dissatisfied, and he has hazarded some curious remarks upon it which claim attention and a reply. He observes thus:—"Says one of the brightest luminaries of the church of Scotland, apostolic example is as binding as precept." Unless this opinion be given restrictedly, I consider it most unsound, because the example of the Apostles, like that of other men, was, on various occasions, an *unholy* example. I will give your correspondent a surer guide, upon this point, than the one he has taken, I mean the Apostle Paul himself, who says, "Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1.) Henry observes very pointedly upon this: "Yet would not Paul he followed blindly neither. He encourages neither implicit faith nor obedience. He would be followed himself *no farther than he follows Christ*. Apostles should be left by us when they deviate from the example of their Master."

In this interpretation I cordially acquiesce. From this declaration of the great apostle I take my measure of the obedience which apostolic example claims of Christians. The apostles wrote by inspiration of God; but they detailed that in which they followed Christ, and that also, in their history, and in their spirit, in which *they did not follow him*. Now, I ask, is their example, in both of these cases, binding upon us—"as the precepts of our Divine Master? I say, No. When they followed Christ, when they proclaimed the truths which the Spirit of God indited,—when they evinced in their spirit the mind which was in Jesus—and in their lives, the purity, the faithfulness, and consistency, which he seeks of his believing people, doubtless they are authority; and well would it be, could their successors walk in their steps, in respect to the pure doctrines of the cross which they proclaimed—to the discipline which, as Christian ministers, they exercised—and to their unwearied devotedness in planting and watering churches, in accordance with the will of their Lord and Master. Still, in their history and spirit, there were blemishes which have been recorded, wherein their example is the reverse of binding, and which show us that the dogma "Apostolic example is as binding as precept," is to be taken with limitation. For example:

When James, and John would have commanded fire from heaven to consume the Samaritans, and for which the Saviour reprov'd them so sharply, are they, in this, an ensample of *the spirit* which we should cherish? When Peter dared to rebuke his Lord as he foretold his sufferings, and when, at a future time, he denied with an oath his discipleship to Jesus, and that Jesus was known to him, is he therein a pattern of the *constancy* which Christians should maintain? When Thomas discredited the report of the resurrection, and declared that he would not believe it, unless he should be permitted to see the prints of the nails, and to thrust his hands into the wounds which had been made in the Saviour's body, is he an example of that *readiness to believe*, which undoubted evidence calls for? And when Paul and Barnabas quarrelled upon the point of taking Mark with them to visit the churches they had planted, and in respect of which "the contention was so sharp between them, that they departed asunder one from the other," are they a pattern unto us of the *meekness and slowness to take offence* which befit Christian ministers? Surely not. In these, and in all similar instances, their example is nothing less than an unholy example. They are therein presented as beacons which the followers of Christ should shun;—even as David and other Old Testament worthies were exhibited, in those instances when they fell from their stedfastness and sinned.

But, in reply to these observations, your correspondent may urge that it is the practice of the apostles not as *individual Christians*, but as *Christian ministers* in the discharge of the duties of their office, which is binding. Let him so limit it, if he pleases, although, in my idea, the limitation would be improper. But even then I shall meet him, and on the ground which he has himself taken. According to his own showing apostolic example, in respect of the dispensation of the Supper, is not "authority," and for the best of all reasons that it is impracticable to follow that example. In page 372 he says, "I believe that though in some churches there was weekly communion, it was not in all." And in page 373, "My opinion, in short, formed from the apostolic practice, is, that all the churches had the sacrament very often, some every Sabbath, and that the apostles were guided by the Spirit to lay no restraint at all on frequency." If these sentences have any meaning, it is this: in the belief of your correspondent the practice of the apostles was not *uniform*—in some churches they dispensed the ordinance frequently, in others less frequently; that is, they exercised the discretion which pastors in succeeding ages have exercised, in administering the ordinance just so often as the state of individual churches seemed to require. But then, Mr. Editor, if apostolic practice be "binding as any command in the decalogue," *why is it that that practice was not uniform, and how is it to be followed?* It is clearly impossible that I can follow the practice of a *weekly communion*, and of a *less frequent communion* also. And if the practice of the apostles be "binding" as "precept," in other words be *law*, it is equally clear that, as I cannot follow two courses at one and the same time, I *break the law* whether I dispense the communion weekly or less frequently. To this conclusion your correspondent's reasoning necessarily leads. It involves him in a difficulty from which he may extricate himself in the manner that he likes best.

But whilst I thus reject apostolic example as an "authority" in respect to the dispensation of the Supper, why does your correspondent assume, as he appears to have done, in page 372, that I reject that example as an authority in all other matters? I do no such thing. My observations were direct to the one point of issue, apostolic example in reference to the dispensation of the Lord's Supper, and beyond that it was unfair to strain them. But with all my respect for the practice of the

apostles, I think it would be no difficult matter to show that, in the very instances of ministerial practice, and religious observance, which your correspondent has so triumphantly referred to, it does not possess the "authority" which he assigns to it. He says, "if there is no authority in apostolic example, why does Mr. Laurie baptize children, and admit women to the sacrament? What direct command can he point us to on these subjects?" And does Amicus really, and gravely, believe that apostolic example is the "authority" in these matters? Is there nothing of that authority derived from Scripture, and, as respects the latter, from the obvious reasonableness of the course followed? Amicus should know that there may be a sufficient authority even without a command, and this too independently of all apostolic practice. So it is with respect to infant baptism; for, if he will turn to our Confession of Faith, and to our Larger and Shorter Catechisms, he will find that the church rests the dispensation of the ordinance to the children of believers, *not upon the practice of the apostles*, but solely upon various passages in the Old and New Testament, and to these I refer him. As to the admission of women to the sacrament, there is no command for it, but as little is there any against it. And whatever the practice of the apostles might have been, there is that, both in the Bible and in reason, which would form a solid foundation for the practice that is now followed. The blessed Saviour did not scruple to admit women to the *blessings of salvation*, and would Amicus rest their right to the *means of grace* upon apostolic example? I hold that in the institution of the Supper, the Saviour designed the benefit of the ordinance for *his servants of both sexes*, seeing that women have souls to be saved as well as men, and do alike stand in need of the means of grace. That the apostles did admit women to the ordinance, no doubt lends a sanction to the practice; but I put it to the common sense of any man, if the authority for the practice does not rest upon a different and surer foundation. And in respect to the observance of the first, instead of the seventh day Sabbath, (which your correspondent appears to ground solely upon apostolic practice) most readily do I admit the "authority" of that practice, but I do not regard it as either the alone authority, or the chief. The keeping of one day in seven as a day of rest, is in obedience of an express command of God; and there is that in the change from the seventh to the first day—the day in which the Redeemer arose, and testified that the work of redemption—of creation anew in Him—was completed, which recommends itself irresistibly to the heart of every Christian. Besides, commentators are agreed that the change was all but commanded by the Saviour himself. One writer says, "There is indeed no *precept* in the New Testament enjoining the change; *but that the will of God was made known to this effect*, is clear from the meetings of the apostles and the primitive Christians for public worship on that day." It was the first day of the week on which the risen Saviour repeatedly met with his disciples, and which he hallowed to purposes of worship. It was on the first day of the week, the day of Pentecost, that the gift of the Holy Ghost descended upon the apostles; and the whole circumstances do, in my opinion, form an authority for the change which would be irresistible, independently of the example set us by the apostles.

But, Mr. Editor, your correspondent has seduced me from the point properly at issue betwixt us. In replying to his statements I have been obliged to travel from the proper path, and must draw to a conclusion more hurriedly than I might otherwise have done. I have adverted to the words of Scripture, and to the practice of the apostles, in respect to the dispensation of the Supper, and have endeavoured to show that neither sustains the charge, made by your correspondent, of injustice to the church in India in celebrating the ordinance twice a year.

The other authority by which this charge could be substantiated is the General Assembly of the Church of Scotland. Your correspondent has, indeed, adduced many other authorities. He has quoted a host of respected names as testimonies to the position that the sacrament of the Supper should be more frequently celebrated. But suppose, for a moment, that I admit them all,—and I do reverence the names and opinions of these men of God, as much as he does,—what do they avail in support of the charge of injustice which he has preferred? Nothing whatever. It is not the opinions of any class of men by which, in discharge of their duty, ministers of the Church of Scotland are to be guided. Their authorities are the word of God, and the laws of the church to which they belong; and before a charge of injustice against a minister of that church can be established, it must be shown that he has acted in opposition to either, or to both of these authorities. This is the ground on which your correspondent must rest himself, and therein I resist him. It may be that ministers of Chapels of Ease celebrate the Sacrament more than twice a-year; but the fact is still what I have stated, that the practice, a practice carried on under the cognizance and direct authority of the church courts is a dispensation once a-year in country parishes (or the most of them) and in towns twice a-year. Your correspondent alludes repeatedly to the *wishes* of the church for frequent communion in parishes. But why talk of *wishes*, when the church, in its corporate capacity, possesses the undoubted power to *command*? If it issued its mandate for a *weekly* communion, durst its ministers disobey?

I have stated the practice of the church of Scotland. It obtained in the days of *Moderation*, (of coldness and formality, as Amicus hath it), and it obtains at this day, although much has been done, and successfully done, to diffuse a better spirit throughout the church. Let it not be forgotten by Amicus that it has obtained in the days of Moncrieff and Thomson and Chalmers, and notwithstanding all that has been achieved by them and others for the spread of vital religion in the land. Now why is this, if these men of God believed a more frequent celebration of the ordinance to be needful? They either regarded a twice a-year celebration to be sufficient, or they acted in a manner utterly untrue to their principles. And let it not be imagined “that the circumstances of the times,” or the power of “*Moderation*,” deterred these men. They were made of sterner materials, and would not have tamely submitted to any “*Moderation*” had it been ten times more mighty, if, in a more frequent dispensation of the ordinance, they had beheld a means of enhancing the prosperity of the church of Christ. If *Mr. Grey carried his purpose*, is there the man who will believe that Moncrieff or Thomson was unequal to the task, or wanted the courage to undertake it?

But though I have thus resisted the charge of injustice, it has not been with the view of advocating *a continuance of the present system*, should an alteration be desired, or considered conducive to the welfare of the church. God forbid. In so far as I am personally concerned, I would yield even to a *weekly* celebration of the ordinance, could it be shown that the cause of vital godliness would be prospered thereby. And on that account, and with reference to the members at out-stations, I suggested one additional act of celebration in the year, and requested the members of the church to state their mind upon the subject. As yet no expression of their opinion has been offered. And though Amicus, somewhat uncourteously, asks, “Why does Mr. Laurie say with regard to the half yearly communion, I never heard it till now complained of?” I still assert that no desire for change has ever reached me. If he thinks that two anonymous writers,—that Matt and Amicus—who may be one and the same person, are to be considered as having expressed

the opinion of the congregation on the point, or that the complaint of the former was sufficient to impugn and set aside a practice of long standing, and of which none else had, even anonymously, complained, I beg leave to differ with him most decidedly.

One word in conclusion as to the course adopted by your correspondent in this matter. I still think that it would have been a more appropriate and a more friendly course, had he addressed the Session. And let him not say that his application would "have had no chance there." I know not who he is, whether "insignificant," as he styles himself, or powerful. But this I do know, that his application would have met the attention that might be due to *its merits*, and without reference to his position and weight in society. If Amicus thinks otherwise of that church which he has, I trust truly, declared to be "as pure as any in India," his standard of purity is lower than I desire mine to be.*

Yours faithfully,

Nov. 1834.

JOSEPH LAURIE.

III.—ANOTHER REPLY TO THE QUERY ON AN ATTENDANCE ON A NON-EVANGELICAL MINISTRY.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—I observe, in your last number, a query, by a constant reader, respecting attendance on an unfaithful ministry in connexion with a church which the hearer prefers. If the following answer be satisfactory, will you be kind enough to insert it in your next number?

Some plan or form in a public service ought, I think, to be adopted, so that the mind may be fixed and intent upon one object: if there were none, the understanding would be perplexed, in the same manner as the organ of sight is, when looking on a bed of variegated flowers. It does not follow, however, because a plan is a plan, that it is always consistent with the interests of truth and holiness: a part of it may be, and often is, inconsistent with these. In such a case, if it be left to the choice of the individual, he ought to select and avail himself of that which appears to be purest and best.

If a man desires the present improvement and everlasting salvation of his soul, the case is clear. The doctrine of the cross alone is adequate to these great objects; and, if, in a public service, an individual detects that "Christ crucified" is not, throughout the whole, the sole object in view, let that individual seek other ministrations in which the blessed Saviour is presented in his true and scriptural character.

Should any one, for example, have been attended for a period of years by a quack doctor, it is by no means a matter of course that he should still continue to swallow his filthy medicaments: he surely may be allowed to go to a real physician; or if a man have the means of procuring for his son the scientific aid of an Abernethy, or an Astley Cooper, will he send him in preference to Mr. Horseleech, because the said Mr. Horseleech had waited on his family with many specifics for outward bruises? In a worldly point of view, it is counted folly and madness to act without a reason, or contrary to the dictates of experience. Why then

* We believe that most of our readers are now satisfied with the length of this discussion. We trust that Amicus will see the propriety of our determination to insert nothing more on the subject at present, than what may have a reference to the abstract question at issue, the propriety of a frequent or unfrequent administration of the Lord's Supper. We must have no more personalities connected with it.—*Edit.*

is it not so, in a spiritual case? Is the mind to put forth its powers of reason only respecting the things of the world, and to be made but a mere tee-to-tum as regards the things of eternity? Is it to be spun about one Sabbath by self-righteousness, on another by conformity to the world, and on a third by the outward sign of baptism, as a means for the salvation of the soul: and all this merely for the sake of a certain form? Forms should have one view, one tendency, and one end; and that, I should think, is to "form Christ in us."

Our blessed Lord tells us to "have faith in God;" but "faith cometh by hearing, and hearing by the word of God." If the preacher, then, preach the word of God, there lies no difficulty—hear him: but if he do not, let us not abuse the Lord's grace by listening longer to the enemy. Good tidings of peace renovate the soul; but the suggestions of the false one, through whatsoever means they may be conveyed, will, if listened to, and not counteracted by the word of God, sink the soul deeper and deeper in ruin and corruption.

But the preaching of the Gospel is not the great consideration with men.—One exclaims, "Established Church," another, "Chapel," another, "Meeting-house;" but was it into any of these that the angels desired to look?—Or did the heavens shout with joy, and the multitude of the heavenly host praise God, because a certain church had established a certain form of worship? This certainly could not be; else why have we not a revealed form?

How much do these forms fetter us! How strikingly does our excessive attachment to them evince our mental weakness and moral perversity! Redemption, the wisdom, the glory, the perfection, of God, is obliterated, as it were, to establish a custom of a worm of the dust; and, while angels wonder and adore on account of God's mighty plan, men evaporate all their spirit in fondly supporting, or bitterly contending for, some human method of exhibiting it.

I have before admitted that to establish some form is good, and beneficial to a nation. It is incumbent on a king to support that form of religion, which he believes to be most agreeable to the divine word. But is it necessary to conclude from this, that a man must adhere to that form, when its ministers adulterate the Gospel? Let us, as an instance, ask the ministers of the Church of England the reason why they do not adhere to the old Papal form. Will they not tell you, that it is owing to the Papists having perverted the Gospel?

If this be their answer, which, I have not a doubt, it would be, ought any Protestant minister, who is known to pervert the Gospel in word or deed, wonder that those who understand the Gospel should leave him? Or, if he should ask an individual the reason of his quitting his (not the) church, and that individual were to reply,—Reverend sir, you do not reverence your Master, else you would "watch in all things, endure afflictions, do the work of an evangelist, and make full proof of your ministry,"—ought he to be angry? I think not. Be not afraid then "Constant Reader," of seeking as well as enduring sound doctrine, wherever it is to be found; and remember that Christians are pilgrims and strangers in the earth; but they are not strangers to the voice of their beloved Shepherd:—when the "sheep hear His voice, they follow Him."

Yours truly, ARMSTRONG.

IV.—ON LAXITY OF DISCIPLINE IN REFERENCE TO THE LORD'S SUPPER.

Sir—A professed Spectator, who is at the same time a reporter, should be all eyes and ears to what is passing around him; and a Christian Spectator should tell his readers or hearers fully of the state of Christianity among professed Christians as well as among heathens. Perhaps you may think the following not unworthy of publication; as, I fear, it gives us but too true a picture of the ministerial faithfulness and purity of communion, of the most eminent protestant sect in India. It is a real *bonafide* dialogue, which took place in the presence of the writer.

A. Well, friend B, how are you now getting on?

B. O! very well. I took the sacrament in St.— last Sunday

A. You take the sacrament? who gave it to you?

B. The Rev. Mr. —

A. Did he catechise you in reference to your knowledge, and inquire into your character, before he did so?

B. No, no, I went along with the rest.

Now, Mr. Editor, you will be thunder-struck, and, if you wear such things, will no doubt drive aside your spectacles, and rub your eyes to see that you have not been reading wrong, when I tell you that B. is so far from shewing piety in his walk and conversation, that he has lately been several times *drunk*, not in private, but in public. This accounts for the surprise of A. on hearing that he had the audacity to approach the Lord's table, which is intended only for the sincere followers of the Saviour, and where others only eat and drink judgment to themselves. It also accounts for A.'s inquiries about the minister.

What shall we say of a church, and what shall we say of ministers, who in practice make no difference between the good and the bad,—take no care to separate the clean from the unclean,—and just as readily give the sacrament to an infidel as to a believer in the Son of God? Can we call the communion, as it is there presented, the communion of saints? Would an apostle, who prohibited Christians even partaking of a common meal with an openly ungodly professor, have endured such a thing? There is surely nothing *apostolic* in such laxness. By allowing such promiscuous communion, I am satisfied that many individuals are destroyed. Their ignorance is so great that they look upon the sacrament much as the Hindoos look upon their atonements: they imagine that the sacrament has some inherent virtue to take away sin, whilst it leaves the love and practice of it. I tremble to think of the responsibility of that minister, who allows or winks at such desecration,—who does not examine and know his flock, so as to guide and direct them in such matters. O! can such a man be a *pastor*?

It cannot be said that the laws of the church stand in the way of the minister. No; I fear, nothing but his own love of ease is the lion in the way. What power in the church, corrupted as it may be, can say to any faithful man, You shall not visit your people from house to house to instruct them? No power can prevent a minister letting it be known, that he wishes every communicant, for the first time, to let him know his intention before he does come forward. No power, then, can prevent the minister knowing the degree of his knowledge; and no power on earth can prevent him setting before him the sin and danger of eating and drinking unworthily; and what man, with the interdict of the minister, would come forward? and if he did, has not the minister power to pass him by? What although such conduct might expose the minister to contumely, and, perhaps, reproach from false brethren, or ungodly superiors?

It would be nothing more nor less than suffering for righteousness. It would just be what the Saviour himself endured. It would just be what all, who live godly in Christ Jesus, are taught to expect.

I am yours, AUDITOR.

V.—VERISSIMUS TO [VERSUS] VERUS.

Verus complains that the letter of Verissimus was extremely long, yet left the objections of Verus unanswered, inasmuch as the duty of Verissimus was to show that the editions of the Decalogue, taught by authority in the Church of Rome, did correspond to the original contained in the authenticated vulgate.

An ancient philosopher answered a fool in the following manner. "A fool can raise more difficulties in a few moments, than a philosopher can answer in very many pages." When a person has the jaundice, every object, that presents itself to his eyes, appears yellow, though the defect is in the eyes, and not in the object. In like manner, when a man's understanding is infected with sectarianism, every book that he reads, whether sacred or profane, will, as he imagines, furnish him with new arguments corroborating his favourite sect, though in reality such arguments only exist in his own imagination.

The ancient version of the Septuagint has the following words,— "Thou shalt not make to thyself any graven idol, or image of false gods." You have not these words in your Greek version, because the Pseudo-apostles of the 16th century have modelled their translation of the Bible so as to suit their newfangled doctrine. Calvin declared that Luther had substituted the word of man in the place of the word of God. Luther declared that Calvin's translation from the Greek was so full of corruptions that he was Antichrist. Beza condemned both as devils. Melancthon said that they had "distorted the Bible to answer their own sinister and diabolical ends."* Every year new editions superseded the former ones. For the truth of all this I refer you to Ward's Errata, where the chapters and verses are specified, both of the Hebrew, Greek, Vulgate, and Chaldaic. The authenticated vulgate, 20th chapter of Exodus, verse 3d, says "Non habebis deos alienos coram me;" and, in the following verse, "Non facies tibi sculptile," and, in the 5th verse, "Non adorabis ea neque coles." This word, "sculptile," invariably in scripture means an idol. But it is a maxim with the Protestants to substitute the word image in the place of "sculptile," and thus distort the word of God. I refer you to Ward's Errata for the truth of this. I also refer you to Calmet's and Cornelius a Lapide's comments on the Ten Commandments.

All such images or likenesses are forbidden as are made to be adored and served. "Thou shalt not adore nor serve them," that is, all such idols or image gods, "sculptile," as are worshipped with Divine honours. Images, pictures, or representations, were in the house of God and in the very sanctuary, and are expressly authorized by the Word of God. (Exodus xxv. 18. xxxvii. Numbers xxi. 8, 9. Chronicles xxix. 18, 19. Amos iii. 10.) If a man bow down to them and adore them as Gods, he is guilty of idolatry: but to give a relative respect is lawful, useful, and praise-worthy, and recoils on Jesus, who is the fountain of grace and glory.

I refer Verus to the Council of Trent and to our Rule or Faith, transla-

* We will thank Verissimus and our Correspondents to mention their authorities when they state facts so new to most of our readers.--*Édit.*

ted by Father Veron, where the Council of Trent fulminates an excommunication against any person who believes that there is any divinity or virtue inherent in a picture, or that we consider them in any other light than auxiliaries to guide our ideas to the prototype. Sir James Mackintosh, in continuation of the Church of England's history, declares them to be useful in this respect, and quotes Luther as favourable to them, and as having kept them in his German churches: though he declares that in his dialogue with the devil he had no orders from his satanic majesty to preach against pictures. Compare the doctrine of our Rule of Faith and of the Council of Trent with what you say of the inquisition, &c. I do not blame you (Verus) for having recourse to such false arguments, because a bad cause can be supported only by falsehoods, calumnies, invectives, and sarcasms. All this you inherit from your Pseudo-apostles of the 16th century. Every word that we have in our Bible is taken from the authenticated vulgate: and all that we have in our large catechisms is taken from our Bible; and in all our small catechisms we have all the commandments, such as they were given by God to Moses. But you confound the explanations, given after some of the commandments, with the commandments themselves, and the particular proposition with the general proposition; and hence arises all your confusion and error regarding them. The word, heaven, mentioned in Exodus, means the material or elementary heaven. "Cœli enarrant gloriam Dei;" "Elias raptus est in cœlum;" "Paulus raptus est in tertium cœlum;" "The wide expanse of the heavens." All this has no connexion with the heaven mentioned in the Lord's prayer. Such a connexion could be proposed only by a man whose intellects are deranged. Consult once more Ward's Errata, and you will see, even to demonstration, that the Protestants have added to, and taken from, the word of God, in their corrupt translations, and brought on themselves the curse denounced by the Holy Ghost against such corrupters of the word of God. You call on the Jews to be expounders of the word of God. Jesus Christ said, "My house is a house of prayer; but you have made it a den of thieves." And this den of thieves is your umpire. I congratulate you on your choice; this "*gens mala et adultera*" is your expounder of scripture.

One branch of your venerable and holy reformation, the Sabbatarians, would also make their appeal to the holy synagogue, and, by this appeal, would convince you that the sanctification of the Sabbath day could not be lawfully transferred to Sunday. The Arians and Macedonians would also make, like you, their appeal to the holy synagogue, and would be told by their umpire that Jesus Christ was not the Son of God, nor the Holy Ghost the third person of the Blessed Trinity. And also your brethren, the Unitarians, would willingly receive your appeal.

The first book of Maccabees, xii. 11. "We, therefore, at all times, without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our other observances, as it is meet and becoming to remember brethren." The Latin Vulgate. "*Nos ergo in omni tempore, sine intermissione, in diebus solemnibus et cæteris, quibus oportet memores sumus vestri, in sacrificiis, quæ offerimus &c.*" Here "*festivitatus*" is put for "*diebus Sabbati,*" because all are contained in one word.

Read our Douay translation of the Bible. Those of Rheims, London, and Dublin, all agree with the vulgate. Thus it is evident that we have the second commandment, the tenth commandment, and all the other commandments. Do not confound idols with images, or pictures. The word festival comprehends all days dedicated to the honour and glory of God.

The limits of a periodical are too narrow for religious and theological discussions. Besides, such discussions create only angry and bad feelings, irritation, and pertinacity. For these reasons, and from a conviction that I have vindicated my church from your calumnies and foul aspersions, and also from a determination to continue my vindication in a forth-coming pamphlet, I now take my leave of you in the spirit of friendship, peace, charity, and philanthropy.

P. S. You appear to attach more weight and importance to the great number of letters, which you write on this subject, than to the solidity of the arguments contained in them. Judging of your two last letters as a sample of your future letters, I am convinced that, if you put one thousand of such letters into an alembic, and thus simplify them, they would not give half a grain more weight or solidity to the mass, being nothing more than a repetition of the same thing over and over again,—a mere echo of the first letter.

You arrogantly challenged me to show you, either from the Vulgate, or the Greek translation, the following words, "Thou shalt not make to thyself any graven idol, or image of false gods." The Vulgate says, "Non facies tibi sculpile." This means, "Thou shalt not make to thyself any graven idol;" for "sculpile" invariably means an idol. The ancient Greek says, "Thou shalt not make to thyself any graven idol, or image of false gods." Compare this with what follows the preamble of the first commandment, "Thou shalt have no strange gods before me," or, what is the same sense, "Thou shalt have no other god but me," which is partly affirmative, and partly negative. The one establishes true religion; the other prohibits false religion. Chapter 5th of Deuteronomy, in your Protestant Bible, says, "Thou shalt have none other gods before me." When we are commanded not to bow down to them, it refers to idols above mentioned, "Non adorabis nec coles ea," that is, the strange gods mentioned in verse 7th.

This has been the favourite argument with Protestants from the time of Luther to the present day; because it requires no study, from the most ignorant peasant to the most learned dignitary. It is a self-made argument equally prepared for the sailor, up to the first among you, even your females. It is a shame to propose such an objection a thousand times answered. Both the Press, the Pulpit, and the sanguinary Penal Laws, formed a diabolical triumvirate against Catholicism. They were the vehicles of heaping upon us abuse, misrepresentation, calumny, invective, and sarcasm. Convinced, as we are, of the truth and superiority of our religion, can it be expected that we should submit in silence to such hellish calumnies? No; we will do so no more—not even in the least degree. Like the lion in the fable, whose royal indignation was roused by the kicks which the sluggish ass gave him with impunity, (*Verissimus*) will show himself indignant at the insolence, ignorance, and impertinence of his puny sciolists, and insignificant calumniators and oppressors. *Verus*, being fully aware that neither he nor his church had any communion with any denomination of Christians in any part of the world, challenged *Verissimus* to call on the Jews to be umpires between him and *Verissimus*, to know whether the order observed by the Roman Catholics, or that observed by the Protestants, regarding the ten commandments, was the right order. To his inexpressible confusion the Jews, on being consulted, gave their opinion in favour of the Catholics, declaring that the Protestants are in error in making but one commandment of the two last, and that the Catholics are right in dividing them into two distinct precepts, and that the second commandment of the Protestants is no more than a continuation of the first commandment. They also say that the word festival includes the Sabbath. The Arabs,

Greeks, Armenians, Jacobites, Nestorians, Eutitians, [Eutychiens?] and Ethiopians, have the same order regarding the ten commandments. Verus excluded the holy fathers because he knew they were all in favour of the Catholics. Thus abandoned by all denominations of Christians, he expected to fraternize with the Jews; but he was scouted even by them. They gave their opinion in favour of Catholics. I humbly submit to your consideration if this is not a refutation of your own errors by an *argumentum ad hominem*.

Philosophia vel Theologia, obiter libata, abducit a Deo, penitus hausta, reducit ad eum. Verulamius. (Lord Bacon.)

A little learning is a dangerous thing:

Drink deep, or taste not the Castilian spring.

“Aquæ quæ super cælos sunt,” “Cæli cælorumque.” “Me fecit videre lumen cæli, et videbit pater tuus lumen cæli.” Let Verus take care not to confound the above heaven, or the heaven mentioned in Exodus, with the word heaven mentioned in the Lord’s Prayer.

VERISSIMUS.

As the readers of the O. C. S. may wish to know from unexceptionable authority how the case stands between Verus and Verissimus relative to the Jews, the two following quotations from Boothroyd’s Hebrew Bible and from Josephus are submitted to their judgment.

“This precept the Catholics divide into two; and in most *printed* Hebrew Bibles there is a space after neighbours; but 230 MSS. read with the Samaritan the two first sentences of this verse (containing the 10th commandment) without any distinction, so that there is no foundation for making them two commandments. Philo affords a strong testimony against that division of the 17th verse.” Boothroyd’s Heb. Bib. Note, Exod. xx. 17.

“The first commandment teaches us, that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature, to worship it. The third, that we must not swear by God, in a false manner. The fourth, that we must keep the seventh day, by resting from all kind of work. The fifth, that we must honour our parents. The sixth, that we must abstain from murder. The seventh, that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another’s.” Jos. An. b. iii. c. v.

The Armenian, the only other authority besides the Hebrew sent us by Verissimus, divides the commandments in the same way Protestants do, as we mentioned in our last.—*Edit.*

VJ.—THE ADVANTAGES OF HUMILITY.

“*Blessed are they, that mourn; for they shall be comforted.*”—Matt. v. 4.

The path which conducts the Christian, through this dark and dreary wilderness, to the passage of Jordan, is one of self-denial, of suffering, and of patience. He must deny himself the pleasures enjoyed by the ungodly; he must endure the determined and the malicious hostility of the irreligious part of mankind; and he will, if truly regenerate, suffer deeply in his soul, from the ever present conviction, maintained by conscience, that sin still lurks within him; and the iniquity which caused the Son of God to hang on the accursed tree, is now ready to make him abjure the cross, abandon the Christian profession, and throw himself once more into the arms of his old master, the world. And though he

feels firm dependence on the Lord God of Israel, and believes he will be "kept by the power of God through faith unto salvation;" yet this belief does but aggravate his poignant sorrow, that he should so ill requite the kindness of Heaven; or ever entertain a sentiment at variance with the hopes of a holy eternity, or the blessed feelings enjoyed by the redeemed above. These reflexions create, in the mind of the sincere believer, a godly sorrow, and "repentance unto salvation, not to be repented of;" a sorrow to which the worldling is a total stranger; and which is wondered at and despised by him, as the effect of silly enthusiasm, while he who is the object of contempt on this account expatiates on the blessedness of these emotions, as the holy working of the Divine Spirit, and the season of indwelling happiness. Yes, it is indeed happiness to mourn over prevailing depravity; and if, on these occasions, "the heart knoweth its own bitterness," the adjoining passage is likewise true,— "a stranger intermeddleth not with its joys." They only who have felt what it is to mourn over a heart full of corruption,— "deceitful above all things, and desperately wicked;" whose consciences have awakened on the smallest lapse of conduct, to warn them of their sin and ingratitude;—who have wept in secret, when no eye was witness to their godly sorrow, save that of Him, who has told the children of men to "rend their hearts, and not their garments;"—they, and they only, can tell the unspeakable pleasure which consists in humbling ourselves before God. He has said by the pen of an inspired apostle, "Humble yourselves under the mighty hand of God, and he shall exalt you in due time." But should not the "due time" of Heaven's appointment be our best time for succour and the receipt of celestial benefits? And is not the most distant promise of exaltation by the Lord God Omnipotent far superior to the actual enjoyment of the perishable wealth and dignity of earth?

Think for a moment, impious son of mortality, what reply the souls chained in never-ending perdition would give to this inquiry. Think what they would give for but a small portion of thy misspent time, that they might humble themselves at the foot of the Almighty's throne, ere they were called there to receive their final sentence; and may this reflexion urge thee to the blessed work of humility, ere the "pride that goeth before destruction" entail its inevitable consequences.

I have said the Christian's path is one of self-denial, of suffering, and of patience. The whole tenour of the New Testament dispensation leads to this conclusion; and it is supported by the experience of every converted child of grace. He should entertain some doubts regarding his spiritual state, who has not found it a source of worldly suffering;—and, if the road to Zion has been strewn with flowers instead of being choked with thorns, there is the best reason to fear it has been more devious than consistent. But does the Christian repent of his change because of these things? Does he look back on the deprivation of temporal pleasure, with a wish it had been otherwise? Can he think of the sufferings of his tried soul, and not view them as only a small portion of what the Saviour of men was subjected to in this scene of his labours of love? Does not the retrospect of all his by-gone days, and the pains with which they have been accompanied, bring with it the reflexion, that his afflictions were light, and his misery was happiness, when compared with the trials undergone by Him who has "borne our grief, and carried our sorrows"? And he has for his support the consoling assurance, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Most of us have witnessed the beautiful effect of a fall of summer rain on a sun-browned lawn, and parched vegetation. With

what renovated vigour the blades and buds spring into life, and gladden the face of surrounding nature with the brightest of her smiles. Such, yea, far more lovely, is the effect of affliction, and its inseparable attendant, humility, on the soul of man. It is then the new being thrives and strengthens; it is then that happiness may be relied on as real; it is then that graces, which had erst slumbered in inaction, break forth in their pristine splendour and revivify all around with their cheering light.

In the affairs of this world, we usually expect every component part to retain its appropriate place as a constituent of the whole; and how is it, then, that we seem, by our daily conduct, to esteem it only fair and reasonable, that man should hold a position with regard to his Maker, to which he can exhibit no shadow of claim? Humility had been our most appropriate frame of mind, even had we continued in our original state; and it requires a degree of presumption, such as none but such adepts in self-deception as we now are, could evince, to mingle as we do, in conduct and pretensions, the pride of demons with the poverty of beggars.—Every regenerate man can set his seal to the truth, that “he that exalteth himself shall be abased, but he that humbleth himself shall be exalted.” When man forgets the necessity which exists for the continual protection, and guidance of Heaven, and fancies himself “to be something when he is nothing,” he usually receives some severe lesson to teach him the folly of self-dependence. But, when he leaves human support, and leans only on the hope of Israel, he possesses a power in his soul and a happiness in his life, which was formerly held but in idea; and “the life of God in the soul of man” exerts over all his actions a blessed influence. The promises of God belong to the humble; and they shall have them in rich fruition;—he has said he will dwell with the man who is of a “humble and a contrite heart,” “to cheer the spirit of the humble, and to revive the heart of the contrite one;” and he daily fulfils this promise.

When the writer of these few remarks first entered on the Christian course, he fancied nothing but happiness awaited him therein. He soon found his mistake, and the longer he remains in the flesh, the more cause he finds for grief an account of prevailing iniquity. But the holy feelings, the blessed frame of mind, induced by this mourning for sin,—the secret pleasures of making our desires after holiness known to God,—and the cheering hopes of a future state, are so far beyond an equivalent,—the balsam is so much more than equal to the task of healing,—that we are constrained to admit the truth of the declaration,—“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord.”

When, O! when, will man be persuaded to leave the strongholds of natural prejudice, to lay aside the cavils of modern infidelity, to forsake the fallacious hopes of happiness never to be attained; and flee to the standard of Zion, as his own appointed station, and be content to spend each moment of his earthly existence, an humble believer in the merits of the cross!

Nov. 1. 1834.

PRESBYTER.

VII.—REMARKS UPON A COMMUNICATION OF A PROTESTANT EPISCOPALIAN LAYMAN.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—In your last number one of your correspondents, (a Protestant Episcopalian Layman?) quotes with approbation the following pas-

sage. "In a country enjoying the light of the Gospel the main object of bringing the people together in religious assemblies, is the *public worship* of God, &c. Surely nothing can be better calculated for these purposes than the *liturgical service* of our church, as comprised in the form of *Common Prayer*." Your correspondent, with the author he quotes, allows that "Gospel-preaching" was very necessary "at the promulgation of Christianity," but that it is otherwise now in a Christian country, and amongst Christians residing in other countries.

This puts me in mind of a sermon of Archdeacon Paley's, in which he shows that the command to "repent and be converted" applies to heathen, and not to men born in a Christian land. And yet the text, on which he was commenting, "ye must be born again," had a reference, not to a heathen, but to a member of the Jewish church, and consequently to one who, as far as church-membership is concerned, had as fair a prospect of heaven as any Christian. But church-member as Nicodemus was, he required to be preached to on the subject of regeneration; and so will church-members in Christian countries too. If your correspondent knew how rare a thing the understanding of the Gospel is, he would not wonder why professing Christians should have it preached to them again and again. The author which your correspondent quotes, evidently does not himself know what the Gospel is, nor what is implied in its "truths being known and received."

Those, who do not know, nor have received, the Gospel, (I speak of nominal Christians) must have it preached to them, that they may know and receive it; and those, who do know, and have received, it, must have it preached to them, that they may "grow in grace and in the knowledge of their Lord and Saviour."

As to the opinion that Christians should meet together *mainly* to engage in devotional exercises, I would merely quote one or two texts of scripture, in which the work of the ministry is condescended on, without any mention of devotional exercises at all.

Upon the first day of the week, when the *disciples* (mark; these are not heathen) came together to break bread, Paul *preached* unto them, and *continued his speech until midnight.*" (Acts, xx.) "I charge thee, *preach the word*; be instant in season, out of season, &c.: for the time will come that they (not heathen, but professing Christians) will not endure sound doctrine. But do thou the work of an *evangelist* (a *gospel-preacher*.)" (2 Tim. iv.)

Yours truly,

A PREACHER.

VIII.—JOURNAL OF A MISSIONARY TOUR, BY THE REV. JOSEPH TAYLOR, BELGAUM.

CONTINUED FROM VOL. 5, PAGE 410.

FEB. 27. Halosigi, about 3 miles from Nandagadi. Left the latter place about sunrise and arrived here before 7. Found some Bráhmans assembled about the chief pagoda. They told me I could not halt there, but pointed me to a house in the vicinity, which they said I might go into; which I did. I endeavoured to enter into conversation with them: but they were not a little shy; and one or two, I thought, seemed somewhat annoyed as if I meant to abuse their gods and their religion.—Before I closed, however, they seemed not so much hurt; and a few ventured to ask for tracts, which I told them I had brought with me to give to any who were able, and might be disposed, to read them.—Looked about

the village, and spoke to some in the Pettah in front of a pagoda of Hanuman. The image was broken in two about the middle; and the pieces were only placed in juxta-position. I asked them how they could think of worshipping a broken God, at which they seemed ashamed. I told them of Jesus: they did not fully understand me; but they seemed to know the fact of the distribution of tracts and the establishment of schools for the communication of knowledge. This they acknowledged to be very good; but they suppose that these things are done as meritorious acts to get some reward hereafter, and it is difficult to make them understand or to believe otherwise.

Night. Had only a few applications for tracts during the day, and these chiefly from boys and young lads. Having several copies of the "Children's First Book," I gave them to as many as I found could read. A little about half after three I went to the top of a neighbouring hill to look at a celebrated temple there. It is an ordinary stone building, with a pond of water in front. They have a yearly jatra or festival here, at which a vast number of people from the surrounding villages, far and near, attend. The common liuga is the object of worship. On one side is another rudely constructed temple, in which they have an image of another of their deities. I returned about 5. Soon after a boy, to whom I had given a tract, came to me in evident fear,—gave back the tract,—said his elders would not allow him to keep it,—and requested I would erase his name, which I had written in it. I have met with but few instances in which books have been returned. Towards the evening a few people came to me. I spoke to them; but they listened more from curiosity than any desire to get information. One individual, apparently more sensible than the rest, made some observations apt enough; but he had no great anxiety to get any information regarding the things to which I wished and endeavoured to direct his attention. Soon after the Kulkarni of the village came; who recognised me as the gentleman whom he had seen and heard at Hubli. He allowed that all I said was very good; but he gave no evidence of desiring to get any good himself.

Roman Catholic Chapel, Bedi. Feb. 29. Left Halasigi before day-break, and arrived here about 8. Had calls from both the schoolmasters of the place, whom I supplied at their request with tracts and portions of the New Testament,—Matthew, Luke, and the Acts, in Canarese and Marathi. They both promised to teach their scholars Mr. Wilson's Marathi Catechism, upon the offer of a small reward for each boy who shall repeat the whole correctly; and they also engaged to make the boys read the Gospels which I gave them. Another man called, who said he had seen me at Kitur before, and requested I would give him a Canarese book, which, upon his promising to read it, I did. The two following forms of objection to the Gospel, which I have heard during my present tour, and which appeared to me striking, I shall here notice. A man at Nandagadi gave as a reason why the people refuse, or are afraid, to receive the Gospel—that they have not sufficient courage to drink goat's milk, much less the milk of a tigress. This seems to resemble the language of the disciples, "This is a hard saying. Who can bear it?" Again:—"A child will prefer its mother's milk, however poor and ugly she may be, to that of any other woman, however rich and handsome. To this I replied that the objection was not always correct in principle. Young children do readily take the milk of other females, as well as that of their own mothers. When a mother dies or is unable to suckle her own child, it is given to a nurse. I told them moreover, that their illustration did not apply, as the gods or idols, which they worshipped, were not their true parents. There was a Father in heaven who made them, who was altogether different from these, and who had

a right to their hearts and services; and, as long as they worshipped and served idols, they were estranged from God, and committing sin against Him, serving and worshipping those who had no lawful right to their worship and love.

Friday night, Kitur. I sent my things on before 3 from Bédi, and remained there reading to the people of the way of salvation, and explaining it to them, till after 4. I was heard with attention. No opposition was made. The schoolmasters were anxious I should see their schools. I called and saw one on my way. There were not many boys; but I could see preparations making to teach some of the boys the catechism I gave them with the promise of a reward. I have engaged to give half a rupee for each boy who shall repeat with perfect correctness a catechism of 22 pages, the masters engaging at the same time to teach the boys our books both in Maráthi and Canarese: the reward to be forfeited in case of failure. I arrived here (Kitur) about 7. I was glad to find a cooly from home with some letters and clothes, and was thankful to learn that all were well. The Lord be praised for his continued goodness towards me and mine.

Tegur, March 1. Left Kitur a little before 11, A. M. I addressed three companies of natives. In the first I found the man to whom I gave the Canarese Gospels yesterday. Some of the females of his family stood or sat within hearing. May the Word be blessed to their souls, as well as to the souls of my other hearers. The report of my engagement with the Bédi schoolmasters having preceded me, I found the teacher here also willing to enter into a similar engagement and on the same terms. He tried hard, however, to bring me under an engagement to give him a monthly allowance; to which I could not agree. One man stood up as a kind of opponent while I was addressing the people in the school. I was enabled to drive him out of all his false refuges. He more than once shrunk back, evidently feeling his inability to answer, while the people around admitted the force of what was advanced against him. I stated to the people the way of salvation through the Saviour, showed their need of Him, and pressed it upon their attention that, if they would be saved, they must come to God through Christ, as God had appointed Him to be the medium of communication between himself and us, and had revealed to us that through Him alone we can be saved. My next congregation was in the house of one of the chief Sawakars. Several of those who heard me here had constituted a part of my former congregation. I therefore gave only a few illustrations as a continuation of my discourse. From the attention paid, and, considering the nature of my message, the quiet manner in which I am heard, and the apparent interest felt by some, I am induced to think that the people are becoming increasingly prepared for the reception of the Gospel, and that no faithful and laborious labourer among them will labour in vain or spend his strength for naught. I do hope that great things will be accomplished by the communication of the truth, and trust the time will soon come when a great moral change will be effected among these people, and when, though now deluded and ignorant as far as the knowledge of the Gospel is concerned, they will be brought to know and appreciate, believe in, love, and obey, the Saviour. Having arrived here about 12, I stopped about half an hour or more in a pagoda in the village, where an image of a female Deity or *Shakti* is worshipped. As the image is of silver, and as the ornaments and utensils are of the same metal, the place was shut under lock and key: only one individual of the Atakawa caste was in the pagoda. While I was speaking to him, an old woman, who has charge of the pagoda, and who receives an allowance from Government of 30 rupees a year for keeping the place

clean and performing pūja, &c. came in. At my request she opened the door, and showed me the image. It is a rude looking figure with various silver articles about it. She trimmed a lamp that was burning within. I was afterwards asked if I would not give something towards the goddess. I said I could not, and endeavoured to point out the sin of worshipping idols of any description, of wood, stone, silver, or gold.

Dharwar, March 3. I left Tegur about 4 on Saturday afternoon, and arrived here a little after 3. Having permission I put up in the Government House. Arrangements being made, I had Divine service in the forenoon of Sabbath, at 11, and in the afternoon at 4. At noon I had a Tamul service with a few Tamul church-members here. I read, and made some practical observations on, the 34th Psalm. I very much enjoyed this season. All seemed to feel it a privilege to unite in thus worshipping God. I felt not a little for both the families which compose the church at this place. They are poor, and the men are without employment. The Psalm selected seemed to suit their circumstances; and I think they felt it, and took encouragement to put their trust in the Lord and proceed onwards in the way of his commandments.

TO BE CONTINUED.

Reviews.

Christ's Victory over Satan. A sermon by the Rev. H. Melvill, A. M. Preached at Camden Chapel, Camberwell, Feb. 16, 1834.

The text, from which the above subject is taken, is in 1 John iii. 8:—"For this purpose the Son of God was manifested, that he might destroy the works of the devil."

The first grand idea, which our author brings forward in connexion with his discourse, is—that "the works of the devil" extend, in all probability, over the greater part of the universe, and that the "manifestation of the Son of God" destroys those works wherever they extend.

Our author's argument for the greater part of the universe having fallen is simply this, that Satan had fallen before Adam fell,—that the evil which blighted paradise was the continuance, not the beginning, of evil,—and that it is very probable that Satan had ruined many worlds before he ruined ours. We think that the evidence for the greater part of the world *not* having fallen is equally strong. If the existence and operations of rebel angels prove that the greater part of the creation has revolted from God, the existence and operations of angels, who have maintained the strictest allegiance, equally prove that the greater part of the creation has not revolted. The two arguments neutralize each other, and thus prove that they are no arguments at all.

And as for the direct effects of Christ's death, we mean the justification and sanctification which it secures, extending to all who may, through the instigation of Satan, have sinned in any part of the universe, the idea is not only unsupported by scripture doctrine and history, but directly contradicted by them. There are, no doubt, many devils now in hell, who sinned through the solicitation and example of "the prince of the devils." The effects of Christ's death do not extend to them.—The death of Christ, moreover, would lose all its moral power, were its atoning efficacy to be brought to bear upon sin wherever it might be propagated. It is just because its direct effects are so limited, that its general effects are so mighty and extensive. Holy angels and other

holy beings know that nothing less than the death of God's own Son was sufficient to remove the guilt of man, and hence conclude that, should they themselves sin, their guilt could never be removed. God has "brought in an everlasting righteousness" for guilty men; but it has been in such a way that no other order of beings can expect that a similar righteousness should be brought in for them, should they ever be numbered with the guilty. God, in giving his Son to die for the sins of men, has shown the *utmost* of his holiness; and he is not likely to repeat the exhibition. He has given his Son once; and he is not likely to give him again. All intelligent beings are thus taught to stand in awe of the Divine holiness, and to regard sin as their entire and everlasting ruin.—The atoning efficacy of the death of Christ, as bearing upon the sins of men, is represented in scripture as inseparably connected with the *nature* which he assumed. Unless he had been "bone of our bone and flesh of our flesh," we have no warrant from scripture to believe that his sufferings and death could have availed us in the least.

There are some *men* to whose sins, instigated as they are by the devil, the atoning efficacy of the death of Christ does not extend; and, if this is the case with men, it must be much more so with beings of another order. This is, however, an argument which our author's system of doctrine entirely interdicts. According to that system the atoning efficacy of the death of Christ extends to *all the sins of all men*.

Our author's main proposition is—that "redemption is every whit as large in its effects as rebellion, so that what we have lost through the first Adam has been altogether recovered by the second." The "effects," just mentioned, are explained as being both *physical* and *moral*, and as referring to *the whole human race*.

"When righteousness shall clothe as a mantle every province of the globe, and happiness, the purest and most elevated, shall be secured, and all worlds, exhibiting the lustre of untarnished loveliness, shall be smiling on the face of the landscape, will it not prove, by overwhelming testimony, that there was virtue in the atonement to counteract all the *physical* effects of apostasy?"—"We have now to consider what we term the *moral* consequences of apostasy; and we frankly confess that it is more difficult to prove their destruction than that of the *physical* consequences." "The works of the devil, the effects both *moral* and *physical* of human apostasy, were destroyed or counteracted by what Christ Jesus achieved as our surety."

"We are sure that the second Adam gained for man as much as the first Adam lost—we say *as much* as he lost; for, if you consult the fifth chapter of the epistle to the Romans, you will find it implied, or rather broadly stated, that *the whole human race* is more advantaged by what Christ did than disadvantaged by what Adam did."

Our author has no difficulty with the *physical* effects of the fall! He triumphantly shows that these, with respect to the whole human race, are completely destroyed!! And how does he show this?

"Death, succeeded by resurrection, is not, in strict truth, to be designated death . . . That death which was Satan's work—that death, which, having once seized the body, was never, never, to resign it—no longer retains dominion upon earth . . . Can you look onwards to the morning of the resurrection, and not feel that then it shall be made evident to the whole intelligent universe that the purpose, which is announced as contemplated by the humiliation of the Deity, was accomplished in all its magnitude in reference to death? . . . Like reasoning must be applied to all other *physical* effects of rebellion. Though pain and sorrow are allowed to continue, . . . yet all the *physical* entailments of the rebellion shall be finally annihilated."

Death is here said to be annihilated; and the author gives us to understand that it is so with respect to every human being. But we have read of "the second death" which will never be annihilated, and which will continue to agonize millions of our race throughout eternity. "Pain and sorrow," too, "will be finally annihilated." And yet there are some who shall be cast into "the lake which burneth with fire and brimstone,"—who shall "have no rest day nor night,"—and "the smoke of whose torment shall ascend up for ever and ever." It is absurd to tell us, in confirmation of the above-mentioned position, that the earth shall be renewed, and that death and pain and sorrow shall be utterly exterminated from its precincts. As well tell us that death and pain and sorrow have at present no place in heaven, and that therefore they have, even now, no place in the universe. If it is true that part of the human race shall descend to hell, and that death and pain and sorrow shall follow them thither, and continue with them there, why tell us that, with respect to the whole human race, death and pain and sorrow shall be utterly annihilated? The globe, in which we live, may, indeed, be delivered from the curse,—may no longer "groan and travail in pain," but, rejoicing under the smile of the Redeemer, and "wearing those rich hues which bloomed in the young paradise," may be clothed with beauty and filled with stores of enjoyment; and, as far as these things go, there may be a complete destruction of physical evil. But what is physical evil, as referring to inanimate or brute creation, compared with similar evil bearing upon beings at once sentient and intelligent? We cannot forget that, when the earth shall be renewed and blessed, a great part of those who have inhabited it while it remained under the ancient curse, shall themselves experience no renovation and no blessing, but shall be driven away in their wickedness to dwell in a place still more cursed and still more wretched. And yet our author tells us that all the physical effects of the fall are, with respect to the whole human race, completely annihilated!

We do not see how, after proving this, he could have any difficulty in showing that all the *moral* effects of the fall are, with respect to the whole human race, completely annihilated. He "frankly confesses that it is more difficult to prove the destruction of them than that of the physical consequences;" but we perceive not where the superior difficulty lies. If death and pain and sorrow are annihilated with respect to every human being, it must be because of the previous annihilation of sin, and of all the operations of sin, to the same extent. The first point having been proved, the second follows as a necessary consequence; and, had our author had no misgivings with respect to the demonstration of his first proposition, he would, one would think, have announced his second with out any "confession" of difficulty or fear of contradiction.

Our author, however, puts on a bold face, and "meets the question fairly."

"The second Adam gained as much for man as the first Adam lost."
 "The gift by grace is represented (in Romans v.) as abounding to *all* in a far higher degree than the bequeathment of death which was sent out by Adam. But does not such a representation contain the idea that none can be lost, but that all men shall be finally saved? If such an idea be incorrect, how can redemption be at least so large in its consequences as apostasy? and will not the weepings and wailings of lost men in hell give fearful demonstration that the works of the devil have not been destroyed?"

No, says our author, for what are the works of the devil?

"It is quite possible to charge too much upon Satan. Some men will rail at the devil, just in order to apologize for themselves. They

say that, if a man perish, his perdition is the work of the devil. We are at issue with you there. The man is a redeemed man; and a redeemed man can be destroyed only through destroying himself. The devil did not destroy him. The devil may indeed put engines of destruction in his way, but, beyond all doubt, it is the man that makes use of these engines, so that, when he dies, it is by suicide, and not the blow of another. After all it was not the devil who destroyed Adam. The devil tempted Adam; he did nothing more. The destruction lay not in being tempted, but in yielding to the temptation. Though Satan *tempts*, it is man that *yields*; and thus, if you were to say of every lost man that his destruction is of the devil, you would give utterance to what is egregiously wrong."

Thus it appears that "the works of the devil" are reduced to *one*, and that *one* is *temptation*. The devil destroyed neither unfallen Adam, nor the "redeemed" children of Adam. Adam destroyed himself; and his children destroy themselves. When, therefore, it is said that the Son of God destroys the works of the devil, all that is meant is—that Christ as much promotes men's salvation as the devil promoted and promotes their destruction. But as the devil did not, and does not, destroy men, but only "puts engines of destruction in their way," so Christ did not, and does not, save men, but only "makes arrangements" for their salvation, and puts "eternal life within their reach."

Our author has thus the satisfaction of seeing his difficulty completely removed; and, instead of the eternal ruin of *some* men militating against the statement—that the Son of God destroys the works of the devil—he makes it appear that the eternal ruin of *all* men would not bring the statement in the least into suspicion. In merely "making arrangements" for men's salvation, and "putting it within their reach," the Son of God utterly destroys the works of the devil. It matters not whether one of them avails himself of the "arrangements made," or lays hold of the eternal life "put within his reach."

Our author's problem is to equalize the work of the devil against the whole human race and the work of Christ for the whole human race. He finds that the work of Christ does not save all men: and he is, therefore, obliged so to limit the work of the devil that it shall not destroy all men. In making this limitation he goes even beyond the necessary boundary: he proves that the work of the devil, instead of destroying all men, does not destroy any man whatever. The work of destruction is shifted from the devil to Adam and to Adam's "redeemed" children; so that, if our author's limitations be correct, a poor sinner could have wished the apostle to have said,—*For this purpose the Son of God was manifested, that he might destroy the works of man.*

But if condemnation and depravity in men are not the works of the devil, why should our author have said that pain and sickness and decay and death are so? The only work of the devil is temptation; and he did not produce these physical evils by his tempting Adam, but Adam produced them himself by yielding to the temptation. In order, therefore, to destroy the devil's work, it was not necessary that Christ should remove these physical evils. All that was necessary was to "make arrangements" for the removal of them. This being the case, why should our author triumph in what he thinks his demonstration of the utter annihilation of physical evil to the whole human race? and, when he comes to moral evil, and finds he cannot make out the same demonstration with respect to it, why should he confess that he has come to a difficulty by no means insignificant? The reason is—that he had not then discovered, and did not discover for a considerable time after, that the works of the devil were any thing else but *pain and death* on the one

hand, and *condemnation and depravation* on the other. That these were not the works of the devil, but the works of man, was an excogitation of a later date. This excogitation seems to have wrought a wonderful confusion in our author's mind; for the very argument, by which he proves that *condemnation and depravation* are not the works of the devil, is the one by which he had, a little before, proved that *pain and death* were the works of the devil.

"Every pain to which flesh is heir, every sickness, the decay, and at last the dissolution, of the body, we know are to be referred to sin as their first origin; and *the temptation to sin having been of Satan, they are to be classed among the works of the devil.*"

"Beyond all doubt the grand work of the devil is the everlasting destruction of the human soul."

"The destruction lies not in being tempted, but in yielding to the temptation; and, if you were to say of every lost man that his destruction is of the devil, you would give utterance to what is egregiously wrong."

These quotations prove that works originating in the temptation of the devil are the devil's works, and that works originating in the temptation of the devil are not the devil's works. They also show that the destruction of the human soul is the *devil's grand work*, and that the destruction of the human soul is *no work of the devil at all*.

It would have been well for the sweeping and triumphant nature of our author's argument, if he had held fast by his new definition of the works of the devil. Unhappily he throws himself again on the field of labouring and conflicting controversy by admitting that the fall of man is the devil's work.

"We will call the fall of man Satan's work; and we think to show you that this work is far more than destroyed by the work of redemption, without the saving of all. As a fallen man I am born under condemnation, with a nature prone to fresh acts of offence, and therefore sure to incur fresh penalties. Satan's work, then, is two-fold. . . . But, as interested in the obedience and sacrifice of Christ the Son of God, who took away the sin of the world, life, eternal life, is within my reach—and this destroys the first part of the work. The Holy Spirit is given me to overcome the evil ['propensities' of my nature]—and this destroys the second part of the work. . . . Does not, then, the one work actually destroy the other? What has Satan done in procuring my fall, which is not balanced by what Christ has done in effecting my redemption?"

This, to a certain class of readers, may appear all very specious. But the grand objection to it is given us, and that too in the strongest point of view, by our author himself:

"Satan's work made death [spiritual and eternal death] inevitable, and rendered me at one and the same time certain to sin and heedless of pardon. Christ's work, on the contrary, made death avoidable, and rendered me, though not proof against sin, yet sure to overcome it through repentance and forgiveness."

"You may say Satan made my perdition inevitable: his work, then, is not destroyed, unless Christ had made my salvation inevitable. This is shallow reasoning. It takes for granted that I should never have fallen except through the devil's temptation. . . . All the devil did was to transfer me from the position of *probation* to a position of *condemnation*. . . . Is it not, then, clear that the devil's work is destroyed, if man is taken out of a position of condemnation, and put back into the position of probation?"

We think it unfair to estimate Adam's loss by any other measure than that of what he actually had at the time the loss took place. When I lose a thousand pounds by the treachery of my neighbour, my loss is not

lessened by the circumstance that it was possible for me myself to have lost that sum at some future period. My loss is still the loss of a thousand pounds. Adam's loss, in like manner, was that of perfect innocence, and righteousness, and of the free and full favour and blessing of God. It does not diminish this loss that these things might have been lost in some other way and at some other time. In what circumstances would our author have Adam, in order that his loss may come up to the full value of what is lost? Why, he would have him incapable of suffering any loss whatever,—a supposition altogether incompatible with the case in hand. Unless, therefore, Christ bring me back, not to a state of probation simply, but to a state of probation in which I shall be possessed of the free and full favour of God, as well as of perfect innocence and perfect righteousness, I do not regain my former place. If Adam renders my everlasting death certain, and if Christ renders my everlasting salvation only possible, I do not gain by Christ as much as I lose by Adam. If, indeed, "*redeemed*" and *believing* men were one and the same, it would not be difficult to show that the fallen child of Adam was much more certain of salvation than unfallen Adam himself. But we cannot interchange the one term, *in our author's sense of it*, with the other. We cannot subscribe to the doctrine that every child of Adam is a member of Christ,—is prevailed upon to depend on his blood and righteousness,—and has Christ Jesus for his surety and ever-living intercessor. Our author takes these things for granted, and experiences, of course, no difficulty in his argument. He confounds *men* with *believers*, and thus persuades himself into the idea that the whole world, as it now is, is in a much better position for everlasting salvation, than Adam was, while he was yet possessed of all purity and happiness.

"Which is the most favourable position—that of the unfallen man left to his own energies, or that of fallen man *admitted into membership with Christ, and prevailed upon to depend on his blood and righteousness*. I can have a certainty of salvation through the suretyship of Christ Jesus, such as I never could have reached in the strength and splendour of unfallen man. The redeemed man, if I may use such an expression, is better off than the unfallen man: the likelihood of reaching heaven is far greater with a Saviour who died for him, and who lives to intercede for him The weakest among you, the poorest among you—is his *faith fixed on Christ?* &c."

The author thus vibrates between *men* and *believers*, and borrows from the one to give to the other in so hurried a manner that he does not know at last what they severally possess. Fallen men at the present day are "better off" than unfallen men in days long gone by, or even than unfallen angels of the time that now is. These angels are "left to their own energies;" and, being so, their position is most unfavourable, and would be well exchanged for that of the wickedest and most degraded of the human race!

But where did our author learn that all men are "members of Christ," and no longer under condemnation? I look to one solitary chapter of the New Testament (Ephesians ii.) and see that men are by nature "dead in trespasses and sins,"—that they are "children of disobedience and of wrath,"—that they are not the temples of the Holy Ghost, but the receptacles of an ever-operating evil spirit,—that they are "without Christ and without God." Has our author never read that "as many as are of the works of the law are under the curse?" and does he not know that all men are of the works of the law until they submit to the righteousness of God which is by faith of Jesus Christ? Does he not know that, "being justified by faith, a man has peace with God," and that it is only to

those who are ' in Christ Jesus, and who walk not after the flesh, but after the spirit, that there is no condemnation?'"

When the apostle, in his epistle to the Romans, sets the grace which is by Christ in opposition to the condemnation which is by Adam, he refers to the one and to the other as respectively the Head of a certain family. Adam is the Head of all *mankind*; Christ is the Head of all *believers*: and the latter does more for the salvation and glory of his family, than the former did to the condemnation and ruin of his. Adam has a seed, which, as far as he is concerned, he utterly destroys. Christ has also "a seed," which he redeems from all iniquity and from all evil, and which, with himself, shall "prolong its days" throughout a happy and glorious eternity.—It is thus that the Son of God destroys the works of the devil. And, even with respect to the subjection to everlasting evil of a portion of the human race,—a work in which Satan now triumphs,—its character and relations are so modified, that it also, though neither annihilated, nor mitigated in severity, is nevertheless virtually destroyed.

Our author, we are well aware, is eminent, and has been useful, as a preacher. He is finely imaginative, and powerfully eloquent. But he is, at the same time, inconsiderate of thought, and reckless of asseveration. He views things much more by little parcels, than as a whole, and hence frequently gives disproportionate and erroneous descriptions. We would recommend it to him calmly to reconsider his sermons after he has made them, and to compare with each other both the sermons themselves, and the several paragraphs which they contain. We hardly think he would do this with respect to the discourse under review, without being struck with its inconsistencies and contradictions.*

The Missionary Vade-Mecum; containing information and suggestions for the use of Missionaries, Missionary Candidates, and Committees.
By the Rev. James Hough, A. B., Minister of Ham, Surrey; and late Chaplain to the Honourable East India Company on the Madras Establishment. London, 1832. Price two shillings. pp. 148.

Mr. Hough is a minister of piety and judgment and experience; and we expected that his work, the title of which we have now transcribed, would bear the marks of this his character. We have not been disappointed. His Vade-mecum has evidently originated in zeal to the cause of Christ; and it is calculated, particularly in the case of missionary candidates and committees, to subserve it. To those even who have for some time been engaged in propagating the Gospel in this land, it offers expressions of opinion, with which it may be well for them to compare their own experience, and throws out occasional hints which may be new, and worthy of being acted upon.

The origin of the work is stated in the preface:—

"The substance of the following pages was written in India, about fourteen years ago, for the author's own use, when engaged in missionary work. Most of the suggestions arose from the circumstances in which he was placed, and he found it advantageous occasionally to refer to them as other events occurred. When compelled, by sickness, to retire from India, his *vade mecum* remained in his desk untouched and forgot-

* This sermon, first printed in the English "Pulpit," and now reprinted in the Eom-
"Evangelist," may not perhaps, in every instance, convey the real sentiments of the
alleged author. Many complaints are made against the "Pulpit" for its garbled reports
of discourses.

ten, until a friend requested him to compose a work for the information of missionary candidates at home, and for the use of missionaries abroad. In compliance with this request, and knowing from experience the utility of such a compendium of missionary duty, he did not require much persuasion to sit down to the task. On looking over notes already in his possession, they seemed to contain an outline of such a work as was desired; and the circumstance of their having been originally composed in the midst of missionary scenes and occupations, will perhaps be thought to invest them with a degree of authenticity not readily conceded to observations made in retirement, and from the information of others. The author has submitted his manuscript to the perusal of two or three friends, and availed himself of some valuable observations with which they favoured him."

The subjects treated of may be learned from the chapter of contents, which is as follows:—

"Introductory Observations; Devotedness; What constitutes a Call to the Missionary Work; Marriage; Faith; Hope; Love; Zeal; Studies; Preaching; Discussions and Intercourse with the Natives; Proceedings at the Founding of a Missionary Station; Intercourse with Europeans; Plans for the Improvement and Conversion of the Natives; Intercourse with the Natives; Treatment of the Convert's Prepossessions and Infirmities; Diligence; Perseverance; The Preservation of Health; The Preparations of Journals; Economy; Attention to Instructions; Conclusion."

We believe that we shall best consult the interests of our readers by giving a few extracts connected with some of the topics which Mr. Hough discusses, and by appending to them occasionally a few remarks.

We give the chapter on "Hope" entire.

"A Christian's hope is produced, cherished, and supported by his faith. Like the branch of a healthy tree, it 'grows with its growth, and strengthens with its strength.' These principles are inseparable; and the stronger the faith, the more lively will be the hope. As faith sustains the mind under the difficulties ever found in the path of duty, so will hope animate the heart, and impel the believer onward, and encourage him to renewed exertion, under the blackest cloud that may darken his prospect. The veil that hangs between him and the object to which he aspires may be impenetrable to mortal eye, and its causes may baffle human calculation. Disappointments, fluctuations of success, the tardy progress of some converts and backsliding of others, the uncertainty of the wavering, the prevarications of the doubleminded, the low cunning of those who design to 'make a gain of godliness,' the puerile objections or deeply-rooted prejudices of the heathen; a combination of these and other obstacles too numerous to recount, may appear to retard the missionary's progress and tempt him to despair. But let him beware of yielding to the temptation. His expectations of success were, perhaps, too sanguine. No wonder then if 'hope deferred maketh his heart sick,' and he soon becomes 'weary and faint in his mind.' Could he expect to reap before his seed has had time to grow? He that sows the 'precious seed' to which the Divine blessing is promised, though he may scatter it abroad under painful and discouraging circumstances, 'shall doubtless come again with rejoicing, bringing his sheaves with him.' (Ps. cxxvi. 6.) But impatience is natural to the human mind; and generally the most ardent disposition is the least inclined to brook delay. The combination of an active zeal for the glory of God with a patient waiting upon him in prayer, is a rare attainment. It is one, however, that every true missionary will earnestly covet. The Apostles James exhorts his Christian brethren to be 'patient unto

the coming of the Lord,' by the example of 'the husbandman,' who 'waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain.' (Jan. v. 7.) 'Though his crops fail year after year, he still continues to plough and sow, hoping that in time an abundant harvest will reward his toils. So let the missionary live and labour with the patience of hope. His life may be spent in sowing the seed, which he may not think so pleasing a service as the gathering of the fruit: but it is equally the work of the Lord, and he ought to be satisfied, and thankful for the honourable post he is permitted to fill. He is not responsible for his success: but he is responsible for the faithful discharge of the duties of that station to which it has pleased the Lord of the vineyard to call him. And it is his privilege, and would prove his encouragement, steadily to go on under all circumstances, hoping that others will one day enter into his labours, and gather the fruit which he was employed to sow. (John iv. 38.) Of this we have a striking, an animating instance in the Tinnevelly mission, South India. The numerous conversions in that district during the past ten years have surpassed the belief of those persons who judge of their probability by what they observe in other parts of India. Whole families, entire villages, have together renounced their idolatries, and embraced the Christian faith; and certainly nothing like this has taken place in any other district of the East-India Company's possessions. But it ought to be remembered, that this is one of the fields which Swartz planted, and Jœnicke cultivated with so much industry and zeal. They were not called to their rest, indeed, without reaping much fruit from their labours, having established numerous congregations in the district. But it was left for others to gather in a fuller harvest. When we consider the vast disproportion between the recent successes there and those of other Indian missions, I am sure that the indefatigable missionaries of Tinnevelly would not thank me, nor would it be just, were I to attribute the disparity to a superiority of talent, fidelity, or zeal in them over their brethren at other stations. Some, with equal piety, energy, and ability, seem to be labouring to little purpose; while they have found the fields 'white already to harvest.' (John iv. 35.) How is this to be accounted for? May we not fairly ascribe it to the seed sown by Swartz and others in the last century? And ought not this fact to encourage the hope of future missionaries, that their labour also will 'not be in vain in the Lord?' (1 Cor. xv. 58.) This will keep them 'always abounding in the work of the Lord.' Notwithstanding impediments and disappointments, it will teach them to 'hope even against hope.' They will call to mind the Redeemer's exaltation at the right hand of the Father, to reduce the world to submission to his sway; their hope will enter with him, 'within the veil,' and, 'as an anchor of the soul,' keep them 'sure and steadfast' in their work under every temptation to despair of success. For this purpose we 'believe in God, who raised him up from the dead, and gave him glory;' THAT OUR 'FAITH AND HOPE MIGHT BE IN GOD.' (1 Pet. i. 21.) 'Though the missionary be not permitted to rejoice in the full growth of his seed, yet may he, in this manner, anticipate the happiness of that day, when 'both he that soweth and he that reapeth will rejoice together' (John iv. 36,) at the gathering of the fruit of their united labours into the garner of the Lord.'" (pp. 45-48.)

The reference which is made in this extract to Tinnevelly is exceedingly appropriate. In Ceylon, also, where missionary success has been considerable, the labours of the Dutch have appeared greatly to facilitate the work which is at present advancing. The circumstance must prove encouraging to those who, in many places, are bearing the heat and

burden of the day, and who are not blessed with many instances of actual conversion.

Missionary zeal, we hold to be necessary to missionary effort; and most cordially do we agree with what Mr. Hough states on the subject.

"In the missionary, of all men, this zeal is indispensable. Without it, how brilliant soever his talents, or extensive his attainments, he will never apply them as they ought to be applied, so as to become of use to the cause in which he is embarked. The mere scholar may be of service to the interests of science at home; but in the missionary vineyard, he will perpetually be standing in the way. In the present immaturity of the field, every seed, and blade, and plant, must be watched and cherished with unwearied solicitude, that they may be constantly growing unto perfection. For this, something more is required than the ability and integrity with which a good man would go through the prescribed duties of his church and schools. Every minister of the Gospel must have the spirit that is 'instant in season, out of season' (2 Tim. iv. 2:) ever busied in the cultivation of his own plot; watching with unwearied care the progress of designs for the benefit of all around him, and availing himself, without delay, of every probability of success. But in the missionary, this assiduity will be required in a tenfold degree. If we consider the insalubrious nature or relaxing tendency of tropical climates (and missionaries in colder regions seem to be opposed by difficulties of equal magnitude), we must be convinced that it will require more than a deliberate sense of duty to keep the energies awake, and the mind and the hand diligently employed. They who would proscribe the zeal for which I contend, can have paid but little attention to the common infirmities of our nature, and must have a very imperfect knowledge of missionary labours and trials." (pp. 53-54.)

In the chapter entitled "Studies," Mr. H. seems to complain of undue attention being paid by missionaries to Persian. We are of opinion, however, that, with regard to many, the complaint should lie in the opposite direction. We agree with his remark, that, "as the Sanskrita is the classical language of the East, and as nearly all the other languages of India are derived from this, the missionary ought to give it as much attention as can be spared from his other studies." A correct knowledge of Hindúism, we would add, cannot be obtained without some knowledge of this language. Mr. H. appears to us to under-estimate this knowledge.

"It will be requisite to have a *general* knowledge of Hindú mythology, which will be enough for ordinary purposes. It is quite unnecessary to enter into all the sophistries and idolatries of the system, on which some good men have consumed much time to little or no purpose. The Bráhmans, if encouraged to converse freely, will try hard to confuse you with their quibbles; but they will respect you much more for declining to enter into, than for attempting to answer them, *provided you take care to show that your reluctance to dispute arises not from ignorance of the subject.*" (p. 66.)

The concluding sentence of this quotation does not well agree with the first one; and the fact of the matter is that those who are most ignorant of Hindúism are those who are most likely to fall into vain janglings connected with it. The natives, we have uniformly observed, are inclined more to desist from opposing those who are able to overpower them in argument, than those who are firing at random upon them. We suspect that Mr. Hough's acquaintance with the subject himself is rather limited; otherwise, we should not have found him writing as follows:—

"In addition to the accounts of their mythology already published,

every district has its own temple, and every station its local idols and fables, which are better known, and are objects of greater veneration, than any at a distance. The multitude, indeed, seldom know much of the gods and devils worshipped beyond their own neighbourhood or province: so that it will be necessary for the missionary to be well acquainted with the superstitions peculiar to his station; and, unless when discoursing with men who are conversant with the shastras, he will seldom have occasion to speak of any others." (p. 67.)

While we dissent from Mr. Hough's views on this subject, we do not lose sight of the fact, that the Gospel of the *Cross of Christ* should ever appear to the missionary as the wisdom of God, and the power of God unto salvation. As convictions of sin, however, in the nature of things, precede trust in the Saviour, we think it right to aim at producing them by holding up to the pantheist and idolater, the hideous nature of his religious faith and daily practice.

Mr. H.'s remarks on "Preaching," and "Discussions and Intercourse with the Natives" are on the whole judicious. He recommends that reasons should be assigned for what is advanced in argument; that when speaking of idols and superstitions all opprobrious epithets should be avoided; and that calmness and deliberation should be observed. Appeals to science he thinks may be frequently advantageous.

"Some missionaries have felt dissatisfied with themselves, when led to converse on astronomy, geometry, chemistry, and other arts and sciences; and some have altogether avoided these subjects, as irrelevant to their appropriate duty to 'preach the Gospel.' But I do not hesitate to say, that they mistook their duty, under the circumstances which led to such conversations. If at first they appeared incompatible with the duty of preaching the Gospel, I am persuaded that on inquiry they will be found to be intimately connected. The sciences compose a great portion of the Hindú shastras; and if you can prove to them the inaccuracy of only one of those books, which they regard with equal reverence, and consult as their only guides, you must weaken their attachment to the whole, and in the same proportion prepare their minds for the reception of Divine truth. It may not always be advisable to promote such discussions; but if proposed by the heathen, they should not be declined." (p. 82.)

The following observations are worthy of the attention of more persons than missionaries.

"The Bráhmans of the pagodas which are frequently visited by the English, have learned to ask for a present; and if they would accept a trifle merely in remuneration to themselves for their trouble, no one would refuse to give it. But it is notorious that they receive these donations as offerings presented to the god of the temple, and exult in the sanction thus given to their superstitions by Christian visitors. This information must be quite enough to show the impropriety of complying with their request for money on such occasions." (p. 84.)

With reference to schools, Mr. H. is an advocate for perfect openness in avowing the intention of them from the very first.

"It is always desirable to be open with them, and to declare that it is the wish of your heart to see them all, both parents and children, humble believers in Jesus, and faithful followers of his steps. At the same time, it should be carefully explained to them what are the only grounds on which they would be received. So far from using any deceptive or violent measures to induce them to embrace Christianity, you may distinctly disclaim such an intention. And they should be candidly told, *that they would not be allowed to join the church unless they gave satisfactory proof that their minds were convinced of the truth of Christianity, and their hearts under the influence of its spirit.* To make such Christians, you

may tell them, is not in the power of man. There can be little doubt that such an avowal would satisfy them; and having made it, you may introduce what books you please into your schools without exciting their suspicion. Less ingenuous conduct, however, would keep them perpetually on the alarm, and occasion frequent interruption to yourself. *Nothing should be left to be found out.* In missionary schools, they would soon discover that the object was, not merely to teach their children to read and write, but to instruct them in the doctrines of Christianity: and then they would cease to have any confidence in your pretension to do them good." (pp. 103, 4.)

Our author does not advocate a wide extension of missionary labour connected with any missionary station. Though we advocate peculiar central labour to a considerable extent, we differ from him on this subject; and we believe that the gospel will make comparatively little progress in India till it be preached throughout the length and breadth of the country. A persuasion to this effect is happily becoming more and more general both among missionaries and their supporters. While preparing this notice, we have received a letter from a friend containing some excellent remarks on this very topic. "Missionaries," he says, "ought to itinerate more, and sow beside all waters. Schools are gardens in which the seed is sown; but highways, fields, all ways, are where the seed is best sown. Mr. — is a gardener: our Lord's sower was not; nor are missionaries." The writer of the remarks from which we have now quoted, is far from wishing schools and local labour neglected. Labour connected with them, he thinks should be done, while labour connected with a wider field should not be left undone.

The remarks in the volume before us on the reception and treatment of converts are excellent; but we have not room for quotations.

Mr. Hough strongly advocates attention to the instructions received by missionaries from committees. We agree that obedience should be rendered to all lawful authority; but we are of opinion, that there has been a considerable disposition on the part of more than one committee to go beyond their prerogative, and beyond their knowledge and experience. It remains to be proved, however, that it is the wish of the supporters of missionary institutions, that the heralds of salvation to the perishing heathen, should enjoy less Christian liberty than that possessed by other Christian ministers. Those who would unduly restrain them take upon themselves a responsibility which appears to us to be of a very fearful nature. It is a solemn matter to interpose between the prayers and deliberations, and the work of those who are "bearing the heat and burden of the day," and who are "hazarding their lives in the high places of the field."

"An obligation," says Mr. H., "of equal weight rests upon those who have the direction of a missionary society's affairs. Their conduct ought to be such as to produce in the missionary's mind an unwavering confidence in their judgment, kindness, and sympathy. Otherwise, it would be too much to expect him to yield implicit obedience to their directions. But it is no less true, that he is equally bound so to conduct himself on all occasions towards them, that, however they may at times differ from him in opinion, they may still feel that they can rely on his disposition freely to co-operate with them in furthering the society's interests and designs. If there be not this mutual confidence in each other, there is an end to their effectually working together to promote the glory of God in the world, and establish the dominion of the Prince of Peace." (pp. 145, 6.)

There are one or two minor points in Mr. H's little work, such as his under-estimate of female missionary labour, on which we might have for a little animadverted; but we refrain. His *Vade-mecum*, such as it is,

is entitled to an extensive circulation. It is among the first, but we hope not among the last, attempts to treat of the economics of Christian missions.

THE GOSPEL MISSION IN THE EAST.

A NEW YEAR'S GIFT FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Awake! Harp of Zion, with rapturous strains,
 Proclaim the glad sound to the world,
 A land where each foul superstition remains,
 Has seen heaven's banner unfurled.
 A glory unfolding shall lighten the hour,
 That bade the dark Fagan be free;
 And Philosophy, dumbing, resign her false power,
 Obedient, O Jesus, to thee.
 It is not that plenty has spread o'er the land,
 Or treasure been lavishly strewn,
 'Tis not that some chief led a conquering band
 Through hosts of opposers o'erthrown.
 'Tis the Gospel's glad dawning, whose light we saw break,
 And pierce through the wide-spreading gloom,
 To bid the thrall'd child of idolatry wake,
 And rise from the shades of the tomb.
 Bright beam of the morning! far better than life,
 To happiness cloely a bed,
 Thy smiles us still bless through the falsehood and strife,
 Which agitate life's ebbing tide.
 And he who sent forth his star from the East,
 When mortal, his course he began,
 Has kindly these orient regions now blest,
 With Heaven's best promise to man.
 And ah! were the thousands, who groan 'neath the yoke,
 Released by so precious a boon,—
 Could the young morn of truth which so kindly has broke,
 Shine forth in the vigour of noon:
 In regions so blest I could breathe forth my last,
 Nor grieve (but for friendship) to die;
 And my grave, when this world's storm was past,
 Would seem lit by a ray from the sky.

Dec. 19, 1834.

PRESBYTER.

Religious Intelligence.

ASIA—INDIA.

DEATH OF DR. MORRISON AND OF MRS. CANDY.

Dr. Morrison.—We have learned some particulars of the death of Dr. Morrison since our last number was issued. "Towards the end of July, he proceeded from Macao to Canton along with Lord Napier, as his Chinese secretary and translator. He got very severely soaked with rain on his passage up; and this, aided by previous indisposition, brought on an alarming illness, and he died on the 1st of August. The body was brought to Macao, and interred by the side of his first wife." "On this occasion," says the friend whose letter we quote, "we became acquainted with his eldest son, a young man about 21 years of age. He is pious, and a very pleasing and interesting character, clever, and an excellent Chinese scholar, and now succeeds his father as Chinese secretary and interpreter." It is our fervent prayer that he may continue to walk in his father's footsteps. There are few decided Christians at Canton with whom he can associate; but he may ere long have his heart cheered by an increase of their number. Surely the London Missionary Society will not fail promptly to send some other agents to "knock," as we have heard it expressed, "at the front door of the great empire of China." Admittance will not always be refused, for God hath declared that he will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession.

Mrs. Candy.—The following particulars relative to the last days of Mrs. Candy, contained in a letter to some friends in Bombay, will, we are sure, be interesting to all our readers. "A day or two after her arrival at Mahabaleshwar, the symptoms of inflammation came on, but they were subdued by the application of a large blister and turpentine cloths. She still continued very weak, but we had hopes that, if she could take nourishment frequently, she might still be raised up. Some days she seemed to rally a good deal, but at length the food administered seemed to do her no good, and she got weaker and weaker every day. The medical officer (Dr. Morehead) was very attentive to her, coming four times a-day to see her; and the Lord so blessed the means that he used, that she enjoyed more freedom from pain and more general ease and composure of body than she had done for months before. Her pains were wonderfully soothed. She herself did not expect to recover, and she thought that, if she were even to be raised up from *this* illness, her departure was not very distant. She felt that disease had been working within her to a great extent. When asked, whether she wished to live, she would reply, "She would not choose,—she would leave it to her Heavenly Father: she was willing, if such were his will, to stay here, and labour longer for him—while, at the same time, she saw that to depart and be with Christ was far better." Her mind was kept in great peace throughout her illness. She had no rapturous feelings, neither had she any distressing doubts and fears. Her state was that of calm resting upon the Lord. She felt that she was his,—that he had wrought a work of grace in her; and she trusted in him that he would bring her to eternal glory. She would sometimes say, "I hope I am not deceiving myself, but the heart is deceitful and desperately wicked. May the Lord search and try me!"—She would constantly

have portions of scripture read to her, and, as she was able, would read herself. She particularly selected those portions which she thought calculated to give her a clearer sense of her own unworthiness, that she might thereby be led to see more clearly and adore more ardently the riches of the grace and love of God towards her in calling her and bringing her to a knowledge of himself. In this view she was fond of reading the 3d of Romans and then the Epistle to the Ephesians. But she was very fond of the 6th of Romans, and would repeat, with much feeling, "*How shall we that are dead to sin live any longer therein?*" And she would make me read over and over again the 1st and 2d chapters of the 1st Epistle of John. She would often say, "Come, read me more about Jesus."—She several times said how she should like to write an essay for the Oriental Christian Spectator *on the folly of putting off the work of salvation to a dying bed*. She wanted to write to several persons, and urge on them the care of their souls, but could not from weakness. She affectionately remembered her friends and longed for their sanctification. One thing very striking in her was the deep sense she had of the Lord's goodness to her. She sometimes seemed quite lost in admiration of it. She wondered that He should be so gracious to her, who felt herself so unworthy. Her language was, "Bless the Lord, O my soul! His praise shall continually be in my mouth."—When Sunday 23d came, she seemed so much worse that all hope of her recovery was given up. She was in a dying state all the day, but she sometimes rallied a good deal. She was quite sensible and composed. I was alone with her from seven in the evening till her death. She was quite collected. I read to her various portions of scripture, some of her own choosing; and we repeated together some favourite hymns. Her eye brightened as I repeated to her the verse of one of Kelly's hymns, "O what pleasures there await us! &c." She made me get the book for her when she herself found out the hymn, "Sweet day of rest, for thee I'd wait," &c. and gave it to me to read, but recollecting that the Sabbath was past, (it was between one and two of Monday) she added, "but it is too late." She began to sing the hymn, "Hark! ten thousand harps and voices sound the note of praise above," but could not go on from weakness. Her countenance beamed with peace and happiness. Once, when I thought she was sinking, I asked her if she thought she was then passing through the dark valley; to which she replied, "Not just yet." At length she felt that death had come. She said to me, "An excessive weakness and coldness has come over me. O it is excessive, and she put her hand upon her bowels and complained of great pain there. We went to prayer, but, before I had finished commending her spirit to her gracious Redeemer, she had become insensible to outward objects. She lay for about two hours, and then gently fell asleep in Jesus. She had somewhat feared the last struggle, that it would be severe, and that she should manifest impatience under it; but the Lord granted her an easy dismissal. And oh! when I think of her *great gain*, how full of glory and happiness the event has been to her, I dare not wish to recall her. No! it is the Lord: He gave; He hath taken away: Blessed be his name! He saw this trial to be needful. I pray that it may be greatly sanctified to us. O that he would stir up the souls of some of the Christian ladies of this presidency to follow her example, and study the language, that they might labour for the heathen! She had truly a missionary spirit. She delighted to spend and be spent in the Lord's work. And she wrought in faith, believing that fruit would follow, though she might not see it. Alas! are there no ladies to care for the souls of the poor native females! She had taken much pains to instruct the servants and their wives, and attached them all to her. Poor

things, they came and wept over her. On Saturday she had in the females of the household (wives of the servants) and urged them to remember what she had taught them, and to forsake their idols and believe in the Lord Jesus. They saw how a Christian can die: may it be blessed to them! She had begun the translation of two or three little works, and had laid them by till the return of her Bráhmañ, when she intended to write them off. But the Lord had finished the work which he intended her to do. But oh! could she now speak to us, how would she urge us on to work while it is day, to seize every opportunity of affectionately entreating sinners to consider their ways! She wrote an affecting letter to her mother a day or two before her death. After saying she did not think she should recover, she added,—“But, mother, sisters, brothers. *weep not for me.* I trust to Jesus, the same yesterday, to-day, and for ever, that he is the advocate, who will plead before my God and succeed. Many are the sins committed by me, but Jesus’s blood cleanses from all. *And if cleansed and washed there, where is the bitterness of death?* The sting of death is sin. My mind, my dearest mother, is at peace.” Then again, speaking of her apprehension of inflammation, she says, “But the knowledge that the Lord is at hand! Why fear? Why fear a reconciled Father in Christ Jesus?” Then speaking of her mercies she says, “I cannot, I must not delay telling you *my cup runneth over!* O bless the Lord, O my soul!” And then she goes on “Dear mother, search into the Scriptures; they testify of Jesus who is the all, the life, the light, the way, *the all in all!*”

AUSTRALASIA.

In a letter from Dr. Lang, written while he was at the Cape, to a minister of the Church of Scotland in Bombay, we have the following account of the present state and prospects of the Presbyterian church in that colony. “We have,” says he, “a presbytery consisting of five members. The two new ministers will raise our number to seven, and I expect that in a twelvemonth hence, there will be nine or ten, with the prospect of an annual increase, as emigration to our extensive colonial territory is rapidly increasing. There is thus a provision made in some measure for supplying the spiritual wants of our countrymen in New South Wales, and foundation laid on which I trust a spiritual temple may yet be erected to the Lord. Our congregations are increasing throughout the territory, and I have reason to believe that our church will recommend itself to the colony at large.

Our college, which I have encountered unspeakable hardship in getting established, consists of three professors and myself—to increase as the colony extends. It is designed for the general education of youth, for the training up of ministers for our colonial church, and of missionaries for the South Sea Islands. It is a very interesting and important institution; and I am exceedingly interested in promoting its welfare. We propose receiving youth for education from India, should any offer. The cost of education is about £12 per annum, exclusive of board, which, with one or other of the professors, costs £30 more. We have at present buildings erected for the institution, consisting of four professors’ houses, in a portion of each of which the respective classes are at present held, which have cost about £4,500.

To effect these objects I have had to go three times at my own charges to England, and I am now so far on my way out the fourth time with a

fresh corps. As the press in our colony has fallen into very inefficient and objectionable hands, I have got a large printing establishment consisting of four or five families of printers, with the requisite materiel, on board this vessel, to establish one or two periodicals in connexion with our body, which may neutralize the evil tendency of an infidel and Roman Catholic press.

Should you have it in your power also to recommend our Australian college to any gentlemen of your acquaintance proposing to send youth born in India for their education beyond seas, you would be conferring a favour on our colony, and I am sure you would be securing the best interests of the youth. Mr. McKenzie, A. M. conducts the English, Mr. Wylde, A. M. conducts the classical, and Mr. Carmichael, A. M. conducts the mathematical and physical departments. They are all licentiates of our church, and with any one of them pupils would be perfectly safe and in most unexceptionable hands.

Literary Intelligence.

RAO OF KATCH.

We alluded in a late number to the talents, attainments, and beneficence of this young and promising Prince. We have now the pleasure of presenting our readers with more precise and accurate information respecting him than we had formerly received. The following is an interesting letter addressed by His Highness to the Right. Hon. The Earl of Clare, on the occasion of his ascending the *masnad*. It is dated Bhúj, July 9th, 1834.

"I have the pleasure to receive your Lordship's letter of Congratulation.—By the favor of the British Government, I have been early placed on the Throne of my Fathers.

"I feel all the sentiments in the letter of your Lordship: they are good and kind. I hope, by doing justice and showing mercy, to make my ignorant people know that I am not a Tyrant, but a King, and Father over them.

"Since 1819, Katch has much improved. It is owing to the good and strong rule of my friend and benefactor Colonel Pottinger. Then there was war, now there is peace. He has made good arrangements. I have thanked the President in the public Darbár, and often in private, for all his kindness. Now, my Lord, I much like the approbation of the British Government myself, and therefore I hope your Lordship will thank Colonel Pottinger for all the good he has done to me, and to my subjects as President of the Regency for many years.—I have sent out a Proclamation against the Murder of Female Infants; and this bad custom shall end.

"I hope to do many other good and proper things with the aid of my friend Colonel Pottinger.—He knows all my plans, and he will write to your Lordship whatever I do.

"I desire very much the constant friendship of the British Government. I request of your Lordship to accept my friendship and gratitude, and to overlook my writing and style, which are not yet fit for the eyes of your Lordship.

I have, &c.

BAO DAISALJEE."

The following report on the education of His Highness was directed to Colonel Pottinger, the Resident in Katch, and who has ever taken

the deepest interest in him, by Lieut. John Crofton. It is dated Mándaví, Sep. 30th, 1834.

"Sir--The period having arrived when the Duties, on which I have been employed under your orders, are to terminate, I have the honor to lay before you my final Report.

"To obviate a needless repetition here, I beg leave to refer to my first Report of the 18th of April 1833, and to that of the 30th April, by which the state of His Highness's Education on my being appointed to the Superintendency of it, and the progress he has since made in useful knowledge, may be estimated.—A lengthened detail of matters, which, from your intimate communication with His Highness, are equally well known to you as to myself, would be a waste of your valuable time; and I need only observe that I have seen no reason to alter the statement I made in April last, nor to modify the opinions I then ventured to advance.

"There are, however, a few remarks on one or two points for which I would respectfully solicit indulgence, as I feel that my silence might be misconstrued.—I have felt considerable regret at the exaggerated estimate of the attainments of His Highness, formed by partial Judges, which has gone forth to the Public through the Newspapers of the Presidency, but which, I trust, for the sake of the Ráo, and what he most respects—Truth—may meet with as little credence from Government, as the numerous Libels of late uttered against yourself.—The statement, made in my Report of April last, is that which I consider to be rigidly correct: and no augmentation to the literary attainments of His Highness has been since made; for, you are fully aware that all the studies under me have been suspended since June last, and that, during the last Four Months, the time and attention of the Ráo have been devoted to patient and toilsome investigations into state Papers, Claims, and Privileges, and in carrying into execution numerous salutary reforms, in effecting which your exertions were so long thwarted by Ignorance, Obstinacy, Interest, and Intrigue.

"That the knowledge of English acquired by His Highness is meagre must be admitted, and that a longer time and different circumstances would be required for obtaining a sounder and more extensive acquaintance with a Language, difficult even to the cleverest Foreigner in Europe. Still, though not an English Scholar, His Highness very nearly approaches to an English Thinker, and in manner and in feeling, more resembles the English Gentleman, than the Indian Rájá.—Perhaps there is not another instance in Indian History of a Prince, like Ráo Desaljí, having made such a rapid progress in Letters, or having attained, at so early an age, to such a strength and vigor of intellect.—The clearness of apprehension, and the patience of investigation, which he has evinced since he came to the Throne, and the justice and mercy of all his Acts, alike prove him to be wise above his years, as to have benefited by the knowledge of European Laws and Ethics.

"The happiest results may be anticipated from a rule so auspiciously commenced and must indeed follow from the Firmness and Mildness which His Highness has displayed, particularly in some late trying circumstances at Mándaví, while removed from the benefit of your counsel, in which he has proved himself capable, by thinking maturely and then acting promptly, of fearlessly putting down the Factious of all Classes—even those formerly protected by reverence for Caste.—I naturally must feel anxious, while desirous of not exaggerating the acquirements in English of His Highness, that the Government should be fully acquainted with the sound Common Sense, Keen-sightedness—Patience in Enquiry—Judgement—Justice—Mercy—and

Temper, with which the Ráo transacts the Affairs of his Country, and how closely he scrutinizes every Act of Government, to compare it with the Principles on which he has read and been told that it proceeds. —In his Private and Domestic Character, he is a rare instance of all that is amiable and virtuous; and is as free from Prejudice and Bigotry as any Hindú can be, without relinquishing that Faith, of which he must be, as Rájá, the nominal Professor, if not the real Believer.* —I can appeal to your own intimate knowledge of this young Prince's character for all that I have said in his praise: and it must be obvious that by treating him, more like a Petty European Sovereign than as an Indian Rájá, in our communications with him, we must increase in him the high opinion he already entertains for all that is English.

“I need not observe to you, that the Ráo of Katch will be the first to hail the adoption of English as the Medium of Political Correspondence, for, as he lately remarked in your presence “the Language of Persia is not the Language of Truth but of Compliment and the worst of all Oriental Tongues for Business.”

“In parting from His Highness, I have presented him a letter of friendly advice, and urged him by public and by private motives to pursue the course of good rule, which he has so well and so ably commenced, recommending him in all his difficulties and doubts to seek the guidance of the British President, and to remember that so long as he should merit the alliance of the British, the same power, which had defended and secured his claim to the throne, would never cease to support him in all his just measures and rights, against the evil and rebellious of his subjects.

“In conclusion, I beg leave most respectfully to express the deep sense of gratitude which I feel, for the steady support you gave me through a delicate and difficult duty,—and for the approbation of my humble efforts to effect, under your instructions, the objects of Government.

“That His Highness, Ráo Desalji may reward all your exertions for him by proving a blessing to his people and an honour to British Protection, and that he may long reign in health, prosperity, and happiness,—is the fervent desire of one, who, in other and far distant lands and on widely different service, will recur to Katch and to his duties under you, with a most grateful recollection!

“I have the honour, &c.

(Signed) JOHN CROFTON,

Lieut. 6th or Royal Warwick: Regt.”

The arrangements which were made for the education of the Rájá Desalji, were highly creditable to the Bombay Government; and the issue of them must be highly gratifying to those to whom the execution of them was committed, and to every philanthropist. All must rejoice in the proclamation which has been directed against the horrid, and worse than brutal, practice of infanticide. The Rájá will be cordially assisted in following up this proclamation by Colonel Pottinger, with whom, we believe, it originated; and we trust that it will not be overlooked by any of the Jadejahs with impunity.

* Few or no kings have lost their thrones on becoming Christians.—*Edit.*

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

FEBRUARY, M, DCCC, XXXV.

I.—THOUGHTS ON THE DOCTRINE OF ELECTION

The doctrine of election, or distinguishing grace, is a doctrine, against which the rage, hatred, and contempt of men have been always violently exercised: and why? Simply because it annihilates all pretensions to human merit, and lays an axe to the root of pride. When men versed in the Scriptures, and experimentally acquainted with the utter depravity of the heart, insist that only a definite number will be saved "according to the election of grace," and that all the rest, however good they may appear in human estimation, will undoubtedly be lost, the whole community is up in arms, and ready to tear in pieces such an *uncharitable monster*.

"Uncharitable!" that is, void of love! and yet if the inquiry be instituted it will almost always be found that these same *monsters* are the very beings who devote their time, talents, property, health, and life itself, for the good of their fellow creatures, and in unwearied endeavours "to turn the disobedient to the wisdom of the just."

That this doctrine so hateful to human pride, is one clearly revealed in the Scriptures of truth, the following few passages out of many of the same kind abundantly testify. Mat. xxiv. 22, 24, 31—"For the *elect's* sake those days shall be shortened"—"if it were possible they would deceive the very *elect*."—"He shall send his angels and they shall gather together his *elect* from the four winds of heaven." Rom. viii. 33.—"Who shall lay any thing to the charge of God's *elect*." 2 Tim. ii. 10.—"I endure all things for the *elect's* sake." Tit. i. 1—"An apostle according to the faith of God's *elect*." 1 Pet. i. 2—"Elect according to the foreknowledge of God. Rom. ix. 11—"That the purpose of God according to *election* might stand." xi. 5—"There is a remnant according to the *election* of grace. 7—"The *election* hath obtained it, the rest were blinded." 1 Thess. i. 4—"Knowing brethren, your *election* of God." There are many more passages under the words, "chosen," "predestinated," "called," &c, which will be adduced in the establishment of the argument proposed.

The grand obstacles against the admission into the heart of this humbling doctrine, are, ignorance, pride, and unbelief. Man is ignorant, "*willingly ignorant*," of his dreadful state by natural descent from a fallen and apostate head. He does not know, because he will not seek to know, that when he was born, he entered into the world *under the curse of a broken law*, and "*already condemned*"—that he is by nature a child of wrath, and an heir of perdition, ignorant then, that while still in

the state in which he was born, only the breath in his nostrils keeps his soul from its natural heritage, hell, he assumes titles to which he has no claim, and arraying himself in the gorgeous robe of pride, he not only disclaims the character of a miserable sinner which God has given him, but even arrogates to himself the names and the rewards of virtue. And when truth's friendly hand would rend away the specious garment, he encases himself in the mail of unbelief, and labours to render himself proof against the power of truth and the arrows of conviction.

Man is universally allowed to be a fallen intelligence: yet the depth of his fall and the desperate nature of his situation, are seldom held up to view in those vivid colours, which might attract the attention of the mind to this fundamental truth,—“In Adam we all die.” We died to all moral goodness in Adam our first head; for though he only was created in the beginning, yet as he was constituted the federal head of all who were ever to be born, (who were to inherit his character, whether it should remain holy as it was when it came forth from his Maker's hand, or sinful as it would become if he transgressed the covenant,) we were all as though created *in him*, in the eye of that God who at a glance comprehends the past, the present, and the future. When *Adam* therefore fell, *we all* fell: when *he* was driven from Eden, *we also* were rejected from the heavenly Paradise it typified: when *he* was condemned to death *we also* shared his doom: and when *he* became justly deserving of perdition, and fitted by sin for nothing else, *we* became deserving of, and obnoxious to the same. Was Adam sentenced to death for his one offence? *We* were sentenced with him. Did *he* lose his Maker's image, and, partake of the sin of Satan, become degraded to a level with his tempter? *We* also descended with him to the depth to which he fell. For that the race of mankind are indeed in a state of degradation and moral ruin similar to that of other apostate spirits, seems quite clear and evident from considering the similarity of their sin, and the analogy of its consequences. Did Satan, lifted up with pride, rebel against his Maker? Adam did the same. Did Satan by such conduct become perfectly sinful, and utterly abhorrent in the sight of a holy God? Must not Adam whose conduct was similar, have become so likewise? Did a sin-avenging God immediately hurl Satan and his legions from their height of former bliss and glory, down to the pit of irremediable perdition? And did he not as immediately expel our first parents from the blissful bowers of Eden; subject them to the pains and privations of a life of bitter trial; curse the earth for their sake, and condemn them and all their children to death temporal and eternal? Did not the red flame of wrath burn after Satan and his angels down to the gulf of hell; and does it not still continue to burn against them there? In like manner, did not the flaming sword which waved around the borders of Paradise, typify the sword of inexorable justice, which prohibits, and must ever prohibit, the access of a guilty being to the tree of life in the Paradise above? In as far then as the difference of their natures permits, is not the correspondence between Satan and Adam complete? And if pride and rebellion utterly ruined the one, is it not evident that the same guilt as utterly ruined the other also?

After having broken the covenant, and ruined himself, and the posterity in his loins, Adam ceased to be a public person. With his subsequent history we have therefore no farther connexion. It was only while he remained in a state of trial, that we stood connected with his conduct: the result of that trial was sin and ruin to himself, and to those whom he legally represented. As was his sin and its consequences to himself, so it is to all those for whom he stood the sponsor, and the surety. *We* are all, then, in exactly the same state of condemnation in which *Adam*

was, when sentence was pronounced against *him*: and no human exertion can possibly avail to avert the awful doom hanging over *us*. Partakers with Adam of a nature wholly corrupt, and made so by a sin of the same nature as that which ruined the apostate spirits, we, like them, are wholly lost, utterly powerless, absolutely dead in sin, no more able in the slightest possible degree to live to holiness, than the putrid corpse is able to revivify itself, and to perform the functions of a living man. Such is the state in which mankind is lying, as the Scriptures testify in every part. Can we then conceive somewhat of the abhorrence with which a holy God beholds the inhabitants of hell? With just so much abhorrence does he behold the sons of men in *their own corrupt nature*, for "He is a consuming fire to the workers of iniquity." Do we readily admit that the devils *deserve* to be bound in everlasting chains, and consigned to irremediable perdition? Just so much do we, who are on a par with them, merit the condemnation under which they suffer. Is their state terrible? Ours is equally terrible. Is their damnation hopeless, endless? So is ours, as far as *our own* ability to avert it is concerned. Thus fallen, ruined, helpless, hopeless, and miserable in the extreme, is the human race as connected with the first Adam.

Being then thus all equally fallen in our first head, the all seeing Eye surveyed the whole family of man, from Adam to his last-born son. He beheld them all *alike* sinful, all *equally* deserving perdition, all on a level with the fallen angels. *None* merited the slightest favour; *none* were capable of the least goodness; *none* were fitted for any place but hell; *all* were utterly abominable and abhorrent in his sight; there was "*no difference.*" Was the Almighty in such circumstances, under an absolute necessity to elect *any* out of a mass thus entirely corrupt? And if he did choose to take any, had he not a right to take whom he pleased? And in taking some, did he commit any injustice to the rest? Moreover, could those taken, lying, as they were, in darkness and the shadow of eternal death, *do* any thing meritorious *previously*, so as to attract his gracious consideration?

From some of the preceding observations it will appear that the sin, and consequent moral ruin of Satan and of Adam were of the same nature, and that as all of the apostate angels are fallen beyond the possibility of recovery except by use of means wholly independent of themselves, so likewise is man. Let us now suppose that the Almighty had determined to effect a salvation applicable to all these fallen spirits, but which he chose to render effectual *only* for some. Would he not in such a case be at liberty to select whom he willed, from among their utterly corrupted mass? For is there one among them *deserving* of his favour, or is there one *more entitled* to it than another? In his snatching, therefore, a portion of them from the bottomless pit, and in reinstating them in their thrones of glory, whether should we stigmatize him with injustice, or praise him for his mercy? If perfect justice once condemn, it is certain that the condemnation is only adequate to the crime; and there can attach no stigma to the judge in consigning the criminals to the awarded doom. But if the judge be able to contrive a method by which perfect justice shall be satisfied, and yet the transgressors go free, and he, by a great sacrifice on his own part, carry this method into execution, shall any one find fault with him for not giving to *all* the criminals that boon which *none* of them deserved? Let no one, then, reject the divine doctrine of election as unworthy of the character of a just and merciful God. His *justice* demanded the condemnation of *all*, and though his love and wisdom have contrived the glorious scheme, by which alone justice and mercy can meet together, and righteousness and peace embrace each other, yet hereby neither is the terrible fact of our universal ruin

and subjection to an everlasting curse contradicted, (nay it is rather proved in the most powerful and affecting manner) nor is exemption from that curse, nor participation in that salvation, to any one a matter of *right*, but only the fruit of free sovereign grace, flowing from the eternal counsels of electing love.

Why the Father for the infinite merit of the obedience and sacrifice of the incarnate Son, did not make *all* partakers of salvation, is a question, which it is not for creatures of yesterday to ask. This is the secret counsel of the Eternal Trinity. And how foolish, how presumptuous and how sinful is it to attempt with intellects like ours to dive into the secrets of Omniscience. More easily might an infant's hand contain the wide watery expanse, than a creature's intellect comprehend the infinite fulness of the Eternal Mind.

Although, therefore, it be not doubted that the Redeemer's merit was sufficient for the salvation of the *whole world*, yet Scripture from beginning to end forces upon us in every variety of way the solemn conviction that "only a remnant is saved according to the election of grace." And experience concurs with Scripture in teaching us that, compared with the great mass of mankind, few indeed enter into "the strait gate," and pursue "the narrow path" that leadeth unto life.

Since then only a portion of mankind is to be saved, it is certain that portion consists of a definite number, and that the individuals composing that number were from eternity known, and chosen by God to salvation. To deny this is to deny the omniscience of the Supreme Being;—to deny to Christ the knowledge of the persons whom he died to save and with whom he is to reign in glory. It is to assert that the Father gave to the Son a certain number of human sinners as a satisfaction for the travail of his soul, and yet that neither He who gave nor He who received were acquainted with the persons, or the definite number of those bestowed! But the testimony of Scripture teaches us far otherwise. By it we learn that the omniscient Jehovah, "according to the good pleasure of his will," without the least reference to the peculiar character of this sinner, or of that sinner, (for "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy") without there being the slightest moral worthiness in one more than in another to recommend him to a favourable distinction, but simply, and solely, in his sovereign purpose and inscrutable will, elected from all eternity a definite number of our fallen race and gave them to the Son. For the ultimate salvation of this definite number, and of this only, the Son was in due time manifested—took their nature—became their second Adam, their spiritual Head—their public Representative—their Surety—their Sponsor—their Mediator. For them and in their stead he perfectly obeyed the moral law originally given to the first Adam in his state of innocence, and not only fulfilled it but made it honourable; gave to it a lustre and a dignity which the obedience of any mere creature never could have imparted. For their sakes he endured the penalty due to the sins they had committed, which being against an infinite being required an infinite atonement, which his human nature, dignified by the divine, enabled him to make. For them, even his elect, he left the bosom of the Father—for them became "a man of sorrows and acquainted with grief"—for them obeyed, suffered, and died—for them rose again triumphant from the grave, and for them ascended into heaven, where "he ever liveth for them to make intercession," and to plead the merit of his twofold perfect work of obedience and atonement on their behalf; which being imputed to them as though their own, justifies them in the Father's sight. But though justified by another's imputed righteousness, are they lovely and acceptable in the sight of a holy God; also, stained and reek-

ing with their own corruption? No, in their original state they are not acceptable; for that being sinful and only sinful can never be otherwise than hateful in the sight of God. The sin which they inherit it is not the design of God to *rectify*, but to *annihilate*. He abhors it, and teaches the child of grace to abhor it; and from the moment he is joined in spiritual union with the second Adam, his "old man" receives his death-wound, and though it linger and cause him much suffering during his earthly pilgrimage, yet with the death of the body it is extirpated for ever. Since then the corrupt nature which is the only one received from Adam is to be finally annihilated in the elect, with what nature are they to appear before their Judge, if it be not with a holy renewed nature? And how are they to possess this renewed nature, this principle of holiness, unless it be gratuitously bestowed on them, and wrought in them? And how is this to be effected but by the agency of the Holy Spirit, who creates the soul anew in the image of Christ Jesus, that as it had borne the image of the earthly, so also it might bear the image of the heavenly Adam? This new creation of the soul in the image of Christ is "REGENERATION," of which unless a man be made the subject while on earth, "he cannot enter into the kingdom of heaven."

As therefore, the guilt of the first Adam is imputed to mankind, and they inherit it by natural birth; so, the righteousness of the second Adam is imputed to the elect, and they inherit it by spiritual or second birth. As in consequence of birth into this world, the child of Adam acts in conformity with his corrupted nature, so in consequence of a new birth into Christ's kingdom the child of the Spirit acts agreeably to the views and feelings of a renewed and holy nature.

There are three objections adduced by men ignorant of the righteousness of God, against the glorious, divine, and comforting doctrine of distinguishing grace or election. First, they say, it impugns the mercy and justice of God, invests him with the character of an arbitrary tyrant, and repels the soul from him, instead of drawing it towards him.

1. "It impugns his *mercy*." *Mercy*, be it remembered, deals *only with the unworthy*, and those who can advance no plea on the grounds of justice. Now if a sinner has ability first to seek God, before God makes any advances towards him, he proves hereby that he is not wholly unworthy, in so much as he spontaneously desires, to know, to love, and to obey his Maker; nor altogether powerless, in that he has ability to turn himself from sin and Satan unto the Lord his God. Now, since the salvation offered in the Gospel is salvation applicable only to the lost, the ruined, the dead in trespasses and sins, upon such only as lost, ruined and dead, is it bestowed, it is clear that they who expect in *some* measure to *merit* it by doings of their own, will never obtain it. For if salvation be *entirely of grace*, that is, *unmerited favour*, it cannot be *in any degree by works*, "otherwise grace is no longer grace." If then men will insist on *beginning* their salvation, and preparing themselves by various legal duties previously to coming to Christ, they will too probably be left to carry on the edifice they thus found upon the sand, for God will not give his grace to those who wish, as it were, to purchase it with their own self-righteous, polluted works. How the doctrine of election impugns the mercy of God, it is impossible to comprehend; for since all mankind were utterly, hopelessly fallen, so as to need a salvation entirely of unmerited favour, was God in this case *obliged* to save any one of our lowly race in preference to the superior race of angelic beings? If, then, not obliged to save *any*, is his mercy impugned because it has pleased him out of a mass equally corrupt throughout, to select a certain number, according to the good pleasure of his sovereign will? Those who

are lost, if not convinced in this life, will be convinced at the solemn tribunal when the secrets of all hearts shall be revealed, that their perdition is justly deserved, and will not have a plea to offer against the judgment that shall be passed upon them.

“The doctrine of election impugns the *justice* of God.” This accusation is equally impossible with the former one to substantiate. For, Adam and the whole posterity in his loins either were justly condemned, or were not. If they were not, the Judge of all the earth has acted unjustly, and of an unjust God no one in his sober senses has, it is presumed, ever admitted the belief. Adam, then, was justly condemned; and his posterity justly included in the curse. Since, therefore, the whole world has become guilty before God, they all deserve the condemnation of the law they have transgressed. And if they all *deserve* the sentence of condemnation, how can it be unjust to inflict it upon all? Yet if the hand of mercy snatch *some* as brands from the burning, does this unmerited favour shown to them, either lessen the guilt or increase the condemnation of the rest? They are only as they were before. How then is any injustice shown towards them? We, children of perdition by nature, are unmindful of our real desert. Lifted up with pride, we deem ourselves worthies, and think it both hard and unjust that we should suffer the penalty of our sins,

2. “This doctrine invests God with the character of an arbitrary tyrant.” Let us return to analogy. Was He an arbitrary tyrant, when for the preservation of the rest of his holy angels, he cast the sinful ones into hell, Would He be an arbitrary tyrant if in wisdom, love and mercy, he could, in conformity with his character, by an infinite sacrifice on his own part redeem a portion of those wretched spirits and reinstate them in their pristine glory? Say, would this be a tyrannical act? How then is the glorious God an arbitrary tyrant, in rescuing by the infinite sacrifice of his Son in human nature a portion of our miserable race? True it is that “*only a remnant* will be saved;” but while no shadow of injustice is done to those who are passed by, how rich the grace, how wondrous the love and wisdom which have combined in forming that stupendous scheme whereby alone salvation can flow to *any*!

“This doctrine repels the soul from, instead of drawing it to God.” This doctrine *alarms* the soul, it is true, and happy they who are alarmed concerning their everlasting welfare! for then, and not till then, will they begin to seek after it in real earnestness of desire. Behold then the refutation of the above objection! It is the very object of this doctrine to alarm unconverted sinners, that thereby they may be wrought upon to turn and seek after salvation. And when they are thus “pricked in the heart,” and sorely troubled concerning their final destiny, they will “ask” importunately, “seek” earnestly, and “knock” pertinaciously; and by these very means of God’s appointing, will they at length attain to the internal evidence that they are among the number of that election of which the solemn doctrine at first so distressed, and perhaps agonized their souls. And then,—then, when the love of God is shed abroad in their hearts by the Holy Spirit given unto them, and in the spirit of adoption they are enabled to cry “*Abba, Father,*” they will glory in the blessed fact of God’s electing love, and will feel it a truth more precious than life itself.

There is yet another grand objection against this much abhorred doctrine of election. It is this: The opposers of it say that it is subversive of humility, and of godliness; that if a man believe himself to be one of the elect, he will be inflated with spiritual pride, and because he thinks himself sure of being saved at last, will be quite careless in his conduct and lax in his morality. Such cavillers may be judged out of their own mouths: for they evidently describe the mode of action which *they* would

pursue, had they the license which they think such a belief affords. While, therefore, they thus judge, they "know not what they say, nor whereof they affirm;" and can have no evidence that they are partakers of that election, of the principles of which they manifest such ignorance.

In refutation of the above absurd objection, let me ask, when a human being is born into the world, do we expect that he will adopt the habits of one of the brute creation?

It is impossible. By parity of reason, it is equally *impossible* that a soul born again into the family of heaven, having received the spirit of Christ, and become a new creature in him, *can* live according to the ways of "Satan the god of this world."

That they who are "born of God" do receive the spirit of Christ is evident, for the apostle says "If any one have not the spirit of Christ he is none of his." The same apostle declares that by regeneration sinners become "new creatures;" "God's workmanship created in Christ Jesus unto good works;"—the deduction from these truths is manifest; they will, they *must* act agreeably to the law of their nature, which, as above observed, is "created anew *unto good works.*"

But, say they, "A man who believes himself elect, *one of God's favourites*, will be proud." Monstrous absurdity! when the very genius of this doctrine, its very end and aim, is to *annihilate* pride. When the Lord Jesus Christ was about to quit his disciples, to ascend "to his Father and their Father," he said to them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will convince the world of sin, &c." And agreeably to his promise the Comforter came to his apostles and disciples in those ages, and he still continues to come to the soul of every human being that is saved. And when he comes he convinces of *sin*: and the power of the convictions which *He* produces none can conceive but those who have experienced them. But the man who has experienced these searching convictions of sin, does verily and solemnly *believe* and *feel* himself to be (not before man, who knows nothing, but before a holy and spirit-searching God,) as guilty as a fiend, a lump of iniquity, a foul, loathsome, detestable, execrable compound of more if possible than Satanic vileness, and by nature deserving, and fitted for nothing but damnation. And can such a man be proud? And that the elect *do* believe and feel thus of themselves as inheritors of a fallen nature, it is enough to ask them; or if their confession before men will not be credited, go and listen to them when pouring out their soul in bitterness and humiliation before the great Searcher of hearts. And, Oh! if language can convey an idea of what is passing in that soul, conviction would be forced upon the spectator, could one himself unseen, be present, that deeply humbled being truly believes and feels himself to be viler and more execrable than language can express, or thought can reach. And can such a soul be proud?

"But," the objection is again repeated, "if a man firmly believe that he will, nay, *must* finally be saved, such a belief will *surely* render him a careless liver, and will cause him to be very indifferent as to his conduct before men." An objection equally unfounded and absurd as the former. The man who believes himself one of the elect, views himself as elected to what? Even to SALVATION—salvation *from sin*. Which salvation he knows also to be not only a negative turning *from sin and Satan*, but to God *and holiness*: a salvation of which the very existence consists in "loving God with all the heart, and soul, and mind, and strength, and in diligently keeping *all* his commandments in the spirit of *filial love*; by keeping which commandments only can the soul be trained up to "a meetness for the inheritance of the saints in light."

This doctrine represents man as "predestinated," elect, "chosen," "called;" but to what, let the following texts from scripture testify. The true followers of Christ are represented as, "Predestinated to the adoption of children." "Predestinated to be to the praise of God's glory." "Chosen in Christ *before the foundation of the world*, to be *holy and without blame* before God in love." "Chosen by Christ out of the world in order to be *not of the world* even as Christ was not of the world. "A chosen generation, a royal priesthood, a *holy nation*, a peculiar people that should *show forth the praises of Him* who had called them out of darkness into his marvellous light." "Chosen *from the beginning*, by God to salvation, *through sanctification of the Spirit, and belief of the truth*." "Elect *according to the foreknowledge* of God the Father, through sanctification of the Spirit, *unto obedience*." "Elect of God, holy and beloved," that as such they may "put on *merciful affections, kindness, humbleness of mind, meekness, long-suffering, forbearing with others, and forgiving others*, . . . even as Christ has forgiven them." "Elect," that they may obtain "the salvation which is in Christ Jesus to eternal glory." "Called in Christ Jesus." "Called to be saints;" that is, holy persons. "Called," unto liberty, but not to use liberty according to the flesh, but *by love to serve one another*." "Called," to a vocation of which they are exhorted "to *walk worthy*, in all lowliness, and meekness with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace." "Called," to enjoy the peace of God ruling in their hearts." "Called hereunto, that when they *do well*, and *suffer for it*, they *take it patiently*," after the example of Christ. "Called, not to render evil for evil, or railing for railing, but contrariwise, *blessing*." "Called to glory and virtue." "Called, to the kingdom and glory of God," of which they are "to *walk worthy*." "Called by God, not to uncleanness, *but to holiness*." "Called by God, with a *holy calling*, *not according to works*, but *according to his own purpose and grace*, which was given them in *Christ Jesus, before the world began*." "Called in *all manner of behaviour*, TO BE HOLY AS GOD IS HOLY."

Do not these texts refute the stale objection of "continuing in sin, because grace abounds?" Surely they must! and be it remembered, that He who calls in time according to the eternal purposes of election, gives his Spirit to those who are called; by whom sin is made manifest in all its odiousness, is hated, abhorred, and forsaken, and the elect become dead to the love and *habitual* practice of it, although through indwelling corruption it will, alas! often bring them into captivity to its detested power. Yet since the love and habitual practice of sin are destroyed in the true believer, he is virtually "dead" to it; and now comes the apostle's triumphant refutation "How shall they who are dead to sin, live any longer therein?" How shall they, indeed? seeing that they loathe sin, and love holiness, and that the utter extermination of the yet remaining power of the former, and the unmixed participation of the latter, is now the very end and object of their every wish and prayer. E. R.

II.—ON TEMPERANCE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Your Good Health Sir! There is a certain class of professing Christians, among whom this short sentence is the precursor of much and serious evil. It has the same effect upon the sober and the immoral, and

ultimately leads to disrepute and dishonour. Trifling as the indulgence may appear, of drinking to a man's health, it has been the means of ruining the constitutions of many honourable men, and of destroying that calm and serene peace of mind, which the individuals previously enjoyed.

Immediately on entering a friend's house, the bottle is paraded in all the pomp of Bacchanalianism, the intoxicating liquid is pushed round; and he who entered to see his friend, and spend an hour in conversation, is seen reeling back to his own dwelling, suffering under the pernicious influence of that which has been convincingly proved, by eminent physicians, to be a poison.

Who then, does not see that a system so pernicious, and so decidedly hostile to respectability, and the health of the body, is equally hurtful to the soul? It leads to reiterated paroxysms of intemperance, until the individual becomes initiated in drunkenness, and his name enrolled amongst the intemperate. Meanwhile his body becomes feeble, his mind deranged, his affairs perplexed, his family destitute, and himself finally a castaway, a pest to society, and a victim to disease brought on and continued by drinking to the health of another man. "Woe unto thee that givest thy neighbour drink, and puttest the bottle to him, and makest him drunken also. Thou art filled with shame for thy glory: drink thou also, and shameful spewing shall be on thy glory." Hab. ii. 15, 16.)

To say nothing of his inflamed eyes, his debilitated limbs, his trembling hands, his empty purse, his innumerable debts, and starving family; he has no hope to alleviate his acute sufferings. His family endearments are estranged, and his nature sunk to the lowest degree of animal gratification; his temper is stormy and passionate, and his heart is a magazine of appalling auxiliaries to crime and wretchedness.

I shall just take a very brief sketch of the effects which the short sentence at the head of this paper produces upon three classes of individuals;—viz. the higher circles of society, the middle class, and the Army.

There are thousands of the first class, of whom it may be said, that they love darkness rather than light, because their deeds are evil; and though the custom of drinking healths does not so greatly prevail among them, yet, are they seldom satisfied with an introductory glass: the poison is set before them, and must be drank to the very dregs. Among the sporting class particularly, the inordinate desire for liquor is insatiable, and when a few glasses have entered the brain, the mind takes its flight from every object the senses can distinguish. Gaming is a frequent accompaniment of drinking, and the two together ruin many a young man, and send him to an untimely grave.

Another individual of the same class has a wife, and children growing up, who perhaps require to be sent to Europe to be educated in order to fit them for their sphere in society in after life; and in consequence of excessive indulgence in spirits, he is under the necessity of borrowing money, because his banker has issued the last rea; but instead of providing for his children, or distributing the money to the best advantage and with the greatest economy, it goes to pay a long bill at the Parsee's for ardent spirits.

I now come to the second or middle class; and under this head may come what the world terms an honest and respectable tradesman.

He may be (and no doubt a great many are) honest, in the general acceptance of the word; but let me ask this man one or two serious and important questions. While you are thus dealing so honestly with your customers, are you not robbing yourself and family of the

Best of all worldly enjoyments, comfort and domestic peace? are you not bringing sorrow and contention into your house? and are you not losing your trade? and are not your customers dropping off one by one till not a single one be left? But why is this? Because you are a tippler and neglect your business: you are too often seen with a red face and inflamed eyes, and reeling to and fro like one who sleeps on the top of a mast. Thus is this pernicious practice continued till you find your shop closed, and yourself a bankrupt, and all this because a friend "drops in," and the bottle, as a matter of necessity, is produced, in order that he may drink your health, and you his; and yet, though little you think it, each "robs himself of his own."

A few remarks are also necessary on that important branch of the community, the Army. For, as a great body of the British Army are really objects of commiseration, from their habitual use of this pernicious and debilitating liquor, the reclaiming of them should be considered as a great desideratum, and we ought for this purpose to use all the means in our power, looking for His co-operation, who alone is able to reform the man, and exalt the mind to loftier and nobler actions. In these circumstances it is not to punishments we must look; the heart and mind must first be awakened to a sense of danger, and gradually brought back from that path in which it is impetuously hurried forward. How often do we hear the song and the noisy mirth of these individuals, which is occasioned by the exhilarating influence of spirits. How often do we see them rolling drunk to their barrack-room, and denouncing against all appeals to their consciences, with such vehemency and vociferation, that they appal the most hardened of those who are sober. This is one great obstacle to the conversion of the heathen; reform Christians, and then we may almost say that half is accomplished toward their conversion. O then, let me entreat you, my friends, to break through this custom of drinking healths; let me persuade you to break through it, though it be as dear as a right eye or a right hand. Remember that God denounces such impious proceedings, and you cannot accuse him of tempting you. Hear what he says by his apostle, (James i. 13, 14, 15.) "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." Therefore, without naming the diseases which it brings on the body, it is sufficient to deplore the inevitable result that occurs to the soul, to be felt only in its fullest extent hereafter. Let me entreat you then to investigate with candour, and in a Christian spirit, the nature of this truly lamentable sin, which has so overspread the face of the earth. The choicest of heavenly blessings are frequently in scripture represented by *wine*; and so from the noxious and intoxicating qualities of strong drink, is borrowed a most tremendous image of the wrath and indignation of the Almighty God. (Psalms xxv. 8.) And depend upon it, the wrath of God is hovering over your heads, waiting for his own appointed time when the last phial will burst, and overwhelm you in perdition; then shall you know and feel, when it is too late, the sad effects of intemperance.—O then, return unto God, for he will pardon you, and unto our God, for he will abundantly bless you; spurn from you that which racks your body and tortures your soul; and when you are next going to take the intoxicating draught, think on these words, "How can I do this great wickedness and sin against God." I would recommend you, my friends, as you value your own souls, and as you expect to be saved from eternal misery, to examine and study with profound attention and prayer, the

following passages. Pro. xxiii. 29—32. and 34—35. also xx. 1. and Isaiah v. 11, 12, and 25. also xxiv. 7, 8, 9, 11. also xxxviii. 7, 8. and lvi. 12. Hosea iv. 11. Joel i. 5. Luke xxi. 34. Rom. xiii. 13, 14. Eph. v. 18. and 1st Peter iv. 3 and 7.

SOBER MINDED.*

The above communication, though evidently not written by one who has possessed the advantage of a liberal education, contains such a powerful appeal to the community in general, on the subject of temperance, that we are sure all our readers will easily overlook every minor blemish.—*Edit.*

III.—ON THE FUTURE FAME OF THE ENGLISH IN INDIA.

Sir—It has been asked, If the English were swept from the face of India, what memorials would they leave? I am happy to think that most honorable memorials would now be left if they should be so removed; but let me hold up one local proof to the contrary.

Jalnah has been the site of a British Camp or Cantonment for the last twenty-five years; in another month it is more than probable that there will not be a British subject nor a Christian in it. Should a stranger walk through, what will then be its deserted streets, he may count 8 mosques 25 pagodas, and 5 small buildings, for idol worship, where a Christian Government and Christian community have not erected any edifice for the worship of the only true God, nor made any establishment for teaching or promulgating true religion. (There are some schools supported by individuals.)

There have never been less than four native Regiments, besides a company of Artillery, at this station.—Take the subscription to idolatrous and Mahomedan rites at 150 rupees each feast; viz. Mohurram, Hoollee, and Dusserah—add to this only another 100 for presents to people other than sepoys, and at a very low average, far under probability, we shall find that about 13,750 rupees, at the lowest estimate, have been laid out by Christians in support of idolatry and error. Should it appear that nothing even proportionate has been done in support of the Bible and our own religion, how powerfully will this mistaken liberality plead against those who have thus been stewards of God's bounty!

During the last ten years there has been one clerical visitation. One clergyman has accidentally passed through on his way to Nagpore, and this is all the spiritual advantage that by means of its established ministers has been afforded to a large European population, including a troop of European Artillery. As the range of missionary labours extends, we have been favored with three missionary visits within the last two years.

There is a Roman Catholic Chapel, which, in the number of its worshipped images, vies with the surrounding pagodas; I may perhaps say exceeds them.

A. C.

IV.—UPON THE GENERAL MISAPPREHENSION THAT PREVAILS CONCERNING BISHOP BERKELEY'S SENTIMENTS REGARDING MATTER.

That men who think but little for themselves, but adopt the opinions of others without examination, should frequently embrace errors, is easily to be imagined; but that men of learning, and even philosophers should

fall into errors, after professing a strict investigation of the opinions which they believe they themselves have refuted, is really surprising.

When Bishop Berkeley is spoken of, he is often considered by superficial minds, as little better than a learned idiot; as denying the existence of that which is next to self-evident, the existence of an external world.

He is supposed to deny, that we have the least evidence of the existence of objects around us, though we see, or hear, or smell, or touch, or taste them. That the sun we perceive, the heat we feel, the loveliness of all nature around us, is merely imaginary; that their existence is delusive, and more shadowy than the fairy visions of fancy.

His name is connected with absurdity, and his memory blasted by the breath of ignorance.

There are many who have formed such opinions of Berkeley, without ever having examined his writings, to ascertain whether he really entertained such sentiments. They have ascribed them to him, because they have heard others so ascribe them; and without searching or examining for themselves, have charged him with advocating sentiments, directly opposed to his real opinions, and which have been imputed to him only through ignorance or inattention.

That even Dr. Reid should have so misapprehended him, is the more surprising, as in his supposed, and so called refutation of Berkeley, he has frequently quoted passages from Berkeley, which to every impartial and unprejudiced reader, must convey a very different impression from that apparently produced in the mind of Dr. Reid.

To misstate the opinions of others, and to ascribe to them such as they do not hold, is an act of injustice. But it is especially so in the case of Berkeley. His course of arguments, and the opinions founded upon them, appeared to him strongly to oppose, and indeed to subvert the conclusions of Sceptics and Atheists. He considered them as demonstrably proving the existence of God, and as for ever silencing the cavils of objectors, on that head. And certainly, they who agree with Berkeley, must arrive at a similar conclusion.

Before referring particularly to Berkeley's opinions, and Dr. Reid's observations upon them, I will just refer briefly to the state of opinions on the subject of matter, previous to the publication of Berkeley's writings.

Former philosophers had believed in the *abstract* existence of matter; that *abstract* matter was not capable of being perceived by our senses, but that the phantasms, or forms, or species which matter was continually throwing, were the exact resemblances of this *abstract* matter, and were the objects, and the only objects our senses could perceive. Such were the opinions of the Peripatetics or followers of Aristotle.

These opinions prevailed for nearly 2000 years; and ridiculous as we now know them to be, they were during that period revered in an extraordinary manner, and were so intermingled with the darkness of priestcraft, that to doubt them, was to incur the most appalling consequences.

Father Malebranche also believed in the *absolute* existence of matter; that is, matter independent of its perception by a mind. He appears however to have doubted the existence of matter in the usual sense of the term; but thought its existence, though incapable of proof, should be received as a matter of *faith*; and hopes this reason will satisfy those who are not too morose. A truly priestly reason!

Such was the darkness that pervaded the subject. It was wrapt in the gloom of undefined and ambiguous terms, which were understood, distinctly, neither by those who used them, nor by those who heard them.

Des Cartes, though he saw through the absurdities of the Peripatetic,

yet dared not fully expose them. He commenced with doubting every thing that could not be proved. He believed in his own existence, because he knew himself capable of thinking. "Cogito, ergo sum." He appears in a great measure to have doubted the existence of an external world, but was afraid to avow such an opinion, either from the dread of the Romish church, or because his mind was not fully made up on the subject. He totally rejected Aristotle's phantasms, forms, and species, and substituted *ideas*, as the objects of the perception of our senses.

Locke, whose acute mind admirably fitted him for abstruse speculations, advanced in the path that Des Cartes pointed out. He removed much that encumbered philosophy, and rendered her unattractive. His rejection of ambiguous terms, and hard but unintelligible words, rendered philosophy more lovely and inviting to her votaries. Those who were before scared at the darkness and mysticism which shrouded her, now welcomed her entrance upon the path of light. The progress *now* made in philosophy, has revealed the intensity of that gloom which before invested it.

I shall now refer to Berkeley himself.

In the three Dialogues between Philonous and Hylas, he plainly states his own sentiments regarding matter, as well as refutes the errors of several preceding philosophers.

In the first Dialogue, Hylas introduces these errors, which are severally examined and refuted.

As it is not my object to epitomise Berkeley's works, I shall not dwell longer upon them than is necessary to point out his real sentiments, and thereby to show how greatly he has been misconceived.

Philonous (Berkeley) *appears* in the first Dialogue to advocate the opinions to which he reduces Hylas; so that when he has proved Hylas a sceptic, with regard to the existence of a material world, Hylas consoles himself with the idea that Philonous agrees in opinion with him. This Philonous denies. He denies, not the existence of a material world; but that a material world exists without a mind perceiving it.

He states a sensible world to be that which we perceive by the senses, and that nothing is perceived by the senses besides ideas; and that no idea, or archetype of an idea can exist otherwise than in a mind. He does not say "a *human* mind," because many things may exist unperceived by any *human* mind, as in the depths of the ocean, in an impenetrable forest, or in an undiscovered region. But though no human mind perceives them, still if they exist at all, they are perceived by the mind of God, and depend solely upon this perception of a mind, for their existence.

This appears at first rather startling. But try if you can conceive any object independent of a mind?—It is plain you cannot. For whatever *you* conceive, is in *your* mind, though it may be in no other person's mind. Thus therefore, if there be many things unperceived by any human mind, but which still exist, because perceived by the mind of God, it necessarily proves the existence of the mind of God; that is, proves the existence of God.

In the third Dialogue, he plainly and repeatedly asserts his full and entire belief, that the objects of the perceptions of his mind, are *real* objects, and possess the qualities usually attached to them by mankind in general.

He says "I cannot for the life of me help thinking, that snow is white and fire hot." He says again, addressing Hylas, "You talked often as if you thought I maintained the non-existence of sensible things; whereas in truth no man can be more thoroughly assured of their existence than I am. Every thing that is seen, felt, heard, or in any way perceived by

the senses, is, on the principle I embrace, a *real thing*." What he denies is, that they exist *unperceived by a mind*—either the human or the Divine mind. His opinion may be put in the form of a syllogism.

1st. Nothing exists unperceived by a mind.

2d. Many things exist unperceived by any human mind.

3d. Therefore, the mind that perceives them is the mind of God.

The existence of matter is therefore a proof of the existence of God. How, after such explicit statements, Berkeley should have been so completely misconceived, is surprising. Indeed he seems to have foreseen the possibility of it, and expressly guards against it. Hylas says in the conclusion of the third Dialogue, "You set out upon the same principle that Academics, Cartesians, and the like sects usually do, and for a long time it looked as if you were advancing their philosophical scepticism; but in the end your conclusions are directly opposite to theirs.

Dr. Reid in his Inquiry concerning the human mind, section 5th, speaking of Berkeley, says, "his serious conviction was, that there was no such thing as a material world." A statement evidently opposed to Berkeley's opinions, and therefore calculated to mislead the reader. Yet he allows, that in the opinion of the ablest judges, Berkeley's sentiments neither have been, nor can be refuted; and that he hath proved by unanswerable arguments, what no man in his senses can believe.

In Dr. Reid's Essay on the intellectual powers, section 10th, referring to Berkeley, he says, "He maintains and thinks he has demonstrated by a variety of arguments, grounded on principles of philosophy universally received, that there is no such thing as matter in the universe; that sun, moon, earth and sea, our own bodies and those of our friends, are nothing but ideas in the mind of those who think of them, and that they have no existence, when they are not the objects of thought." It is unnecessary to state again, how far this is removed from Berkeley's sentiments. He denies the *absolute* or *abstract* existence of matter; but is fully assured of the existence of every thing *perceived by a mind*.

Again Reid quotes him, stating, "That all the choir of heaven and furniture of the earth; in a word all those bodies which compose the mighty frame of the world, have not any subsistence *without a mind*;" and brings this forward as a proof of his disbelief of the existence of matter. But Dr. Reid, has surely overlooked the important feature of Berkeley's opinions, "that all this has no subsistence *without a mind*." These three last words make all the difference. Dr. Reid again quotes Berkeley as stating, "Let me be represented as one who trusts his senses, who thinks and knows the things he sees and feels, and entertains no doubt of their existence. If by material substance is meant only sensible body, that which is seen and felt, (and the unphilosophical part of the world, I dare say, mean no more,) then I am more certain of matter's existence, than you or any other philosopher pretend to be. If there be any thing which makes the generality of mankind averse from the notions I espouse, it is a misapprehension that I deny the reality of sensible things. But, as it is you (Hylas) who are guilty of that, and not I, it follows that in truth, the aversion is against your notions, and not mine. I am of a vulgar cast, simple enough to believe my senses, and to leave things as I find them. I cannot, for the life of me, help thinking that snow is white, and fire hot."

Could language be more explicit? What prejudice or perversion could have influenced Dr. Reid's mind still to suppose that Berkeley denied the existence of a material world?

Dr. Reid however says, "The evidence of an all governing mind so far from being weakened, seems to appear even in a more striking light upon Berkeley's hypothesis, than upon the common one. The powers

which inanimate nature is supposed to possess, have always been the strong hold of Atheists, to which they had recourse in defence of their system. This fortress of Atheism must be most effectually overturned, if there is no such thing as matter in the universe. In all this the Bishop reasons justly and acutely."

Yet soon after Reid says again, "Of all the opinions that have ever been advanced by philosophers, this of Bishop Berkeley's, that there is no material world, is the strangest."

Dugald Stewart also, referring in his life of Reid to Berkeley says, "The truth is, that this article (the non-existence of matter) of the Berkeleyan system, however contrary to the conclusions of a sounder philosophy, was the error of no common mind."

I trust what I have hitherto advanced, will fully clear Bishop Berkeley from the charge so generally brought against him, of believing the non-existence of a material world; than which opinion nothing was farther from his thoughts.

Dr. Reid, so far from refuting Berkeley's opinions, has evidently on this point totally misapprehended him. A BERKELEYAN.

V.—REMARKS ON MR. LAURIE'S VIEW OF BISHOPS.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—As a constant reader of your periodical, I beg to offer a few remarks on the first paragraph of Mr. Laurie's sermon, published by you Dec. last; and in doing so, I hope I shall give no offence either to that able minister, or to any Presbyterian fellow Christian.

Mr. Laurie asserts positively that wherever the word bishop or overseer, "is used with reference to men in the New Testament, it invariably signifies pastor or presbyter only."—And he adds, "In the Acts of the Apostles and in various parts of the Epistles, the appellations bishop, and elder, and presbyter, and overseer, are used to denote one and the same class of officers in the Christian church."

I presume that Mr. Laurie cannot be ignorant that there have been some very learned men of a different opinion, and that we, who are members of the Church of England, cannot assent to this general unqualified declaration. We are willing indeed to admit that the term bishop in the sacred writings, *sometimes* signifies a presbyter, or overseer of a single flock (Acts xx. 28); but we cannot admit that this is the *only* sense in which it is used. We are of opinion that the term bishop has also a *more extended* signification, and sometimes designates the office of *superintendents of elders or pastors*; and that Timothy or Titus were bishops in *this* sense.

A PRESBYTER OF THE CHURCH OF ENGLAND.

We are sorry that adherence to one of our fundamental rules, prevents us inserting the rest of this communication. Mr. Laurie speaks only of the *word* bishop as used in the New Testament, but neither denies nor asserts that, under other appellations, a different class of men exercised the power of superintending presbyters in the primitive church—which is the only form of the argument brought forward by well-informed Episcopalians. If however our correspondent, instead of adducing, as he has done, merely general proofs in favour of Episcopacy, will show in regard to particular passages in the N. T. that Mr. Laurie's assertion, in regard to the use of the word bishop, is unfounded, we will gladly insert such a communication.—*Edit.*

VI.—EXTRACTS FROM THE UNPUBLISHED JOURNAL OF THE REV.

JACOB SAMUEL, MISSIONARY TO THE JEWS.

Calcutta, July 11, 1833.—To-day visited a very learned, though superstitious Jew, with whom I found two other Jews, and after having conversed with them for a considerable time concerning the prophecy of Daniel of the seventy weeks, "Sir," said I, "you ought to be served according to the command of God, for you are the very person against whom Moses has guarded us, in Deuteronomy; for in the beginning of the 13th chapter he speaks of Jesus, and in the 6th verse, of *you*. I attempted to point out to the poor fellow, in how wrong a light he interpreted the passage just quoted, but he and his companions got into such a rage, that I thought it most prudent to discontinue the argument.

18.—According to promise, I went to a wedding, and in a short time the room was completely crowded. I found myself in the midst of many disputants, concerning the doctrine I was engaged in yesterday. At this time a venerable looking old gentleman came up to me, and said, "You yesterday advanced to some of us, that our holy fathers, Abraham, Isaac, and Jacob, were types of the Messiah. How do you prove this?"

Samuel.—"If you will patiently listen for a few moments, I will, by the help of God, prove to you, that not only Abraham, but from Adam every patriarch was a shadow of things to come."

Jew.—"How can you show this?"

Samuel.—"If you will sit down patiently, I will undertake to do so, and hope to convince you that Christ, whom we believe to be the true Messiah, has been typified in Adam as well as in Abraham."—The old man made a motion for silence, and said, "We are now about to hear a wonderful doctrine; I therefore request you all to grant him a patient hearing," and beckoned me to proceed.

Samuel.—"First, then, Abraham was a type of the Messiah, inasmuch as he left his father's house, (according to the writings of our Rabbis of blessed memory, that he dwelt in a cave, and there studied day and night); and as he was to be the Messenger of the Almighty, and with whose seed God had promised to establish an everlasting covenant, he deprived himself of all things, and left his country, to dwell in a strange land. So, also, Jesus, the Messiah, left his Father's bosom, and came into this world, to sojourn with us, miserable creatures, and take our infirm nature upon himself, to bring us to the favour of an offended God. Abraham was called the father of many nations, so the prophet foretold of the Messiah, that all the nations of the world should be blessed in him. Abraham separated Ishmael from Isaac, because he was of the bond-woman: so Jesus separated the Christians from the Jews, because they were born under the law of bondage. Abraham instituted circumcisions: Christ, the Messiah, instituted baptism. Isaac was a type of the Messiah; for, according to the testimony of the Rabbis, he was born out of the course of nature: so Jesus was born, in a supernatural manner. An angel commanded that Isaac, the only son of his father, should be offered up as a sacrifice to the Lord: so Jesus Christ, who dwelt in the Father's bosom before the creation of the world, was offered a sacrifice upon Mount Calvary. Isaac carried the wood intended for the consuming of his own body: even so did the Saviour bear the cross on which he was condemned to suffer. Isaac resisted not the will of his father, but calmly awaited the stroke of the knife: so, the meek and lowly Jesus, like as a Lamb before its shearers is dumb, opened not

his mouth, but received with resignation to the will of his heavenly Father, the insults and scoffing of his enemies. Isaac arose again as it were, from the dead, so Jesus Christ, having been three days in the body of the earth, rose, again, and ascended up to heaven, to the throne of his Father; where he now sitteth at the right hand of God, the King of Glory, till he come again, to finish that work which he has so gloriously begun, as the Judge of the quick and dead. Jacob, was a type of the Messiah, being obliged to fly from his father's house, and take refuge in a distant land, from the persecuting wrath of his brother Esau. So Jesus, soon after his birth, was carried into Egypt from the anger of king Herod, who was seeking to kill him. The ladder seen in a vision, by Jacob, was also, another type of the Messiah. As the patriarch beheld the angels of God ascending and descending from their holy abode, so Jesus, having finished his work on earth, ascended up to his Father again.

Joseph, the pious and favourite son of Jacob, the darling of his bosom, and comfort of his old age, was also a signal type of the Messiah. While endeavouring to reform his wicked brethren, drew upon himself their hatred and disdain; so Jesus Christ, the well-beloved of God, when sent to save a ruined world, was rejected and despised. Joseph was sold to the Ishmaelites, and afterwards confined in prison, with two transgressors, whose destinies he foretold: so Jesus was sold for thirty pieces of silver, and crucified between two thieves, and to whom he promised pardon and punishment. "This day shalt thou be with me in Paradise." Joseph, we are informed, was raised to the highest state of honour, and became the *second person* in the kingdom of *Pharaoh* and all did bow the knee before him. So Jesus has become the *second person* in the kingdom of God, and has received a name which is above every name, that "at the name of Jesus every knee should bow." Joseph, too supplied his brethren with corn, "without money, and without price," notwithstanding their evil treatment of him. So the blessed and forgiving Saviour nourishes all men who come unto him, even *you*, who accomplished his death,—and kindly protects you all in this Christian world,—where you might be justly punished for your evil ways—and cursing,—at your synagogue meetings, on Saturdays, where you, as it were, "crucify the Lord afresh." Nevertheless he puts it in the hearts of his people to love and succour you, therefore, let me intreat you, that as Joseph's brethren did at last cry "We are verily guilty, concerning our brother, therefore is this distress come upon us," and as the conscience of the Centurion smote him, and caused him to exclaim, "Surely this man was the Son of God!" And as Pilate "washed his hands in token of his innocency;" So you may likewise exclaim; "We are surely guilty of killing the Messiah, the Lord of Life, and therefore is all this evil come upon us. God be merciful to us poor sinners." And even as Joseph, on hearing the confession of sorrow from the lips of his brethren, kindly clasped them, in tears to his bosom, and loved them even better than before. So will the everlasting Son of the Father, the only true Messiah, pardon all your evil doings against him, if, with tears and earnest repentance, you call upon his name. He will say to you, "Fear not, I am he who was dead, but am alive again, and have the keys of the grave, and the sting of death I have sucked out, I am ready and willing to receive you, though you crucified me. I am Jesus, your Redeemer, though you sought evil against me, yet my Father was greater than you all and has brought all to work for good. Cast your burden upon me, for I am lowly, and ye shall find rest for your souls."

August.—Three Jews called upon me, accompanied by their families, to whom I endeavoured to speak the word of consolation.

17th.—Preached to-day, to a large congregation, who seemed to listen with great attention to my discourse.

September.—Employed during this month, in visiting the Jews from house, to house. Nothing occurred worth recording.

October.—In this month had a very interesting conversation with a Jew, named Tobias, but, I could not impress his mind with the great truths of Christianity.

November.—This month I went from house to house, to take leave of my Jewish brethren, and I was much gratified to notice the regret evinced by the poor people, at parting with me. Especially our family, whom I instructed in the fear of God, and ministered to their temporal wants, as largely as my circumstances would permit. The high, as well as the low, seemed to sorrow at my departure.

20th.—When I called upon Mr. Faresh Hayim, the Governor in Bahadad, he asked me whether I did indeed intend to leave that place. In reply I said, I had sown the Gospel seed, among the Jews, for near three years, and, from not having seen any fruit, had much cause for fearing my labour and time had been spent in vain.

Mr. F. “As for my part, I must acknowledge having received some benefit from your preaching, and should feel most happy to see you here again; and, as a token of my sincere-brotherly love towards you, I will give you letters to my friends at Bombay, who, I doubt not, will be most happy to receive you.” I accepted the kind offer of introduction, and on leaving, he said, “May the God of Abraham, Isaac, and Jacob, be with you always, to protect, and guide you safe back to us again.”

23th.—This day I visited Mr. Ezekiel, who received me in a most friendly manner; on learning that I had called to take leave of him, he also manifested some sorrow in parting with me, and likewise gave me letters of recommendation to Cochin and Bombay, and expressed a wish to see me again.

December.—This month I was employed in taking leave of my dear Christian friends, who so long have kindly administered to my wants, both temporal and spiritual. Indeed this proved a time of trial to me.

13th.—Embarked on board the Ship “Asia Felix,” and was happy to find that my fellow passengers were all most excellent Christians.

14th.—Requested by the Captain to have family worship, which afforded me great pleasure. It was continued regularly, night and morning, during the whole voyage.

15th.—Preached this morning from the Gospel by St. John, 15th chapter, 24th verse, and in the evening, from the 14th chapter, and 23th verse.

19th.—Preached this evening from St. John, 7th chapter, and 37th verse.

22d.—Preached this morning from Isaiah, 9th chapter, 6th and following verses, and in the evening, from II. Corinthians, 6th chapter, and 10th verse.

25th.—Christmas day. Preached in the morning, from Genesis, 7th chapter, 14th verse. Evening, 16th chapter, and 13th verse.

27th.—In the evening of this day, we anchored in Madras roads.

29th.—This morning, after prayer, we took an affectionate leave of each other, and I trust the great Redeemer, whose cause I sing, has been in the midst of our meetings, and that to bless us,—that the words of life, contained in his blessed Gospel, may have reached the souls of all who joined in celebrating his praise.

I was kindly received at this place, by the Senior Presidency Chaplain, the Rev. Mr. Harper, who seemed to take a warm interest in the behalf of the poor Jews.

VII.—BHAGAVATA PURA'NA.

BOOK V. CHAP. XVI.

This Dwipa (Jāmbu,) which is the innermost Kosha or Zone of the Mundane Lotus, is 100,000 Yojanas in diameter, and is perfectly round like a lotus-leaf. It consists of nine Varshas 9000 yojanas long, divided by the eight boundary ranges of mountains. The central Varsha is called Ilāvrita, in the centre of which is situated Meru, king of the great mountains (Kulagiri) all made of gold, equal in height to the breadth of the Dwipa, being as it were the germ of the Mundane Lotus. This mountain is 32000 yojanas in width at the summit, and 16000 at the base. Of its height 16000 yojanas are below the surface of the earth.

To the north of Ilāvrita are situated the successive ranges of the Nīla, Shwēta and Shringavān mountains, forming respectively the boundaries of the Varshas of Rāmyaka, Hiranmaya and Kuru. They stretch out on both sides, and are bounded by the salt ocean. The length of each range is severally less than that of the preceding one, by somewhat more than a tenth part. To the south of Ilāvrita are the Niskadhā, Hemakuta and Himālaya ranges, equal in extent to the northern ranges, 100,000 yojanas high, and forming respectively the boundaries of the Varshas of Harivarsha, Kimpurūsha and Bhārata. To the east and west of Ilāvrita are the Mālyavan and Ghandhamādāna mountains, each 2000 yojanas in length reaching north and south to the Nīla and Nishadhā ranges. They form the boundaries of the Varshas of Ketumala and Bhadrāshwa.

Around Meru towards the four cardinal points, are situated the pillar mountains (Avashthambha giri) called * Mandara, Merumandara, Suparshwa and Kumuda, each 100,000 yojanas in height, and width. On them are four huge trees like flags on the mountains, viz: † Chūta, Jambu, Kadamba, and Nyagrodha, each of which is more than 1000 yojanas high, and spreading to the same extent, and with a trunk 100 yojanas in diameter.

There are four lakes, the waters of which are mixed with milk, honey and the juice of the sugarcane, in which, most excellent of the Bharatas! the troops of inferior deities bathe, and thus acquire magical powers as perfectly as if natural. There are also four gardens of the gods, called Nandana, Chaitraratha, Vaibhrajaka and Sarvatobhadra. In these gardens the chiefs of the immortals sport with the nymphs of heaven, whilst their praises are sung by the attendant deities.

On the declivity of mount Mandara is the mango tree of the gods 1100 yojanas high, from which immense mangoes ‡ delicious as nectar, fall.

From these mangoes, as they rot, flows a sweet, perfumed juice which is the source of the river Arunoda so called, from the red colour of the mango-juice flowing down mount Mandara, this river waters Ilāvrita on the east. From drinking its waters the perfume which emanates from the persons of the wives of holy men, pervades the country round to the distance of ten yojanas.

In the same manner from the juice of the fruit of the Jambu or rose-apple tree, large as elephants, with very small stones, and bursting by

* In the Brahmanda Purana, as quoted by Wilford, the names of these mountains are Mandara, Gandhamādāna, Vipula and Suparshwa. As. Reg. 8vo. viii. 355.

† Mangifera Indica, Eugenia Jambos, Nauclea Kadamba, and Ficus Racemosa or Indica.

‡ In the gloss a passage from the Yayu Purana is quoted, stating the size of each of these Mangoes to be 861 cubits.

their fall from such a height, proceeds the river Jambu, which flowing down to the earth from the summit of Merumandara, a distance of 100,000 yojanas, waters Ilāvrita on the south. The earth over which these two rivers pass, penetrated by their water, and ripened by the conjoint action of the sun and wind, becomes gold, the ornament of the world of immortals, which from this circumstance is called Jāmbunada. It is worn by the gods and nymphs in the shape of crowns, girdles, zones and other ornaments.

From the hollows of the great Kadamba tree on the Summit of Sūpārshwa proceed five streams, each five fathoms wide, which gladden Ilāvrita on the west. The perfume which emanates from the faces of those who enjoy their waters, diffuses itself to a distance of 100 yojanas. In the same manner from the branches of the great banian tree called Shatavalsha on mount Kumuda flow rivers of milk, curds, honey, ghee sweet meats, clothes, beds, chairs, ornaments, &c., yielding all that may be wished, and falling down mount Kumuda, water Ilāvrita on the north.

Those who drink their waters are never afflicted with troubles, grey hairs, fatigue, sweat, bad smells, death through infirmities, heat, cold and other calamities, but enjoy unbounded felicity during their lives.

In the country which surrounds the base of Mount Meru are twenty mountains, which are like the filaments round the germ of the lotus, the names of some of them are as follows; Kuranga, Kurara, Kusumbha, Vaikanka, Trikūta, Shishira, Patanga, Rūchaka, Nishadha, Shinivasa, Kapila, Shankha, Vaidūrya, Jārdhi, Hansa, Rishabha, Nagā, Kālanjara, Nārada. The golden Mountain Meru surrounded by eight other mountains, shines like the sacrificial fire surrounded by stakes. On the east are Jathara and Devakūta, each 18000 yojanas long, and 2000 Yojanas high and wide; to the west are Pavana and Pāriyātra, to the south Kailasa and Kuravira, and to the North, Vrishringa and Makara. On the summit of Mount Meru, and exactly in the middle, is situated the city called Shātakaumbhi,* covering a space of 10,000,000 of Yojanas, exactly square, the residence of the self-born, Bhagavān. Around it are situated eight cities, each situated in the direction of one of the Lokapalas, or protectors of regions, and partaking of his form, and each, one-fourth of the size of the central one.

CHAPTER XVII.

There, she who entered the hole made in the half of an egg-shell, by the nail of the great-toe on the left foot of Vishnu, in the form of Bali (the Ganges) descended on the head of the sky, pouring forth her streams. Pure herself, she removes by her touch, the filth of the sins of the whole world. Washing the lotus foot of Vishnu, she becomes coloured with the saffron with which it is died, and is thence called Bhagavatpadī, which was her name for a thousand yogas before she received any other. On this subject they say that the son of Utanapāda, of the family of Romapalaka, † (Dhruva) firm of purpose, supremely fortunate, still with the highest respect bears her on his head, considering that this is the water of the lotus-foot of his tutelary deity, whilst his heart yearns with ever increasing devotion to Bhagavān, and made manifest by the pure tear-drop which falls from his eyes, as they open and shut through the strength of his motions. Her too, the Rishis, ‡ well knowing her dignity, and considering such a divinity as the most complete accomplishment of their austerities, bear with great respect, on their matted

* Derived from Shātakumbha, gold.

† The polar star personified.

‡ The constellation of the Great Bear.

locks; her, whom they acquired by unceasing devotion to Vásudeva, the universal spirit, having neglected other objects of human pursuit and spiritual knowledge, looking towards her with the same feeling, as those desirous of final emancipation look towards that emancipation when arrived. Thence descending by the path of the gods, crowded with many millions of celestial cars, after bathing the orb of the moon, she falls on^oBrahma Sadana.* Thence, being divided into four parts, flowing in four different directions, with four different names, she enters the ocean, lord of male and female rivers. The names of these four rivers are Sita, Alakanandá, Chakshu, and Bhadrá. The Sita, after leaving Brahma-Sadana, flows down from the summits of Mount Kesara and other mountains, till it reaches the peaks of Gandhamádana, and thence traversing the Varsha of Bhadráshwa, falls into the ocean towards the east. In the same manner, the Chakshu, falling from the summit of Mályaván, flows through the Varsha of Ketumálu with unabated velocity, and enters the sea toward the west. The Bhadrá, leaping from mountain-top to mountain-top, flows down from the summit of Shringavan, to the Varsha of Uttara kuru, and flows into the sea towards the north.

The Alakanandá, after passing many mountain-peaks, and rushing down the Hemakúta with the utmost rapidity, traverses the Varsha of Bhárata, and falls into the sea towards the south. People are continually going to bathe in this river, knowing that by doing so, the fruit of the Áshwamedha and Rájasúya sacrifices is not difficult to be obtained.

R e v i e w .

On the Power, Wisdom, and Goodness of God as manifested in the adaptation of external nature, to the moral and intellectual constitution of man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

Dr. Chalmers is not only the most powerful orator, but one of the most profound mental philosophers, of the present day. When we have listened to the clearness and simplicity with which he unfolds the meaning of a proposition, or been carried along by the stream of his impassioned eloquence, which resembles a deep and rapid flood, bearing every thing in its course, nothing has astonished us more on reviewing the process by which our minds were compelled to acquiesce in the truth and justice of his reasonings, than his disregard of vulgar expedients, and the truly philosophical character of his appeals.

This may not appear evident at first sight; for seldom has so much imagination been united, as in his case, to so much intellect. The brilliancy of his fancy astonishes us. We feel that it has a dazzling effect upon our minds; and while we acknowledge the unbounded sway which he exercises over us, we are apt to ascribe it to his possession of this faculty alone, and not to his distinguished powers of reason, which have in reality most to do with it. It is by no means uncommon to hear Dr. Chalmers's eloquence, and the imperial rule which he exercises over the minds of his auditors, ascribed to this cause. The celebrated Robert Hall, who excelled Dr. Chalmers in the classical purity of his style, but was far inferior to him as a philosopher and original thinker, is said to have compared his mind to the Kaleidoscope. Nothing could be more

* The mansion of Brahmá, the city on the top of Mount Meru, before mentioned.

true and beautiful than the comparison; had it been simply intended to represent the playfulness of his fancy, and the variety of aspects in which it is capable of presenting any subject. But as a picture of the general character of his mind, nothing is more erroneous. All its powers are fitly and harmoniously blended. His understanding has as great an intensity as his genius; his intellect is as keen as his invention; and the light which proceeds from their combined exercise, is more analogous to a stream of bright and constant light issuing directly from the sun, than to the brilliant colours of the Kaleidoscope. What was said of Lord Bacon, may be affirmed of him, that his splendid imagination is only the minister and interpreter of his sublime genius. For the fervour of his poetical invention, and for the skill with which he touches the softer strings of the human heart, he may be placed with Spencer, with Jeremy Taylor, and with Milton; while for the clearness of his ideas, and the force and variety of demonstrative proof, he may be justly ranked with Bacon, Hooker, Barrow, and Howe. His mind is of a most original structure. He brings out of his treasure things new, as well as old; and while others are doomed to draw from the stores of their predecessors, and to tread in paths which others have successfully trod, he is permitted to move in a sphere of his own, and to rise as on eagles wings to catch the beams of the sun, as he pursues his course in the heavens. There is a beauty as well as a freshness and originality in many of his conceptions; and he clothes them in a magnificence of language which critics may deem incorrect; but which we should no more wish to see essentially altered, than we should wish to see levelled and smoothed down the peeks and inequalities of a sublime and lofty range of mountains.

It is not alone in the theological departments of knowledge, that Dr Chalmers's genius shines conspicuously. His intellect is fitted to grapple with every question of political and legislative economy, which involves the principles of morals, and the well being of mankind. He may sometimes err in overlooking the difficulties which lie in the way of his just and benevolent schemes; or in not taking into account the arithmetical fractions which may affect his anticipated results. But we feel convinced that his speculations, in general, are as correct as they are beautiful; and that they contain a depth of political wisdom that will ere long be more fully appreciated. A striking feature in all his speculations, however abstract they may be in their nature, is the practical ends which they subserve, and the arguments which they furnish us with, for the profound wisdom and goodness which reign throughout the whole of the Divine administration. In this respect his spirit, and mode of philosophizing is a kin to that of Lord Bacon, which he has eulogized in one of his finest bursts of eloquence.

The *Bridgewater Treatise* is considerably different from all Dr Chalmers's former publications; but we can be at no loss in assuring ourselves of the identity of the author, and in tracing the reasonings and discoveries of the same master spirit, who, in other publications wielded his ascendancy over us. We cannot affirm, with some of the author's ardent admirers, that this treatise is the most able of all his productions, and best fitted to secure for him a brilliant and lasting fame. When we refer to his profound and admirable book on the external evidence of Christianity, to his civic economy, and to one or two volumes of his sermons; we are compelled to admit that they are each more sustained in their reasonings, characterized by greater unity of design, and less encumbered with digressions and lengthened illustrations. We do, however maintain that in none of them singly, nor in the whole of them combined, do we find such profound philosophy, such splendid imagery, or such a masterly unravelling of the laws and dispositions of matter and of mind, as we

are at present called to notice. The power of induction and analysis which this work displays, warrants as to place its author with Dr. Thomas Brown, who, was undoubtedly the greatest metaphysician of his age; and in the application of principles he manifests a wisdom and justness, which that profound and brilliant philosopher could not lay claim to; because his philosophy not being thoroughly Christian, was wanting in those elements which were indispensable to its perfection.

Dr. Chalmers has by the present work done more to Christianize the whole of philosophy; and to remove the wall of separation, which has so long stood as a barrier between the philosophy of morals, and natural religion than any writer we are acquainted with. In so doing, he has rendered an important service to religion; widened the domain of reason and conscience; and imparted a character of greater extent, and of deeper solemnity to the intimations which are afforded by nature to the glorious attributes of the Divinity. From the phenomena of the moral scene around us, he has deduced such evidence for the purity and rectitude of the Divine nature, as might prepare the mind to acquiesce in the sublime mysteries of revelation concerning the demerit of sin, and the solemnities of the future retribution; and which vindicate the tremendous nature of that punishment, which God will inflict upon those, who, not having a written revelation, violate only the law of nature and of conscience.

The excellency of the Bridgewater Treatise consists, we think, in its simple and beautiful arrangement; in its skilful application of general principles, and in the discoveries which it makes of new and striking adaptations. Its defects may be traced to a want of due proportion in the different divisions of the subject; and to the introduction of numerous digressions, which are useful as illustrations of the argument; but which, from the mode of their introduction, tend to bewilder our thoughts, and to direct them from the main object of inquiry. While reading the work, we could with difficulty refrain from viewing the whole as a series of essays on the constitution of man and of nature, and their adaptation to each other. Viewed as such, we should deem them unrivelled, and could gather from each of them, and from the whole, a mighty mass of evidence, on which to ground our belief of the power, wisdom, justice, and goodness of our Almighty Creator. When, however, we reflect on the true nature of the subject, and the closely connected train of reasoning which it required, we cannot help regretting that Dr. Chalmers, did not more closely adhere to his subject.

Dr. Chalmers commences his work by showing that he was in very unfair circumstances for expounding the adaptations of external nature to the mental constitution of man, until he had made manifest what that constitution is. He therefore, proceeds to inquire into the import of the phrase "external nature" and shows that though it suggests chiefly, if not solely, the idea of the material universe when spoken of in contradistinction to mind, it has a much more extensive signification, and includes not only unconscious materialism, but the mind of man, and the society by which the possessor of a moral and intellectual nature is surrounded.

We perfectly agree with the learned author in the extent of meaning which he has given to the phrase. It is, in fact, allowed by Dr. Thomas Brown when he enquires "Is not the mind itself a part of nature, and deserving of our profoundest and most intense investigations." But it has never been clearly pointed out, nor its use in that sense vindicated, except by the author. A great accession is derived to his argument by the definition; for it is evident, that as mind is of higher consideration than matter, so much more important and beneficial must be its adap-

tations than any which which are to be met with in the chemical, mechanical, and physiological departments of nature.

The first chapter, which is termed the introductory one, is on the number and force of those general adaptations which obtain in the complex materialism around us; and especially on those which are mental, and relate to mans moral and intellectual constitution, and the whole machinery of society, as evidencing the existence and attributes of God. This chapter is most original throughout; and waving a few objectionable expressions, it contains the truest philosophy, the most successful logic, and the most beautiful application and extension of metaphysical principles with which we have ever met. The distinction which he has pointed out between the laws and the educations of matter, is as just, as it is original; and it contains a most powerful and triumphant refutation of the principles upon which the whole of the infidel and atheistical "philosophy" has been reared. It seems wonderful that the distinction was not before clearly pointed out to us; and that it was not adverted to, and reasoned upon, by the christian writers who attempted to put down this "philosophy." Dr. C. mentions that when we are attending to the mechanism of the planetary system, we should instance at most but two laws—the law of gravitation; and perhaps the law of perseverance.

Had we, however, to instance the dispositions of matter in the same system we should describe the arrangement of its parts in respect to situation, magnitude, and figure—as the position of a large and luminous mass in the centre; and of the smaller opaque masses which circulate round it; add of the still smaller secondary bodies which revolve about the planets; and, that in this description we should include the impulses in one direction, and nearly in one plain given to the different bodies, and regulated so as to secure the movement of each in an orbit of small eccentricity. "Now the tendency" says he (*Dr. Chalmers*) of atheistical writers is to reason exclusively on the laws of matter, and to overlook its dispositions. Could all the beauties of the astronomical system be referred to the single law of gravitation, it would greatly reduce the strength of the argument for a designing cause. La Place, as if to fortify still more the atheism of such a speculation, endeavoured to demonstrate of this law—that in respect of its being inversely proportional to the square of the distance from the centre, it is an essential property of matter. La Grange had previously established—that but for such a proportion, or by the deviation of a thousandth part from it, the planetary system would go into derangement—or, in other words, that the law, such as it is, was essential to the stability of the present mundane constitution. La Place would have accredited the law, the unconscious and unintelligent law, that thing according to him of blind necessity, with the whole of this noble and beautiful result—overlooking what La Grange held to be indispensable as concurring elements in his demonstration of it—certain dispositions along with the law—such as the movement of all the planets, first in one direction, secondly nearly in one plane, and then in nearly circular orbits. We are aware that according to the discoveries, or rather perhaps to the guesses of some later analysts, the three last circumstances might be dispensed with; and yet notwithstanding, the planetary system, its errors still remaining periodical, would in virtue of the single law oscillate around a mean state that should be indestructible and everlasting. Should this come to be a conclusively settled doctrine in the science, it will extenuate, we admit, the argument for a designing cause in the formation of the planetarium. But it will not annihilate that argument—for there do remain certain palpable utilities in the dispositions as well as laws of the planetary system, acknowledged by all the astronomers; such as the vastly superior weight and

quantity of matter accumulated in its centre, and the local establishment there of that great fountain of light and heat from which the surrounding worlds receive, throughout the whole of their course, an equable dispensation. What a mal-adjustment would it have been, had the luminous and the opaque matter changed places in the firmament; or the planets, by the eccentricity of their orbits, been subject to such vicissitudes of temperature, as would certainly in our own at least, have entailed destruction both on the animal and vegetable kingdoms."

Dr. C. proceeds to prove that whatever defect, or uncertainty, of evidence there may be in the mechanism of the heavens, it is made up for in a more accessible mechanism near at hand, and that nothing can exceed the force and concentration of proof for a wise and designing cause than what is crowded within the limits of the anatomical system. In regard to vision alone, he shows that the laws necessary for the result are greatly outnumbered by the dispositions which are indispensable to it; such as the rightly formed lenses of the eye; the retina spread out behind them; and the variety and proper situation of the numerous muscles, each intrusted with an important function, and all of them contributing to the power and perfection of the organ. In like manner, he shows that it is not the mere chemical property of the gastric juice that impresses the belief of contrivance, but that it is its presence in the very situation whence it comes to act on the food when received into the stomach, and there submitted to a digestive process for the nourishment of the animal economy. Should an Atheist, therefore, persist in affirming the eternity of matter, and the essentially invariable nature of its laws, we could direct him to the arrangements of it, as they are displayed in place, figure, and magnitude, and upon every one of them point to the most powerful and impressive signatures of a Divinity.

Dr. C. further observes that the laws of matter without its colocations could of themselves have afforded no security against a wild and disorderly chaos. It is evident that we may conceive of all the materials which now enter into the composition of a watch, or any other complicated piece of mechanism, to have been huddled together in a disorderly mass; and where, retaining all the essential properties of matter without the adjustments necessary for the working of the machine, it could have furnished us with no evidence of skill or of wisdom in the contriver. The same holds true of the stupendous fabric of the universe. The laws of nature could not have set up the machine, though they may keep it in motion. But this fact, evident to demonstration, has been lost sight of by many distinguished philosophers, who speak of new systems emerging out of the wreck of former ones, and of the uniting again of the materials which compose our globe, after the great physical catastrophe had subsided by which they were overthrown and displaced, as if the transition took place in the natural exercise of nature's laws without a special interposition of the Deity. Dr. C. has ably and triumphantly refuted this hypothesis. He makes it evident that it is in such transitions, that the Divine agency is specially called for, and manifested; and without demolishing a single fact or discovery upon which geologists have reared their speculations, he has struck at the foundation of those false principles which many of them assume; and which pious and enlightened men have been known to sanction, from not perceiving with sufficient clearness the distinction which Dr. Chalmers has pointed out.

It is, in a more especial manner, to the mind of man that the author has directed our attention; and he has demonstrated in the most perspicuous manner the fact—that though the phenomena of mind bear less distinct and decisive evidence to the being of a God than the phenomena of matter, they inform us with greater certainty and clearness of

his attributes. The following quotation will illustrate in some degree the author's views on this subject.

"We have already said that, from the simplicity of the mental system, we met with less there of that evidence for design which is founded on combination, or on that right adjustment and adaptation of the numerous particulars, which enter into a complex assemblage of things, and which are essential to some desirable fulfilment. It is not, therefore, through the medium of this particular evidence—the evidence which lies in combination, that the phenomena and processes of mind are the best for telling us of the Divine existence. But if otherwise, or previously told of this, we hold them to be the best throughout all nature for telling us of the Divine character. For if once convinced, on distinct grounds, that God is, it matters not how simple the antecedents or the consequents of any particular succession may be. It is enough that we know what the terms of the succession are, or what the effect is, wherewith God wills any given thing to be followed up. The character of the ordination, and so the character of the ordainer, depends on the terms of the succession, and not on the nature of that intervention or agency, whether more or less complex, by which it is brought about. And should either term of the succession, either the antecedent or consequent, be some moral feeling, or characteristic of the mind, then the inference comes to be a very distinct and decisive one. That the sight of distress, for example, should be followed up by compassion, is an obvious provision of benevolence, and not of cruelty, on the part of Him who ordained our mental constitution. Again, that a feeling of kindness in the heart should be followed up by a feeling of complacency in the heart,—that in every virtuous affection of the soul there should be so much to gladden and harmonize it,—that there should always be peace within when there is conscientious purity or rectitude within,—and, on the other hand, that malignity and licentiousness, and the sense of any moral transgression whatever, should always have the effect of discomfiting, and sometimes even of agonizing the spirit of man;—that such should be the actual workmanship and working of our nature, speaks most distinctly, we apprehend, for the general righteousness of Him who constructed its machinery and established its laws. An omnipotent patron of vice would have given another make, and a moral system with other and opposite tendencies to the creatures whom he had formed. He would have established different sequences; and, instead of that oil of gladness which now distils, as if from a secret spring of satisfaction, upon the upright; and instead of that bitterness and disquietude which are now the obvious attendants on every species of delinquency, we should have had the reverse phenomena of a reversely constituted species, whose minds were in their state of wildest disorder when kindling with the resolves of highest excellence; or were in their best and happiest, and most harmonious mood, when brooding over the purposes of dishonesty, or phrensied with the passions of hatred and revenge."

It is not however so much from the fact that mind is rightly constituted in itself, as from the fact that it is placed in a befitting situation for the exercise of its powers, that the argument for the being and perfections of God is founded; and in proving that the system around us bears a suitable relation to the properties within us, the author has evinced great tact and depth of observation.

As it is the primary object of philosophy to ascertain the ultimate principles into which all the phenomena of nature may be resolved by analysis, it must be evident that until our analysis is perfect we must be in danger of mistaking what is compound for what is simple, both in regard to matter and to mind. It is possible that man may never be able

to perceive what are the simple laws of matter, or the ultimate facts in his own mental constitution. But this, Dr. C. has shown, is by no means necessary for demonstrating the perfections of a God; as the material and mental processes which pass in review before us, or are the subjects of our consciousness, are pregnant with evidence concerning them long before the processes themselves have been analysed. A secondary law of nature is generally the result of a primary one in new circumstances;—as, for example, the law of the tides which is resolvable into that of gravitation. Now Dr. C. supposes a state of matters in which this connexion could not have been discovered by us—as a sky so mantled with clouds that it veiled perpetually from our view the sun and the moon, without really intercepting their light. In such circumstances, we should have ascribed the agitation of the sea and of the atmosphere to a primary principle in nature affording us distinct intimation of the power and beneficence of God. The inference, however, is not weakened by the discovery that it is not a primary principle, when it can be proved that it is referable to a peculiar collocation. The same may be affirmed of every secondary law in the material and mental economy.

TO BE CONTINUED.

A Monument to the memory of George Edsall, late Captain 15th Regiment N. I. With an Introductory Essay elucidating the rise of vital religion in the Presidency of Bombay. By John Fawcett, Captain. Third edition. Bombay: sold by Mr. Chapman, Ambrolie. Price two rupees.

This brief memoir is already well known to many of our readers. It contains a simple and edifying record of the conversion, and Christian progress, of a highly respected officer of the Bombay army, by one who was of essential service to him in leading him to a knowledge of the truth as it is in Jesus, who often acted as his Christian counsellor, and who lived with him in terms of the greatest intimacy. We recommend it to the attention of all who may not have already perused it, as calculated to illustrate the nature of the Christian life and profession, in circumstances similar to those in which many in this land are placed. The straight-forwardness and fidelity of its author are highly exemplary, and deserving of the greatest praise. The edition with which he has now favoured us, has some interesting notices of departed friends, who were among the first in this Presidency to come out from a world which lieth in wickedness, and to set to their seal that God is true, and who are now inheriting the promises in the heavenly Canaan. In the account of the late Lieut. Hall, there are some remarks on theatrical entertainments which are particularly worthy of consideration.

The Enquirer. Published at Calcutta. Price, Rupees twelve per annum.

Our excellent and able friend Krishna Mohana Bānerji, has metamorphosed his interesting newspaper into a monthly magazine, which he *thinks he can edit with more deliberation and advantage than a weekly periodical.* We cordially approve of what he is doing; and wish him *great success in his new undertaking.* We trust that both Natives and Europeans will give him the encouragement which he so well merits.

His number for December, which is intended as a specimen of his new work, is got up, as it ought to be, with a special reference to his countrymen.

ON THE DEATH OF E. T. E., AGED 18 ¹/₄ MONTHS.

Tis sweet, to think how often we renounced,
 On his behalf, this world and all its glory.—
 Sweet, to remember now, how oft we laid him
 Down at the feet of Jesus, and besought
 That he would lay his hands on him and bless;
 Record his baptism in the Book of Life,
 And purge the Adam-leaven from his blood.
 With gracious foresight, even life's lawful goods,
 Such as food—raiment—health, and dwelling place,
 We made as nothing in our prayers for him,
 But left them all submissively with God;
 The *one thing needful*, all our hearts desire.
 These prayers are now returning to our bosoms;
 For God will never mock the prayer of faith.
 As sure as we did pray, the Lord did hear;
 As sure as He did hear, the child's in heaven;
 Thus does each prayer become a comforter.
 But where and what is he? While memory clings
 Upon his little form, and yet enshrines
 Each look—smile—gesture—holding still
 The toys he handled,—he, a potentate,
 Among the peers of heaven, sits enthroned,
 And lays a crown at his Redeemer's feet.
 Or (no less wondrous!) he, whose sweetest tune
 Was lately but a nurse's lullaby,
 Now joins that choral song of victory
 That rises day and night before the Throne,
 For ever praising and for ever blest.

Surat, Oct. 12, 1834.

STANZAS FROM THE INDEX OF FIRST LINES OF A CHILD'S
 HYMN BOOK. BY M. A. S.

“What a strange and wondrous story!”
 “Have you read the wondrous story?”
 How “in the silence of the night,”
 Shepherds “saw a glorious light,”
 And heard “the herald angels sing”
 Be “Glory to the new-born King!”
 “Our God is good, and he is great”
 “The Morning Star, and Heaven's Gate!”
 “Behold the sin-atonig Lamb,”
 Who took upon him sin and shame
 The sorowing sinner's soul to save
 From Hell's dominion, and the grave!

“ Come, happy children, come and raise”
 Your voices to the God of love—
 God loves the child that humbly prays”
 And asks for mercies from above.

“ Now, to Him who lov'd us—gave us”
 Pledges of his will to save us,
 Low to earth we'll bend the knee,
 “ Poor and needy though we be.”

AMEN!

Religious Intelligence.

ASIA—INDIA.

DEATH OF ROBERT COTTON MONEY, ESQ.

We have this month the mournful duty to perform of recording the death of Robert Money, Esq., at Sholapoor, on the 21st of last month, after a short illness. The friend whose departure we now record, and who we rest assured now sleeps in Jesus, was one of the original promoters, and long a proprietor of our periodical; the pages of which have all along been enriched by his valuable contributions. Though the removal of so many devoted Christians from among us, is to us a matter of sorrow, to them it is gain unspeakable. The state of his mind lately, may be gathered from a letter written to a friend in Bombay, only a few days before he was seized by his last illness, and not a fortnight before his death.

“ The blessed Lord encompasses us with mercies, yet with what ingratitude all earthly gifts, and more especially the great gift of his infinite love in Christ Jesus, are received by us, and how we seek our own peace and happiness instead of seeking fruit, or only his glory, and leaving all that concerns us to him. How we distrust his love, and yet in making us parents, he shows us what he himself is to us. The sure mercies of David he will not withdraw, though all seem not to go well with us in temporal things, or even in spiritual. Our dear Lord will soon come. This ever blessed truth I was taught at Dharwar, and hold it as a great privilege I was permitted to receive it through the means of my late friend Mr. Nisbet, after a long period of very bitter hostility to it, and even contempt for those who entertained it; it seems most clearly laid down in the Epistles. . . . “Then will be brought to pass the saying, Death is swallowed up in victory, O death where is thy sting? O grave where is thy victory?” Such were the sentiments our dear departed brother gave expression to, at the time above mentioned. Such were the hopes that cheered him in death; and made him meet the last enemy without terror.

REV. MR. SAMUEL.

Mr. Samuel, part of whose journal we have the pleasure this month of presenting to our readers, has been employed in visiting the Jews during the last month. He has preached in the synagogue of the white Jews in the Fort, and in that of the Beni-Israel in the native town; and has every where been favourably received by his brethren. He preaches to them that Jesus is the Messiah; and applies the prophecies relative

to the Messiah to Jesus of Nazareth. His intimate acquaintance with the writings of their ancient doctors, enables him to prevent many of those evasions which the modern Jews have invented, or learnt from infidels. It seems greatly to be regretted that his warmth of feeling, joined to imperfect acquaintance with our language and customs, should occasionally betray him into expressions, which through hasty judgment, are apt to be construed into serious errors; and thus hinder the Christian community from bestowing upon him that confidence which his other qualifications demands. Nothing grieves the heart of the true follower of Jesus more than to consider the importance attached by men in general, and even by Christians, to things, which are in themselves of a trifling nature, and are only important through the consequence that is attached to them in the eye of the world; except to see that want of restraint in good men, which permits them to obtrude their defects on the observation of the public. We understand Mr. Samuel is soon to leave the Presidency, though considerable exertions have been made, by several individuals, to retain him among us.

On Wednesday the 21st ultimo, a meeting of several of the friends of the Jews, the Archdeacon in the chair, was held in the vestry of Christ's Church, Byculla, at which it was resolved, that it is the duty of Christians here to use their best efforts to carry the Gospel to the Jews, in the Bombay Presidency—That the Rev. Mr. Samuel is a fit person to carry on such a mission, and that 200 rupees per mensem be placed at his disposal for this purpose. To these resolutions, Mr. Samuel, on their being communicated to him, replied, that he could not confine his labours to the few Jews in Bombay; and that, though grateful for the offer made him, as he enjoyed the hospitality of a friend in Bombay, he did not need to draw any allowance at present.

On Wednesday 28th, another meeting was called, to which Mr. Samuel was invited, and requested to state his views relative to a mission to the Jews. He then stated that there were but five resident families of Jews at the Presidency, and the Beni Israel, from their ignorance of Scripture and of the Hebrew language, almost inaccessible to him: therefore, he could not spend his time in Bombay; that his plan was not to establish many schools, but to go about and preach—to spend yearly about four months at Calcutta, during the time that vast numbers of Jewish merchants arrive from the Persian Gulf; four months at Cochin, where there is a considerable Jewish population; and the rest of the time, not spent in travelling, at Bombay. He then proposed that, if his plan were agreeable to them, the gentlemen then present should appoint a committee to examine into all his conduct during the five years he had been in India as a missionary; and if they found it such as became a Christian, that then they should with affection and confidence send him forth, and that he would go wherever they directed, where there were Jews, though it should be to Bussorah and Bagdad, the seat of the plague—in and around which, he understood there were twenty-four thousand Jews—and there he was ready to die, if requisite, with glory as a Christian. The meeting declined acceding to any of Mr. Samuel's proposals, saying that they needed no inquiry farther relative to him, but were satisfied now to employ him as far as that went, but could not undertake the responsibility of raising funds for a general mission to the Jews.

Mr. Samuel, however, we believe, delivers some Lectures to the Christian public on the subject of a mission to the Jews; and it remains to be seen whether Mr. Samuel, who studied many years in a Jewish college, is acquainted with all the traditions and subterfuges of the Jews, left all for Christ and came out to India as a missionary on his own resources, and has paid a great part of his own expenses since he came to this

country, and faithfully preaches the Gospel to his brethren, is thus to be allowed to go away without being enabled to carry the Gospel farther, now that his own resources are nearly exhausted. He calculates that besides two hundred rupees for personal expenses, nearly two hundred more will be requisite to defray his travelling expenses from place to place; to enable him to be charitable to the Jews, as they expect their brethren to be; to enable him to employ an interpreter or schoolmaster* where requisite; and other incidental charges. Would only sixteen gentlemen come forward, and engage each to give Rs. 25 per mensem, or raise it among their friends, the whole sum would be provided that is wanted, and Mr. Samuel, without being harrassed by anxious cares, could go forth, and proclaim the glad tidings of salvation to his Jewish brethren. When are Christians to be aroused to a sense of what they owe to the Jews, and the heathen? The hands of men of education are tied up, because they are obliged to come in the attitude of petitioners, for every rupee they want beyond their daily food. If a missionary, let him be a man of whatever talent and whatever education, want more than his bare hundred or two hundred rupees, he must sit down and waste his precious time in writing a letter to state all the whys and wherefores, must wait till the answer arrive, and perhaps it is a letter for farther inquiry, to which he must again write a reply. Surely if gentlemen are not afraid of themselves being stewards of the Lord's bounties to the extent of 500, yea 1000, yea 2000 Rs. per mensem, they need not fear 400 rupees with him, to whom they are not afraid to trust the *honour of the Gospel*, and the proclamation of the *unsearchable riches of Christ*.

FIFTH REPORT OF THE GUJARAT AUXILIARY MISSIONARY SOCIETY.

We have much pleasure in presenting our readers with the following analysis of this interesting document.

"The Gujarát Missionary Society, Auxiliary to the London Missionary Society," it is stated "was formed in October 1822. My brethren and I" says the Rev. W. Fyvie, "have acted as its committee since its formation. The pecuniary aid granted to the institution, during a period of 12 years, has been considerable, and has enabled us to prepare and circulate about two hundred tracts—to support six native schools, containing upwards of 300 children, and to make extensive preaching tours through the province."

"In giving a report of the Surat mission, for the past year, I begin by stating, that I am still without European assistance, my brother and Mr. Salmon being still in England. I often feel my need of their assistance and advice, and can fully recognise the wisdom and kindness of our Lord, in sending forth his disciples, two and two, to preach his Gospel. I am thankful, however, to say, that all the concerns of the mission have been carried on without interruption, during the year. The Indo-Briton, who conducts the printing establishment under me, has given satisfaction,† and the native reader has also been diligent in his work.

"The following tracts have been printed during the year.

"*Elementary tract for schools, 5000 copies.* This is the most popular

* Mr. S. has an interpreter at present for the black Jews to whom he gives Rs. 15 per mensem and a school at Cochin, to which he remits Rs. 50 per mensem.

† The workmanship of the printer here alluded to, several specimens of which we have seen, is highly creditable to him; and it has been all executed with the strictest attention to economy. *Edit.*

tract on our list. It has already gone through six large editions, and is very much sought for by young and old. It contains the Gujaráti alphabet—the vowels and consonants joined—instructions in verse, each beginning with a letter of the alphabet—the ten commandments in verse—a plain discourse” on the first principles of the oracles of God.

“*Elementary Catechism.* This is a translation of the Bombay Tract and Book Society’s Maráthi tract No. 23.”

“Two editions of this tract in Gujaráti have been printed at Surat, during the year. The first edition of 3000 copies was printed for the Bombay Tract and Book Society, and the second edition of 3000 copies was printed for the Surat mission.

“In 1830, I prepared a course of sermons in the Gujaráti language, on the fifth, sixth, and seventh chapters of the Gospel by Matthew. They amount to thirty discourses, and will be published in three volumes of ten sermons each. The first volume has been revised, and is now in the press. The revisal and printing of the other volumes will follow. These discourses are expository, and in preparing them, I consulted Pool, Henry, Scott, Hawies, and Good of Salisbury, from which authors I received many useful ideas. I pray that this attempt to explain and apply an important portion of scripture, may, by the Divine blessing, prove useful to the people, a help to native teachers, and future missionaries. The London Tract Society has furnished paper for the publication, and the expense of printing will be defrayed by the Gujarát Auxiliary Missionary Society.

“The number of native schools, connected with our mission, is six, attended by about 320 boys and about 20 girls. Nearly all the children have committed to memory the instructions, and the ten commandments in verse, and the hymns in the elementary tract. The elder scholars have read through several tracts—the abridgment of Scripture History, and the Elementary Catechism, and have been questioned weekly on the subjects read: A religious service for the benefit of the teachers and others, is held every Tuesday afternoon at one of the schools. These schools being in public places, afford interesting opportunities of communicating Christian instruction to all classes.”

“*The Lady and her Ayah, by Mrs. Sherwood,* which was translated into Maráthi by a lady of this Presidency, has been translated into Gujaráti at Surat, and will be printed for the use of schools.”

“Regular preaching at the doors of the school-rooms, on different week evenings, has been kept up during the year, with very little interruption. The congregations have varied in number, according to the weather and other circumstances.”

“Agreeably to the practice of the mission in former years, I attended the weekly melas which were held in Surat and neighbourhood, in the month of August. I generally went out about 4 o’clock, P. M. and stopt till dusk. My plan was to commence at the first convenient station, by reading something from a tract, generally the ten commandments, and some other instructions in verse, afterwards a short discourse; I then gave away tracts to such as were likely to read them; then went on to another, and another station, pursuing the same course.”

“In consequence of being alone at this station, I am prevented from taking very long journeys in the districts. Two short tours only were accomplished last cold season. In February I visited the large towns of Kaliawári, Nausári, Gandavi, and Chickli, south of Surat. In March I visited Bárdolé, Walore, Krod, and Motá, eastward of Surat. I made known the Gospel in the streets and bazars of these places.”

“The native attendants on the Sabbath services, during the year, have been most regular. By 10 o’clock every Sabbath morning the little cha-

pel at the mission house, is generally full, and often several persons are seated at the door, for want of room inside.

"The greater part of the morning congregation attend the afternoon service, at one of the school-rooms in another part of the city. The children and masters of two schools attend this service; strangers also are frequently present. Some of my regular hearers manifest a considerable desire to obtain information on religious subjects. Upwards of two years ago, *the exposure of the Hindu religion, in reply to Mora Bhatta Dandekara, by the Rev. J. Wilson*, was translated into Gujurati, and a manuscript copy has been repeatedly read by one of my hearers. He considers it unanswerable—frequently takes it with him to melas, &c.—reads it in large companies—comments on its contents—and holds up Christianity, as God's best gift to mankind.*

"*The Brahman's Claims*, by the Rev. R. Nesbit, has just been translated into Gujurate, and he is now reading the manuscript copy among the Brahmans and others, with good effect."

"Some months ago four of my regular hearers, offered themselves as candidates for baptism. Their progress since in Christian knowledge and practice, has been considerable, and their attendance on the means of grace most exemplary. A *Vairagi* offered himself at the same time; but his wavering views, unsteady conduct, and neglect of the means of grace, give me no hope of him. Of the others I entertain a favourable opinion; but a farther time of probation will be necessary, in order that motives may fully develop themselves, and with the hope that by the Divine blessing on the means of instruction, their minds may be established in the truth: and so be enabled to overcome those obstacles arising from caste, and heathen connexions, which so very much hinder persons from making an open profession of Christianity in this land. A tract has lately been prepared, and circulated among them in manuscript, setting forth the subjects of baptism, as consisting of those whose minds have been enlightened by the word and spirit of God, who are true penitents, believers in, and disciples of Christ, and whose only motive for embracing Christianity is an earnest desire to obtain salvation. The tract concludes with an exposure of the various false motives which may induce persons to desire baptism. My daily prayer for these persons (in which I hope I shall be joined by all sincere Christians) is, that their minds may be enlightened by the Holy Spirit, made true penitents, believers in, and disciples of the Lord Jesus, whose only motive in embracing Christianity shall be to obtain eternal salvation. Should these prayers be heard, a divine blessing may be expected on the ordinance of baptism, and proper materials will thus be prepared for building up the Christian church in this great heathen city.

"One child of a native Christian, and two children of Indo-Britons, have been baptized during the year."

"During the past year there have been used in our schools, and given away at the mission-house, at preaching stations in the city and neighbourhood, at melas, and in journeys to villages, about 8,000 tracts, and about 2,000 parts of the New Testament, and 300 other books." Mr. F. gives a strong testimony to their acceptability and usefulness.

"The number of poor, blind, lame, and diseased who have received

* The individual here alluded to, we are happy to say, was baptized in his own house by Mr. Fyvie on the 24th November last. His name is Bhàichand. He is of the cultivator's caste; but he has a considerable establishment for embroidery; and he occasionally acts as an arbitrator among the natives. He has a considerable number of persons in his employment; and his influence is exercised over them in favour of their Christian instruction. Mr. Fyvie has regular religious meetings at his house, which are respectfully attended. *Edit.*

a supply in *pice* during the year, at the mission house has been about 200 weekly. Religious instruction has been communicated to them at the same time."

In October last a note was circulated with the fourth report, stating the loss the mission had sustained, by one of those ruinous failures which have done so much mischief in India, and appealing to Christians for help under this circumstance. It is with gratitude I have to state that the appeal was not made in vain, as several friends very readily came forward with pecuniary assistance. The whole amount contributed during the year has been Rs 2,481, and the payment Rs 1,155-2, leaving a balance in favour of the society of Rs 1,337. A considerable part of this balance will be required to defray the expense of printing the three volumes of sermons, on the 5th, 6th, and 7th chapters of Matthew, and the Lady and her Ayah. Part of these works, if not the whole, will, I hope, be published next year. I therefore trust that Christian friends will continue that aid, which they have hitherto so liberally given to the mission."

HORRID SATI` AT BARODA.

Baroda, 14th January, 1835.

About ten o'clock this morning, as I was passing along the principal street of the city, I met an immense crowd of people, and was informed that a woman was going to burn with her husband's corpse. I could scarcely believe what was told me, till I was pointed to the dead body carrying along, and the woman walking a little way behind the body, and she and the people on each side of the street, calling out *sati! sati! sati!*

Humanity determined me to follow the woman to the place where the funeral pile was constructing, which was at a little distance from the city, on the banks of the river, which runs between the camp and the city. I had no hope that I should be able to prevent the burning; but I was determined to try what persuasion could do, and also to bear my testimony against so horrid a deed. When I reached the spot, the woman was seated on the ground, surrounded by an immense number of females and others, principally Bráhmans, to whom, for upwards of three hours, she continued giving away present's of cloth, sweetmeats, dried dates, &c. and money. During all this time the pile was constructing: I wished to speak to the woman in order to persuade her to desist from so horrid a deed; but when I attempted to get near I was forbid, and pushed back, principally by Brahmins and Peons. I was advised to go and reason the matter with her relations; and a company was pointed out to me sitting at some distance, said to be her relations. I told them they ought to try to persuade her not to burn—said that the act was suicide, and was calculated to incense God against them. They replied it was their custom—was a work of great merit and said that the woman was fully determined to burn, and how could they help it for Bhagawán had descended into her heart, and was hurrying her to the pile. If it was wrong God was to blame, he was responsible for the act, and not the woman. After endeavouring to show them the incorrectness of their reasoning, I told them that Sati had been abolished wherever the British rule extended—that it was abhorrent to the feelings of our rulers, and to the heart of every Englishman who viewed it as murder of the worst kind. I said that, if the woman would desist, I could guarantee her support for life. I was told she did not require support—her relations possessed lacs of rupees they had tried to persuade her not to burn but in vain—and

moreover, if she was now to recant, it would be a dishonor to her family and caste, and if she attempted to escape, she would be instantly murdered. After a great deal of unsuccessful reasoning with the people a person came forward, and in a haughty tone told me to leave the place, that my presence was a great annoyance—demanded who I was, and who sent me—and said the woman had the Sarkár's Hookum to burn, and if I did not leave the place, he would prefer a complaint against me, and the woman's relations would also complain, and get me punished. I asked him in return who he was, and why he talked in such a manner—said that I had no wish or power to stop the thing by force; but was merely reasoning with the people, and showing them the wickedness of the act; and as for his making a complaint against me, he might do so. Two native Christians who were with me, explained over again my views and intentions to the people. When the man saw that I was not intimidated by his threats, he walked off. I was informed that he had exhorted the people to drive me away by force; but that they were deterred from doing so by the fearless manner in which I met his threats.

I remained near the spot till the blazing pile compelled me to withdraw. The crowd was not so great as might have been expected. It was no doubt a work of great profit to the Bráhmans, who received great presents from the deluded woman; and the peons, horsemen, and spearmen who lent their aid on the occasion, no doubt profited by their actual service. When shall such practices come to an end? Truly, "the dark places of the earth are the habitations of cruelty."

In the course of my argument with the people, I was told by them among other things that the woman had the sanction of the Sarkár—of her relations, and of the whole city of Baroda; and it was therefore in vain for me to argue with them on the subject. What credit is due to this I know not; I relate simply what I saw and heard.

W. FYVIE.

Our rulers have done well in preventing Satí in the British territories; but they are surely bound to use their best endeavours with the native powers to prevent it in *their* territories. Their remonstrance, we are persuaded, would have a good effect on the general interests of humanity.—*Edit.*

AN APPEAL TO THE LADIES RESIDENT IN THE UPPER PROVINCES OF INDIA.

IN BEHALF OF A NATIVE FEMALE ORPHAN ASYLUM TO BE FOUNDED AT CAWNPORE.

The providence of God ruleth over all, when he commands his blessing, the earth yields her increase, when he withholds it, the fruitful field becomes a desert. It hath pleased him at the present time, for inscrutable, but all wise purposes, to afflict Bundlekund, and the provinces west of the Jumna with a most appalling famine. Death has already terminated the temporal wants and sufferings of a vast number of its inhabitants. To escape the same otherwise inevitable lot, multitudes, have fled from their barren and burnt up country into the more favoured plain of the Douab, to implore the sympathy and aid of its more affluent community. The cries of the emaciated and dying fugitives, on our highways, and at our very doors, have pierced alike the hearts of all classes, Native and European, all have come forward, with the utmost promptitude, and in the most liberal manner, have cast their silver and their gold into the common fund of the Cawnpore Relief Society; by whose agency, the wants and suffer-

ings of many, who were ready to perish, have been effectually alleviated. Tidings of the calamity have reached the ears of government, which with its usual paternal solicitude has authorized a very large expenditure, in addition to that of the Relief Society, in food, and medicine. The rains have now fallen abundantly, and if oxen and implements of husbandry are bestowed upon them, the hope may be cherished, that every one restored to health and strength, may be speedily sent back to his home, and resume the cultivation of his field, or the occupation of his trade. The change of seasons then ere long, will place every parent, able to labour, in happier circumstances, but the change of seasons will not improve the condition of the friendless child! The only prospect for female orphans, unless Christian charity, interpose and rescue them, is Slavery, or the Harem! An asylum is needed, in which they may be saved from this wretched fate; be instructed in the knowledge of the one living and true God, and of his Son Jesus Christ, be trained to habits of piety and industry; taught to read and write; and employed in knitting, needle, and all kinds of household work. In a word, an Asylum, where they may become valuable servants, and useful members of society. On the Ladies of Cawnpore, the work seems peculiarly, to devolve, of providing such an asylum. The gentlemen, of this and neighbouring stations, are nobly doing their duty. Will not the ladies at a distance, enable us to do ours, can they refuse to promote this work of charity, and labour of love; No! if an economical and practicable, and efficient plan, be presented for their patronage and support, the few, who venture to make this appeal, feel confident it will not be made in vain. With regard to the practicability of training them as servants, it is a fact, that amongst the higher classes of native ladies in this country, women perform all those duties, which are required of female servants in England. May not then our orphans, if properly instructed, become equally useful to English Ladies in India? With regard to the duty of imparting religious instruction look at the nature of the case. By admitting them into the proposed Asylum, and by providing them with food, their caste will be completely destroyed.—Shall we leave them in a state of ignorance and Atheism? Does not the Bible command us to “train up a child in the way he should go?” Were not the Jews directed to initiate into their own religion, every child bought with money of any stranger, which was not of their seed? Are not Christians enjoined to bring up children in the nurture and admonition of the Lord, with this promise, that they shall be taught of God? Has not success in a great measure, attended the effort of Mrs. Wilson, in a similar institution at Calcutta, and thus demonstrated the possibility of impressing Christian principles and duties upon the minds of native females, and consequently the truth of the promises in the word of God? The following is a brief sketch of the plan proposed, to which a paper is annexed for the insertion of names, donations, and subscriptions. On the manner, in which the latter shall be filled up, must depend the establishment of an orphan Asylum at Cawnpore. We go forward, in humble reliance on him, who hath said, the silver is mine, and the gold is mine, who hath the hearts of all men in his disposal, and who can incline those who have freely received, freely to give,—Great is our confidence, for it is written. “He is a father of the fatherless, and defendeth the cause of the widows, even God in his holy habitation.”

PLAN.

1. A fund to be formed, by donations, monthly subscriptions of 1 rupee, and the proceeds of the fancy sale, to be held about Christmas.
2. The salary of a schoolmistress, and such servants as are indispen-

sable, and the purchase or erection of a building, be defrayed from this fund.

3. A subscriber of 2 rupees monthly, be privileged to place one orphan in the Asylum. A subscriber of 4 rupees monthly, two orphans, and so on. All such subscribers, in prospect of removal from the station, be entreated to provide, for the children they send, so long as they may deem it necessary for them to remain in the Asylum.

Until the general fund be sufficient for providing habitations, a school-room, and the necessary assistance, one of the secretaries of the ladies' committee will immediately receive the orphans into her compound, which affords adequate accommodation for a large number of the children.

5. The first object of this charity be orphans from Bundelkund, hereafter from any other province in Upper India.

6. The Asylum to be regarded as the basis of native female education in Cawnpore, and to carry on its operation in harmony with the other education societies in this station. As soon, therefore, as the school shall have been brought into good order, it be opened for the reception of the native girls from the bazars as day scholars.

7. The designation of the institution to be the Native Female Orphan Asylum for Cawnpore, and the Upper Provinces.

8. The Asylum to be in connexion with the Church of England, and the district chaplains to be requested to visit the school from time to time.

EUROPE.

Summary.—The report of the English Ecclesiastical Commissioners states, that the net income of the parochial clergy is £ 3,058,248, or about £ 300 a year for each incumbent.—The committee of enquiry respecting drunkenness has given in its report. It is in that report estimated, that from the consumption of grain, additional expense in the army and navy and support of the poor, &c, £ 50,000,000 !!!, yes fifty millions sterling, are annually lost to the nation, by the use of ardent spirits. This added to the vast increase in domestic misery, individual suffering, and crime, caused by the use of this liquid poison, seems at last to be working an impression on the legislature, and all thinking people.—There has been a riot in New York, owing to the increased exertions of those in America, who wish America to be a land of freemen in reality and not in name, by extending the blessings of freedom to every individual human being. This the anti-abolitionists say is contrary to Christianity; and to shew their own Christian feeling they attacked the house of Dr. Cox, the advocate of the abolition of slavery, and a church belonging to the coloured population.—The Wesleyan Methodists have separated a preacher from their connection, because he would not confess that he had committed a fault, in advocating at a public meeting, the necessity of a separation between Church and state.—At a meeting of the Cambridge Philosophical Society, held on March 10, 1834 and very numerously attended, a recommendation of the Council that the reading and news-rooms (which have hitherto been open during the whole of the Sundays) should for the future be closed during the hours of divine service, but open during the remainder of the day, was rejected, and an amendment for totally closing them on the Sunday for the whole of the day, was carried by a majority of sixty-one to forty-five. Among the warmest supporters of the amendment were Professor

Farish and Professor Lee. This ought to be matter of joy and thankfulness to all who fear God and honour his holy day. A resolution like this, emanating from so important and influential a body, will, it is to be hoped, have weight with similar societies in London and throughout the kingdom, and should, therefore, become publicly known. The public are already aware that the Union Society, which certainly comprises three-fourths of the Undergraduates, came to a similar resolution last term. They will also be glad to learn that attempts which have lately been made to rescind that resolution have been signally defeated

Literary and Scientific Intelligence.

NATIVE EDUCATION SOCIETY.

We ought to have mentioned in our last No. that Messrs. Henderson, and Bell from Scotland have *entered* on the charge of the school of the Native Education Society on the Esplanade. From the experience those gentlemen have had in teaching, and their known acquirements, we hope that many pupils will soon be produced, capable of benefiting extensively by European works, and of understanding the Lectures of the Elphinstone professor who is soon expected. Although we think religion ought by no means to be excluded from the studies allotted to youth, a great point is carried, when prejudices against Christianity are not instilled into their minds, as was once the case in an English seminary in another Presidency. Let religion, if not directly taught, be always spoken of with respect, and the minds of the youth are prepared to examine its claims, when brought before them, from other quarters. In the character of the teachers whom we have just mentioned, the public have a strong guarantee against any hurtful prejudices being instilled into the minds of the youth, committed to their charge.

MR. M'CARTHY'S ENGLISH SCHOOL.

An examination of the pupils was held at Mr. McCarthy's school, Crow's Nest, Breach Candy, on Friday the 19th Dec. The Archdeacon, Col. Goodfellow, and other gentlemen were present. The following testimonial, drawn up by the Archdeacon, gives a satisfactory view of the progress of the pupils. "In the first place the ciphering and other exercise books of the boys were examined: these were very neatly written, and showed that considerable improvement had been made. There were also exhibited some very neatly drawn maps and dials executed by the boys. The different classes were then examined in English reading and grammar, in which they acquitted themselves very well. Two of the classes were examined in geography, with which they appeared to have obtained considerable acquaintance, answering different questions with much readiness. After the classes had been examined by their tutor, they were questioned by the Archdeacon upon different subjects connected with their lessons; and from the answers it was evident, that they had a fair understanding of the subjects of their studies; and that pains had been taken to exercise the minds of the pupils upon what had been taught them. Some of the lads showed their knowledge of practical geometry by describing a pentagon, decagon, and hexagon on the floor. The first

class worked some problems upon the globes, and answered several questions relating to the figure of the earth, and to the diurnal and annual motions of the earth, and heavenly bodies. The examination of the pupils in the Church Catechism and in some portions of Scripture History, showed that attention had been given to this most important branch of education. The correct pronunciation of English, and the readiness with which the rules of grammar were applied, in the case of youths, who, until they joined Mr. McCarthy's establishment, were totally unacquainted with English, was very satisfactory. All the pupils appeared cheerful and happy. The domestic arrangements are calculated to promote their comfort, and the opportunities afforded by the situation (which is airy and retired from bazars and public scenes) for the pupils to take exercise, must greatly conduce to keep them in health. The establishment presents a very favourable opportunity for the education of children who cannot conveniently be sent to Europe."

MR. BOSWELL'S ENGLISH SCHOOL.

Bombay, Dec. 20, 1824.

"We, the undersigned, having been invited by Mr. Boswell to examine his school, do certify that we this day complied with the invitation; and, after a long and minute examination, we feel a very sincere pleasure in being enabled to express the opinion that his school continues to sustain its character for prosperity and efficiency.

In the numerous branches of education taught by Mr. Boswell, the scholars, very generally, exhibited a respectable progress, and some of them a degree of advancement such as to reflect a high credit upon their own industry, and upon the assiduity, and talents, and excellent system of their teacher.

We were particularly gratified by the intelligence and taste displayed by some of the pupils in their manner of reading and reciting passages from English authors. Great attention appears to have been paid to English Grammar, in the knowledge of which some of the boys, even of the junior classes, have attained considerable proficiency. Some pieces of original composition were recited, which were creditable in regard both to sentiment and to style. In geography, and writing, and arithmetic, especially in the two latter, we observed much deserving of our highest commendation. The whole exhibition, indeed, was such as to permit us with great earnestness to recommend Mr. Boswell to parents and to guardians as an excellent teacher, and as meriting well of this community."

(Signed) Joseph Laurie, Chaplain; John Stevenson, Chaplain; Robert Nesbit, Missionary; John Fawcett, Captain; James Farish, Civil Service.

At the close of the examination, prizes, in books, were awarded to the most advanced and deserving pupils. It is but justice to the parties to mention, that these prize-books were presented to the tutor by two gentlemen of the Indian Navy, one of whom had an opportunity of seeing the school, and expressed himself satisfied with the routine of education, and the progress of the pupils.

LIST OF NEW PUBLICATIONS.

Forty Years Residence in America; or Doctrine of a particular Providence exemplified in the Life of Grant Thorburn, (the original Lawrie

Todd,) seedsman, New York. Written by himself. Second edition, 12mo. bds. 6s.

Sermon by the Rev. Richard Winter Hamilton, Leeds. 8vo. boards. 12s.

Christian Theology; translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva, by Frederick Reyroux, B. A. 12mo. cloth boards, 6s.

The History of the Presbyterian Church in Ireland, by James Seaton Reid, D. D., minister of the Presbyterian Church, Carrickfergus. Vol. I. 8vo. boards, 10s. 6d.

A Treatise on the Doctrine of the Atonement, by Charles Jerram, M. A. Vicar of Choborn, Surrey. 8vo. 6s.

History of the Waldenses, with an Introductory Sketch of the Christian Churches in the South of France and North of Italy, till these Churches submitted to the Pope, when the Waldenses continued as formerly independent of the Papal See. By Rev. Adam Blair. 2 vols. 8vo. 21s.

Memoir of John Adam, late Missionary of Calcutta. 12mo. 6s.

Memoirs of the Life and Correspondence of the Rev. Christian Frederick Schwartz, during nearly fifty years a Missionary in India. By Hugh Pearson, D. D. M. R. A. S., Dean of Salisbury. 2 vols. 8vo. 24s.

Ellis' Missionary, or Christian's New Year's Gift, illustrated by engravings on wood. 10s. 6d.

Memoirs of the Life, Ministry, and Writings of the Rev. Rowland Hill, M. A. by William Jones, M. A. 8vo. 15s.

Malan's True Cross. 18mo. 1s. 6d.

On Glorifying in Christ, by the Rev. B. W. Noel, M. A. 18mo. 2s.

Selections from the Conversations and Unpublished Writings of Rev. E. Payson, D. D. 2mo. cloth, 2s. silk, 2s. 6d.

Memoir of the Rev. Elias Cornelius of America, by B. B. Edwards. 12mo. 3s. 6d.

An Argument to Prove the Truth of the Christian Revelation, by the Earl of Rosse. 8vo. 10s. 6d.

Lectures upon the History of our Lord and Saviour Jesus Christ, by the Rev. Henry Blunt. 12mo. 5s. 6p.

Rev. Thomas Scott's Theological Works, in one elegant volume. 12mo. cloth, bds. 8s. Chiswick.

The Teacher, or Moral Influence employed in the instruction of the Young, By Jacob Abbott, author of The Young Christian. 5s. cloth bds.

The Child at Home, by John Abbott. 2s.

A Memoir of Mrs. Hannah More, with a fine Portrait, and View of Barleywood. Price 2s. 6d. cloth. 3s. 6d. silk.

A History of the Assembly's Shorter Catechism, by Henry Belfrage, D. D. Price 6d.

Memoir of the Life and character of the late Reverend John Brown, Whitburn, with his Letters on Sanctification, by the Rev. David Smith, Biggar, a with Portrait. Price 5s. cloth.

Anecdotes, Illustrative of Select Passages in each Chapter of the Old Testament, by John Whitecross. 18mo. 3s. 6d. cloth.

Volume Second of Sermons and Lectures on Important Subjects, by the late Rev. Thomas Halliday, Airdrie.

The Corner Stone. By Jacob Abbott, author of the "Young Christian." 12mo. cloth, 5s.

Wardlaw's Christian Ethics. 8vo. second edition, 10s. 6d. boards.

Remarks on the Poor Laws of Scotland. By David Monypenny, Esq. 7s. 6d. boards.

Gospel Seeds. By the Rev. C. Malan. 5s. cloth, boards.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

MARCH, M, DCCC, XXXV.

I.—MEMOIR OF R. CATHCART, ESQ.

Robert Cathcart was born in Edinburgh on the 9th October 1806. At the early age of 6 he was deprived of his dear father, and consequently of those advantages which might have resulted from the influence of the superior talents, sound judgment, and sterling piety which he possessed. Though deprived, at this early period, of paternal instruction, the memory of that excellent man was too fondly cherished by surviving members of the family, and his character was too ably delineated in a biographical sketch now extant, to admit of his son being ignorant of, uninterested in, or uninfluenced by, the example of his now glorified father. The sentiment that grace is hereditary, will probably be considered by some of our readers entirely opposed to the testimony of Scripture and fact; and if it be understood to convey the idea that every child of every Christian will become a child of God and an inheritor of the kingdom of heaven, it certainly is; for the history of the church furnishes melancholy evidence of the children of Christians dying without affording legitimate evidence of being prepared for death. But there is a sense, and an important one too, in which grace is hereditary.

It is the promise of God that the seed of the righteous shall be blessed, and their offspring after them; and in the 4th commandment we have a clause which should, in the judgment of respectable theologians, be rendered thus: "shewing mercy to thousands of generations of them that love me and keep my commandments." from which it is inferred, that the posterity of the righteous to a greater or less degree, in one or other line of descent, according to Divine sovereignty and compatibly with free agency, shall, though all generations, even to the full consummation of millennial glory, be incorporated with the church, and interested in the blessing of God.

How far the subject of this memoir and other branches of the same family have been benefited by the devotion of their deceased parent, is not for us to know; but when a connexion is observed between the best and holiest wishes of a parent, and the subsequent character of a child, it is neither presumptuous nor absurd to regard it as an answer to prayer, and a proof of Divine faithfulness and mercy. Though we should err as to the instrument however, there can be no doubt as to the cause of those excellencies, which we so strongly developed in the character of Robert Cathcart. The principles that influenced, and the grace that adorned his character, were not of earthly, but of heavenly origin.

Nothing peculiarly indicative of his future character was observable in the period of his childhood, except that when he was five years of age, he committed to memory the greater part of *Marmion*, the *Lady of the Lake*, and other poems.

He was brought up under his maternal parent, who still survives, at once to deplore his loss and to rejoice in his destiny. He boarded with a pious clergyman in East Lothian for about eighteen months, and attended daily the High School in Edinburgh for about three years and a half, during which time, in a class of 200 boys, if he did not rank amongst the most talented, he was above mediocrity.

When he left the High School, Mr. Carson, the master, furnished him with a most gratifying testimonial both as to his character and attainments: a testimonial which he was reluctant to exhibit to others, regarding it as designed to ensure him a kind reception from the professors at the East India College at Haylebury, rather than as reflecting any special merit on himself.

In the year 1819 his mind began to feel the importance of religion. Being powerfully impressed by the ministry of the Rev. Mr. Craig, an Episcopal clergyman, he requested permission to attend the church in which he preached, in preference to that in which the family were accustomed to worship; and it may be mentioned as an example of honourable and disinterested feeling, that when the pastor of the family, the late Rev. Mr. Dickson, heard of the circumstance, he expressed his decided approbation, and blessed God that any one had been the means of quickening him to care for his soul.

During one of his vacations, being exposed in some of his visits to the deadening influence of worldly associations, he returned home with diminished regard to spiritual things; but in the course of a few weeks he was happily restored to a proper state of feeling, and partook for the first time of the Lord's Supper in 1824, prior to his proceeding to Haylebury College; and that ordinance was the means of deepening and perpetuating his religious impressions.

Shortly after his arrival at college, he received intelligence of the sudden death of a beloved cousin with whom he was very intimate, and whom he had left a few weeks before in high health and spirits. The sad tidings of her death disqualified him on that day for study, and though he had the consolation to know that her end was peace, his mind was filled with melancholy forebodings as to his own destiny, should he, like his deceased relative, be summoned into eternity.

His sins presented themselves to his view in formidable array; he wrestled all night with God, and ere the sun of nature ushered in the light of day, the Sun of Righteousness arose on his soul with healing under his wings. From that time he enjoyed a sense of reconciliation to God through the death of his Son; he acquired deeper and more abiding convictions of the evil of sin; and the events above narrated had a happy influence amid all the evil associations of a college life, in contributing to that decision of character which he maintained to the termination of his earthly career. A few months before he left Scotland, a gentleman, determined to put his principles as a believer in revelation to the test, entered on a deistical controversy with him. He did not reject the challenge; and being the subject of incorruptible faith, he returned from the field of conflict, if not with the triumph of victory, without injury to his own soul.

Having completed his education at Haylebury, he came out to this Presidency, and entered on that career of usefulness which so highly distinguished him as a servant of Government and a servant of God.

On his arrival in this country, he attended for about nine months the

College of Fort St. George, after which he proceeded to Tanjore, and afforded the greatest satisfaction to the gentlemen of that collectorate.

Anxious to enjoy the society of a beloved friend whom he had intimately known in England and in Madras, he solicited permission from Government to remove to Dharwar, the station at which his friend resided. But a short time previous to setting out for that place, he received the melancholy intelligence of his friend having died by cholera. The chief inducement for his removal to Dharwar being thus removed, he was disinclined to proceed; but as the arrangement had been made in accordance with his own request, between the two Presidencies, he did not like to have it cancelled.

It is worthy of observation, that though he felt the above event to be an afflictive dispensation of Providence, his being located at Dharwar was productive of great spiritual good to himself and others. Ever ready to act on the principle of religion, being communicative in its character, he availed himself of suitable opportunities for conversation with his friends on its claims, and we have great pleasure in recording the fact that there are several ascertained instances in which he was instrumental of leading others to the knowledge of the truth: a fact which should admonish surviving Christians to direct the attention of their friends to the realities of eternity.

He remained at Dharwar three years and a half, during which period he not only honoured his religious profession by the holiness of his example, but vigorously, conscientiously, and satisfactorily discharged his public duties. The following letter to the Bombay Government, by G. Anderson, Esq., then acting principal collector at Dharwar, a copy of which was subsequently transmitted to the Madras Government, is creditable at once to the writer and the subject of it.

To Charles Norris, Esq., Chief Secretary to Government, Bombay.

Sir—I do myself the honour to transmit a letter from Mr. Cathcart, requesting to resign his appointment under this Presidency, in consequence of promotion under the Madras Presidency, to which he belongs.

In forwarding this application, which I do with extreme regret, from the value I place on Mr. Cathcart's assistance; I trust I shall not be considered as departing from rule, if I endeavour to express my appreciation of Mr. Cathcart's services, and declare that I have met no young servant of greater diligence, or possessing in a higher degree those talents which contribute to render their possessor an invaluable and distinguished public servant.

In every instance when I have required it (and that has been most frequent) I have received from Mr. Cathcart, in his experience and intelligence, the greatest and most valuable assistance, and in all cases have found in him that faithfulness in business to do what has been entrusted to him perfectly, that I have been relieved greatly from that anxiety with which otherwise in the charge of this collectorate I should have felt myself burthened.

The Right Honorable the Governor in Council will, I full well know, be desirous to do full justice to all servants employed under the Government, but lest it should not occur to his Lordship in Council, I beg it as a personal favour, if I may venture to solicit such, that in communicating to the Madras Government the acceptance of Mr. Cathcart's resignation and return to his own Presidency, mention may be made of the estimation of his services by those of this Presidency under whom he has been immediately employed, and their conviction that wherever employed, it will ever be with honour to himself, with benefit to his Government, and usefulness to the public. I have the honour to be, &c.

(Signed)

G. ANDERSON,

Acting principal Collector.

Dharwar, June 21, 1832.

Mr. Cathcart, as may be gathered from the preceding letter, removed from Dharwar to Salem; and though his residence at that station was comparatively short, the impressions produced by his friendly admonitions and holy example will not easily be erased from the mind of the English and the native community. In illustration of this statement, we are happy to present our readers with the following extract of a letter dictated by one who had favourable opportunities of forming a judgment of Mr. Cathcart's character.

“ Deeply have I been grieved to hear of the death of our holy and beloved friend, Mr. Cathcart. Many hearts in Salem have been saddened at his removal; for both the poor and the rich have reason to remember his kindness and devotion. He has left us a bright example of the Christian character, and I trust it will not be without its influence in the hearts of many of us. His sudden death was the means of making a deep impression on the mind of one who I trust has been led to the throne of mercy through Jesus Christ. Mr. Cathcart was cordially attached to all those, of whatever denomination, in whom he observed the marks of true discipleship to Jesus Christ. I feel happy that I ever became acquainted with him. A month before he left Salem, when conducting the revenue settlement at Rachevoor, he invited me to spend a day or two with him. I complied with his request; and when business was over we sat down together in the tent and conversed on the happiness which would ensue to believers immediately after death. “ For my part,” he said, “ I wish to depart and be with Christ. Death I do not consider as an enemy, but as a friend who will introduce me to the Saviour whom I love; and then this poor mortal, sinful body shall be made a glorious body, unincumbered with any of the infirmities and imperfections to which it is subject in the present state.” He then turned to me and said, “ What do you say of that happy transition which takes place with believers in Christ at death? are you not anxious to be soon in the company of our blessed Lord?”—Struck with the nature of the question and the manner in which it was presented, I did not immediately reply, but after a short pause, I said, “ It is true that to be with Christ is far better; but I should like to labour a little longer in the work in which I am engaged, and in taking care of my family.” He replied—“ Is it not a great comfort to Christ's labourers that their working time will be short; and though you should die, is not *he* able to take the charge of your family?—Come let us kneel down, and supplicate the throne of grace for more faith, and for an intense desire to be put in possession of that crown which fadeth not away.” We accordingly knelt down, and he prayed with a fervour of feeling which I shall never forget. During his residence in Salem, his reverential behaviour in the house of God was especially noticed by the natives. In a conversation in which I was present a native said—“ Sir, that gentleman (referring to Mr. Cathcart) behaves in the house of God as if he were actually in the presence of the Supreme Being—I never saw any one so devout.” He was a sincere friend to Missions and to Missionaries in general, but cherished, and indicated a peculiar attachment to the London Missionary Society, of which there are not wanting substantial evidences. During his short stay in Salem, he contributed to the mission more than one thousand rupees.

Reference being made in the course of domestic correspondence to the duty of making provision for relatives, and the expediency of laying something by for the future, he asked me, if it were right that Christians should lay by any thing for the support of their families, and if it were their duty to care for the morrow—“ I concur,” said he, “ in the sentiment expressed by Mr. Groves, in a pamphlet entitled *Christian devotedness*, that all our resources beyond what is necessary for a comforta-

ble subsistence should be deposited in the treasury of the Lord, and I am determined to act accordingly—God will provide for my relations.”

The following extract will be read with interest, not only because it confirms the testimony already borne, but on account of the excellent sentiments to which it gives expression.

Extract from a letter dated Salem, 27th April, 1833.

“We are threatened with a painful dispensation (I call it so) by the expected removal, from this station to Chingleput of that blessed man of God Mr. Cathcart, the Sub-Collector. He is one of the most pious Gentlemen I was ever acquainted with, nor do I expect to see his like on this side the Grave—His excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless, &c. It would astonish you to see in what a veneration this young saint is held at Salem by all classes of people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this Child of God.—God bless him wherever he may go, and preserve him blameless to the end. Deadness to the world in a Christian is the most summary method to gain a complete triumph over sin and Satan, which I see exemplified in the life of Mr. Cathcart. His self-denial amazes me, and his fasting and abstinence confounds my senses—the Grace of God is truly magnified in him.

Frequent changes in the appointment of Government servants is not always a favourable symptom, but in the case of Mr. Cathcart these changes were obviously attributable to the value of his services. Having remained at Chingleput about 4 months, his services were required at Nellore. At the latter place, when out in the jungle forming a settlement, he was seized with fever which greatly diminished his strength, and he never afterwards completely recovered it. That he might enjoy the advantages of medical aid, he was urged by his superior to repair to the house of his relatives at Nellore. To this arrangement he could not be prevailed upon to consent till he had completed his business in that part of the district in which he was engaged. In February, 1834, he visited Nellore—resigned his charge, and proceeded, in consequence of another appointment, to Vizagapatam, in the first instance, but afterwards to Ganjam. These removals in quick succession were not agreeable to his feelings, but he never hesitated, whatever might be the personal sacrifice involved, to obey the call of public duty.

In this rapid sketch, we have seen this young civilian at not less than five important stations, discharging difficult and complicated duties with credit to himself, and satisfaction to his superiors—we have seen him at once regarding the interests of Government and the temporal and spiritual interests of the native community, and it is hoped that the exemplification of these excellencies in the character of Mr. Cathcart, will give additional prevalence to the sentiment, that a zealous and conscientious discharge of public duty—communion with God, and efforts for the conversion of the Heathen to the Christian religion, are not incompatible with each other. Indeed it would not be difficult to prove that the most splendid talents—the most profound learning—and the most exalted rank, afford no real security for the conscientious performance of public duty, without the fear of God.

The temporal and spiritual interests of the Heathen had a large share in the tenderness of his heart. The comfort of the poorest person in existence was an object of importance to him, and he would gladly make sacrifices to promote it. Like his master he went about doing good to the bodies and to the souls of men. In the district of Nellore, many acts of benevolence have transpired which were unknown at the time, and it

may be mentioned as an illustration of the manner in which he was accustomed to assist the natives, that he left in the hands of one in whom he could confide, a considerable sum of money for sinking wells, and for providing other means of relieving the necessities of the poor.

He powerfully felt his obligation to minister spiritual instruction to his native servants. He was in the habit of collecting as many as understood English for family prayer; and on one occasion he was seen reading a Tamil tract to his horsekeeper, when returning from Madras to his house at Guindy, near St. Thomas' Mount, a fact from which we learn how anxious he was to bring the Heathen to the knowledge of Christ.

In almost all the stations in which Mr. Cathcart lived, he formed friendships; and he suffered, in each exchange of residence, the pains of separation. But he who led him about in the wilderness and controlled all his movements, thus stirred up his nest to prevent inordinate attachment to a world of which he was not long to be an inhabitant, and to teach him to aspire after those high glories which he now enjoys.

From the period of his leaving Nellore he was again the subject of fever, which produced a depression of mind, and strengthened a desire to which he was no stranger when in health:—a desire to depart, and to be with Christ, which is far better. In adverting to this fact, we are reminded of several points of correspondence in the character of Mr. Cathcart, and that of his late excellent Father.

Adverting to the impression produced on the mind of Mr. Cathcart, senior, by the death of a friend, this Biographer says—"From the day of her death, Mr. Cathcart might be considered as dead to the world. The tone of his mind was higher raised. A stronger impression of Heaven was communicated to it. His face was with more settled determination directed to Heaven, his thoughts and affections more constantly fixed on it, and a new impulse given to his progress towards it. This habit progressively increased in strength, and its prevalence became more manifest as he drew near to the end of his course. "The world," said he, in a conversation with a friend a short time before his death, "think me a happy man, and I am so:—I enjoy a large share of the blessings of life—I have every thing indeed that my heart can wish, and I desire to be thankful—Yet when I think of the glories of the Heavenly state, they are so transcendent, that the most valuable earthly objects lose their importance, and I desire with the apostle to be absent from the body and present with the Lord, convinced that it is far better." In two short months after Mr. R. Cathcart's arrival at Ganjam, his sanguine anticipations of the presence of Christ were realized. When at Kimeddy, though labouring under bodily debility, he endeavoured, by conversation, and by the distribution of useful books, to make himself useful to his fellow men; and his letters indicate great joy on account of the facilities of usefulness which were afforded: so that when his master came to call him to behold his glory, he did not find him indifferent and indolent in his service.

On Sunday the 25th May, he read with a friend the entire service of the Church of England; being seriously unwell, it was deemed necessary for him to leave Chenlaputty where he then was, and to return to his tent at Podamaire, where he arrived at 8 o'clock a. m. The disease was Cholera; and he felt that the time of his departure was at hand. In the full possession of his senses, and with a solemnity becoming one about to enter into the presence of his God, he called his servants together, paid them their wages to the end of the month, told them that he was a dying man, directed them to the Redeemer of sinners, and at 8 o'clock that evening his ransomed spirit entered the new Jerusalem.

We feel that the deceased would have shrunk from the publicity now

given to the testimonies adduced in favour of his character; but should this brief delineation of his excellencies, induce those to imitate his holy example who have hitherto been strangers to his principles, and encourage surviving Christian friends to prosecute with increased vigour and alacrity their heavenly race, an important object will be accomplished, and all the praise shall be ascribed to God.

We cannot, however, dismiss the subject without presenting our readers with the following memoranda, for which we are indebted to one nearly related to, and intimately acquainted with, our friend Mr. Cathcart.

“There were two features in this brother’s character prominently marked—

The first was an earnest desire and endeavour to win individual souls to Christ—for this object he seized with address every opportunity in speaking, writing, and giving suitable religious works.

The second was to spread the knowledge of God our Saviour amongst the natives of this country. He determined to lay up nothing for himself. He provided for his mother and sisters, and spent as little as possible upon himself. The rest was spent in acts of charity, far and wide, supporting missions and missionary work in every direction. He was dead to the world, indifferent to its honours and riches;—yet was he not slothful in business,—but fervent in Spirit. He turned every thing he did, both in and out of the cutchery, into a religious service, by the spirit in which he performed his duties—Hence, though he so little cared for, few commanded more, the respect, regard, and approbation of those under whom he served. Acting from this principle he could not fail. The purer the motive, the more vigorous the exertion—but it was not for the honour of himself, but for the glory of God, that he did what he was enabled to do. Holiness to the Lord was his motto, and the joy of the Lord was his strength. His natural disposition was amiable, and the grace of God made it lovely.”

Here we did intend to close our sketch of Mr. Cathcart’s character, but the following communication, just received from the Rev. Joseph Taylor of Belgaum, will not only shew in what estimation he was held at that place, but furnish our readers with an additional inducement to adore the grace of God, as the great cause of all excellence.

“My acquaintance with Mr. Cathcart was during the period he was attached to the collectorate at Dharwar, at which place, and at Belgaum, I frequently had the pleasure and privilege of seeing and conversing with him as a Christian friend and brother. The invariable impression on my mind regarding him was, ‘he is surely a good man.’ He had no doubt his failings and imperfections in common with other men, but they were not such as I could discover, or which could give offence or prove a stumbling block to any. He stood very high in the estimation of all who knew him about Dharwar and Belgaum, and his death is deeply deplored, not only by his fellow countrymen and Christian friends, but also by several natives who experienced his kindness and the effects of his Christian philanthropy towards them. In thinking of him now (to meet your wishes and those of his surviving relatives) I am constrained in giving my testimony regarding him, to say, according to my judgement—He was a holy man—his very looks, his conversation, and all his conduct, indicated that the principle holiness—the stamp of Heaven was impressed on his heart: there was no difficulty to perceive that sin to him appeared exceedingly sinful, that he hated it as that evil and bitter thing which God abhors, as the destroyer of men’s peace and happiness here, and the source of all misery hereafter. He laboured by abstaining rigorously from every fleshly indulgence, to keep his body under, and to have

it under continual subjection, that he might serve the Lord without distraction, and present it to Him a consecrated vessel with this inscription, '*Holiness unto the Lord.*' One could not have been long in his society without feeling that he was within the influence (if the expression may be used) of a heavenly atmosphere. He evidently longed for and laboured after, an entire conformity to the will and image of God his Saviour. I cannot bring to my recollection any one word or act of his which appeared to me inconsistent with the character of a holy man. He indeed, as I have heard him say, felt the corruption of a naturally depraved heart, prone like all others to evil and averse to good, yet his mind appeared by constant watchfulness and prayer to have been in a peculiar manner subdued, and to be under the rich influence of sanctifying grace.

He was also a man of prayer. He breathed the Spirit of prayer. I well remember the chamber where I frequently enjoyed the privilege of uniting with him in this exercise. Prayer with him was not a formal lifeless duty: it was the devotion of his heart, offered up with the simplicity and confidence of a Child. His fervent heavenly breathings for more holiness, greater conformity to the Divine will and image, and for more extensive usefulness to his fellow creatures, his earnest supplications for the salvation of the souls of men, and especially for the conversion of the Heathen, and the universal spread of the Gospel by the out pouring of the Holy Spirit, the whole matter and manner of his prayer, with the reading of the Scriptures before, and his conversation afterwards, all indicated that his walk was with God in high places, and that his piety was of the first order. Truly it could have been seen in him that he had been with Jesus, and that he had deeply imbibed his heavenly and devout Spirit.

He was also a benevolent man. The liberal soul deviseth liberal things. He considered not only himself, but also all he had as sacred to the Lord, and under the influence of this principle, he felt, that every portion of his income which he had no immediate use for, he should devote towards the spread of the Gospel and other benevolent purposes. It would be difficult I think to ascertain the extent of his beneficence, and no party feeling had ever any influence in withholding or imparting his contributions, and acting under the principle taught and exemplified by our Saviour. "Let not thy left hand know what thy right hand doeth." He was not ostentatious, he sought not notoriety in what he did. The Belgaum Mission has shared largely in his acts of benevolence, and his loss by the Members of the Mission will be long and deeply felt, for each and all have experienced his kindness, his sympathy, and his liberality. The Chapel recently erected in Shapore for the benefit of the Native population there, has been accomplished chiefly by his assistance, and towards every other object in connexion with the Mission he liberally contributed, not only while at Dharwar, but also after his removal, which proved not only acceptable, but also our hands have been strengthened and our hearts encouraged thereby. In conjunction with the late J. Nisbet, Esq. (whose death we have lately been called to deplore and whose loss also will be deeply felt by the Mission) he defrayed almost all the expences of the extensive Missionary tours which have been made by us during the last four or five years, and some of which, it is hoped, have been attended with saving results. I must notice also that his contributions were given not only when applied for, but as he was acquainted with the several objects of the Mission, we have frequently received his aid without any immediate solicitation, but which notwithstanding has been very seasonable, and for which we have felt constrained to thank the Lord. Shortly before his death he requested the translation of two Tracts which he knew were in circulation in the Mahratta and Canarese Languages

into the Tamil, which being done, he got the same revised at Madras, and had two editions printed at his own expense for gratuitous distribution. The first part of the Pilgrim's Progress was also translated into Canarese at his request, and printed at his expense at the Bellary Mission Press. But he is now removed from us, he can contribute no more, he can do nothing further on earth for the Redeemer and his cause. We have however reason to rejoice that during his day he was neither a slothful nor unfaithful servant, and we may reasonably conclude, that now as he has ceased from his labours he is reaping a large reward, not on account of what he did, but through an interest in that Saviour in whom he believed and whom he loved, and of which he afforded such indubitable and satisfactory testimony. Another characteristic I must notice, and that is.

He loved peace and endeavoured to promote it. He endeavoured, according to the apostolic injunction to live peaceably with all men, and I am not aware of any one who would have been called his enemy, though he may have been disliked on account of his religious principles and conduct. And as to promoting peace, I have myself had more than one opportunity of witnessing the good effect which resulted from his timely mediation and judicious conduct in endeavouring to reconcile offended parties. He acted in the true spirit of a child of God, and was hailed as the messenger and promoter of peace. He was blessed in what he did, and he had his reward in seeing those who were at variance, reconciled. I shall in conclusion observe.

He possessed also a large measure of that charity, which is the cardinal grace of the true Christian—the badge of perfectness, and without which all knowledge, all faith, or whatever else a man may profess or possess, he is deemed nothing in scripture.—The whole of that beautiful description of this heavenly grace, as given by the apostle in that well known Chapter, the 13th of the 1st. Cor. was, I think, transcribed in the conduct of our dear departed friend. I say this not to extol or exalt man, not even such a man as I think Mr. C. was—but rather to extol and magnify the grace of God which made him what he was. He felt himself a sinner and acknowledged himself such, and sought for exceptance with God, the pardon of his sins, the salvation of his soul, only through the merits of the Redeemer's death and righteousness, but as he was so eminently holy, and pious, and charitable, and kind, and zealous, it is but right to record what he was and what he did, not so much as a testimony for him, but that we who survive may by looking at the bright picture, lovely, and amiable, and excellent, and good, as it must appear, be thereby induced to seek the same grace which he did, that we also may be confirmed to the Divine image, live a life of communion with God, be diligent in good works, and be kind and charitable in all our conduct, so that God may be glorified in and by us on earth, and that we all after death, like our dear departed friend, may be taken up to dwell with God and Christ in eternal glory. The memory of the just is blessed. *Madras Missionary Register.*

II — AN APPEAL IN BEHALF OF TEMPERANCE.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

Brethren and fellow Christians,

I am going this day to propose to you an opportunity of doing good, a good so vast and important in its consequences, that next to the Gospel

itself, with which it harmonizes in its spirit and tendency, it will be the greatest good ever yet introduced into India.—I am going to entreat all who love their religion, their country, and their God, to lend their united influence, to drive intemperance from amongst us, so that it may no longer be the bane and ruin of so many of our fellow countrymen and fellow Christians, and the dishonour of the Christian name. And if the extent and magnitude of the evil to be removed, is the measure of the good to be done, language cannot do justice to the vast importance of the subject. And the beauty of the means I have to propose is this—that all may equally contribute, high and low, rich and poor. I do not ask you for your money, I only ask you to unite and lend your name and influence to this great and glorious undertaking. By this time you will have perceived that I am going to introduce the subject of Temperance Societies.—But before I proceed any further, I must earnestly entreat you not to prejudge the subject, but to give me a kind and patient and candid hearing. On this point, I would say with St. Paul, “I speak as unto wise men—judge ye.” No fair and honest and candid mind will rest contented with a one-sided view, or with an *ex parte* statement of any subject. Hear both sides of the question, is one of the plainest maxims of justice: sound sense and honest feeling forbid us to prejudge either a person, or a subject, without a fair hearing. But except you approach a subject of this importance with modesty and caution, with an ear willing to listen, and a mind open to conviction, you may be guilty of prejudging it, and deciding from an utterly partial view of the question, without being at all conscious that you are doing so. For it is quite possible, that at first sight the matter proposed may seem so simple to you, that you may think that you are already in possession of every thing important that can be said on the subject; and yet, when you come afterwards to give an attentive consideration to what others have to say upon it, who have bestowed all their time and attention on it, he finds that there are views and arguments connected with it of a force and importance and variety, of which he, at first, had not the slightest conception. How wrong and unreasonable, then, is it to dismiss any important matter hastily and slightly; and to take it for granted, that we are possessed of all necessary information upon it, when we have, perhaps, never bestowed the pains necessary to obtain that information.

If, then, any of you have your own opinions on the present subject, all I entreat of you is, that you will hear me kindly; that you will candidly compare your views with what I have now to offer, and then judge for yourselves.—And, surely, the vast importance of the subject entitles me to a patient *hearing*. For, if you consider that intemperance is the source of almost all the poverty, disease, crime, misery, madness, and despair, that afflict our own country;—if you consider what vast multitudes of our countrymen in India are cut off in the prime of life, and go down to that hopeless depository ‘the drunkard’s grave,’—which, if we are to believe the word of God, is but the door of an undone eternity—If you consider these things, surely you ought to hear me with an indulgent feeling beforehand, and wish me God-speed. Here a new discovery—a new principle—is proposed to put an end to this desolating scourge of our country at home,—this bane of our countrymen abroad; and you ought, at least, sincerely to wish that it may succeed. It is astonishing how differently we hear a proposal, and listen to the arguments in its favour, if we heartily *wish* it success; and if ever a great and glorious, if ever a blessed *attempt* to do good (to give it the lowest name), deserved your good wishes, it is this! If you consider the magnitude of the evil proposed to be remedied, I appeal to every soul who now hears me; I appeal to the officer who regards the discipline of the Army; I appeal to the patriot who loves

his country; I appeal to the Christian who loves his Saviour, and who has any pity for those souls for whom Jesus died; I appeal to all and each of you in your collective and individual capacity, whether this is a subject to be flippantly and carelessly dismissed, or whether it does now demand and deserve your serious and candid attention. Why, this is a case of such vast importance, and so great is the good proposed, that if it were only a probable speculation, if there were only a peradventure of success, surely we ought thankfully to seize the opportunity of doing good; especially when the means proposed are so simple and so easily tried. But, Christian brethren, it is not a mere speculation; it is matter of sound practical experiment, and actual experience has proved its success beyond the anticipation and hopes of its most sanguine projectors. It is a fact that, in America, there is a Temperance Society in almost every town and village, embracing above a million of members; and the effect of these is abundantly shown in the decrease of the consumption of ardent spirits.—Fifteen hundred distilleries have been closed; 3,000 retail dealers have ceased to carry on the traffic; about 3000 drunkards have been reformed, a considerable portion of them, it is to be hoped, permanently; and upwards of 50,000 have been saved from becoming drunkards. They were, to all human appearance, fast proceeding on their way towards that fearful end, and have been arrested and saved from ruin.

Now, with these facts before you, you will surely be disposed anxiously to inquire—What is the plan proposed, and how has it succeeded; and what reasonable ground of hope there is of equal success among our countrymen in India?

But there is a class of persons among you whom I especially desire to conciliate; and though it is somewhat out of its place here, I had rather go out of my way to remove an important objection that will occur to their minds, rather than not engage their whole heart and affections in my cause. These persons are jealous of the honour of the Gospel, and perhaps will be ready to suppose that I am putting Temperance Societies in the place of the Gospel; that I am trusting too much to the power of human means and instruments, and too little to the Gospel of Christ and the prayer of faith.

This zeal for the Gospel of Christ is a high and holy principle: but, if it be not according to knowledge, if it be not accompanied with a correct view of the real bearing of the Gospel, and its universal application to all the circumstances and situations of life, it may betray them into the sin of neglecting to do good when it is in the power of their hand to do it. Christians are commanded to do good, by all and every possible lawful means that can be devised, after the example of Christ their Master, "who went about doing good."

It is an utterly mistaken argument, to object to any particular mode of doing good that is not propounded in the Gospel. It is for the principles to direct and rule the understanding, and it is for the motives of the Gospel to warm the heart and to rouse to action; but as for the means best suited for the attainment of any particular good, it is the province of human reason to devise these. It is for this very purpose that reason is given to us, to be used in devising means to promote the glory of God and the good of man; and who ever does not use it thus, however he may talk about Christ, will be found an unfaithful steward of the talents committed to his care. I beg earnestly to warn such persons, that it is the Christian's duty to be both praying and doing. To pray for a good and pious object without exerting every nerve to attain the end, proves our prayers to be heartless and insincere. To be using the means, ever so diligently, without faith and prayer, will convict us

of that self-idolatry and self-dependance, which will never be attended with God's blessing. But it is the Christian's duty and privilege to do both; he should pray as earnestly as if he could do nothing, as if nothing depended upon himself; and he should be up and be doing as vigorously as if he could do every thing, and all depended upon himself.

It is the Christian's duty to seek out means and ways and opportunities of doing good; and if an excellent way is discovered, it is my duty also to propound it, and to enforce it, by every argument I can think of. Some persons may, perhaps, doubt whether these societies form a proper subject for a Christian pulpit; but I beg, though in the kindest manner, entirely to differ from them on this point. It is the Christian minister's duty to set himself against an evil practice, to oppose it by every possible argument, to root it out by every possible means, that he can devise; all means that are innocent in themselves become sacred, when pressed into the service of the Lord. St. Paul allowed no argument to escape him of any kind, that could be turned to good account. He even took his text at Athens, from an inscription on a heathen monument. And surely, if it be right to preach for Christian asylums and hospitals—to alleviate the miseries of man after they have occurred—it must be still more right in the preacher to lift up his voice and plead for societies whose object is to remove the cause of all these miseries, and prevent them from occurring. Prevention is better than cure; and the victim of intemperance is not only saved the anguish of a sick-bed in a hospital, but better;—he is saved the sin which might bring him there.

But to think that I would put Temperance Societies in place of the Gospel! Surely the manner in which I have preached Christ, and him crucified among you, ought to redeem me from any such suspicion. It is not pretended that Temperance Societies will convert men to Christ, and save their souls; but if you consider the influence of drink, how it can sear the conscience, blight the affections, and harden the heart, you must admit that Temperance Societies are a powerful preparation for the Gospel. In this respect they are like John the Baptist—messengers to go before, and make ready a people prepared for the Lord. They, at least, remove out of the way a powerful—an inveterate—obstacle to the receiving of the Gospel; and so far, are mighty auxiliaries in the Gospel cause. I therefore earnestly intreat you, that you will, for a while lend me your heart and affections, as if you wished the cause success; and in this frame of mind, read what I now lay before you, and then judge for yourselves.

The power of Temperance Societies depends upon a principle which, even now in the 19th century, deserves the name of a new discovery; for it has dawned upon the world with all the light of a new moral day. It is this, "that the sober and temperate members of society, by means of the maxims and customs which they have introduced and sanctioned, are themselves the source of all the intemperance, and, finally, of all the drunkenness in the land."

This proposition has been demonstrated to my mind as satisfactorily as any proposition in mathematical science; and if I succeed in proving it equally to your conviction, then you will see it follows as a corollary or consequence, that when the present race of intemperate men are dead and gone, it rests entirely with the temperate and sober members of society, by doing away with these maxims and customs, by doing away with the cause to cease to produce the effect, so that intemperance shall for ever disappear from amongst us.

This may seem a strange paradox to assert, that temperate men and the customs they sanction are the source of all the intemperance in the

land; but it may be shown and proved that they are so in four different ways.

- I. By actually recruiting the number of intemperate persons.
- II. By multiplying the number of drunkards by their example.
- III. By multiplying the occasions and opportunities of temptation.
- IV. By lending their respectability to the traffic in ardent spirits.

- I. By actually keeping up the number of intemperate persons.

For when the present race of intemperate persons are dead, who is to supply their place? It is computed, I believe, that about 60,000 persons die in Great Britain annually, directly or indirectly from the effects of drink. Now, as these persons die off, let any one ask himself this simple question—Who is to supply their place? From what body of men are they to recruit their ranks, so as to keep up a succession of drunkards, to be the bane and curse and misery of future generations? The answer is evident. They must be supplied from the ranks of the sober and temperate; for no man is born a drunkard. The most hopeless and miserable drunkard upon earth once was as sober a man as any of you who now hear me, and as little thought of getting on to this miserable condition as you do now; plainly then there was a time when he was drafted from the ranks of the temperate. I do not mean by this expression to say that this was done suddenly; that this melancholy change was brought about gradually and by slow degrees, only adds power to the argument, by showing the exceeding deceitfulness of the sin, the exceedingly insinuating nature of this habit, and the greater necessity there is for the measure I shall hereafter propose. In the mean time, it is sufficient to establish our present point, viz. the temperate themselves supply the intemperate by keeping up their number. No man first begins to use ardent spirits with the intention of learning to be a drunkard; yet it is a fact, that, out of several millions who drink moderately, a certain proportion do learn to drink immoderately, and these are sufficient to hand down a race of drunkards to future generations.

This, then, is one of the four ways by which the temperate members of society, by means of the habits they pursue, are the source and origin of the drunkenness in our land, viz.: by actually keeping up the number of drunkards.

II. Another way in which the sober and temperate are the cause of drunkenness, is this. Those who use ardent spirits ever so moderately, encourage and multiply the number of drunkards by their example.

If I drink ever so moderately, my example will encourage some one else to drink more; and his example again will urge on a third person to still greater excess,—and they will one or both of them plead my example. It is quite true that this is miserably bad reasoning on their part, and no excuse for them whatever; but the fact is, that, when appetite pleads for indulgence, men do not reason at all,—the judgment is blinded, and the voice of reason and of conscience drowned! A man's inclination suggests a thousand sophistries that seem like reason;—such as that his constitution is peculiar, and requires more indulgence than that of his more temperate neighbour; or that he is stronger, and that he will bear more; with endless other reasons, which only prove the deceitfulness of sin, and the deceivableness of the human heart. It is admitted that these reasons may be very foolish; yet, foolish as they are, they are feasible enough to deceive my brother, and lure him on to ruin. Thus my example becomes the *occasion*, though not the *cause*, of another's ruin—So that the question comes to be, not what effect my example

ought to have upon my brother, but what effect it actually does have upon him. If, then, it be a stubborn fact that my example, however moderate, does injure my brother, and prove to him an occasion of falling, then another question arises,—Am I prepared to give up an unnecessary, useless, gratification, to say the least, for my brother's good; and rather than that I should injure his soul?—Into this question enters that noble self-denying principle of Paul.—“All things are lawful, but all things are not expedient. If meat make my brother to offend, I will eat no flesh 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 my brother stumbleth or is offended, or is made weak.” Now if the apostle established this principle of self-denial concerning a useful and valuable support of life, how much more does it hold respecting a useless and unnecessary indulgence; which so far from being really a support, may be shewn to be hurtful to myself, as well as to my brother? And here it is worth observing, that St. Paul does not suppose me to be doing that which is wrong in itself; he supposes the whole error and the whole fault to be with my brother, yet he requires me to give up my indulgence, rather than be to him an occasion of sin. Should some one of the higher classes of society ask,—How is my example to affect the lowest orders, with whom I never associate, and who are, therefore, unacquainted with my habits? The reply is, that the fashions and customs of society, so far as they can be imitated, descend downwards and downwards. Thus your example will have immense weight as it descends through the different grades of society. Now, millions of the sober and temperate members of society will not act upon the principle laid down by the apostle, and, therefore, whether they intend it or not, the fact is, they do encourage intemperance, and lead others into sin. And here it should be observed, that the more a man is looked up to and respected, the more mischief will his example do. This, then, is a second way in which the sober and moderate part of society will, even by moderate drinking, multiply and increase the number of drunkards in the land. But there is a third and a more fatal, because a still more prevailing and effectual, way in which the sober and temperate classes of society increase the drunkenness of the land, and this is,

III. By multiplying the occasions and opportunities of temptation.

For the customs and usages that prevail even among the temperate, among a large mass and body of the people, are such, that ardent spirits are used as the instrument of social intercourse, they are considered as the appropriate sign of hospitality; they are brought forward at all particular and festive occasions nothing can be bought or sold; at a fair, or at the market, without ardent spirits. In many parts of Britain they are deemed indispensable at marriages, Christenings, and even at funerals. The consequence is, that the temptation is always kept in sight; is always going about and abroad. Now it has been shewn, and is evident, that every individual, who is ever brought to ruin by intemperance, has, at some time or other, passed through every intermediate stage of this course, from the greatest moderation downwards to the most dreadful habits of extreme intoxication. And it is reasonable to suppose, that of the many travellers on this road, the great majority are about mid-way in this fearful scale of descent; for it is not reasonable to suppose, that the majority have formed confirmed habits of excess. It is far more probable, that the greater number of such persons are in this respect wavering between good and evil; they are just in that state in which temptation is peculiarly dangerous; they only want the present temptation to induce them to take another step towards the road to ruin.

Now, according to the present customs of the middle classes of the people, where are such persons to flee from temptation? Where, I ask, are they to flee to get out of the way of temptation? Where are they to find an asylum? It is of no use to go among the temperate; because the customs of temperate society have placed the temptation every where around them. Conscious of his weakness and infirmity, a man may say, I will not go to the place where strong drink is sold, because there, I know, I shall see my ruin and my bane: but this resolution is of no avail so long as it is admitted, on the domestic table, and the social board of the most temperate families in the land, for wherever the poor man goes, he is almost sure to run into the very jaws of his destroyer.

I will suppose, then, that I belong to that numerous class of society where these customs prevail: I am the head of a really sober and temperate family, yet I indulge myself in what I believe to be an innocent enjoyment, and I admit the dangerous drink—the alluring snare—a place on my evening family table. Now I will suppose it possible, that I could even be assured, that neither myself, nor any of my family, should ever be seduced, or injured by it; (and this is granting a great deal more than I am entitled to suppose) yet how do I know but that a neighbour will call in to spend the evening with me, for the express purpose of getting out of harm's way, and because he knows mine is a sober family; and, behold, the very first thing he sees on my table is the ever-present enemy, the destroyer of his peace, and the ruin of his soul. And now, how easy it is for such a one to get warned with social intercourse, or animated with some argument, till he fall into the very depth of intoxication. And it is well if emulation do not seduce me too, at least to exceed my usual limits of extreme sobriety. But as for my friend and companion, he has that night, perhaps, taken another plunge into the descent of ruin from which he never again returns. The drink perhaps might have stood harmless on the table, so far as I am concerned. But what right have I thus to set a trap for my brother's soul?

If I can persuade myself that I have such a right, and that God will not call me to an account for my sins, that my brother's blood will not be upon my head, I must disbelieve my Saviour's word, when he says, "Woe unto the world, because of offences it must needs be that offences come; but woe unto that man through whom the offence cometh, it were better for him that a millstone were tied about his neck, and that he were cast into the depth of the sea." And my heart must be hardened against St. Paul's affectionate appeal: "Nay, in this walkest thou not charitably: destroy not with thy treats him for whom Christ died." Or dare I repeat my blessed Lord's own prayer "Lead us not into temptation," when I am thus putting temptation in my brother's way. And how are these temptations multiplied upon 10,000 family boards, upon the plea of moderate evening indulgence. And suppose, that only one in ten of these is crossed by some visitor or neighbour, who is so weak that he cannot stand the temptation; here then are 100,000 persons every night exposed to a temptation by which they are getting real injury. Here, then, are one million of traps set by men calling themselves Christians (I will not say on *purpose* to catch, but in such a way as to be exceedingly likely) to catch a weak and unwary friend or neighbour; and the success of only one in ten, will give one hundred thousand nightly victims to the snare!

But here I seem to hear some one of the upper class of society say, How does all this apply to us? The customs to which you allude, at least with respect to ardent spirits, do not prevail in our rank in society? I admit it my brethren,—and why? because you are under no temptation. But there is a class of your fellow countrymen, who are under sore and

heavy temptation; and if it had pleased God to place you in their situation in life, it is likely that few of you would have been any better than they. And have you no pity for these, no desire to save them from these fatal customs? But here you will reply;—How can we help them? I reply, that it is your duty, to stand prominently forward, and enter your protest against the use of ardent spirits at all.

A mere negative position with respect to this bane and ruin to soldiery will not do; you must *positively* disclaim it altogether. If you do not do this, the private soldier will not believe in his heart that you are as free from it as you really are. If the higher orders use ever so little, the lower orders will entertain a secret suspicion that they like it full as well as themselves. If, therefore, you would do any good by your example, you must discard it altogether: your example has immense weight in setting the tone of morals, and forming the maxims and customs of sobriety. Each class in society has a great propensity to imitate the rank immediately above it. Thus the fashions and customs descend from the highest downwards to the lowest ranks of society. Thus the great may materially affect the feelings and conduct of thousands of the poor, with whom they never come into personal contact. Thus it is positively in the power of the upper classes to put the use of this mischievous poison out of fashion, and to stamp it with discredit and disgrace; and this feeling will slowly, and surely, descend to the very bottom of society. But, until the temperate of all classes are persuaded to unite, and act upon this principle, I contend that it is the duty of those possessing most power and influence, to lend the weight of that power and influence, to drive the accursed thing from amongst us. But this you can most effectually do by your own example; by declaring, that you will have nothing to do with it, putting it away from your table, and out of your families.

Till this, however, is done, I maintain that the usages and customs of the sober classes of society, multiplying the occasions of temptation, and making it an ever-present evil, are, in this way, also the cause of all the drunkenness in the land.

IV. A fourth way in which the sober classes of society fearfully contribute to the drunkenness of the land, is,

By lending their countenance to the traffic in ardent spirits. This subject opens before us a boundless field of mischief and of evil. With respect to the dealings in ardent spirit, no man can compute the evil and misery that it produces. The places where this trade is carried on, are the bane, the curse, the calamity, the affliction of the land. It were enough to stand at the door of one of these places, and to watch the multitudes of naked, ragged, miserable, half-starved poor, the victims of intemperance, giving their last penny to satisfy the cravings of the demon within them; to behold the mother, so lost to natural affection by the hardening influence of intemperance, as to give for drink the very pittance that she needs to feed her hungry children. It were enough to behold this sight alone to convince us, that those who manufacture and sell ardent spirits, spread woe, want, and misery, over the land. But this is not all. Could we see the families of these wretched beings, and follow them through all their haunts of crime and misery, we should perhaps discover such a mass of evil, as language would fail us to describe, or even imagination to conceive. It is not wonderful that the wisest and best of legislators have longed, if it could be done by the arm of the law, to close for ever these doors to temporal and eternal misery. But what is it keeps them open? Public opinion. And what is public opinion in this case, but the respectability lent to them by the multitudes of the

sober, and the temperate, and the respectable, who give the trade their sanction and their custom? For the great majority of those who maintain the consumption, and promote the sale, of ardent spirits, are not the persons who have lost their character for temperance and sobriety, but they are the sober and temperate. Now these persons lend the trade their respectability. They lend the countenance of their name both to the manufacturer and the dealer. Any business may be considered respectable, where the great majority of the customers are respectable men. But suppose, by the universal consent of all sober men, ardent spirits were brought into such disgrace, that none but the most degraded and abandoned drunkard was even seen to buy them, or to touch them, or to go near the place where they are sold, then every dealer, who had a spark of feeling left in his bosom to care for the opinion of society, would be obliged to close a business of this kind for very shame. Thus the force of public opinion—a greater power than the most despotic monarch ever wielded—would close for ever these doors of crime and wretchedness, disease and want, and woe.

But the sober classes of society will not act upon this principle, and therefore they lend the trade their respectability, and keep open these doors of death. And this is the fourth, and last, way in which the sober and temperate classes of society, are themselves the cause and origin of all the drunkenness in the land.

This, then, is the cause and origin of this moral disease, that has spread like a pestilence over our country.

And now the *remedy* speaks for itself; it seems as if were to cry out to us with a voice which we cannot misunderstand. Let all the temperate and sober unite as one man, and sit their faces against the use of ardent spirits altogether; let them agree that they will have nothing to do with the accursed thing, that they will not be in any way the means of giving it to others, that they will drive it away from their tables, and out of their families!

If they will do this, it is in their power to annihilate that scourge of our country as completely as if it had never existed.

This will be evident, if you consider that the sober and temperate will thus put a stop to the four ways in which they maintain their intemperance of the land

1. They will cease to recruit the ranks of the intemperate. This is so plain that a child may understand it. If all past experience has shewn that, out of those who drunk ardent spirit, a certain number will become intemperate; and, if experience has proved that ardent spirits are the cause of intemperance, then it is plain that, if men abstain altogether from the use of them, the present race of drunkards will die off, and drunkenness will disappear from our land.

2. They will cease to encourage drinking spirits, by their example. For with, or without, reason the drunkard cannot plead the example of the sober man, if he does not drink spirits at all. But the drunkard will certainly plead his example; and what is more, will be deceived and led away by it, if the sober man drinks ever so little. For the distinction between temperate and intemperate drinking is not sufficiently defined, and self-deception will cause each man so to draw the line, as to justify his own practice. But there is room for no such deception from the example of the sober man, if he does not drink at all. The distinction here is definite and marked, so that it is impossible even for the intemperate to misunderstand it.

3. They will remove temptation out of the way of the weak and the wavering, so that he who is conscious of his weakness, may easily

avoid temptation if he wishes it, as he will find it nowhere but by expressly going to seek it, where he knows it may be found.

4. They will take away the decent garment of respectability that they have hitherto lent the trade in spirits, they will bring the buying and selling and drinking spirits into *disgrace*; so that this vice, stripped of its covering, will be seen in all its naked deformity. It will come to be considered as a crime to sell a man that which will take away his reason, and which ruins the temporal and eternal happiness of thousands! So that even he who seeks the temptation will have to travel far and many a mile before he can find a dealer in the disgraceful trade.

Thus it is plain that the sober members of society, by union, can, if they please, put an end to intemperance. After the present race of drunkards are dead and gone to their place, it rests with themselves to say whether there shall or shall not be a new race of drunkards training up to be the bane and curse of future generations. For if it be demonstrated that the sober and temperate members of society, by means of the maxims and customs which they have introduced and sanctioned, are themselves the source and origin of all the intemperance in the land, then it follows as a consequence of this proposition, that it is in their power by uniting as one man, and abandoning these maxims and customs, to put an end to the training of drunkards—to cut off the supply so that when the present generation are gone, a race that is the source of almost all the mischief and misery in the world shall be extinct for ever.

And now, temperate members of society, it is in your power to effect this mighty good—to bring about this invaluable blessing in your country. It is in vain to try to evade the subject by saying that you do not believe that the scheme of temperance societies will ever succeed. The answer is too definite and certain to admit of any *doubt* or *belief* about the matter, for it depends entirely on yourselves. If all the temperate will join in this object, it most certainly will succeed with absolute and perfect success, but if they will *not* join in it, it as certainly will *not* succeed. This is the very position of the question. Therefore when you say that a scheme will not succeed, when all the while, the success of it is in your own hands, this is neither more nor less than to say, that you do not wish it to succeed, and that, as far as depends upon yourselves, you will take care that it never shall.

The above conclusion follows from the extreme supposition, that the temperate members of society, will either *all* join in this good work, or *all* refuse. But the real case in practice will be, that some will join and some will not. And so absolutely and entirely is the issue of this matter in the hands of the temperate, that the degree and measure of its success will exactly correspond. In proportion as the temperate join and lend their assistance, in that proportion it will succeed; and in proportion as they refuse to join, in that proportion it will fail.

Since the matter stands thus, the only question that remains is, Will you or will you not, join to accomplish so excellent a work, to root this bane and curse out of our land? This vice has produced incalculable mischief both at home and abroad; both in England and her extensive colonies: it has demoralized her people and wasted the resources of the country. Twenty millions annually wasted upon that which is productive of no good, but worse than useless, is the least part of the evil.

How many thousands by improvidence (caused by intemperance) become paupers and a burden to the country, who might have been industrious and useful citizens, and in the time of youth and health made provision for old age, or for harder times. But the times will always be too hard for the intemperate poor. And their children, neglected and

ignorant, burden the country with the charge of maintaining them, or curse it with their crimes. Here then to the charge of maintenance we must superadd the cost of prosecuting and punishing nearly all the crimes committed in the country. And it is impossible to say to what extent intemperance may demoralize the people and become the parent of crime. This may be the case to a degree far greater than can be detected even by observation. A degree of intemperance far short of drunkenness, hardly perceptible to an observer, (and such as many would not allow to be called intemperance), may yet waste the time and property, and embarrass the circumstances of the poor, and lead to still severer poverty. The connexion then may thus be traced. Intemperance among the poor, even in the slightest degree, leads to improvidence; improvidence to extreme poverty; and extreme poverty leads to crime. So that no man can say to what an extent, the love of drink may be secretly undermining the prosperity, happiness, and morals of the people. If he attributes the poverty and wretchedness which he sees around him to this cause, only in those cases where he observes palpable drunkenness, he may be miserably mistaken. If a man could have laid before him the origin and history of all the poverty and crime in England, not only as it arose from the fault of the immediate sufferers, but also from the improvident forefathers of the poor, he would be confounded at discovering how large a portion of it is owing to intemperance.

But the misery which England has produced by this hideous vice, is still more evident in her widely extended colonies. England has colonized the world, and carried this curse with her nearly over the whole habitable globe. Christian England! Protestant England! ought to be an example and ornament of the world. The flag of England ought to be a blessing to every port she visits. But instead of this she has carried a curse with her. The savage African has reason to curse the day that the ships of England brought this worse than slavery to his native shore, and tempted Africa to sell her sons for drink.

The wild American in his native forests, contented while he drank the springs of his country, has reason to curse the day that the English foreigner brought him strong drink which has debauched his mind, destroyed his body, and nearly extinguished his race. Otaheita, and the Islands of the South Sea, have reason to curse the day that England taught them this vice which makes them worse than savages and sinks them below the brute creation.

And what is the British soldier (and still worse) the British sailor in this country? Let those say who have seen him daily staggering and reeling drunk in the bazars in India, or rolling on the ground a shame and a disgrace to our country and a foul blot upon the Christian name. This little Island of Bombay is said to contain about 200,000 inhabitants: if these furnished the same *proportion* of drunkards to their number that the English ships do that visit our port, it would be impossible to make our way through the reeling crowd. The very carriage-wheels could not stir for the bodies of drunkards that would be piled in heaps on heaps in the street. This is a horrid description, and almost too offensive to be written; but it is no more than the naked truth. There is not in it one particle of exaggeration. And shall the conduct of Christians in a heathen land be so bad that we cannot endure to see a written description of it? The natives of the country see these things every day, for Englishmen expose their shame in the streets. And the natives too are beginning to be poisoned with our example. We are already doing as much mischief, as so small and inconsiderable a body as we are, could possibly do among so vast a population. At the presidencies where the numbers and influence of Europeans is the greatest, the Hindus are fast losing the

principal, perhaps the only, virtue which adorned their character, the virtue of temperance; and by the pestiferous example of Christians, drunkenness is increasing among them at a frightful rate! It is a saying in their language.—“As are the rulers so are the people.” And it is a fact that, many intelligent and leading Hindús have actually marked the progress of the English sway by an increase of drunkenness among the people far greater than under any other government that ever ruled India! Oh shame! shame to Christians! If ye be Christians I call upon you all to unite to wipe out this foul blot, this stain from our religion and our name?

And nothing will do this but a union of all the temperate to bring *disgrace* upon the practice, and enter their protest against it! I call then upon all Christians to unite for this excellent object. You that are weak, or whose situation in life exposes you to great temptation! I call upon you to unite and support Temperance Societies for your own sakes on the ground of self-preservation. You that are strong and under less temptation. I call upon you, to unite for the sake of others, on the ground of charity. To you it can be but a small sacrifice! Has Christ sacrificed so much for you, and are you unwilling to make any sacrifice to save your brother and lure him away from the road to ruin! If Christ died for you, will you do nothing to save your brother? If this argument have no weight with you, then indeed I despair!

III.—ARE FANCY BALLS AMUSEMENTS FOR A CHRISTIAN?

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—Would you, or some one of your pious correspondents, be so good as, through the medium of your valuable and widely circulated periodical, to take a scriptural practical view of those amusements, which are known by the designation of masquerades and fancy balls? *Are they of such a harmless tendency, as to admit of a pious person, say even a minister of the religion of Jesus, taking part in them or attending upon them?*

An answer, as soon as may be practicable, to the above inquiry, will not only greatly oblige the writer, but may enable many of your readers to determine how they should think and act on occasions when invited to such parties.

Yours very truly, QUESTOR.

IV.—ON FASHIONABLE AMUSEMENTS.

The late excellent Legh Richmond is related to have made the following remarks on several of the prevailing fashionable amusements:—
 “Even where there is no positive evil, I think it important to draw a strong line of demarcation between the Church and the world. The mixed multitude set the Israelites a longing after the flesh-pots of Egypt; and evil communications corrupt good manners. There may be no sin in dancing, but it is a preparation for appearing hereafter where there is, I think, scarcely any thing else. Cards are a waste of time which may be much better employed; and they are too nearly allied to the gaming-table, which fills me with horror.

“To field sports, I have a still more decided objection: they are de-

fended on the ground of promoting health; but whatever benefit the body may receive, it is at the expense of the soul. I know not on what principles a man can justify the taking away life for his amusement: God allows him to kill animals for food, or to destroy them when they prove an annoyance to him; but I can find no authority in the Bible for deriving enjoyment in the infliction of a cruel death; it is right founded on might—a mere act of tyranny, and an abuse of power. The man who should whip a beast to death, or cut him up alive, like an Abyssinian savage, would be deemed a monster; yet the same man may hunt to death, and halloo, and exult with satisfaction, while his dogs are tearing to pieces a defenceless animal, and yet be considered a gentleman and a Christian. Then there are the after events of the day; and surely to spend five or six hours in the evening, commending the bark of a cur, or descanting on the movements of a fox to elude his pursuers, is unworthy an intelligent being, even if there were no worse accompaniments.—I asked him if he thought shooting equally objectionable. He replied, “Shooting may not issue in all the results of hunting, but I should be miserable all the while my boys were scampering over the field with a gun. Sad accidents are continually occurring from letting people carry fire-arms; but my great objection to all these sports is the same. I cannot think it right to seek gratification in inflicting suffering and death. As for exercise, we might surely find other pursuits for this purpose. There appears to me the same delusion in the argument which has sometimes been employed to defend shooting, as in that which is urged by card-players, ‘We must have a stake, however small, or we shall lose all interest in the game.’ Surely we might walk us far and as long as we pleased for exercise without a gun. Pascal explains the whole matter when he says, ‘A man is not running after the game, but trying to run away from himself.’ Fishing is generally deemed a harmless amusement, but I cannot allow it to be a fit recreation for a Christian. What are we to think of impaling a worm, and being highly delighted, while the poor creature suffers exquisite torture for our sport? If we use an artificial bait, yet is time—the precious hours of life—so valueless that we can afford to throw away half, or a whole, day in this trifling? As to all these things, I think that God has given us immortal souls to prepare for heaven. People may cry, What great harm in this or in that? They may have a plausible pretext for doing what I condemn; for there is nothing, however absurd or wicked, which will want an advocate or argument to support it. I lay down this general rule for all occupations—Whatever has a tendency to fit my children for heaven, I approve; but I must keep aloof from every thing which is likely to be a snare or a temptation to them, and indispose their minds to a serious and steady pursuit of their great object.”

V.—ON THE DANGER OF CONFORMITY TO THE WORLD.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—In the lives of most disciples of the Lord Jesus, there must necessarily be a great similarity on general topics, and though I can hardly hope to throw any new light upon a subject which must, to a great degree, occupy the thoughts of all Christians, yet being aware that your periodical is often the channel of much interesting matter, I venture to offer the experience of a young believer, on “Intercourse with the World,” in the hope that others, who have long been running

in the heavenly race, may be induced to assist me with their knowledge. When first it pleases the Lord, by his Holy Spirit, to open the eyes of the spiritually blind, to behold the glories, and the sweetness of covenant redeeming love—when his whole soul is absorbed with wonder and delight—when the witness within assures him of the all-sufficiency of the blood of Christ, to wash away his infinite load of guilt—and of the fulness of the robe of the righteousness of Jesus imputed to him by believing,—then I think the society of those with whom he is necessitated to mix, (though it may be of those who are openly profane, obscene, and blasphemous), will not cause him much harm, for, like the traveller in the fable, he will the more tightly wrap his cloak around him, to shelter himself from the pelting of the rain and the wind, for he feels every word that is spoken against the honour of God, as an insult offered to his dearest friend over whose interests he is jealous as for his own—and he returns to his own quiet closet, with more eagerness and thankfulness, more fervency and humble-mindedness and dependance than before; and, as he continues to advance in the Christian course, and his faith becomes more matured, so in like manner does his love of the world grow less, and his hatred of sin increase. Gaiety he mixes not in, as he feels it to be inconsistent with the precepts “Do all to the glory of God” and “Be not conformed to this world,” and certainly not as a means of working out his salvation with fear and trembling. Self-righteousness is too severe a bondage to have charms for the Lord’s freeman, for he remembers the rock whence he was hewn, the pit whence he was digged, and knows that, “if righteousness come by the law, then is Christ dead in vain.” Antinomianism he abhors, for he cannot “turn the grace of God into licentiousness,” nor “sin on that grace may abound.” “Sensuality he strongly guards against; he does not dare” to defile the temple of the Holy Ghost, “and Satan knows that, and tempts him less in that, than in other ways. Infidelity and scepticism move him to pity, and altho’ he remembers his own feelings when he lived without God in the world, still he wonders that others do not see their danger, and would do all in his power to prevent their being hurried down the broad stream of perdition. But I apprehend that the most dangerous situation in which the Christian, especially the young convert, can be placed, is the society of the elegant, the accomplished, and the outwardly decent. Of those who will studiously avoid giving offence to his religious feelings in any way—whose conversation is on interesting or useful worldly topics, without slander or ill-nature—who are well informed on those points calculated to command attention and fit for public life; and in an especial manner we may mention those clever relations and friends with whom he has been intimate prior to conversion, towards whom he still feels a warm affection, but who put a decided veto upon the introduction of any religious subject. To these we may add that class of people who, professing the purest evangelical doctrines, prove themselves infidels by practice.—When in such company as I have just alluded to, the young disciple is apt to consider himself out of harm’s way, without taking into consideration that, if Satan can only get his thoughts away from his Saviour, he cares not how *harmless* they are, provided he is not engaged in his proper calling. But it is from such society as this, that he retires with a mind unsettled, unable to pray and meditate, his single-mindedness choked with the weeds of this life, and, unless the Lord interposes, he speedily makes shipwreck of faith. He will try to conform to both God and the world, striving to do that impossible thing—reconcile God and Mammon, and we know in most instances which of these two masters gets the most service performed. He had better, far better be altogether alone, than mix with those who neither

know nor love the Lord who died for them, and who will not listen to what he has to say for Christ. Truly it is a difficult course to steer between conformity to the world on the one hand, and sinful timidity on the other;—no one trusting in his own strength is able to clear the strait. Our Saviour, after giving forth that beautiful narrative of the good Samaritan, said, "Go and do thou likewise;" and this ought to be borne upon the mind of every Christian. It ought to be his object in mixing with the world, to strive to benefit them, and so to let his light shine, that all men may see his good works, and glorify his father in heaven; and, like his great Exemplar he should go about doing good. But he must studiously avoid being a cause of offence to any one, remembering that the men of this world know very well what a Christian's conduct ought to be, and that, although they approve his doctrine, they require that he should recommend it by his practice;—and he must deny himself even in those lawful things which unbelievers look upon as their peculiar property. I remain, dear Sir, yours very truly, S. D. E.

VI—JOURNAL OF A MISSIONARY TOUR, BY THE REV. JOSEPH TAYLOR,
BELGAUM.

CONTINUED FROM PAGE 22.

Dharwar, March 4, 1834. Went to the jail, and examined the school there; went afterwards to the pettah and spoke to a few whom I met regarding the salvation of their souls. A palpable falsehood, uttered by one of my hearers, and which I immediately detected, gave me an opportunity of pointing out the evil and sin of lying, which so awfully prevails in this country. Like the Cretans, these people are "always liars."

March, 6. Wrote to Mr. S. regarding the jail school. He kindly offered to pay for the books I supplied, and promised to look after Dewapa, whom he, at my recommendation, received as master of the school. Received a letter from Mr. T., offering me pecuniary aid in my labours, and requesting I would let him know in what I at present require assistance most. This is encouraging. Left Dharwar after 4, and arrived at Hubli at about 7.

March 7. Almost all day employed in reading and speaking to the people. Early in the morning went to an adjoining Pagoda, where the images of Doorga, and another female Deity, are worshipped. An old man was there, who, I afterwards learnt, is a carpenter. At first he seemed rather afraid of me; but, when I commenced speaking, he gave vent to a great deal of evil feeling which had evidently been brooding over his spirit. I have met a few like him before, but never one who expressed himself so virulently. He was afterwards sent for, by a party with whom I conversed regarding some of their superstitious practices and feasts, to give an explanation of something I enquired into. When he came, however, they got nothing from him, excepting some more gross language, which evidently disgusted many of my hearers. I gave a man, who expressed a desire to make himself acquainted with the Christian faith, a copy of a Gospel and one or two other portions of scripture, which he took away with evident delight. Two copies of the Pilgrim's Progress, a few Gospels, and several other parts of Scripture, were given away during the day to some who evinced a desire to have them, and who afforded evidence that they could read. Towards the evening I went into the town. The people collected around me, and I spoke to them regard-

ing the way of salvation. Some heard with apparent attention, and scarcely any spoke in opposition.

March 8. Rode through the fort in old Hubli, and gave away some tracts. On the road through the new town, I made a similar distribution. This being the great market-day, and all being engaged in buying or selling I had not so many to converse with as usual. Left the place about 4, and arrived at Misrikot about 7, and got into the Cotwal's Choultry.

March 9. From after breakfast till after 1 o'clock, had several assembled about the Choultry, to whom I spoke and read. A learned Shástri in an adjacent bazar, was desirous of having some conversation with me; but, as was intimated, he felt delicate, as I had no chair to offer him. I sent word to him that he might have mine; and, as the inner part of the Choultry was elevated and paved, I took my seat there, and kept my chair vacant for him. He came and seated himself as a matter of course. He began then to ask me about God, whether he is to be seen &c., in rather a consequential manner. He said faith was every thing, or rather, according to part of a Sanskrit verse, "from faith is fruit." I shewed, from a tract I held in my hand, that it must be a right or true faith, and placed upon a proper object, to secure any benefit to the individual who exercises or possesses it. This he could not deny. I brought him then to a point about the objects of faith among the natives. None of them deserved the appellation of God, their characters being so contrary to the nature of God, and consequently none of them were worthy objects of trust or faith. From this, I was naturally led to the consideration of the character of Christ and of his claim to our love, confidence, and worship. He could not gainsay what was brought forward regarding the several incarnations of their Gods; and he, with several others, knew well the inferences I intended them to draw, which they did not hesitate to acknowledge aloud. One man said, "He has put a string round the Shástris neck." He spoke very little afterwards,—took the books I offered for his perusal and consideration,—and went away evidently not so well pleased with himself as when he came. The greater part of my congregation remained to hear what further I had to say. I read and explained a good portion of the tract, "In whom shall we trust," and a part of our Saviour's sermon on the Mount; and gave a few tracts to the Zilladar, and to a few others who wished for them. Towards the evening went into the fort, and in Vithoba's Pagoda found a few Bráhmans. A decent looking young Bráhman, with apparently great confidence in himself, began to argue with me; but as he soon begun to entangle himself, some of the older Bráhmans present desired him to desist, which he very reluctantly did. Went about the Pettah afterwards in every direction, and had opportunities of addressing fresh congregations wherever I went. The demand for tracts was great. The first man whom I addressed this morning was a goldsmith. He came to me with rather a curious request. He had first sent a peon to tell me his case; which, as he was commencing, I inquired where the individual himself was. Being called upon he came forward, and said with great feeling that he had, four children had who all died one after the other, after attaining different ages. He wanted to know whether I could tell him what he should do to avert a similar evil befalling him. He had recently got a young daughter, and his anxiety was great lest she also should be cut off in the way of judgment for some sin or omission on his part. I told him that sin was the origin of all evil,—that men do not think of God and worship him as they ought,—and that the natives of this country particularly were guilty of the sin of worshipping idols of wood and stone, instead of the true God, which was a great sin; and

for which God visited the inhabitants of the earth with judgments and afflictions temporal and domestic, spiritual and eternal. I recommended him to pray to and trust in the true God,—seek the pardon of his sins and the salvation of his soul through Jesus Christ,—and leave his child in the hands of God, resigning himself to his will. He was very attentive, and remained a long time with me, and seemed to understand all I said. I learnt afterwards that he was erecting a temple for Durga, of which goddess he has, in his house, a large image of stone. I told him he was wrong in doing this. He seemed to feel and think so too,—said that it had already cost him about 100 Rs. and that he thought it would, after all, be of no use. He promised to read the books I gave him, and attend to my advice. Whether he will or not, time will shew. If any man seemed convinced with what was told him, he certainly did.

March 10. Thadas. Left Misrikot this morning about 5, and arrived here about 9. The choultry being occupied by a traveller, I took shelter in one of the sheds in the bazar till after dinner. The traveller then leaving the choultry I had left, I removed into it. I had afterwards some conversation with the man on the subject of religion, of which I found him very ignorant. This is a small village, and the people in general are very illiterate. A few Bráhmans, however, came for books, which I was glad to give them. Went to a Jangam's math, which is ornamented with representations of the supporting angels, as they are called, of the 8 cardinal points of the earth. An old Jyah was there, who good naturedly assented to all I said. He remarked, however, that the mind of man was so changeable, that it is not possible to fix it down to the consideration and contemplation of what is said in the shástras for his good. The Zilladár of the district paid me a visit about 7. I endeavoured to draw his attention to the subject of religion. He assented to every thing I said. I intimated that I had books which I would give to any who wished to understand and inquire about Jesus Christ, and the way of salvation through him. As he made no request, I did not think it proper to urge him to take any from me; which, if I had done, I dare say he would, from courtesy, have taken whatever I presented to him; while, at the same time, he would have saved himself the trouble of ever looking into them.

Dhonsi, March 11. Left Thadas about 5, and arrived here about 7. Got into a Baswana's pagoda. Soon after my arrival, the Achári, or officiating priest, came with another man, and said I should not stay there, as it was a Baswana's pagoda. I told them to shew me another place to which I could go, and that I would then remove; but, as I did not know of any such place, I must remain where I was. They went quietly away, and afterwards were among my hearers, when the Achári made an excuse for requesting me to remove, and said that he would be glad if I would always remain there. The first party that came to me was headed by the Zilladár of the place, who came to offer his services to get me whatever I required. We afterwards had some discussion on the subject of religion. I took the opportunity of explaining the way of salvation to those who were present. About an hour after, the Mamatdár of Misrikot, and the Sheristadár of this Táluká, came to visit me. Several persons accompanied them; and the conversation was partly of a general nature, and partly on religion. Every thing I said was agreed to as a matter of course, not to give offence, I suppose; but this intercourse I felt to be neither pleasant nor profitable. Almost all the day I had some few or more in the pagoda, to whom I gave tracts, read, and spoke. Several listened with attention, and seemed desirous of knowing more of the things which had been told them. Towards the evening I came out of the pagoda to go through the town; but I

found a Bairági warmly disputing with Nathanael, and almost abusing him. He soon cooled in his manner, and seemed annoyed with himself when he felt at a loss to answer some questions I put to him; and all the people around perceived it to his great mortification. I afterwards read the tract on the Incarnation, which one of the party had received, and which, he said, he wished to understand. After this, I spoke to a few opposite a pagoda of Durgammá, and was listened to with apparent attention. One old man, a Bráhma, came to see whether I could not recommend him to some situation. When I told him it was not in my power to do so, he went away much disappointed.

Lukikop, March 12. Left the last village after 4 in the morning, and arrived here about 7, where I was very kindly received by Mr. T. the sub-collector, and his lady. This is a mere hamlet with only a few thatched huts.

Hánigol, March 13. Left Luikikop about 5, arrived here about 7 last evening, and got a choultry in the village to occupy. It was large, and in a situation very convenient for the purposes of my visit. Early in the morning I went to a large pagoda in the vicinity. It is one of the largest, and almost superior to any, I have yet seen. The outer court is supported by stone pillars beautifully carved and polished all around the building: there are various representations which must not be described. I saw a man in the inner temple with a young child, whom he was directing to hold up its hands to the form of the Linga. The child, however, was not in a good humour, and, though coaxed and threatened, would not look towards the object of adoration. The man put the child on the bull before the -Linga, thinking that would please it; but even that was of no use. He, therefore, in a passion left the child on the ground, and suffered it to cry while he made his prostrations. He then took up the child, and scolding it, came out. As he passed near me I told him that the child had more sense than he, and then addressed him on the folly and sin of idolatry. He listened,—shook his head,—and spoke a few words, merely assenting to what I said, evidently to avoid discussion. I afterwards met another man, who, looking at the workmanship of the building, said, "See what fine work is here!" I took him to one of the improper representations, and asked him what that was. He seemed ashamed, and acknowledged it was bad, and must be evil in its tendency. Some others who came up, and who attended to the conversation that was going on, made the same acknowledgment. Though they all confessed they were in the wrong they said they were necessitated to keep up their old practices, which had come down to them from their forefathers. There is also a large car, or rath, attached to the pagoda, which is of a superior kind; but this, also is tainted with the abominable and corrupting representations. None attempted to say any thing in justification of them, excepting one individual, who said they were only intended to prevent any evil eye being cast upon such excellent workmanship, as the disgust excited would counteract the bad effects which might result from great surprise, or unqualified praise and approbation !!!

March 14. After dinner I went towards the bazar to collect a congregation. I did not go many yards from the Choultry which I occupied, when I perceived a Lingawat bazar man gazing at me. I went up to him, and made some general inquiries regarding the commodities he was vending. Several Brahmans, and other respectable looking persons, assembled around me, whom I addressed for some time. I explained to them the nature of our tracts, and the motives which influence Christians in disseminating them. I did this, as some, to whom the native teacher had offered tracts during the day, had refused to take them; and a few,

who had accepted them, came and gave them back, saying, "These are Padri's books." After the above explanation, a few received a tract each, promising to read them and to call on me during the day for any information they might feel disposed to obtain. Only one man, however, came; to whom I spoke for a short time. I perceived, from what he said, that he had read the tract which he took. In my address to the people I appealed to the Brahmans as to the nature of atonement for sin. They seemed to feel ashamed at what is generally called atonements by them, viz., washings, fastings, pilgrimages, &c., as also when allusion was made of the vile representations in their temples and raths. They could not deny the immoral tendency of these things, and were quite at a loss what to say. I saw one man, who came forward to speak, bow his head, and acknowledge he had nothing to say. Another man, to get rid of the force of what I had said regarding atonements, pretended that they did not know who the authors of these books or Purāns are, in which such things are enjoined, and that, consequently, they were doubtful of their Divine origin.

Kagenali, March 19. Left Kusanor about 3, and arrived here after 6. The Amaldar being here waiting Mr. T's. arrival, to settle the Jamband's of his Tálúka, he very kindly offered me the Cutcherry to occupy, and staid with me till he got me supplied with all I wanted. He asked a variety of questions, which he seemed quite pleased by my answering. I inquired after his name, and was surprized to find it *Mahādevā*, ^{his} great God. What blasphemy to call a mortal man, whose breath ^{he} his nostrils, by such a sacred name! I spoke to him on the subject of religion last night. This morning it was resumed; and I was gratified with the curiosity he evinced to know every particular about Jesus Christ, and what he did to accomplish man's salvation. He gave close attention to all I said regarding Christ, and seemed to understand it all. I pointed out, from the native Shāstras, the impropriety of conduct and evil actions attributed to most of the native incarnations; and, though I expected, from the manner he commenced speaking, that he would have been offended, he candidly allowed that their character was faulty and objectionable. He made an attempt to excuse them; but he gave way to fair argument, and on the whole shewed an amiable spirit. He took a copy of one of the Gospels and of the Acts, which I told him contained an account of the birth, life, death, &c., of Christ, and of the progress of Christianity by the preaching of the Apostles and first Christians. I think, from his manner, that he will be induced to read, and try to understand, what I have given him. May it be blessed to his soul's enlightenment and renewal. There were several Brāhmans, and others with him, who had an opportunity of hearing all that was said on both sides; which I hope may prove useful to them. Before leaving the village, the Amaldar and Zilladar came to the Cutcherry. Both of them asked me a variety of other questions, which I answered as well as I could. I was surprized at the latter, who, with apparent concern, said "Whatever you say appears to me to be true; and I feel nothing can be brought against these things: but why is it," he asked, "that ourselves and forefathers have been believing and thinking so differently all these years?" The Amaldar said it was not a proper objection; but I thought it a very natural one to rise in the mind of a thinking person. I referred him to the will of God, and to the obligation he was under not to shut his eyes against the light now brought to his view. As an illustration I said; suppose Mr. N. should now appoint you to a higher situation, you would not sit in suspense, and ask why he did not give you the situation before, but begin immediately to endeavour to perform the duties of your new office. I added, that we had nothing to do with God's reasons for withhold-

ing information till the present time, but that it devolved upon us to improve the light now communicated; with which reasoning he appeared satisfied.

Bédige, March 20. Left Kagénali about 4, and arrived here about 6. I halted at a Pagoda. This is an extensive village. While I was looking about, several persons, evidently from curiosity, surrounded me. I addressed them regarding their idols, some of which were before me, and concerning the way of salvation by Jesus Christ. They listened very quietly. After addressing them, I came to the Pagoda. Several followed me, and seemed not all disposed to retire. I spoke to them for a considerable time, and afterwards dismissed them, desiring they would come in the morning, and offered to give books to those who wished them. Early this morning I went round the Pettah and town, and walked into a Canarese school. They were preparing to commence operations. The schoolmaster was present; and the boys were clearing away the dust, &c. On asking what the boys were learning, the master told a boy to repeat some verses on the approaching festival, the Hooly. The boy, I found, did not understand the meaning of what he repeated. I asked the master what the nature of the poetry was,—whether it was not of a corrupting tendency. He could not deny that it was. I spoke to him, and several others, who had assembled together on the absurdity and evil of teaching such things to children. The object of instruction should be to counteract the evil tendencies of the mind, check vice, and promote virtue, good habits, and good dispositions. None could deny that such a course must have a directly evil and corrupting influence. I had thus a good opportunity of exposing their idolatrous and evil practices. A few attempts were made to excuse their ways, from the long observance of them by themselves and by their forefathers; but I think, on the whole, they were ashamed and confounded, and felt themselves unable to say any thing rational in their own defence. I asked for a copy of the verses, which I was surprised the master permitted me to take. One of the hearers asked me why I wanted such verses, since I objected to them as being so bad. I told them I wished them to afford evidence to those to whom I might have to communicate what I saw; as a voucher of this kind would put beyond doubt any thing which might be told of such almost incredible practices. I promised a tract to the boy to whom the copy of the verses, which I took with me, belonged. The master sent him to my quarters; and I gave a copy of our Saviour's sermon on the Mount,—the best specimen I had of the very different kind of instruction given to youth in our schools. Several heard me in the school with attention; and some women, also, were listening at the entrance of the court-yard, in which I stood.

Ránibidnur, Traveller's Bungalow, March 21. Left the last village about 2, and arrived here after 5. At the last village a few called, to whom I spoke and gave tracts. They were, on the whole, rather shy to take them. One man only spoke with any degree of earnestness and concern. On my saying that it was wrong and sinful to worship idols, he said he could form no idea of worshipping an invisible being. I endeavoured to explain to him that, though God is invisible, and possesses a being quite incomprehensible to us in our present imperfect condition, yet he has given us a mind capable of conceiving of his nature and perfections, and that it is debasing and dishonourable to compare him to inanimate creatures made of wood and stone. Others, who stood around, seemed satisfied; but he himself looked bewildered, and at length, said that he asked me only to ascertain what I would say, and that his belief was exactly the same as mine. One Brahman lad, though he wanted a tract, and asked me for one, would not receive it from

my hand. He wished me to throw it down to him; but this I refused to do: rather than let his pure hands come in contact with mine, i. e., rather than touch the book at the same time with me, he chose to go away without it. Such is their infatuation, and superstition, and scrupulosity, touching the outward and ceremonial observances and defilements, while within they are full of deceit, lies, and all manner of evil works. I met Setwagi (a man who formerly was in the Dharwar jail, and who has set up a school here) almost as soon as I arrived in the village. He was just then leaving the school. He has been very attentive in getting me whatever I required. This morning I had a large demand for tracts. Almost all my stock, excepting some which I purposely reserved, was taken away. The Amaldar and Zilladar, with several others, paid me a visit. I had some conversation with them respecting their souls' concerns. They were attentive. I gave the Amaldar some Maráthi tracts, and a Gospel in Balbud. To the Zilladar, who is a Mussulman, I gave too Hindustáni tracts, which he took away with satisfaction. To a few who called last evening, as also to the Amaldar and those who came with him, I spoke about the Hooly feast,—its evident evil tendency, which they could not deny and would not venture to defend. Being desirous of having service at Harihar on the approaching Sabbath, if it would be acceptable to the officers there, I made up my mind to go thither forthwith, purposing (D. V.) to spend two or three days here on my return.

Harihar, March 23. I left Ránibidnur about 1 P. M., and arrived ^{at} about 6 on Friday evening. I went first to the Parsee's shop, and was glad to find a packet for me from home. Hearing of a place in the native town convenient for me to occupy, I made up my mind to stay in it. I met two officers of the corps just as I was entering the town: they kindly invited me to occupy a vacant bungalow in the lines. This offer I felt it my duty to decline. Mr. S. gave me to understand that the commanding officer would not be able to see me, being indisposed. I afterwards spoke to him about Divine service for this day, and requested him to mention it. He said he would; and notice was circulated, accordingly, that there would be Divine service at 11 to day. I visited all the officers, and afterwards dined with them. I then came to the town, and had some conversation with an Achári, who was attended by several others accompanying the procession of an Idol. He recognized me as the person whom he had seen and disputed with at Dharwar. Went afterwards into the fort, in which there is a large and ancient pagoda. There are other pagodas, one of which is rather large, within the outer court of the temple, and of the dwelling for the officiating priests and other Bráhmans. I approached an old Bráhman, who was seated with two or three others, near the entrance of one of the houses. He was evidently not pleased, and gave me short, abrupt, and rather insulting, answers to the questions I proposed to him, with the view of drawing him into conversation. He said it would be time enough for us to give them our books, and tell them to forsake their religion and embrace Christianity, when they came to us for information; but now they were content to be as they were: they did not urge us to worship their gods; their way was for them, and ours for us. One or two young Bráhmans were listening to me with apparent attention. He sent one into the house, saying, The cow wanted his attendance there; to the other he said, "What! do you want to become one of them?—go along with him, or begone." The young man went his way without stopping another moment. Finding him so much out of humour, I rose to come away. He scarcely turned towards me. I afterwards walked through the pettah, but met none to converse with, there being a thunder-storm, and every appearance of a

heavy fall of rain. This being the Hooly feast, also, the people were otherwise occupied, and none at leisure to attend to me. About 9 this morning, I received a note from Mr. S. intimating that they cannot have Divine service, as an order for a large portion of the regiment to be detached has just arrived by express, and they will all be too much occupied to attend service. In a letter received here from Captain —, he says, with reference to itinerating work, "Mr. Wilson has not, I believe, yet returned to Bombay from his long tour, Mr. Stone and Mr. Ramsay, terminated their tour a few days ago in health and safety. I am glad to find from your letter, that you too had taken to the wing to proclaim "the everlasting Gospel" in your part of the country. We know full well that these messages will not be delivered in vain; and that, when many are thus running to and fro on the earth at the Saviour's bidding, Divine knowledge will be increased. (Dan. xii. 4. 6.) Honoured collectors are these of the heavenly revenue! May their numbers be greatly multiplied in every land." Had Tamul service with a few of my followers. I read the 19th Psalm, and made some remarks on the entrance of the word of the Lord giving light to the mind.

Sabbath Evening. Went about the town and pettah from about 4 to 7, and spoke to several parties. Found few disposed to take tracts, or to speak with freedom. All seemed shy, but listened quietly to what I said. One man, however, was rather insulting in his remarks on European ways, which I felt it my duty to bear quietly.

Enbidnur, March 25. Left Harihar about 5, and arrived here about midnight. I was glad to find a basket of tracts, &c. awaiting me. I stopped to drink a little water at a village on the way. A few of the inhabitants came out. They received a tract, which I gave them, with apparent pleasure, and said they would read it. I was much pleased with the manner they expressed themselves. They wished me to stay there during the night; but this I could not do, as my things had gone on before me. I did not meet any incident so pleasing at Harihar. The people there appeared depraved, and rude and insulting in their manner. I heard that several who had taken tracts from Mr. Hands, are anxious to give them away to any who would take them from them, and that others have packed them up, and set them aside never to look into them again; but I have not heard of any tracts having been destroyed.

Evening. Had conversation with some, who came to me at noon, and who staid a considerable time. They asked several questions with an inquiring disposition. The chief speaker was a silversmith. They listened to the whole of the tract, "In whom shall we trust," in Canarese, with great attention and apparent interest. I was on the whole much pleased with them. Went to the Pettah, and, meeting a large assembly, told them the way of salvation by Jesus Christ. Some afterwards came along with me to the Bungalow, when I again addressed them. At the close I gave some tracts and portions of Scripture to a few who seemed particularly desirous of getting them.

March 26. Before breakfast I walked out into a separate division of the Pettah, which is very extensive, and where several weavers and others reside. Going into the house of a weaver, I found 3 men at work, and several relations and friends together. I addressed them for some time, and gave two tracts to one of them who could read. Several neighbours came in, and others were about the door listening. I found it exceedingly hot and oppressive, and was glad to get out into the open air again. I went afterwards to a Pagoda. I could not see the image, the place being locked up; but the people who followed me, told me it was the great God. I addressed them on the sin and folly of worshipping idols. My hearers on this occasion were not so attentive as the

other party I addressed at the weaver's house. Several boys came together, and followed me as a curiosity; which was not very pleasing, particularly as they were very disorderly. Soon after 4 I went towards the school, in which found only a few boys assembled. The Mamaldar, with all the people of the Cutcherry, and other respectable inhabitants of the place, came together. The place not being sufficient for the accommodation of so many who were flocking in, I moved out and sat under a large Banian tree, which is close by. The Amaldar also came, with all his attendants, &c., together with a large concourse of other natives (several hundreds), when I read aloud and explained to them the contents of the tract, "In whom shall we trust," and continued the exercise till long after sunset. The Amaldar, his Moonshee, Shiristadar, and others, with the people around, were very attentive. I think they understood, and seemed desirous to understand, every word that was read and said. None attempted to make any disturbance; and, though the concourse was so great, they all remained particularly quiet. I feared that some would have been disposed to object, while I was going through some parts of the tract; but, by timely appeals to their Shastree, this was avoided. I endeavoured to be as clear as possible in stating the way of salvation, and think all must have understood that there is salvation in none other than Jesus Christ; and that all, who believe in Him, shall have eternal life. Wishing to ascertain the progress of the boys of the school, I had the children, who have been learning our books, brought to the Bungalow. About 10 or 12 repeated portions of tracts 1 boy repeated about 5 pages of Watt's 2d Catechism; but the greater proportion had been taught only to read, and they did not repeat the tracts and catechisms that had been given them. I cannot say I felt at all pleased, though I think the place most desirable to be occupied; and that, if there were a better schoolmaster, the school would prosper. The present master is too confident and high-minded. He would teach any thing "for his belly's sake." He brought me a piece of poetry of his own composing, in which he has introduced our Saviour's name at the commencement, and afterwards Mr. Hand's, Mr. Beynon's, and my own. To these succeed the names of Messrs. Nisbet, Townsend, Elliott, Baber, &c.; the Company, the Governor, &c.; all in the highest order of native bombastic flattery. I was quite ashamed when he read over the piece to me. The whole closed with a petition to settle some suit, regarding some inheritance, or family patrimony, in his favour. I recommended him strongly not to present his petition in such a form,—and told that he was quite mistaken, if he supposed that such kind of language would please any of the gentlemen now in power,—that the more simple he made his petition, if his cause was good, the greater chance there would be of his meeting with success. He seemed not a little dejected to hear all these objections to his fine poetical effusions, and particularly when I begged of him to take my name out of his work, telling that the praise he gave, mixed up, as it was, with the Host of Moonshees, Amaldars, &c., together with a parcel of their native Deities, was not very enviable. He was more cast down, when I told him that I could not think of confirming him as teacher in the school, and that I could give him any assurance that we should keep any school whatever in the village.

Motabidnur, March 27. Arrived here this morning about 9, having left the last place about 4. I had a long, but not unpleasant, march. I passed 3 or 4 intervening villages, but they were very inconsiderable. This, though called (*Motha*) "Large" is much smaller than Rani (or Queen's) Bidnur, apparently not one fourth as large, and not of any imposing appearance. Immediately on my arrival I offered a tract which

I had by me to a person I met in the principal street; but he declined accepting it, saying he could not read. I had some conversation afterwards with a tax gatherer, whom I found sitting under a tree near the village opposite the travellers' Bungalow. I went up where he was seated myself, and spoke to him for some time. I found him not unwilling to speak, but evidently not very intelligent.

Thursday night. In the afternoon, seeing some persons sitting under a tree opposite the bungalow, I sent Dhondapah to invite them in. Four or five of them came. I found they belonged to a company of actors, who get their livelihood by personifying and acting various parts of the Bhāgawata, but chiefly the amours of Krishna I spoke to them of the evil tendency of such a life, and Dhondapah read a tract to them, and enlarged upon it very appropriately. Though they heard with attention, there was no evident impression made; and scarcely could it have been expected, their livelihood depending on this kind of employment. They could not, however, deny what was said against this and similar kinds of representations from their shastras. I received a parcel of tracts from Govindar, which Mr. T. sent with a kind note. He knew I was expecting some tracts, and that I had desired them to be sent through him; and, as he had not received any to forward, (those I expected being sent to me direct) he feared I should be short of tracts for distribution, and therefore sent me this supply. They are, notwithstanding what I have already received, very acceptable; and, I feel no doubt, will all be disposed of. Gave away a few tracts in Canarese to some who called and asked for them. Towards the evening went into the pettah, and found a party sitting on a stone plat-form at the entrance of a dwelling-house, evidently as if they had been reading one of the tracts I had given them. Drew near, and, after some general introductory observations, began to explain to them the nature of the tracts, and our reasons for distributing them. They were for the most part attentive; but still there was evidently a feeling that these things did not concern them. After addressing them for some time, and explaining the way of salvation by Jesus Christ, and urging it upon them that it concerned all to believe in him if they would be saved, I went further on towards an old fort at the furthest end of the pettah. The fort is almost uninhabited, there being only a few houses belonging to persons attached to a pagoda within, for the performance of Pūja. In returning from the fort I found an other party of natives, to whom I went up and spoke for some time. They attended to say something in defence of their old customs; but they evidently did not speak with any consideration. Just as I was about to leave the village, a woman applied for a tract, which I gave her. I left after 9, and arrived here (Háveri) after 11 at night.

Háveri, March. 28. Got into a very small and uncomfortable place, where I endeavoured to sleep; but, on account of the heat and a great number of mosquitoes, which attacked me on every side most unsparingly, I had scarcely half an hour's rest. Early this morning I left that place, and came into a mosque, which is clean and much more commodious.

TO BE CONTINUED.

VII.—APPEAL TO THE CHRISTIAN COMMUNITY IN INDIA, IN BEHALF OF THE JEWS BY THE REV. JACOB SAMUEL, MISSIONARY TO THE JEWS.

Dearly Beloved Christian Friends—Pardon me the liberty I take in writing these few lines before my departure, for I cannot leave this place

without stirring you up to remembrance, relative to the cause in which I am engaged. This I am the more strongly inclined to do from the love I bear towards the Jews, for I cannot look on a Jew without being reminded of my duty to my Saviour, who has called me out of the darkness of Judaism, into the marvellous light of the gospel. I believe, because Christ has declared it, that unless they believe on him, and confess him before men, they will be denied before his father and perish eternally. Therefore, dearly beloved Christians from a deep feeling and peculiar sense of their wretchedness I have spent my time, my talent, my mite, my all, for their instructions, and am still willing to spend my life, or lay it down, if, by any means, I can persuade some of them to examine the evidences of our holy religion, which is theirs in truth, when properly understood. Being assured that when they truly believe in Moses, they will also believe in Christ. However, my beloved friends, when I find amid the general anxiety to bring sinners from darkness to light, the salvation of these poor Jews so little thought of by the majority of Christians in this country, I am almost overwhelmed with grief and sorrow, not from the selfish feeling of their being my brethren according to the flesh—but from a deep conviction that the degraded state of the poor Jews ought to excite pity and compassion even in the hearts of Infidels, much more in those of Christians. I am sure that a very slight acquaintance with the state of the poor Jews in this place, as well as in Cochin, would draw tears of pity from every feeling mind. You would then see how the gold is become dim, and the most fine gold changed. From what I have seen amongst them, I am justified in saying that there is not a people whose wretched state urges stronger claims on your commiseration. The infallible declaration of the word of God has been in an awful manner fulfilled on them. I must sacrifice private feeling in this my public duty, and declare, that, though formerly the Jews were a holy nation, a peculiar people, zealous of good works, they now have, under this long and heavy curse of God, with the exception of a few, all become fornicators, adulterers, covetous, drunkards, extortioners, and such like. And since our blessed Lord assures us by his apostle, that none of these can enter into the kingdom of God, can there be a case that has stronger claims upon Christian compassion and zeal, than the guilty ignorance of these miserable Jews.

If the Christians, whole time and talents be employed for the good of the heathen, to whom they owe no more, in comparison, than a grain of mustard seed, how can they exclude those from a share in their charity who are still beloved for the fathers' sake. I believe the word of God to be true, and it is his will that we do good and communicate to all men. Yet cannot the poor Jew advance claims of gratitude and justice on the Christian more than any other man in all the world? Permit me, Christian friends, to arouse you out of your slumber, and conscientiously to answer me,—to whom do you owe gratitude for past favours in an equal degree? Have not our forefathers bound you, by the strongest ties, to communicate blessings to their descendants. Who preserved the truth which you now enjoy, at a time when the whole earth was full of darkness, and the habitations of cruelty? Who secured the Bible from being wrecked by the heathen, the papist, and the mahomedan? Were they not those very Jews you now disregard, and endeavour to keep out of view? Beloved Christians, answer me, for whose sake have you escaped the curse of God? By whom have you been reconciled to your offended God? Who shed his blood for you, that by his death you might live? Was it not a Jew? Who comforts your heart in all your trials, difficulties and afflictions, and supports you by his grace? Is it not a Jew? Who was made wisdom righteousness and

santification? Was it not a Jew? To whom are you indebted for all the civil and religious privileges you enjoy? Is it not to a Jew? Who stands at the right hand of God, and compassionates you in all your afflictions? Is it not a Jew? On whom do you fix your hopes for futurity, but on a Jew? Who must take you by the hand on that day when heart and flesh shall fail, but a Jew? You then see, my beloved Christian, that but for a Jew your case would have been hopeless and without remedy. All your future expectations, as well as past mercies, are centered in him, who, in a peculiar manner, calls the Jews his brethren. It is a Jew who will never forget the covenant made with Israel, though, in general, ungrateful ministers of the gospel remember it not. Were not the first ministers, who did not count their lives dear to them, or regard hunger, nakedness, peril or sword, or life itself, that they might establish for you the gospel church, all Jews? Why, then, I speak especially to ministers of the gospel, do not your pulpits ring in behalf of the poor Jews, and why do ye not receive with open arms those Jews, into whose privileges you have entered, and with whose robes you are invested. History records that no man ever touched the Jews, and did not smart for it. Hear what is declared in the word of God, "In the time when he will visit his forsaken people, he will judge the nations, and punish their oppressors. Behold at that time, saith the Lord, I will undo all that afflict thee; I will contend with him that contendeth with thee; I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Saviour and thy Redeemer." Considering this to be the plain declaration of the word of God, ought not every Christian to tremble when he thinks on the poor neglected Jews. O Christians, remember what regard God has for them, even in their present low estate, and how the Almighty views them amid all their degradation; "Yea, the very complacency thy enemies experience in the view of thy degradation, shall call forth my indignation towards them, and compassion towards thee." Hence you see this indifference towards the Jews is highly criminal in the sight of God. Do not imagine, because they are under God's displeasure, you are discharged from the duties you owe them as men. God forbid that you should cherish this mistaken idea, for he complains of this neglect when he says, "I am jealous for Zion and Jerusalem with a great jealousy; and I am sore displeased with the Heathen that are at ease; For I was but a little displeased, and they helped forward their affliction.

And now my dearly beloved friends, you, who have manifested your sympathy and love towards a wandering, Jewish pilgrim, have farthered the object he has at heart, and devised liberal things, for enabling him to carry the gospel among his brethren; let, me beseech you, with the bowels of love and peace, not to be discouraged, for I know, from experience, what difficulties you will have to contend with. As you have in view the glory of God do not fear to be conspicuous; for men who are zealously affected in a good cause will always have some to oppose them. On my part, I claim it, as an act of justice to the poor Jews, that our motives be weighed, and our spirit ascertained, from our conduct; and let us be judged by our labour, and, though this credit has been, and still is, denied amongst Christians, yet let us go on through bad, and through good report? Let us pray for them; and, though some refuse to hear even the word of God, and abandon a poor pilgrim, I will weep for them in secret, and every time I enter my closet the language of my heart shall be, O that the salvation of my poor Israel would come out of Zion. Do ye the same. Now, my dearly beloved friends, I am about to depart for a distant shore, guided, I trust, by him who now sits king on Zion.

There, amid the well Arabian tribes, I shall walk with my shepherd's crook, to guide the wandering sheep of Israel to the fold of the good Shepherd. I consider myself a humble, yet highly favoured, instrument in the hands of God, and am willing to ascribe all the praise and honour to him. Should I never see you again in the flesh, I hope to die gloriously. I press this feeble and irregular address with full weight on the conscience of you all. Remember what God has spoken primarily, if not exclusively, concerning these poor Jews. Take the Bible in your hand and compare it with the present state of the Jews, and I am sure, that a light will shine on the Scriptures, superior to any you have seen before. Let the minister in the pulpit remember that it is his duty to declare to the people the whole counsel of God, and, among other things, the duty of the Christian Church to the Jews. Farewell then, my dear Christian friends, my last wish and heart's desire is, that God would impress your minds with a deep sense of your obligation to the Jews, that you may no longer neglect them, but seek their welfare. O may the spirit of prayer and supplication be poured out on your own hearts, that ye may implore the Father of mercies, to send his heavenly benediction on our solemn undertaking. Pray ye for me, and for my countrymen; pray that Jew and Gentile, all over the world, may love each other, and become one fold under one Shepherd, acknowledging one Lord, one faith, one God and Father of our Lord Jesus Christ, who is in all, and through all, and through whom with the Son and Holy Spirit in the unity of the Divine Majesty, be ascribed all power, dominion, and praise, both now and for ever. Amen.

Bombay, 26th February, 1835.

(Signed) JACOB SAMUEL,
Missionary to the Jews in India.

Religious Intelligence.

ASIA—INDIA.

OBITUARY NOTICE OF R. C. MONEY, ESQ.

In addition to the brief intimation given last month of the death of Mr. Money, we have the pleasure to present the following obituary notice to our readers.

Our invaluable friend, who died from the effects of jungle fever, caught most probably during a journey from Belgaum to Solapur, where he breathed his last, returned to this country, in which he was born, as a young gentleman of the highest promise, and he was called to occupy important situations under the Government, which he filled with the greatest credit to himself, and advantage to his employers, and the natives. By his knowledge of Persian, Hindustani, and other oriental languages, by his acquaintance with the religion and customs of the natives, and by his active habits and upright principles, he was well qualified to discharge the duties which devolved upon him, when engaged in the Political Department of the Civil Service, and particularly as Acting Persian Secretary to Government. At his own request, he was about eighteen months ago transferred to the Revenue Department, in which he evinced his usual zeal and fidelity. It was his intention, if God had spared him to bring before the notice of the public some suggestions relative to the welfare of the Raiats. He stated to us that his desire for their improvement, was one of the principal reasons for his wishing to leave, for a season the seat of the Presidency.

We knew no person more engaging and amiable in social and private life, than our departed friend. The loss of him to his endeared partner, children, and other relatives, when viewed independently of the Divine promises, the remembrance of his many excellencies, and the hope of meeting him in that land where separation is unknown, is incalculable. Many Christians mourn over his death, as that of one to whom they bore an extraordinary degree of attachment, and cherished an extraordinary degree of respect.

From the time that the remembrance of early Christian education, the anxious counsels, entreaties, and prayers of truly pious and devoted parents, the afflictions of Divine Providence, and intercourse with the excellent of the earth, issued in his true conversion to God, he cherished the greatest zeal for the Divine honour, and the advancement in the world of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost. Circumstances prevented him for some time from making those liberal pecuniary contributions, for the propagation of the Gospel, which were consonant with his wishes. He was always ready, however, to minister of his substance for this object. He prayed with frequency and fervour that the name of God might be hallowed. He so ordered his walk and conversation as that they might not only appear consistent with a profession of Christianity, which is, alas! the *ultimatum* of the ambition of too many of whom better things might be expected, but *adorn* the Gospel of his Lord and Saviour. He was not ashamed of the Redeemer's name; but he sought to be a written epistle of Jesus Christ, known and read of all men. He not only promptly embraced, but he diligently sought for, opportunities of usefulness to his fellow-men. He regularly communicated religious instruction to his servants, or saw that they attended upon the ministrations of those who dispensed it. He took a most lively interest in all the proceedings in this country which have the spiritual welfare of the natives in view, and particularly in all the movements in Bombay and Calcutta, which he thought would tend to reveal to them the folly, sin, and danger of the delusions which they have so long followed, and lead them to take refuge in that indestructible sanctuary which the mercy of God has provided. The preaching of the cross by missionaries, through all parts of the country, was an object which he much desired. For the reformation and extension of the churches throughout the world, he greatly longed. He was the first person who suggested the Bombay subscription for steam navigation between England and India, and an eloquent advocate of the measure. He viewed the matter as of importance, principally as it regards the civilization of the country.

Mr. Money was the third individual to whom the design of originating the Oriental Christian Spectator was mentioned. He entered into it with much enthusiasm, and did all in his power to contribute to its establishment and support. When in Bombay, he united with us in the proprietorship and editorship of the work, and, up to the moment of his seizure with his last illness, he proved one of its most valuable correspondents. He was the writer of the articles in our five volumes, which are marked by one or more of his initials, and, among others, of the lively and interesting reviews of Pollok's Course of Time, Ellis's Polynesian Researches, Abercombie on the Intellectual Powers, and Rabbi Beth Hillel's Travels. His communications though hastily written, show that he was endowed with a brilliant imagination, most refined Christian feelings, and an extensive acquaintance with ancient and modern literature. We have still several of his letters and papers in our possession, which, we think, will be high edifying to our readers, and which we shall embrace occasional opportunities of laying before them.

We trust that some of our friends, who are in like circumstances with ourselves, will add to our store. A few months before his death, he finished, and committed to our charge for publication, a small work, entitled *Christians in India*. It will immediately appear in a separate form, and by it he, though dead, will yet speak to those who cherish his endeared memory, and urge them to lay aside every weight, and the sin which doth so easily beset them, that they may run with patience the race which is set before them in the Gospel.

THE EARL OF CLARE, AND ST. ANDREW'S CHURCH, BOMBAY.

We have sincere pleasure in giving publicity to the following; and rejoice that such honourable testimony has been borne to the conduct of Lord Clare, not only in respect to the Church of Scotland, but to his support of the cause of Christ generally in Bombay.

A deputation, consisting of the two ministers and the Elders of St. Andrew's Church, waited upon Lord Clare at Parell, on the 21st instant, to present an address to his Lordship, agreed upon at a meeting of the session of that church held on the 18th. The deputation was most kindly received. Our future Governor, Sir Robert Grant; Lieutenant Colonel Wood, Secretary to Government; and his Lordship's staff were present.

The purpose for which the deputation waited upon Lord Clare having been stated by the Rev. Mr. Laurie, he asked and obtained permission to read the address, which is as follows:—

To the Right Honourable the Earl of Clare, &c. &c. &c.
Governor of Bombay.

My Lord—As it has been publicly announced that your Lordship will, at an early period, retire from this Government to return to Europe. We, the Ministers and Elders of St. Andrew's Church, beg leave, before your departure, respectfully to approach your Lordship, and, in name of the Church of Scotland at this Presidency, to offer an expression of our gratitude for the support and kind encouragement which that church has uniformly received at your Lordship's hands, and from the Government of which you are head.

During the past four years we have, on various occasions, addressed your Lordship upon matters affecting the prosperity and increased efficiency of our Ecclesiastical Establishment, and solicited the aid of Government in carrying them into effect. It is due to your Lordship, and it is most truly gratifying to us, to state, that in no instance has that aid been withheld. Our every application has been received and replied to in a spirit of kindness; and a liberality has been exercised on the part of Government which justly claims our warmest acknowledgment. That acknowledgment my Lord, we do now cheerfully and unanimously pay. We trust we are suitably impressed by the consideration and kindness which we have so largely experienced; and we offer the assurance that they will be as gratefully remembered, as they are now in sincerity deeply felt, and publicly declared.

But whilst we thus express our obligations for your Lordship's conduct towards our establishment, we conceive that, as members of a church court, and deeply interested in the advancement and success of vital godliness every where, we may be permitted to give utterance to those sentiments of high respect which we entertain for the encouragement

which your Lordship, as is well known, has extended to the public ministration of our holy religion; and for your Lordship's co-operation in, and support of those plans and institutions which have for their object the spread of Christianity and of useful knowledge in this great but unenlightened country. In such a conduct, my Lord, there is that which confers a dignity upon the highest rank; and when it is beheld in those of elevated station and extended influence, its beneficial effect upon society is always mighty, and may be more widely diffused and far more permanent than is perceptible, or is generally believed. For your every effort in the cause of Christian truth and Christian practice, we beg your Lordship's acceptance of our heartiest thanks. These efforts carry in them their own high reward; and we are well persuaded that the satisfaction which they have imparted, and will continue to impart, to your Lordship's mind, is the reward which is valued by you above every other.

With sentiments of great respect, and with earnest prayers for your Lordship's prosperity and happiness.

We have the honour to be, my Lord,

Your Lordship's obliged and faithful servants,

J. LAURIE, Senior Minister, and Moderator of Session.

J. STEVENSON, Junior Minister.

G. SMYTTAN, Elder.

CHARLES MALCOLM, Elder.

St. Andrew's Church, Bombay, Feb. 18, 1835.

When the address had been read and presented, Lord Clare replied in the following terms:—

To the Ministers and Elders of St. Andrew's Church, Bombay.

Gentlemen—I have received with feelings of the highest gratification the address which you have done me the honour to present to me, and I shall ever remember with gratitude such flattering testimony to my humble exertions in support of your Ecclesiastical Establishment and of the Christian community generally in this Presidency. The best reward of a public man is to be honoured with the approbation of his fellow citizens; and I should be altogether unworthy of your kindness if I did not feel proud that my conduct has been noticed in terms of commendation by the Ministers and Elders of your exemplary church.

Since my arrival in India, I have had but little power to do much in support of the Church of Christ; but on all occasions when, either as the Head of the Government or as a private individual, I thought my humble exertions called for, I have tried for the sake of all to support the clergy. I am well aware that the Ministers of God's Word is here placed in a trying situation, and that in his endeavours to spread Christianity, he is surrounded with innumerable difficulties; but, under Divine providence, his labours will not be in vain, nor will the seed be sown in a barren ground.

In leaving this country it is to me a source of sincere gratification to know that I leave in it many good and religious men, as well Ministers of the Gospel as others, who serve God with true piety and with earnest zeal for our Holy Religion. My prayers will ever be offered up for them, and I feel satisfied that, under the fostering care of my excellent successor all plans tending to the promotion of true religion and useful knowledge, will be duly and properly encouraged and supported.

Believe me to be, Gentlemen,

With great truth and regard,

Your obliged and humble servant.

CLARE.

PLAN OF A MISSION TO THE JEWS.

The following plan of a *mission to the Jews* we republish for the information of our readers.

We the undersigned, anxiously desirous that the Gospel should be preached among the Jews, and they through "our mercy obtain mercy," and become as "life from the dead" to the Christian Church, having found the Rev. Jacob Samuel in this country, a man who has given up all for Christ, came to India on his own resources, unconnected with any Society, and has for four years in this country, while preaching the Gospel to his brethren, defrayed a great part of his expenses from funds of his own, and fully persuaded, amid all the infirmities we see in his character, that he has zeal and ability in no ordinary degree to carry the Gospel among his brethren, and convince them from the Scriptures that Jesus is the Christ,—Resolve,

I. That if funds can be procured, Mr. Samuel be sent forth as a Missionary to the Jews in Calcutta, Cochin, Bombay, and Bussorah, to preach among them the Gospel unfettered by us, as God shall give him grace and direction.

II. That to defray Mr. Samuel's personal expenses, travelling expenses, schools, interpreters, and all the expenses incident to such a mission, we endeavour to raise a sum of not less than (300) three hundred rupees per mensem.

III. That as soon as twelve individuals become bound to give or raise among their friends or from the public, Rs. 25 each, per mensem, during their residence in India, he be sent forth.

IV. That a general subscription, in addition, be opened throughout the four Presidencies for the purpose of supporting the Mission, that all may share with the subscribers in the honour of showing mercy to the Jews, and relieve them from part of the expense of the mission.

V. That as long as Mr. Samuel's character and conduct, are becoming his Christian profession, and he preaches to the Jews, we count ourselves bound to support him and his mission, as above specified.

VI. That in case of any serious charge being brought against the life or doctrine of Mr. Samuel, it be investigated by a committee of not less than eight persons, half to be appointed by Mr. Samuel, and half by the subscribers who are bound for his support, and their decision in every point of that nature to be final; but in case they should decide against Mr. Samuel, and that our connexion with him be dissolved, he be allowed three months to arrange his future plans.

F. LESTER, Captain, Poonah.

J. STEVENSON, Chaplain, Bombay.

Persons wishing in any way to further the object of the Mission, can communicate with either of the above subscribers, or remit any contributions direct to the agents for Mr. Samuel, Messrs. Remington and Co.

The following persons have joined the subscribers for the current year according to the provisions of Article 3d; J. Williams, Esq., Dr. Smytman. The following donations have been received: J. Parish, Esq. Rs. 500; Officers of the 26th Regt. Rs. 135: and for the Cochin Jewish School, Corporal Capstick, Rs. 5.

Literary and Scientific Intelligence.

PROSPECTUS.

There is publishing by subscription, *A Sermon in Defence of Christianity*, preached in the Jewish synagogue, Bombay, before about a hundred Arabian and Cochin Jews, and several European gentlemen. Also a *Journal of a Residence of 5 months at Cochin*. Price two rupees. Subscribers' names will be received by the Rev. J. Stevenson, in Bombay, and Captain Lester at Poonah. The whole of the profits will be devoted to the support of a school among the Jews at Cochin.

PROSPECTUS.

It is proposed to publish a translation of certain *Indian Manuscripts in the Tamil Language*, with the Original Text in parallel pages, and a General Abstract of another large manuscript, illustrating one of the others. The whole tending to reflect considerable light on the history and antiquities of the ancient Southern Kingdom of Madura, the "pandionis regio" of Ptolemy, according to D'Anville. The manuscripts are—1. THE PANDION CHRONICLE. 2. MADURA STALLA PURANA, abstracted. 3. SUPPLEMENTARY MANUSCRIPT. 4. CARNATAKA DYNASTY. Sundry minor MSS. may be added or quoted; and the whole will be illustrated with various Notes by the Translator and Editor.

These MSS. are part of a collection originally made for COLONEL COLIN MACKENZIE, C. B., which eventually came into the possession of the Translator. They form a connexion in the ascending series with a portion of MR. ORME'S *History of British India* (and correct at least one mistake of his); carrying up the records of the Southern Kingdom of Madura, by unquestionable history, as far back as the reigns of Elizabeth, and Henry the 4th of France; and there appears to be history up to the period of the first Mahomedan conquest of the country. Ascending upwards, there is history mingled with vague tradition; and higher still, fabulous mythology, even from the assumed origin of time.

It has been repeatedly stated, that there is no Native Indian History: an assertion probably the result of ignorance, or want of inquiry. These Manuscripts at least form a partial exception to the rule supposed to be general. They precisely meet various desiderata put forth by the *Royal Asiatic Society*: and they give that view of the native mythology and manners which cannot but be almost generally interesting and instructive; exhibiting both, not according to the notions of many European authors, but in their native dress, and unadorned simplicity.

The work will be printed on fine Europe paper, in Two Volumes, Quarto: each Volume is expected to contain about 300 pages, and will be issued to Subscribers in Extra Boards, price 10 Rupees, payable on delivery. The first volume it is expected to be ready by the beginning of March, and the second by the end of July, 1835.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

APRIL, M, DCCC, XXXV.

I.—ON ELECTION.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—In your last number you have published “Thoughts on the doctrine of Election,” by a contributor who signs himself E. R.

As I presume that many pious Christians, whose only hope of salvation rests on the grace of God through faith in Christ Jesus, cannot, any more than myself, coincide with that writer’s view of election, I hope you will permit me to state a few reasons for differing from it.

That I may not be suspected of misunderstanding your correspondent, I will briefly state the substance of his “Thoughts.” He maintains that the doctrine of Election is taught in numerous passages (as quoted by him) in the Holy Scriptures; that *all men*, having fallen in Adam and become corrupt and sinful, *deserve* condemnation, but that the *elect only* escape it; that to save, by an act of *grace*, a *few* rather than *all* fallen men, derogates not from the mercy, justice or equity of God; and that the inculcation of this doctrine has no tendency to promote either pride or licentiousness in those who embrace it, since they are not in the *first* instance elected to heaven, but to salvation, to obedience and to holiness, as preparatory qualifications for their final and complete felicity.

I believe that all attentive and impartial readers of the Bible will admit the above propositions; at least I do not see on what Scriptural grounds they can be denied. But, after all, what will this admission prove in favor of E. R? It can only amount to this—that his “Thoughts” are occupied only with a *part*, and not with the *whole*, of the Bible, and that he is the advocate of the exclusive tenets of a *sect*, and not of all the momentous truths of revelation.

It appears that E. R. has entirely overlooked (if not rejected) truths equally important with those which he has brought forward, and more frequently inculcated in the sacred volume. The truths I allude to, are these. That man, though fallen and sinful, is still through the mercy and goodness of God, in a *state of probation* in this world; that he is a *free agent*; that he is *accountable* to God for all his actions, conduct or manner of life; and that he is addressed as *such* in every part of the word of God.

But E. R. asserts that *Adam and his descendants*, in consequence of his fall, “partook of the sin of Satan and became degraded to a *level* with that tempter”—so that “our nature being entirely corrupt by sin like that which ruined the apostate spirits, *we, like them*, are wholly lost, utterly powerless, *absolutely* dead in sin, no more able in the *slightest possible degree* to live to holiness, than the *putrid corpse* is able to re-
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vivify itself, and to perform the functions of a living man";—and that "our state is equally terrible with that of the devils, and our damnation equally hopeless." *This*, and a great deal more to the same effect, is positively asserted by E. R. But is it sober truth? Is it really the case that men, though fallen and corrupt, are in this world "on a level with Satan and the apostate spirits?" I am not aware that the apostate spirits are now in a *state of probation*, nor that any proposals of mercy, or overtures of peace, have ever been made to them.—But fallen men are still thus addressed by our gracious God, "I have set before you life and death, blessing and cursing; therefore *choose* life that both thou and thy seed may live". "Have I any pleasure at all that the wicked should die, saith the LORD God, and not that he should turn from his ways and live? Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Does it appear from these gracious and condescending expostulations of God, that men are now *on a level* with devils?

With regard to the present *probationary state* of man, we are further abundantly informed that the Almighty has been pleased to provide an effectual remedy for his sin and its consequences; that God gave his only begotten Son to die *for mankind or the world in general*; and that "we have now an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for our's only, but for the sins of the whole world"—and "who gave himself a ransom for *all*," "that he might taste of death for *every* man." In unison with these gracious doctrines, our blessed Saviour and his Apostles addressed men of all descriptions, and gave them the most pressing invitations to come and partake of the blessings of redemption. Every argument and motive likely to influence the minds of rational beings are used in the Bible for that purpose. Invitations, warnings, expostulations, reproofs, and threatenings are earnestly addressed to all sorts of men by the sacred writers.—The following are instances, "Repent and believe the Gospel." "I come not to call the righteous, but sinners to repentance." "Him that cometh unto me I will in no wise cast out." "If ye believe not that I am He, ye shall die in your sins." "How shall ye escape if ye neglect such great salvation." "The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

It is to be remarked also that, under the Gospel dispensation, those who perish, are not so much condemned for their *other* sins, as for neglecting the remedy provided for them in the Gospel. "If I had not come and spoken to them, they had (comparatively) not had sin; but *now* they have no cloke for their sin." "If we sin wilfully *after* that we have received the *knowledge of the truth*, there remaineth no more sacrifice for sins, &c." "This is the condemnation that light is come into the world; and men love darkness rather than light because their deeds are evil. "It shall be more tolerable at the day of judgment for the people of Sodom and Gomorrah than for them." Be not deceived; God is not mocked; whatsoever a man soweth, the same shall he also reap." See also Prov. 1.

Now, I beg to submit it to the common sense of the reader to determine, if the state of men since the fall had been "degraded to a level with Satan;" "if they had been wholly lost, utterly powerless, *absolutely* dead in sin, no more, able to the slightest possible degree, to live to holiness than the putrid corpse is able to revivify itself, and perform the functions of a living man;" whether the sacred penmen, writing under the inspiration of God, could, without mockery and trifling, have addressed to them such earnest and solemn appeals as I have just quoted. But the absurdity of rigid adherence to human systems of religion is proverbial.

But, perhaps, the reader may feel disposed to remind me of the admission which I made regarding Election being a Scripture doctrine, and to ask whether I consider the Almighty to have acted with or without a perfect fore-knowledge of the results of his plan in every particular, both in the creation and redemption of the world. I have not forgotten that admission, nor do I feel inclined to question a truth so obviously enforced in Scripture, as God's absolute fore-knowledge of the destiny of every man throughout the whole compass of the creation. "Known unto God are all his works from the beginning."

But if I am asked again, how I can reconcile Election with man's accountability, and the perfect fore-knowledge of God with man's free-agency, I reply that I do not pretend to explain *how* they are consistent with each other; but that, since they are all clearly taught in the infallible oracles of God, they *must* be so, although it be beyond the power of our limited mental capacities to comprehend or explain their consistency. It is well known that both Milton and Locke admitted the truth of the absolute fore-knowledge of God and the free-agency of man, although they confessed that could not reconcile them—and if *they* could not, what mortal can be equal to the task?

It may, however, be safely affirmed that neither election as taught in Scripture, nor the enlightening and sanctifying influence of the Holy Spirit, *without which no man can be a genuine Christian, interferes* with man's free-agency. When our Saviour informs us, that no man can enter into the kingdom of heaven unless he is *born again, or born of the Spirit*, he does not explain to us the mysterious manner in which the Spirit influences us, but compares it to the "wind which bloweth where it listeth." St. Paul also admits both the indispensable influence of the Holy Spirit with the free-agency of man in that remarkable declaration—"work out your *own* salvation with fear and trembling, for it is God who *worketh in you* both to will and to do of his own good pleasure." Here both are insisted upon, though *the apostle* does not undertake to explain the manner of this mysterious co-operation. St. Peter also exhorts us to "*make our calling and our election sure.*"

What is then the proper inference to be drawn from this *general* view of the Scripture doctrines? I reply that, in my opinion, neither the Armenian, nor the Calvinistic system, contains the *whole* truth; but that if *both* could be blended together into *one*, they would very much resemble the system of the Holy Scriptures, which is more sublime and comprehensive than any which has been formed out of them by human ingenuity. Zeal for *particular* doctrines and favourite names has divided the Christian world into innumerable sects, and disgraced it by inveterate contentions; but a calm dispassionate survey of the *whole* Bible, assigning to each doctrine, and precept and ordinance its due weight, has the strongest tendency to unite Christians in the bond of peace, and to cherish among them that *charity* which is "the end of the commandment, the fulfilling of the law."

A LOVER OF THE WHOLE BIBLE.

II.—ON LOTTERIES.

A. I am just going to purchase a ticket in the Madras Lottery. Will you take a share with me?

B. Do I understand you rightly? Do you really think of purchasing a lottery ticket?

A. Yes! Why, what surprizes you in that?

B. I am rather surprized, that you, as a professing Christian, should by the purchase of a lottery ticket, encourage what tends to so much sin and wickedness.

A. Encourage what tends to sin and wickedness! In what way, I pray you? By buying a lottery ticket?

B. Yes! For, if lotteries be evil in themselves, the encouragement of them is evil also.

A. I grant your conclusion, but am not so well assured of your premises. You must first show me in what respect lotteries are an evil.

B. And is it possible, my dear A., that this should be a question with you! Surely you are not serious in your intentions, but only trifling with me. Have you not heard and learned so from your infancy? Have you not heard lotteries denounced as the fruitful source of a widely spreading evil? How many are the instances on record of the misery entailed upon individuals and families by the purchase of a ticket!

A. With all due deference for the opinions of others, and especially for the opinions of those who have preceded us in life, I still think I am entitled to examine the foundation upon which those opinions have been formed, (sometimes too hastily,) before I give my assent to them. I know you B. to be an advocate for liberty of conscience and freedom of thought; and as I certainly should be sorry to give any encouragement to vice, I shall be happy to hear from you, wherein the objections lie to the purchase of a lottery ticket. You will, of course, allow me to offer any observations that may occur to me in the course of what you adduce.

B. I shall certainly, my dear A., be happy to furnish you with the strongest reasons my mind and memory at present suggest; but you must not consider the merits of the question as depending upon what my limited information can furnish; as my opinion hitherto had been so settled upon the point, that I scarcely considered it a subject of doubt; but as I had acquired it in infancy, and as hitherto nothing had occurred to call it in question, I had received it as almost an intuitive truth.

A. I shall be sorry to take any unreasonable advantage of your candour; and will add, at the same time, that you must not consider the question determined in favour of your opinion, merely because I may not be able to advance sufficient reasons to support mine. For like yourself, in one respect, I had not considered it heretofore as improper; and, therefore, never thought of reflecting upon its nature and tendency, but took up my opinion as the result of intuition. So that, though our conclusions are diametrically opposite, we have each assigned them to a similar origin. I shall be happy to learn wherein your objections to the purchase of a lottery ticket lie.

B. You will admit, I suppose, Gambling of every kind to be improper?

A. It will perhaps save time, if we fully understand each other. Before I can answer your question, please to inform me what you understand by Gambling.

B. It is very difficult correctly to define words; but you must not think to escape me so. We all know, or at least fancy we know, we understand what is meant by a Gambler. Gambling is the art in which the gambler engages. A Gamester and a Gambler, though not strictly alike, are yet both objects of dislike and aversion. A person may be a Gamester, without engaging in bets upon horses, &c., and a Gambler may never touch a card. Yet we appear to have almost an instinctive desire to shun both these characters. We consider them as persons, not engaged in the usual employments of honest industry, seeking thereby the advancement of their condition and enjoyments by the fair and open

means of trade, but as engaged in entrapping the unwary, the ignorant, and the foolish by under hand practices and covert acts. The acquisition of money is their object; and they are ready to obtain this, at the sacrifice of their own moral rectitude, in despite of the stings of conscience, and the wretchedness which results from their deceits. Lost to every good principle themselves, they seek to glut themselves with the miseries of others. *Every gain to them is a loss to another*; and the cry of helpless misery and woe on the part of the sufferer and his family, who are ruined with him, strike unavailingly upon his deafened ear. His heart is seared as with a hot iron;—the natural amiableness of his mind, instamped upon him by his Creator, is quenched;—his thirst for gain is unappeased;—his desire rages the fiercer for every victim that has slaked his insatiate appetite;—he becomes callous to all that is just and good;—he undergoes a change in his very nature;—and, from a man, becomes a monster.

A. You have certainly drawn a frightful, though a correct, picture of a Gamester;—but surely you do not consider the purchaser of a lottery ticket in any such light?

B. The principle which actuates both is the same. An inordinate love of gain, and a desire to possess it by other means than are justly warranted. “The love of money, is the root of all evil; which, while some have coveted after, they have pierced themselves through with many sorrows.” The language is very expressive.—The love of money is not only evil, but comprizes all evil—It is not only evil in itself but is the source and root of all evil—which they who covet shall find to pierce, and pierce through, and pierce themselves through, not only with sorrow, but with many sorrows. It is not money gained by honest industry; it is not the reward of our labor and toil; it possesses not the solace arising from its being granted to us as a blessing, upon the diligent use of our time and talents.

A. But this reasoning proves too much. The money left us as a legacy by a friend, as the bequest of our parents, is answerable to similar charges. But who will say these are improper modes of our becoming possessed of property?

B. The very principle of lotteries is bad. It offers great gain at a small risk; a compensation quite inadequate to the amount staked. I might here enlarge upon the barefaced absurdity of purchasing a ticket upon the principle of chances. The chances against a profit are far greater, than any reasonable probabilities of realizing any.

A. Hold B! Let us proceed a little more slowly and examine each particular. Your sweeping clauses embrace too many points, and divert the attention. You state the principle of lotteries to be bad, because it offers an immoderate gain for a small risk.

B. I do! and herein lies the objection. Instead of our resting satisfied with a fair remuneration for our risk, the mind is set upon excessive gains. (The probable loss is altogether overlooked; or nearly so.) This desire of excessive gain produces dissatisfaction at the smaller gains realized by regular trading. The mind becomes unbinged; when we are dissatisfied with smaller gains, we gradually become indifferent to the means by which they are obtained; this indifference occasions a want of former diligence and attention; and consequently produces still smaller gains. These effects act as mutual causes upon each other, and ruin is probably the termination, unless we are timely aroused to a sense of our condition.

A. But very large gains are not in themselves sinful. Supposing a person to have intimation that, in a newly discovered country, iron is in great request by the Natives, and that they will willingly give its

weight in gold for it. Would it be sinful or improper to freight a ship with iron and effect the exchange?

B. But how do you assimilate this to the case of lotteries?

A. In the first place, the *risk* of the cost of the iron, for the immense *gain* of the gold will evidently apply.

B. But in the lottery where one gains, multitudes lose;—and a calculation of chances evidently shows the result extremely unfavorable to the purchaser of a ticket; and that chance is still more against him for every additional ticket he purchases.

A. We will suppose then *in continuation*, that only a certain fixed quantity of iron is required; and that for this quantity only will the weight in gold be given. More than this fixed quantity is superfluous, and will be considered worthless. Here then will be a competition among many to be the possessor of that lucky freight, which shall first reach the place, and receive the grand prize. The prize one only can obtain. Now might not a Christian take his trial with others to be the obtainer of this prize. Yet, if he obtains it, he will not only gain immensely for a small risk, but every other competitor will be a loser.

B. I certainly cannot exactly meet this argument. But still the impression is strong in my mind, that lotteries are improper. Let me introduce the following with reverence. Under the Mosaic dispensation, two goats were brought forth for a sin-offering. The one suffered; the other was the scape goat. The choice was determined by lot, and was an appeal to Heaven to decide which of the two should suffer. Now, in the case of a lottery, is there not a similar appeal, though it may not be thought of by the purchaser of a ticket?—and can a Christian consider such an appeal in such a case proper?

A. This is not the real state of the question. You must prove lotteries to be wrong, before you can prove an appeal like that referred to, wrong also. The one is a necessary consequent of the other. They must stand or fall together.

B. But is not the world fraught with instances, where the obtaining a prize has, from the indiscretion and imprudence of the individual, been the cause of his eventual ruin?

A. You do not state the matter fairly. His ruin cannot be ascribed to his gaining a prize, but to his indiscreet and imprudent use of it.

B. But has not money so suddenly and largely acquired a tendency to corrupt the morals, by furnishing the means of gratifying our sinful propensities; whereas these propensities could not before evince themselves, from want of the means of their gratification?

A. The abuse of a thing is no necessarily sound argument against its use. Besides, money obtained by a legacy, or the demise of a parent, as I stated before, is open to the same charge. It is not, apparently to me, the obtaining a large sum and that suddenly; it is not, our not having laboured for it ourselves, that constitutes its criminality.

You must show me that it is wrong to obtain money by means of a lottery ticket, before you can expect to convert me to your sentiments.

B. Suppose I change the argument. What *good* has ever resulted from lotteries?

A. In England they have been resorted to by the Government as a substitute for taxes. The Government has guaranteed prizes (we will suppose) to the extent of £100,000, and the number of tickets which the lottery comprized, are valued, (say,) at £150,000. This scheme being sold to the lottery contractors, leaves the Government a clear surplus of £50,000, and thereby precludes the necessity of imposing taxes to the extent of £50,000.

B. But still as the people eventually purchase these tickets, they not

only pay the £50,000, but the increased amount of profit added by the contractors.

A. So far it may be the case; but many taxes *must* be paid; and no one is compelled to purchase a ticket.

B. Well! what have you to advance in favor of the Indian lotteries?

A. The surplus which is in England appropriated to the payment of a part of the government expenses, is, in India, applied (I believe,) to the making of roads, and other public works so advantageous to the country at large.

B. Well A., I know not what to say. Though I cannot answer your reasons, I am still unconvinced. I cannot get rid of the impression that it is not right to purchase a lottery ticket.

A. I would not desire to press my opinions on any person. I shall be happy to hear any thing further on the subject, that will afford additional information, from any person whose sentiments coincide with your own. In the mean time, suppose we send our opinions, as above stated, to the Oriental Christian Spectator. Perhaps others may take up the gauntlets, who are more able than ourselves, and we as observers will look on.

B. We may send; but whether our opinions shall ever enter the internal arcana of a Printing establishment, or undergo the tortures of the Press, depends on others. We will, however, sign our names to it.

A. Agreed.

A. B.

III.—WHO WILL GO TO HEAVEN?

The above is a question of far greater moment to every individual, than the majority of men are disposed to admit. "The Hindoo believes that he will gain eternal happiness by running a certain number of times round a tree or a stone; erecting a building for the worship of creatures far lower in the scale of creation than himself; or in inflicting tortures on his earthly dwelling; while his mouth is full of cursing, deceit, and bitterness," and the desire of his heart is the rule of his ways. The Musulman's hope is in his having visited a certain tomb, or in his intention of doing so the first opportunity; in the number of sentences uttered by his lips, which might have proceeded from those of a parrot with equal efficacy, as far as regards the will coinciding with the words; or in the benefits resulting from prayers offered at the tombs of those who were once poor, weak, sinful mortals like himself, and in whose punishment he will but too soon participate, unless he seek pardon where alone it is to be found. And to what happiness is it that he aspires? The eternal enjoyment only of those sensual pleasures with which even now he is so soon cloyed, that he is ever seeking something new. The faith of the Roman Catholic is little better than an union of these two, deducting a few points.

But on what are the hopes of him who calls himself a Protestant founder? That he is a staunch political Church-man? Then most probably he would have been a Brahman had their situations been reversed. True, he attends Church, when he has nothing else to do. Those sparrows that form their nests in the Churches but too often derive equal profit from their attendance. But he is benevolent, and wishes to relieve those who are in want of temporal or spiritual blessings. Then let him show it by his actions. But we will even suppose him most beneficent: what does he give away? A part of property entrusted to his care by his Creator. And can this purchase heaven? Most certainly not; he is only doing his duty in this case, while he neglects it in but too many others;

and is like a man who would discharge an enormous debt by paying occasionally a small part of the interest accumulating thereon. He even believes perhaps that the Bible (though he seldom or never looks into it,) is the word of truth. He never swears; and treats the awful name of God with the greatest respect; but the Christian knows that God does not want respect alone, he will have the heart, the whole heart, or none of it: should I please my father, were I in the most respectful manner, to pull off my hat every time I meet him, bow, and do every thing he desires, with the most scrupulous exactness, because I believe it to be my duty, but at the same time keep him off at arm's length and say, "Come no nearer, I do not want your love, I am doing my duty towards you, and what can you desire more?" Would not my love (even though my duty were occasionally neglected and his forgiveness sought,) be far more acceptable to my father than the most scrupulous and punctilious performance of my duty alone; what would it shew to count up the numbers of pounds, shillings, and pence, which he had spent on my education, and maintenance, and presenting it to him, give him a cold thanks for his kindness; at the same time considering that I had fully repaid him for it all, and yet, notwithstanding, are not our obligations to our Heavenly Father far superior to these; yet by how many of us is he treated in this manner? Whence do we derive all we possess on earth? Is it not lent us by our Heavenly Father, for his Glory? And yet how many of us, of our superfluity, give a few pence or pounds, call it our "mite," and flatter ourselves that we have not only repaid him for his boundless mercies towards us, but have also bought an everlasting place in heaven, to be entered into only when we can manage to live on earth no longer.

Now let us suppose a man who has succeeded in purchasing heaven by his works of liberality (miscalled charity) entering that happy place. On his first arrival, he looks around him and thus soliloquizes. "A fine place this, but I do not know how it is, the people are so precise, and are always praising God! To be sure the Lord is very merciful, in making a place like this; but it is a great bore to be always obliged to be thanking him. I am sure once a week as I used to do on earth is quite sufficient. However, I am very glad that I have come here, as, though far inferior to the world I have left, it is, at all events, greatly better than Hell." On meeting with one of the Redeemed he thus addresses him. "How did you manage to come here? I am sure when you were on earth, you did not give away nearly so much money as I did, which made every body speak well of me. We may suppose the reply to be, "I was in the way of destruction, in the paths of perdition, when my beloved Redeemer came to me, called me from the ways of error and misery; and eternity itself is too short to declare the height, and the depth, of the unbounded love of Jesus, and never will I cease to praise him for his unspeakable gift.

He delivered me when bound,
 And when wounded healed my wound,
 Sought me wandering, set me right,
 Turned my darkness into light.
 ' Could we with ink the ocean fill,
 Were the whole earth of parchment made,
 Were every single stick a quill,
 And every man a scribe by trade,
 To write the praise of God above,
 Would drain the ocean dry;
 Nor could the scroll contain the whole,
 Tho' stretched from sky to sky.'

Which of these two, and which only, would be happy in heaven? He who feels with what a price his redemption has been bought, that it is even with the precious blood of his Saviour; or he who acknowledged some undefined obligations, but thinks that he has nearly repaid their value? Could the latter enjoy Heaven? And if he could not, do you think that he can go there? NO, NEVER. ΩMEGA.

IV.—REPLY TO "A PREACHER," BY "A PROTESTANT EPISCOPALIAN
LAYMAN."

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—In the number of the Oriental Christian Spectator for the present month (p. 18), I observe some comments by "*A Preacher*," on my letter which appeared in that for December; and I regret to remark that this writer has most unfairly represented the passage on which he animadverts, by setting forth, that it is therein asserted, that, although preaching was very necessary at the promulgation of Christianity, it is "otherwise now in a Christian country, and amongst Christians residing in other countries."

To remove the possible effects of this misrepresentation, I beg to refer to the communication in question, in which it is expressly specified, (p. 418) at the very commencement of the extract which I there gave, that, "*Of the high importance of preaching, no true friend to religion can entertain a doubt*;"—and the whole tenor of the remarks quoted is, and my intention in quoting them was, not to disparage true evangelical doctrine delivered from the pulpit; but to point out the high spiritual advantages to be derived from the fervent and pious use, under a duly ordained clergyman, of one of the most scriptural compositions, with which a body of Christians can be blessed: but on which, the practice and writings of too many, in the present day, are endeavouring to give an undeserved pre-eminence to the discourses of those who are *invidiously* (and too often *falsely*) called *Gospel-Ministers*. "Between the neglect and contempt of preaching, and this undue and dangerous pre-eminence, there is surely" (to use the words of a writer, with whose name I am unacquainted—but whose opinions coincide with my own) "some medium: and that medium may surely be found, by giving to the sacraments, and the service, and the elementary instruction, of which the catechism is the ground work, their due weight, and that importance which belongs to them in the original system of the Gospel. Then would people be better prepared to profit by sermons, and better able to judge of them than they are. Then would preachers not dare to present to their hearers, day after day, the same undeviating routine of technical crudities, which neither inform the understanding nor regulate the heart."

I shall now proceed to offer a few remarks on the other points referred to by the "Preacher."

Of the writings of Archdeacon Paley, I am certainly not an *indiscriminate* admirer, although I must fully acknowledge him to have been possessed of pre-eminent professional talents: but as I have not, at present, an opportunity of referring to the context of the sermon, alluded to by your correspondent, I am unable to state, how far I concur in, or disagree with, the position which the latter attributes to that learned divine. With regard to *Regeneration*, on which your correspondent

* *Literary and Statistical Magazine*, Vol IV. p. 345.—*Life of Cranmer* Note 1.
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touches, I shall here simply declare my sincere and stedfast belief in the doctrine so unequivocally held and expressed on that subject by the venerable Church, of which it is my happiness and glory to be a member in her sacred offices and articles, which I consider to be clearly founded in Scripture.

The text (Acts xx. 7.) quoted in the letter under reply, in favour of preaching, may, I humbly conceive, be adduced with equal, if not greater, force, in support of *devotional exercises*: for it is therein specially recorded that the disciples came together "to break bread,"—which, I trust, I need not inform your readers, is a concise but emphatic expression for the celebration of the great *Christian sacrifice of the Holy Eucharist*, which has, in every age of the Church, been considered the most solemn act of Divine worship. With respect to those whom St. Paul then addressed, it will not, I hope, be deemed an unfair inference to suppose, that many of them had either *recently* been *heathens*, or were not fully acquainted with "*the truth as it is in Jesus*,"—and surely your correspondent will not venture to compare modern preaching to that of the Great Apostle of the Gentiles. The time has indeed come, as foretold by that inspired writer, in the verse (1 Tim. iv. 3), which is partially quoted by the "Preacher" when men "will not endure sound doctrine: but after their own lusts" (of which none is more insidious and delusive than *spiritual pride*) "*shall heap to themselves teachers, having itching ears*:"—and, by arrogantly and uncharitably judging of, and withdrawing from, the ministry of those who are regularly ordained and set over them, shew themselves wholly regardless of the apostolic injunctions against *religious divisions*.

I shall conclude this letter, by transcribing the sentiments of two old and learned dignitaries of the Church of England, which, I trust, will not be deemed irrelevant to the question under discussion.

"There is one plain rule to direct all men in this inquiry; that wherever there is a Church established by public authority, if there be nothing sinful in its *constitution* and *worship*, we are bound to communicate with that Church, and to reject the communion of all other parties and sects of Christians. For the advantage always lies on the side of authority. No public establishment can justify a sinful communion; but if there be nothing sinful in the communion of the national Church, which is established by public authority, to separate from such a Church is both disobedience to the supreme authority in the State, and a schism from the Church."^{*}

Men have sometimes taken sudden heats and warmth for true edification. When melting tones, affectionate expressions, solemn looks and behaviour, passion and vehemency, and other acts, have played upon their fancy, and put their constitutions into different motions, some have thought themselves strongly edified, as though it was the impulse and powerful acting of the Divine spirit; which many times is no more than a bright or lowering day can do, acting upon animal spirits. When they themselves were pleased and in good humour, God was reconciled; and when they were dull and heavy, the spirit was withdrawn: and according as these heats and bodily passions were stirred, so the ministry was edifying or unprofitable: pale cheeks and hollow looks have been counted signs of grace, and the disease of their body passed for the virtue of their mind.

..... "When men in the English Church are plainly taught to believe well, to live well, and to die well, and have good and proper

* "*Resolutions of some Cases of Conscience with respect to Church Communion, by Dr. Sherlock, Dean of St. Paul's; London Cases, p. 32.*"

offices to serve their great purposes, in order to their salvation, what can they desire more? To be better or more sacred, we know not what it means. To leave such a communion upon such an account proceeds from peevishness, uncharitableness, or some ill principle and is downright schism, if ever there was schism in the world. Bring but an honest, sincere and teachable mind, it will find improvement and advantage in offices and administrations, fuller of spots and blemishes, than they can pretend to find in the English Church; but if the mind be biassed by a party, or corrupted by designs, if its palate be vitiated, the best food is coarse and insipid.* I remain, Sir, your obedient servant,
20th January, 1835. A PROTESTANT EPISCOPALIAN LAYMEN.

The necessity imposed on the Editor, of transcribing with his own hand, most of this article, from the handwriting being unintelligible to the compositors, must plead excuse for its not appearing sooner.—*Edt.*

V.—JOURNAL OF A MISSIONARY TOUR, BY THE REV. JOSEPH TAYLOR,
BELGAUM.

CONCLUDED FROM PAGE 112.

Háveri, March 28. Night. Wrote a few lines to Mr. T. to thank him for the parcel of tracts which reached me yesterday. Addressed several parties who called on me during the day, and till late in the evening. Some heard with attention, and others with apparent astonishment, and, in a few instances, as if they were desirous of being further informed regarding what I told them. Kupáchári, the native commissioner, was very attentive, wishing to give every information about his concerns, charities, &c. He has been digging a well and one or two tanks; upon which, I fear, he prides himself not a little, as, though under a pretence of humility, he took good care to tell me all about what he has done, and the benefits thence accruing to both men and cattle. I endeavoured to explain to him the way of salvation by Christ, which he heard with attention. He said he would be glad to get some books from me, which he would read for himself and to others. I promised to give him a selection to-morrow. With the Zilladar, and other head men of the place, he accompanied me in the evening through the village, which is extensive. There are apparently several opulent tradesmen, and more marks of industry in the place, than I have met with in any other native town.

March 29. Early this morning I was preparing to move about the village with a parcel of tracts, when my friend, the native commissioner, made his appearance to take me to see his garden, new well, and tanks. I could not well refuse to accompany him. He certainly has done something for the good of the place. He shewed me the large tank which supplies water to the fields, gardens, and cocoanut topes, belonging to this and an adjacent village. It is the largest I have ever seen. I spoke to him a great deal concerning the Christian religion, of which he seemed to feel the importance. I returned about 9 to the mosque. Soon after breakfast several persons assembled together, to whom I read and spoke. One man, apparently of some consequence, came in while I was reading and heard that sentence, "Have you ever enquired whether Brahmá, and the other objects you adore and worship, are gods, and deserve adoration and worship?" He was evidently enraged, and, in a high tone, asked, "Whom, then, would you have us worship if not

* Discourse on Edification by Dr. Hascard, Dean of Windsor, London Cases, pp. 461-3.

these?" I mildly told him to be cool. He had heard only a single sentence. The others, who heard all the former part of the reasoning, were not angry; and I was sure, if he would quietly attend to me throughout, and listen to the reasons advanced, he would not be so angry. He said no more, but listened quietly; and, by the time I finished, his countenance was calmed, and his anger quite abated. He made no attempt to get any book from me, but seemed rather a check on others to take any; for one of the party, who had been hearing me from the first with great attention, and to whom also I promised some books yesterday for which he evidently came to-day, would not ask for them, though he knew a few books which I had before me were intended for him. Amongst them was a portion of the Scripture bound in leather. The angry man inquired what the book was covered with. I said, leather, which was intended to preserve it from being injured by use. He said they could not take such books; and, though the man, for whom it was intended, said also the same at the time, he afterwards told me that I might give the bound book to a man who was near him, whose cast did not prevent his touching leather: but I saw it was only a device to avoid giving offence. I trust he will read what I have given him. I gave the commissioner one of each of the tracts in Marathi I had with me. I was glad to learn from some present, before he came, that the books he got from me on a former occasion, he keeps by him, and that he reads or gets them read to him in his Cutcherry, when he has no other business to attend to. I heard him give instructions to the peon, to whom he handed the books, to put them into his Cutcherry bundle.

Dewagadi. Saturday night. As I was packing up my things about 4, a few more persons came in, and begged for tracts, which I gave them. As I was leaving the town, I met the angry man near the western gate where he lives. He came up to me with a calm and rather a smiling countenance. I told him I was going on and asked him whether he would not take any tract to read. He said, "You did not give me any." Having one in my hat, I immediately took it out and offered it to him, which he accepted. This village (Dewagadi) derives its name from a pagoda on a neighbouring hill, which has rather a fine appearance from a distance. As it was only a little out of my way, I ascended it, and, finding a few persons there, I addressed them for some time, and told them of the true God and of the way of worshipping Him acceptably. They evinced great ignorance, and had nothing to say in their own defence, but that that was what their forefathers had done. They afterwards accompanied me down the hill, and showed me through the village. Here is another of their abominable pagodas. The chief men, and almost the whole of the male inhabitants of the place, came out and followed me to the Government bungalow. I addressed them for a considerable time, and felt much liberty in telling them of Jesus Christ, pointing out, at the same time, the immoral tendencies of their worship and practices. None objected. The chief men said that they wished to be instructed, and that none could speak against the things I had said. It being dark, I desired them to go away for the present, and come again in the morning, telling them, that they would then hear still more regarding these things, and receive some books which would give them additional information. They left me apparently well pleased, and promised to come in the morning.

March 30. Very early walked about through another part of the village. I had not long returned, nor had I washed or breakfasted, when a large group of the principal men, &c. whom I had spoken to last night, come to the bungalow. I was quite pleased to see them, and prayed to be assisted in addressing them, and that what might be said might be blessed to them. They staid till about 10 o'clock, and were very attentive. The

chief man asked some questions, regarding what I had been saying, which evinced his attention and desire to understand. When I read that portion of our Saviour's words, "Not that which entereth into a man defileth a man," he seemed to understand it well, and gave an explanation of it to the rest; but, as they seemed to labour under an impression that we sin by eating and drinking what we do, I entered into an explanation, which, I think, satisfied them all, and left an impression different to what they had ever before entertained regarding these things. I think, moreover, that they have been made to understand that Jesus Christ is the gift of God to a lost and ruined world, or, in the words of our Saviour himself, that "God so loved the world, that he gave His only-begotten Son, &c. They not only heard what I said, but asked questions so as to enable them to understand me. They then left me, promising to call again in the evening. I had afterwards prayers in Canarese with D. and N. I read and explained the the 3d chapter of Genesis. Two or three of the inhabitants came, and witnessed our worship. They afterwards said they came for tracts, which I gave them. Two or three others have been here for the same purpose—and have been supplied. The head, man of a neighbouring village sent a message, requesting I would let him have a few tracts, which I gladly complied with.

Bankapur, March 31. On Sunday, at Dewagadi, I had, during the remainder of the day, occasional calls and demands for tracts; but the greater proportion of the applicants could not read well. The disposition manifested, however, was on the whole very favourable, not the smallest opposition, but rather a willingness, to be taught, which was very encouraging. Towards sunset I had a season of comfort in meditation and prayer for a Divine blessing on my labours. I felt thankful at being called to be thus engaged, and indulged the hope that God would grant me to see the time, when churches to the praise of his grace shall be established and flourish in some of these villages, where now ignorance and darkness, superstition and idolatry, prevail and reign. Considering the disposition manifested by the natives to attend to instruction, and their acknowledgement of ignorance and inability to defend their idolatrous and sinful practices, the evils of which they are constrained to acknowledge, we have reason to hope, that the Lord is about to take to himself his great power, and to subdue the nations to himself by the word of his grace, and by the efficacious influences of his spirit. Prayed to be enabled to understand all the truths regarding the latter days, particularly respecting the nature and extent and manner of the Redeemer's kingdom and reign. Enjoyed comfort in contemplating all in a spiritual view, which appears to me most to the honour and glory of the Redeemer. Left that place early this morning about 4, and arrived here about 7. Got into a Mosque. A Mussulman wanted me to turn out; but, as I had no other place to go to, and was brought to it by the peons of the village, I did not leave it. Stopped at a village on the road. One of the headmen was standing out, with whom I entered into conversation. As I was coming away, I left a few tracts with him, which he promised to read, and to show to others who could read. He followed me for some time on the road, and would have come further, unless I had desired him to stop. Had as yet only a few calls and applications for tracts. I see lots of ar rack shops about this place; which is no good token for the morals of the people, of which I had afterwards ocular demonstration. One man, who was evidently not sober, said that Bráhmans and all casts drink here. This he said in presence of some Lingawants; and they did not deny the charge. I do not expect to find many disposed to attend to me under such circumstances. While I was occupied in writing, several persons were arguing with Nathaniel; and the chief speaker seemed rather violent in

his language. Finding this to be the case, I went out, and was enabled in a little time to bring him to a more moderate tone; when I read and made remarks on a tract, to which all paid attention. The man, with several others, afterwards accepted of tracts. Until the evening I had demands for tracts, and was employed in conversing with those who came. About 5, I went to look at the ruins of the fort, which are very extensive. There are some temples in a ruined state, which must once have been very flourishing. They are literally left to the moles and bats. The damp and unpleasant smell proceeding from the place almost sickened me, and I could not get over the sensation for some time. I afterwards went through the town, and spoke to several parties as I met them. When I returned to my halting place, I found a large party waiting for me. One man made me a present of an artificial nose-gay made of the pith of a tree. I spoke to them for some time regarding the way of salvation by Jesus Christ. They were very attentive, and none opposed. When I was about to retire, a party from an adjoining village, consisting of several boys with their master and a few others, came to ask for books. They had only a short time before heard that I was in the place, and that I had books to give to those who applied for and could read them. They came to try to get some. I supplied them with a few copies of Watts' Catechism in Canarese, and a few other tracts, which they gladly received. Some of the boys were made by their master, to repeat some shloks which they had learnt; and, after hearing what I had to say on the nature of education in this country, and the importance of communicating useful and Divine knowledge to the rising generation, they went away apparently much gratified.

Ségám, April 1. Left Bankapur about 5 this day, and got into a mosque where I had once before put up. Walked about the village for some time before my things arrived. Was afterwards visited by the Amaldar's two eldest sons, and, before dinner, by the Zilladar, Shirastadar, Amildar, a large party of Brahmans, and others. I had rather a long conversation with the Amildar. Amongst the party which accompanied him, a Brahmán was very talkative, and made so much noise, that there was no getting on with comfort. The Amaldar too was obstinate in upholding the ancient practices, and would have it that there are some learned and good men among themselves who are zealous in inculcating the principles of their own religion. He seemed, however, somewhat shaken before he left me; and was rather annoyed with two persons who were seated by him, who happened to express approbation of something I had advanced against the noisy Bráhman. When he had gone away, several demands were made for books. I was obliged to refrain from giving in some instances, lest the whole of the stock should be taken away, and none be left for the remaining villages, I have still to pass through. Two or three of the applicants, who appeared well informed persons, were very desirous of getting a copy of each of the tracts, stating that they wished to read and examine them all. I could not help in a measure complying with their wishes, and gave to each one of four or five different kinds, which they took away apparently much pleased.

Night. Towards evening I rode almost round the village, which is not very extensive. On returning I found several persons sitting together, who were reading a tract. I alighted, and took a seat amongst them. Several others soon came about me. I addressed them all, and answered and asked questions till late. One man asserted that God is the author of all things, and that man can do nothing of himself, thereby implying that man is not responsible for his actions, as they spring from God as their source. I endeavoured to impress it upon their minds, from a variety of considerations, that man is a responsible being, being endowed

with wisdom and understanding, and knowing what is right. That it is his duty to do it, and in failure of it he is to blame and liable to punishment. To do good we require, in consequence of our fallen state, Divine assistance, and it is our duty to give all the praise to God for any good we are enabled to do. I told them further that there were some things in God's dealings with man, the nature and reasons of which, in consequence of our finite capacities, we cannot understand, and that it would be in vain to attempt to do so, as well as presumptuous to suppose that we can comprehend or explain them.

Mathicati, April 2. Left Sigám after 4, and arrived here before 8 this morning, and have got into a convenient and clean place. Several people assembling in the front, I offered to give tracts to any who was able to read, and disposed to take them. Finding them shy, I gave a few to the headman, and desired him to shew them to any person, and see whether they could read and understand. He took them, but soon after came back, requesting I would explain the contents of the tracts to them. I desired them all to sit down, and read one of the tracts "(Relief to the Sin Burdened)." They all listened quietly without making any observations; and, after a few remarks from myself, they went away without expressing any desire to take away the tracts. Perhaps they cannot suppose I am in earnest in offering them the books for nothing. They may imagine, as in a few instances I have before met with, that they may afterwards be required to pay for what they may take. At a village on the road, through which I passed, 4 or 5 tracts were given to some who said they could read, and were willing to take them.

Halikati. Night. Left the last village after 2, and arrived here after 5. I purposed remaining only till to-morrow morning, to proceed on to Hubli; but, finding this to be a large village with a great population, and that I am likely to find something to do to-morrow, which will make it of importance for me to stay, I have made up my mind to do so. Several persons being about the place, in which I have chosen to stay, (a Baswana pagoda, which is sufficiently large and clean, but has its characteristics to distinguish whose place it deserves to be called); I went out among them, and inquired who could read. They were all shy, and appeared inclined to go a way; but I called a boy, who, I found, could read. He came with reluctance and fear, which, however, was soon removed. Others soon flocked around, while the boy read a few lines of the tract. As it was too late to read through much of it, I addressed those who were present regarding the nature of the tracts I had with me, and which I said I would give to any who could read, and might wish to get them. They seemed as if they knew not what to make of my offer, and as if they scarcely supposed that I mean to give them away for nothing, but had some object in view, which they needed be on their guard against. With some trouble I prevailed upon a few to take home a tract each to read, and in the morning to come, if they chose, to converse and to receive other tracts which I would give them. If, however, they did not choose to have any of the tracts, they were at liberty to return them. When they came, one or two present, who seemed to have some influence among them, said some things calculated to excite their fears; but my assurances were taken that I had no design to do any thing against their will, and that all my desire was to get them to examine the contents of the tracts, and afterwards reject them, if not approved of; which was satisfactory to all.

During the day several women came, some of them with their children, who, perhaps, because I was there, did not enter the pagoda; but, remaining in the outer court, called to some person within, to bring them a portion of the holy ashes from the fire, which was burning before

the idol. These ashes they put part into their mouths, and rubbed on their foreheads and other parts of their bodies. The children also were made to open their mouths and eat a portion of the ashes, and had their foreheads and bodies rubbed with them. Was reminded of the 20th verse of the 44th of Isaiah—"He feedeth on ashes, &c;" and, as there were several men and women about, I read the whole of that chapter, and endeavoured to make a practical application of the same to the circumstances of the people present. They were attentive, and seemed impressed with what they heard.

Hubli, April 4. Before breakfast yesterday, I went into the village, and found a few persons endeavouring to make out one of the tracts which I had given them on the preceding evening. I went and sat down among them, and read and explained its contents. The accountant of the village and several others came together, and heard me very quietly. I endeavoured fully to show them the way of salvation by the Gospel. After breakfast and till dinner, I had my halting place well attended, and was heard by different parties, a few remaining all the time. The Matha Pati, or person in charge of the pagoda, was particularly attentive, and seemed to be convinced by what was said of his own sin, as well as of the sinful practices of the people in general. Having heard that he had 3 wives, I charged him with it, and pointed out the inconveniences and evils of Polygamy. He seems to have had experience of this. He acquiesced in what I said, and added—I am now old; I cannot alter what I have already done: and, then turning to some present, desired them to attend to what I said. Two or three others seemed also to feel, and acknowledged the sinfulness of their ways. One asked, what he should do. I directed him to pray and believe in the Saviour, to save him from sin here, as well as from hell hereafter. I was pleased with their attention and simple manner. Only one man evinced any levity of mind. I addressed him seriously, and warned him against trifling with eternal things. I told him that one of the reasons of my wishing them to attend with seriousness to these things was, that we should all have to answer before God at the last day for all things we do and say; and that, if they slighted what I now told them, I should have to appear as a witness against them. This seemed to have some effect.

Several tracts, chiefly in Canarese, were given to the people of the village, and to others also who had come from surrounding villages, it being market-day. Several applications were made to me for medical aid, which, of course, I could not afford. Before I left I had another congregation in the bazar, to whom I proclaimed the way of pardon and salvation by Christ. I afterwards distributed a few tracts among them. I left the place about 3, and arrived here about 6. I was glad to find two letters from Belgaum for me, and that all were well there.

Arrived at Dharwar on the evening of the 6th, (Saturday). On the Sabbath had service in English at the court house, both in the forenoon and afternoon. Remained there on Monday. Left on Tuesday; and arrived at Belgaum on the evening of Thursday the 10th in the enjoyment of health, and was happy and thankful to find my family, and all the members of the mission, quite well. Praised be the Lord now and evermore, for all His mercies.

R e v i e w .

On the Power, Wisdom, and Goodness of God, as manifested in the adaptation of external nature, to the moral and intellectual constitution of man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

CONCLUDED FROM PAGE 67.

Having defined what is meant by external nature, shown what we are to understand by collocations, and furnished us with examples of some of those which are to be found in nature, the author proceeds to consider the nature of man's moral constitution under the three following particulars. First, the supremacy of conscience. Secondly, the pleasure of the virtuous and misery of the vicious affections. And, thirdly, the power and operation of habit.

Under the first of these particulars, conscience is shown by its peculiar characteristics to indicate the character and designs of Him who gave it a place in the soul, and to whose fiat it owes its existence. The philosophical difficulties connected with the subject, and the diversified opinions which men have entertained about its origin and causation, are shown not to affect its authority over us. The theology of conscience is maintained to be of greater power, and of more universal practical influence, than the theology of academical demonstration: and conscience itself is declared to be that ascendant faculty of our minds which is the representative of the Divinity within us, and gives forth those lessons of righteousness which are essentially connected with our responsibility, and the rectitude of the Divine character.

While we acquiesce in all the principles which Dr. Chalmers has laid down on this part of his subject, we think he has been incautious, or, we should rather say, too abstract in his statement of them. It is true, that, without conscience, natural religion could not be kept alive in the world. But conscience, without the aid of any other principle, could not have given rise to this theology; and we must never forget how feeble is the light which it gives forth, unaided by revelation. The facts, that the religion of Sparta sanctioned theft, and the religion of Hindusthán murder, not in their own names, at which the generality of our species would revolt, but under the imposing names of patriotism, and heroic devotion to the memory of the dead, may convince us, that conscience cannot be driven from the world; but they prove also how perverted its dictates may become, and how, under the influence of cupidity, despair, or any other evil passion, its voice may be suppressed, and its suggestions smothered.

Dr. C., we are aware, allows all that we contend for; and we go as far as he has done in asserting the supremacy of conscience, and the eternal and immutable code of righteousness which it enforces upon all the nations of the earth. Many, however, who will go all possible lengths with the author, when arguing for the supremacy of conscience, will not like him take into account the opposing principles by which its decrees are nullified, and set aside. They advocate the perfectibility of man apart from divine influences; and virtually deny the necessity of a special revelation from God.

Among those who oppose the plans which Christian philanthropy has put into effect for evangelizing the world, the greater number belong to this class; and this circumstance alone may convince us how

necessary it is to set guards around the subject. A philosopher can, in most cases, distinguish between an aberration and an original law, and between a primitive tendency, and the effect of a disturbing force. Not so the vulgar. The philosopher should, therefore, be prepared to point out the effects of the latter, as well as to take cognizance of the former. If in nature the disturbing forces may be so numerous as to effect, though it should be only in appearance, the stability of a general law, how much greater must be the force of counteracting tendencies in our moral constitution, where the whole has gone into turmoil and disorder by reason of sin.

Notwithstanding the brilliancy of some of Dr. C.'s remarks and illustrations on this part of his subject, we must say that we prefer the concise and simple view of it, which Bishop Butler has given in his admirable sermons on conscience. We have often wished that these sermons were more generally studied; and it gave us unfeigned pleasure to find that Dr. C. has appreciated the just philosophy, and the valuable discoveries, which they unfold.

The second argument is taken from the inherent pleasure of the virtuous, and the misery of the vicious affections; and it is managed by the author with his usual power and dexterity. The whole is a piece of the most sustained reasoning that we have ever met with; and it contains specimens of analysis and induction finer than any that are to be found in Locke, Reid, Dugald Stewart, or Dr. Brown. By a series of evidence, which must come home to the heart of every individual who studies it, he proves that there is instant delight in the first conception of the virtuous affections—that there is sustained delight in their continued exercise—and that there is consummated delight in the happy and prosperous result of them. He contrasts with these the vicious affections, and shows that irrespective of their turpitude, they are wormwood and gall to those who drink of them.

“The Deity,” he says, “has annexed a high mental enjoyment, not to the consciousness only of good affections, but to the very sense and feeling of good affections. However closely these may follow on each other—nay, however implicated or blended together they may be at the same moment into one compound state of feeling, they are not the less distinct on that account, of themselves. They form two pleasurable sensations, instead of one; and their opposition, in the case of every virtuous deed or virtuous desire, exhibits to us that very concurrence in the world of mind, which obtains with such frequency and fulness in the world of matter—affording, in every new part that is added, not a simply repeated only, but a vastly multiplied, evidence for design, throughout all its combinations. There is a pleasure in the very sensation of virtue, and there is a pleasure attendant on the sense of its rectitude. These two phenomena are independent of each other. Let there be a certain number of chances against the first in a random economy of things, and also a certain number of chances against the second. In the actual economy of things, where there is the conjunction of both phenomena,—it is the product of these two numbers which represents the amount of evidence by them for a moral Governor over them.”

The object which we seek in the exercise of our benevolent affections is not pleasure, but the pleasure which accompanies them, and the pain which is associated with those of an opposite kind stamps them with a character which sets forth the goodness and righteousness of Him who has implanted them in our souls. From this source alone, the author has deduced such a series of proofs for the moral character of God, as would be powerful even in the absence of that power whose decisions are all on the side of justice and benevolence.

After thus considering the instant sensations wherewith morality is beset in the mind of man—with the voice of conscience which goes before, and with the sentence of approval or condemnation which comes after it; and, latterly, with those states of feeling which are experienced at the very moment that any of our affections are called forth, Dr. C. is brought to the third argument, from which he gathers proof for the character and designs of God—the power and operation of habit.

This argument is necessary to the perfection of his two former ones. That it is to the mind of man like the outward covering which protects the eye from injury; and it is as necessary to the progression of virtue, as the beautiful apparatus which defends the embryo seed is necessary for its taking root and growing up. Dr. C. shows, that by directing our attention to this power, we have the advantage of viewing a scheme of administration in progress; and that, instead of insulated acts, we are led to regard abiding and accumulating consequences. The acts of virtue, or of vice, which ripen into habits, present us with permanent results in the formation of a virtuous or vicious character; and though we may not comprehend the whole of the result, because death steps in and conceals it from our view, enough is seen in the harmony and delight attendant on virtue, and in the agony and degradation connected with vice, to unfold to us the ruling policy of the divine government, and the character of him who has so ordained it. The result after death is not the object of our sight or experience, but it is the object of our anticipation; and the process itself, in connexion with the proof which it affords of the Divine character, is one of the strongest arguments which the light of nature affords for the immortality of the soul. Dr. C. makes a distinction between the natural and arbitrary rewards of virtue, and the natural and arbitrary rewards of vice. He allows that we have no information of the arbitrary rewards or punishments in a future state but from revelation. But of the natural, he says, that we have only to suppose that the existing constitution of man and his existing habits shall be borne with him to the land of eternity, and we may inform ourselves, from the experience of our own nature, what they shall be in a future state.

When alluding to the philosophy of habit, which Dr. Brown resolves into the general law of suggestion, Dr. C. takes occasion to correct a mistake which he conceives that celebrated philosopher fell into, from extending this law to states of feeling, as well as to thoughts and states of thought. He is of opinion, that thought introduces feeling, not in consequence of the same law of suggestion whereby thought introduces thought; but in virtue of the power which lies in the object of the thought to excite a corresponding feeling. According to the latter theory, thoughts and feelings reciprocally introduce each other, not by means of one law extending in common to both; but by the intermingling of two laws—the law of suggestion acting upon the thoughts; and the law of emotion by which objects presented to the senses, or to the memory, have power to awaken correspondent emotions. Dr. Chalmers's explanation appears to us the more correct and philosophical of the two. Though it may at first sight appear more complicated than Dr. Brown's, it is in reality more simple. It divests the process of much of the obscurity which is involved in the former theory; and it more perfectly accords with the analysis which we are led to make of our feelings on reflecting upon the process.

Man has not been endowed with conscience, with various susceptibilities of happiness and misery, and with a continuity of moral feeling, without having been placed in a theatre which gives occasion and scope for their respective exercises; and this brings the author to the fourth chap-

ter of the Essay—On the adaptation of external nature to the constitution which he had considered. A wide field is opened up here; and in the successive chapters on the Special and Subordinate Adaptations of Nature to Man's Moral Constitution, and on the special affections which conduce to the well-being of society. But we cannot even advert to them at present.

The second volume bears a more miscellaneous character than the first, from the number of subjects crowded into it, but it is not on that account less valuable; and it shows a wondrous combination of talent and genius. The first part of it contains four chapters. They are on the special affections which conduce to the economic well-being of society—On the relations of the special affections of our nature to virtue.—On miscellaneous adaptations;—and on the capacities of the world for making a virtuous species happy. The arguments deduced from each of these sources, are sufficient in their kind, and degree, for proving the perfections of God; the field which opened to the mind of the author, was of amazing extent, and of the greatest possible variety in its objects. He has traversed it like one who was familiar with every part of the vast territory; and, if he has stepped aside more frequently than we could have wished, it is not so much with the desire of discovering new wonders as of adding to his accumulated stores those which he already knew existed, and which he has used for the most important purposes.

The second part of this volume, 'On the Adaptation of Nature to the Intellectual Constitution of Man' is of great value in a religious and philosophical point of view. It points out in a most striking manner what that constitution is—the connexion between the intellect and the emotions; the connexion between the intellect and the will; and the defects and uses of natural theology.

Each of the chapters on these subjects teems with new and original conceptions; and is full of proofs of design and benevolence on the part of God. Our faith in the constancy of nature's laws, and in the regularity of all her sequences—the manner in which the discovery of laws, or even of isolated phenomena, may be converted to important purposes in the world—the variety and subdivisions of the sciences, as well as many other adaptations of our intellectual constitution, are adverted to by the author.

We would, in an especial manner, recommend the chapters on the connection between the intellect and the will, and on the uses and defects of natural theology, to all who are interested in such discussions. They will learn from the former that the opinion which has gained so much currency in the world, that man is not accountable for his belief as heretical in science, as it is unsound in religion; and that, as soon as the plausibility on which it is founded is proved to be false, that belief is in no way dependent upon the will, it must fall as the baseless fabric of a vision. From the latter, he will learn what natural theology is capable of achieving, and what is entirely without her province. He will find that she is capable of asking questions which she cannot solve by her own light; and that the problems which she leaves involved in deepest mystery meet with their true and satisfactory responses in the religion of the Bible.

We have merely adverted to the contents of the Essay, without having been able to do justice to it. We cannot, however, abstain from noticing the practical nature of aM Dr. C.'s speculations. He who has proved himself to be profoundly skilled in the intricacies of metaphysical argument, is, at the same time, the most practical of men. We remember how visionary and eutopian his plans respecting the poor of his own parish were deemed by many till they were exhibited on the very field where

their success could be best judged of. None who have witnessed the internal order and harmony which prevailed throughout his well ordered parish, can deem any future speculation of a similar kind visionary. He who is exalted above his fellows in speculation is not only the most practical, but the humblest of them all; and they who have seen him among the busy inhabitants of that city in which he laboured with such eminent success, or have witnessed the rejoicings by which he was greeted in the abodes of poverty, will not easily forget the lessons which it taught them. His moral character is as lovely as his intellectual; and there is a soft and beautiful halo spread around it which prevents us from being too much dazzled with the splendours of his genius. It is impossible to hear him discuss a question in science, or in political economy, without being convinced that he is prompted to it by love to God, and by benevolence to man; and without feeling that he is thereby promoting the honours of his great Master. The cross of Christ, with all its reproach and dishonour, is the theme in which he delights and glories on earth; and the crown of glory, which awaits him in the heaven of the just, is the high and distinguished honour to which his hopes are directed. We trust that he will be privileged to do still more to Christianize the philosophy of our land, and to further the progress of virtue, ere he is called to cease from his labours, and to enter upon his bright reward.

ON PASSING THE ISLAND OF ASCENSION, 1833.

MY own dear Brother! 'tis the sea-girt Isie,
 Calm, silent, solitary, which enshrouds
 The mouldering Remnants of thy mortal Coil!
 Rearing in lonely Majesty its Head
 Forth from the Bosom of the blue Expanse,
 The Sea-Bird's Haven, whose wild plaintive Screams—
 In mournful Unison thy Requiem sing!
 Thy burial Spot, unnoted and unknown,
 Save to the few who loved thee when in Life,
 And cling with Fondness to thy Mem'ry now!
 Long had I cherished the Desire to sit
 And shed a Brother's Tears upon thy Grave,
 To pluck some wild Herb from thy resting Place,
 Some Token which might serve to concentrate,
 And turn the Thoughts to Scenes for ever fled;
 Some Token which thy Sisters would have prized,
 And with a Miser's Care have treasured up.
 But it was only given me to cast
 Looks of Desire toward it, not to tread
 In pensive Silence thy sepulchral Sod!
 In Stillness there I would have cast the Eye
 Of Recollection, through what now appears
 A dreamy Vista of departed Years.
 Sad Retrospect! yet does Remembrance love
 To dwell upon it! Well do I recall
 The time when Life's Arena summon'd us
 To take our Stand upon it:—we parted;—
 But little did I ween that Parting was
 For ever!—The Adriatic formed
 Thy Destination,—Climes more distant mine.
 Still does the Torch of Memory light up
 Thy ruddy Countenance with Candour fraught,
 Botokening a buoyant Energy,
 A Heart replete with fairy Dreams of Youth,
 Hopes of Ambition, bursting from the Mist

Of roseate Hue, through which young Fancy roves
 And hails the Chaos of Futurity.
 But it seem'd fit to Wisdom infinite
 To crush them in the Bud;—brief was the Space
 Of thy Career, and with few Pleasures mark'd;
 Cast on a fierce and fickle Element,
 Of Life's Enjoyments little did'at thou taste.
 Sever'd from all those Solaces which sooth
 The bitter Portions of our Pilgrimage,
 The Ties of Kindred, those pure Bonds of Love
 For which nor Wealth nor Honours compensate!
 Ere it had well commenced, thy fleeting Course
 The withering Shaft of Pestilence o'ertook,
 In Mercy doubtless sent, to save thee from
 A Life of Care, perhaps of Pain and Woe.
 But ah! I mourn, to think not one of all
 Who took a Kindred Interest in thy Lot,
 Was near to sooth thee in thy dying Hours,
 To execute those Offices which flow
 Coldly from Strangers, but when tender'd by
 A Brother's or a Sister's Hand, have pow'r
 To mitigate the Rackings of Disease;
 None to pray for thee, to whisper Comfort,
 To bid thy Soul, believing, look to Him
 Who erst was God incarnate; reigning now
 Above all Principalities and Powers,
 Who as a lowly Pilgrim toil'd and bled,
 And reaped Redemption for our fallen Race;
 Who saved th' expiring Culprit on the Cross;
 An all-prevailing Intercessor, Ho!—
 But it was otherwise ordain'd:—thine Eyes,
 'Mid Strangers, on that distant Coast were closed.
 Mysterious and hidden are thy ways,
 Almighty God! Thy Paths are in the Deep!
 Thick Clouds and Darkness thy Pavilion form!
 Yet are thy Ways the Ways of Righteousness.
 Thus much we know, that Thou art infinite
 In Love and Wisdom, as in Truth and Power!
 'Tis Thine to will, Man's Province to obey:
 Yea, let Thy Will be done, here as in Heav'n!—
 Lone Isle, farewell! in truth most lonely thou,
 Disdainful of Alliance, midway fixed
 Between the western World and Afric's Shore.
 Without Associate;—far to the South
 Thy ancient Compeer lifts his rugged Head,
 Th' appointed Guardian of an Emp'rour's Corse:
 Thy Origin, speak, whence dost thou derive?
 Art thou coeval with this mundane Orb?
 Or sprung in later times,—volcanic,
 Stamped with the fiery Signet of thy Sire,
 The Child of some Convulsion submarine,
 In Nature's agonizing Throes upborne,
 Her party-colour'd Progeny, disown'd,
 And hurl'd amid the watery Wilderness?
 But fare thee well! thy sullen Hills recede,
 And misty Clouds obscure their varied Forms;
 Yet a brief while, and Vision shall not trace
 Their Outline. Rest in Peace! thy Shores remain
 Deep graven on the Tablets of my Heart.
 Rest undisturb'd until th' Archangel's Trump
 Shall rend the Concave with its mighty Blast.

J. R.

Religious Intelligence.

ASIA—INDIA.

BOMBAY AUXILIARY SCOTTISH MISSIONARY SOCIETY.

We have much pleasure in presenting our readers with the following extracts from the report of the above society.

BOMBAY MISSION.—The *Preaching of the Gospel and the Oral Communication of Religious Truth*, to which, in the first instance, I advert (writes the Rev. Mr. Wilson), I have ever considered as the most important departments of my duty, and sought to devote to them that share of attention which their claims demand.

I have continued all the stated services which I noticed in last report. I shall advert to them in the order of the days of the week on which they are conducted.

On *Sabbaths* I have four services. Early on the morning, I conduct Divine worship in English, in a familiar manner, with a view to the advantage of some young persons connected with the mission, and such European Pensioners, and East Indians as can be induced to attend at the Mission-house. I never rely on a large audience on this occasion.—At 9 o'clock, A. M., the more advanced scholars of the native schools repeat the religious lessons which they have learned during the week, and are examined and addressed respecting their meaning.—At 2 o'clock, P. M., I commence preaching in Maráthi. The congregation with which I am favoured at this hour, has, on the whole, increased during the past year. I can always count on the attendance of the converts and inquirers, several servants belonging to my own family, and those of Christian friends, the teachers connected with the mission schools, the workmen of the lithographic press, the more serious part of the inmates of the Poor's Asylums, the scholars of the School for Destitute Girls, and a considerable number of natives, who accompany their friends, or are prompted by their own curiosity, or some other personal motive. When the more public services are concluded, I have a meeting with the converts and inquirers, at which I converse with them on the subjects which have passed before their notice in the discourse which has been delivered, and other topics which demand their attention. They are encouraged to express their sentiments with freedom; and they not unfrequently make known their doubts, and seek to have them removed. Before they are dismissed, a collection is made for missionary and charitable purposes. The sums which are realized, as is to be expected, are not large. It is to impress on the converts the duty of extending the Gospel, and to increase their interest in the exercise of charity, that any demand is made upon them.—At 5 o'clock, P. M., I proceed to the Poor's Asylums. The inmates, without exception, are always ready to listen to what is delivered. Many of them, suffering from the consequences of long practised immorality, and nurtured in the worst of habits, have no great aptitude in learning. A few of them seem to relish the truth, and to profit by its announcement, and seek for admission into the church. In two instances, which I shall afterwards notice, the Word has to appearance proved the wisdom and the power of God unto salvation. In the services which I have now noticed, I enjoyed the valuable assistance of Mr. Mitchell, during the months in which he was in Bombay.

On *Wednesdays*, at 7 o'clock, P. M., I continue the lecture in English, which I spoke of in last report, as having been commenced. The au-

thenticity, genuineness, credibility and inspiration of the books of the New Testament; the creation of the world, and primitive state, and fall, and depravity of man; the consequences of sin, the doctrine of the Trinity, and the work of the persons of the Godhead in the economy of man's redemption; and the doctrines of effectual calling, justification, adoption, and sanctification,—are the subjects which have been discussed. I sometimes have an opportunity of conversing about them with the native youths who attend, and one or two of them seem to understand what is said, as well as the European part of my audience. How far they are affected by them, I cannot determine. They have professed a disbelief in Hindúism, and a respect for Christianity. If they were only once truly convinced of their guilt in the sight of God, they would not hesitate to betake themselves to the refuge which is set before them in the Gospel.

On *Thursdays*, at half past 7, p. m., I hold a meeting with the converts and inquirers, for prayer, reading of the Scriptures, and religious conversation. Their edification is entitled to much attention, as on their views and conduct, depend in a great measure the success of the mission.

On *Saturdays*, at 5 o'clock, p. m., I have a Bible Class for the benefit of the school teachers. They are, on this occasion, instructed in the mode of cross-examining their scholars.

While I steadily embrace the opportunities of usefulness which have now been noticed, and while I have a regular service in the Mission-house every morning, I preach the Gospel, both in Maráthi and Hindústáni, in different parts of the city. The number of auditors is, in general, as large as is desirable in places of public concourse, where there is sometimes much confusion, and a liability to interruption. The attention which is given is gratifying. A knowledge of the principles of Christianity, is evidently increasing among Hindús, Musalmáns, Pársis, and Jews; and it is to be hoped that prejudices against it, founded on the holiness of its requisitions on the one hand, and on the ungodliness of many of its professors on the other, are diminishing. Its superiority to Heathenism is frequently admitted.

The Schedule of the *schools* for last month, shows an attendance of 900 persons, of whom 678 are boys, and 222 girls. The system of superintendence and remuneration, which I formerly noticed, is continued without any alteration.

The English School on the mission premises, and which is supported by special contributions, has, on the whole, been prosperous during the past year. A report of it was lately published, so that I need not enter into particulars respecting it. Since the examination, which was held on the 5th of May, a number of the more advanced of the boys have left the school. I regret their departure, for had they continued in it, their progress in the study of English would soon have been very respectable, and such as to enable them to understand and appreciate the books which they might have been called to read.

Many of the boys in the Maráthi schools, whom I specially noticed last year, as having an extensive knowledge of the history and doctrines of the Gospel, and as seeking to be acquainted with the elements of general knowledge, have left the mission, with a view to render assistance to their parents in the procuring of a livelihood. They occasionally visit the Mission-house, and I not unfrequently see them on the streets. I endeavour to keep an eye upon them, and to deepen any impressions which they may have received. Other boys now occupy the places which they formerly filled. They have committed three catechisms to memory, and several chapters of the New Testament. The use by them of elementary books of a miscellaneous character, of which we

have now a respectable supply in Maráthi, enables us to point out to them the differences between the work of God and the work of men; to associate religious instruction with a greater solemnity, than could be formerly superinduced, and to view Divine truth without those feelings, which accompany the remembrance of what is taught as mere task-work.

Five of the Female Schools are kept within the mission premises, and one is in Duncan Road. Mrs. Wilson continues to exercise a watchful superintendence over them; and, when her health admits of it, she conducts the classes in a great measure herself. The first class, a short time ago, consisted of 40 girls: at present there are only 20 in it. They have read all the school books published by the Mission, and most of the tracts published by the Bombay Tract and Book Society; and they have received oral instructions in the Old Testament narratives, in the elements of Geography, and in Natural History, as far as it is connected with the description of the more remarkable animals. They have committed to memory, not only the Elementary and Gospel Catechisms, but many chapters of the New Testament, and particularly those which refer to the birth, life, sufferings, and death of the Saviour. Their eagerness and success in acquiring knowledge, are not inferior to those of the boys; but their parents are so indifferent about their education, that they are more influenced in sending them to school by the rewards which they occasionally obtain, than by desires for their substantial improvement. The second and third classes are in a state of considerable forwardness. The girls connected with them commit parts of the New Testament, and the Elementary and Gospel Catechisms. The other classes are formed of those who are reading the First Book, or learning the alphabet.

Mrs. W. devotes a considerable part of her time to the School for Destitute Girls. The length of time in which the girls remain in it, and the control which is exercised over them, are favourable to their advancement. There are four boarders connected with it, of whose education we have the entire management. An addition may soon be made to their number.

The parents and relations of the children in the different schools are sometimes visited at their own homes. Mrs. W. has repeatedly met with females who were unable to read themselves, and who never had heard the Gospel from the lips of a missionary, who had acquired some knowledge of the principles of Christianity from the children, of whom they have the charge. The fact is exceedingly gratifying and encouraging, for in the general ignorance and degradation of the female character in India, there exists one of the greatest obstacles to the spread of Christianity through the land. He who perfects wisdom from the mouths of babes, and sucklings, can make the humblest means the instruments of accomplishing much good.

Mrs. W., I may remark, before leaving the schools, sometimes visits both Hindù and Indo-Portuguese families who have no connexion with them, but from whom she receives a kind reception.

The *Press* has been used to a good extent for the diffusion of knowledge during the past year.

In last April the Hindustáni translation of the Refutation of Muhamadism in reply to Hájì Muhammad Háshim was completed; and the work, consisting of 130 pages 8vo, was published shortly after the commencement of the monsoon by the Tract and Book Society. The Musalmáns in Bombay, and in other parts of the country, have evinced great anxiety to become possessed of copies of it. The eagerness of their desires led me to stop the gratuitous circulation of the tract; and, in the course of a few days, 140 copies were sold by a hawker on the streets of this town. A proposal has been made to me about a reprint

in the Upper Provinces, with which I have of course most cheerfully acquiesced. One Musalman, I may observe, was led to visit me in consequence of the conversation which it excited, and continues to attend with a view to religious instruction.

The printing of a second Exposure of Hindúism, in reply to Naráyana Ráo, of Satará, including Strictures on the Vedánta, has just been completed at Surat. It occupies about 180 pages 8vo. In the prosecution of the argument which I have pursued, I have dwelt particularly on those subjects which refer to the *esoteric* system of the Hindús, and to which the pamphlet of Mora Bhatta, to which I formerly replied, did not direct my attention; but while I have attempted to turn the heathen from their idols, I have also endeavoured to turn them to the service of the living God, and the embracement of his Son from heaven. For my former little work, there was a much greater demand among the natives, than even my experience of their readiness to engage in religious discussions led me to expect; and this circumstance, and the knowledge of the fact, that in some instances it proved useful, have led me to determine to publish the work which I have now mentioned. The Maráthi edition will (D.V.) appear in a short time.

I have continued during the past year to furnish many articles, intended for both Pársis and Hindús, to the Native newspapers. They have been allowed to appear with fewer remarks by the natives, than those which preceded them in former years. Whether I ought to view this circumstance as a proof of existing indifference on the subject of religion, or of a conscious inability to support the cause of error, I cannot of course determine. I have reason to believe, that the communications to which I refer are regularly read by those persons for whose benefit they are intended, and frequently made the subject of conversation; and, as long as they are thus regarded, I shall continue them. I am persuaded that they disseminate knowledge among the most influential class of the community, as well as tend to produce salutary inquiry. There is one disadvantage connected with the mode of their publication, which I often regret. They sometimes appear along with articles of a light and trifling nature. To the credit of the native editors, however, it is due to mention, that perhaps with one exception, they have fully as great a regard to decency and sobriety, as their European contemporaries.

Agreeably to the intimation which I gave in the report of last year, the Lithographic press has not been suffered to remain without employment. In all more than 6336,000 pages of tracts and school books have been printed.

The editing of these works, most of which have been printed at the expense of different religious institutions in Bombay, as well as that of the Maráthi and Hindustáni tracts of the Tract and Book Society printed elsewhere, and my labours in connexion with the Translation Committee of the Bible Society, have made considerable demands on my time. I do not, however, regret this circumstance, as the only object in view, is, the advancement of the Redeemer's kingdom.

To the Religious Tract Society of London, our mission is indebted, for a grant of 32 reams of paper, all of which will be immediately used.

Mrs. W. has been busily engaged for some time past, in the preparation of Maráthi school books.

IV. During the past year, along with Mr. Mitchell, I made a very long *Tour* in the Konkan, the State of Goa, and the Southern Maráthá Country. A journal which I kept of our proceedings, has already appeared in the Oriental Christian Spectator.

The *Administration of the Sacraments*, now falls to be noticed.

The Lord's Supper has been dispensed thrice since I last addressed you. On the last occasion, I had the melancholy duty to perform of debarring from it two of the converts, who were under my care, viz. N. S. and R. C., on account of transgressions which required to be visited by the discipline of the church. May they speedily be restored, as humble penitents, to that communion which they have forfeited!

On the Sabbath subsequent to the annual meeting of last year, I baptized a Hindú man, and two of his children. He was of the lowest caste, but of tolerable talent and education. On Sabbath the 25th of May, I baptized a Hindú woman, an inmate of the Poor's Asylum, and at the same time received a Roman Catholic into the church, and baptized his child. On a subsequent Sabbath, I baptized a child of one of the converts. An old man in the Poor's Asylum died a few days before I had intended to admit him into the church. I had a favourable opinion of his case, and particularly because I observed in him, as his end drew near, a growing aversion to heathenism in all its forms, and an apparent simplicity of dependence on the Saviour.

I have had some candidates for baptism during the year, in connexion with whom I have experienced disappointment. I have others at present who excite hopes, which nevertheless may not be realized. It is our duty to labour in faith, and commit our way unto the Lord, who has the residue of the Spirit at his disposal. For the blessings which we have received, it becomes us to be grateful. For others, it becomes us to be earnest and importunate at the throne of grace.

As this report appears longer than I had intended it to be, I shall refrain from bringing under your notice some incidents which are not destitute of interest. In conclusion, I beg to express my deep-felt gratitude to the Christian public in India for their liberal contributions to the various objects of the mission, and to express the hope that the petition which I and my fellow labourers have addressed to the Committee of the General Assembly of the Church of Scotland, and which prays that venerable body to take us under its care and direction, will meet with acceptance, and thus lead to the promotion of the stability and efficiency of our mission. It is the desire of all our hearts to spend and to be spent for the cause of Christ among the heathen; and we entertain the assured confidence that our Lord and Master, in obedience to whose command we seek to labour, will continue to visit us with his favour and loving kindness.

II. KONKAN MISSION.—*Preaching.* As usual the greater portion of my time, (writes the Rev. Mr. Mitchell), and attention during the year has been devoted to this department of labour. The surface of the country over which I have travelled in the exercise of my ministry, has been very extensive, embracing a considerable part of the Konkan, and also of the Southern Maráthi Country. From the 10th of this month last year when my last report was dated, till the end of the year, I continued to reside at Hurnee, and from that place, to visit the various towns and villages of that part of the country. During this period Dapolee and the neighbouring villages were often visited, and many of the people again heard the message of salvation, and were supplied with books.—Bankote and the villages about it also received two visits, at which times I spent several days there, calling on the people at their houses, and preaching in the bazars. The district of *Mahad* was also visited once, where I remained for a week, and had opportunities of addressing considerable companies of people; especially in Mahad itself, which is a town of some consequence, and the centre of a considerable trade to the Dakhán.

As, at one time, when the number of missionaries was large, we had

schools in operation in the whole extent of the country now mentioned I found a considerable acquaintance with the facts and doctrines of Christianity; but I met not one who seemed seriously impressed, though multitudes were ready to express themselves favourably, with regard to the Saviour. In all my visits, I paid particular attention to the children, who came to me in crowds, to renew old acquaintance, and not unfrequently, when I preached in the bazars, to clamour for books, and to make a noise. I generally, however, did not listen to them on those occasions, but told them to come in a body to my lodgings, or meet at a certain time in the village school-rooms, where I first catechized them on the truths of religion, recalling fully to their minds the things they had been formerly taught.—I felt a particular interest in these opportunities, as I could keep the children in order, and prevent any of them being insolent. After fully catechising and exhorting them, I gave books to such of them as could read, telling them to show them to me on my return, that they might receive a new supply. [As there was during the greater part of the period, no efficient chaplain at the station, I conducted Divine service, when at home, each Sabbath at Hurnee, and also generally at Dapoolee.] Besides visiting the natives in their villages and houses, I had daily, when at home, worship in Maráthi with the people of the Poor's Asylum, my own servants, and such of the people of the village, or strangers, as wished to attend.

From the end of December till the end of March, I was engaged on a tour with Mr. Wilson, the details of which, as I know them to have been given by him in his report, I do not now touch upon.

I reached Bombay on the 20th March. After a short stay there I returned to Hurnee, where I remained till the end of May engaged, as formerly mentioned, with the exception of not preaching in English at Dapoolee, as a chaplain had come to the station. Bankote and the villages in that quarter, were visited two or three times. Since the beginning of June, I have been resident in Bombay, where I have been almost daily engaged in preaching to the natives both in and out of doors, except when affected severely with *Dracunculus* for about three weeks. I have also during the rains had occasion to preach a good deal in English, having taken part with the American missionaries in the Sabbath evening service in the mission chapel, and having, for the most part, conducted a service for the soldiers, &c. in the Fort Barracks, on Thursday evenings. At the request of some individuals in the Fort, I also commenced, about two months ago, a prayer meeting on Thursday evening, which has been well attended, by the middle class of Europeans, and which, I hope, has not been without its use, in a spiritual point of view. Besides prayer and reading the Scriptures, I have regularly expounded a portion of the word of God at this meeting.

Circulation of Tracts. It is my custom always, when I go out to preach to the natives, to take with me a few of such tracts, as I think likely to be useful, and to distribute them to those who can read amongst my audience. The number I have thus put into circulation both in the Konkan and Bombay, has been considerable; but I have kept no particular account of them.—On the tour with Mr. Wilson, we unitedly circulated between thirteen and fourteen thousands of books and tracts.

Schools. There have been connected with the Konkan mission, for the greater part of the year, *five* schools;—two at Hurnee, one at Dapoolee, one at Gimmoná, and one at Jalgawa. They have been conducted on the same plan as formerly reported. When residing in the Konkan, I regularly examined them every month. On the Sabbaths, when I preached at Dapoolee, I assembled the elder children of the Dapoolee, Jalgawa, and Gimmoná schools, together with their teachers, in one of

the school-rooms, for religious instruction; and when at Hurnee on that day, I have done the same thing with the schools there.

I am happy in being able to report, that the above schools are now under the superintendence of a proper individual—Mr. Benjamin Drake, who joined the Konkan mission about the beginning of April last. He is a person of good character, and I have reason to believe, of sound religious principle. He speaks the Maráthi language very correctly, which he had studied at his leisure for a considerable time, previous to his connexion with the mission. He had already been several years in the country, as a soldier in His Majesty's 2d, or Queen's Royals Regiment, where he had for a considerable time conducted himself becoming his Christian profession. He obtained his discharge through the liberality of a few private friends, without any expense to the friends of the mission. He not only attends to the schools, but also takes charge of the people in the Poor's Asylum, with whom he daily has family worship. During my absence, I have had regular reports sent me of the schools, and of the state of the asylum, and have had every reason to feel satisfied with the conduct of the superintendent.

Asylum. This institution still continues to be very useful, in relieving the necessities of many miserable objects. There are now about 50 individuals connected with it. As notwithstanding an appeal on its behalf, which appeared in the Oriental Christian Spectator for May last, the funds realized are hardly sufficient to meet the demands of the current year; and as these funds have been chiefly obtained by donations from individuals at a distance, I have resolved to admit no more to the benefit of the asylum, till there is a likelihood, from the number of annual subscribers, that the inmates will not be left in circumstances of want. Heretofore the Europeans in the neighbourhood have done, as a body, very little for this charity.

Converts. On the 25th of May, I received into the church by baptism, two individuals connected with the asylum, who, for some time, had made a profession of the truth, and seemed to have received it in power. They are poor and diseased individuals, but it is hoped they may be found, like Lazarus, fit for a place in Abraham's bosom. Others of the poor people seemed to be under religious impressions, and to have asked for baptism.

III.—POONAH MISSION.—The *preaching* of the Gospel in Maráthi and English, (write the Rev. Messrs. Stevenson and Nesbit), has occupied the first place in our missionary operations. In the former language we have had a morning service, at our own house five times a week, which has been attended by most of the poor people of the Camp Asylum, as well as by our own servants. On Sabbath morning the service is considerably prolonged, and a number of gentlemen's servants form an accession to the audience. On Sabbath afternoon we have had a separate service for the teachers and more advanced boys belonging to the schools under our superintendence. On the other days of the week, we have, when at home and in health, preached four evenings in Maráthi or Hindustani, and two in English; and on Sabbath-day we have, for about one half of the year, had one, and, during the other half, two services in English.

In the cold season we made two missionary *tours*; in which we preached the Gospel over a considerable extent of country. The particulars of these *tours* you have already learned by the journals of them, which were published in the Oriental Christian Spectator, and in the Missionary Reporter.

In regard to *schools* we are happy to state that those formerly in operation have, by means of local exertions, been kept up in the same state of efficiency as before. Two benevolent and pious individuals have each

supported one school; and the rest, consisting, for the greater part of the year, of three boy's and two girl's schools,* have been supported by congregational collections made by the session of the Scottish Mission Church at this station. The number of boys, who read the Scriptures and religious tracts, is 131. The total number of boys attending the schools, averaging one third more than the number just specified, is about 200. The number of girls is 60; 22 of whom can read the Scriptures and tracts.

During the past year we have had little marked *success* among the heathen. One man, who was formerly a Brahman, and is now studying English at his own expense, has been admitted into the church by baptism. One of our converts from Romanism has been suspended. Of the European soldiers 14 have given evidence of true conversion, and have been admitted to the Lord's table. Of East Indians 2 have been admitted on the same grounds; and, in addition to these, 1 English Jew, and 2 other Englishmen have been admitted into the church by baptism.

If, in regard to the heathen, the Christian could allow his mind to rest with satisfaction on any thing short of true conversion to God, we might have much pleasure in seeing the spread of knowledge among the children,—the diminution of prejudice, and increase of free inquiry among the young men,—and the thirst for English literature and science among the respectable natives in general which here, as well as on the other side of India, form one of the most striking features of the times in which we live. But, although all these things may, in the good providence of God, and through Christian influence exerted in connexion with them, be made instrumental in preparing the way for the introduction of "true and undefiled religion," they do not form the ends which we propose to ourselves, nor can they, of themselves, confer, on those who possess them, any real or lasting benefit.

We are sorry to have to state that, for the last four or five months, Mr. Nesbit has again been laid aside from public speaking, by the inflammation in his ears, and that, although every means has been used that the skill of the surgeons here can suggest, he is not yet so far recovered as to be permitted to resume his former labours. He has been occupied with the more private duties of the station, and has, among other things, prepared a revised edition of the Gospel by Mark in Maráthi for the Bombay Auxiliary Bible Society, as well as composed a tract for the Bombay Auxiliary Tract Society. The study of Sanskrit and Hindústani have, also, occupied a considerable portion of his time.

Before leaving Poona he had the pleasure of uniting with Mr. Mitchell, who joined the station on the 17th ultimo, and the other members of the session of the mission church, in the examination of candidates for admission to the Lord's Supper, and in the dispensation of that ordinance. Out of a considerable number of applicants, 4 persons, 3 European soldiers, and 1 East Indian, were added to the list of communicants. In the exercise of the discipline of the church, several persons were suspended, and a few readmitted.

IV. CONCLUDING REMARKS.—To the three foregoing reports, so ample in their details, so satisfactory and so encouraging in respect to the right employment of the time of the Society's missionaries, and so illustrative of their fervent desire to spend and to be spent in the service of their Divine Lord and Master, the committee consider it unnecessary to make almost any addition. The reports, it is conceived, will be, to every

* These schools, notwithstanding Mrs. Stevenson's departure from Poona, are kept up by Mr. Mitchell, in the hope that, among those ladies who are learning Maráthi, one may be found at Poona who will undertake the superintendence of them.

benefactor of the society, a sufficient testimonial that its funds have been faithfully applied to their legitimate and to a sacred purpose. And by every one who desires the increase and full triumph of the Saviour's kingdom on the earth, they will be regarded as a call to renewed activity, and especially to prayers at a throne of grace that the seed which has been sown, so extensively and so perseveringly, may be bedewed by the Holy Spirit, and may, in God's good time, yet arise in rich abundance to his praise and glory.

There are some particulars, however, not touched upon in these reports, which it is the duty of the committee to submit to the friends of the institution. And, first, in respect to the state of the funds. It was mentioned in last year's report that, owing to the pecuniary embarrassments and diminished resources of the Parent Society, it had been compelled to withdraw a very large portion—fully one half, of its usual annual allowance to its Indian mission; and that, with a view to preserve the mission in some degree of efficiency, an appeal for help had been made by this auxiliary to its friends in Bombay and the surrounding territory. The committee was enabled then to state that the appeal had not been in vain; but it has the satisfaction of doing so now upon still surer grounds. That appeal has been responded to in a manner which evinces a creditable, and a wide-spread interest in the society's operations and usefulness. In the year commencing on the 1st. August, 1833, and terminating on the 31st July, 1834, the gross receipts of the auxiliary have amounted to fully Rs- 9400, a sum exceeding twice its average income in former years.

For this office of Christian kindness and liberality the committee would render its tribute of gratitude to each benefactor, and to Him especially who inspired the spirit to do it. But it would, moreover, *renew the appeal*, and entreat *continued and extended* help. And it does so upon strong grounds. The pecuniary embarrassments of the Parent Society are, alas! neither overcome nor diminished. The auxiliary society is still under its pledge of an annual contribution of Rs- 6000 to the mission, a pledge which it trusts it will have the gratification, as during the past year, to fulfil. And, above all, the wants of a heathen people are numerous, and urgent, as heretofore; and carry in them the same tender appeal, and the same solemn obligation, resting upon all Christians, as they ever did, to do their part in communicating to the heathen those glad tidings, which have done so much for them, which have imparted their most valued blessings in time, and are the foundation of their hopes of a happy eternity.

The committee have farther to advert to the present numerical strength of the mission, and to the plans contemplated by the missionaries, and their friends, for imparting to it a greater efficiency and stability. During the past year, in addition to Mr. Cooper, of whose final withdrawal from the society information has been received, Mr. Stevenson has also been removed. But in respect of him the committee is permitted to enjoy the consolation, that though his official connexion with the society, as one of its missionaries, be dissolved, his field of labour is in India still; and that, influenced by the same spirit, and possessed of the same qualifications, which have rendered his missionary services so valuable, he may yet be privileged to do his part in extending to the heathen, the blessings which it is the object of this society, under God, to confer. The number of missionaries belonging to the society has thus, in the providence of God, been reduced to three; and, as has been seen, the impaired health of one of these, Mr. Nesbit, renders it necessary, at this present time, that he should withdraw for a season from his labours, and, by change of climate, seek a restoration to strength and usefulness. In

these circumstances, to every Christian truly mournful—with a field for exertion so boundless, yet with labourers so few as to be utterly disproportioned to the immensity and importance of the work, it is desirable that measures should be adopted not only to secure the continuance of the present missionaries, but to obtain an accession to their numbers also.

With a view to the accomplishment of this, the committee has learned with much satisfaction, that the missionaries have united in a petition to the General Assembly of the Church of Scotland, to be relieved from their connexion with the Scottish Missionary Society, and to be received by that venerable body as its servants, and permitted henceforth to labour in India under its auspices. In the success of this petition, the committee feels the liveliest interest, and will hail its success as a likely means, under God, not only to impart stability to the mission, but to give to it enlargement and usefulness. Deeply grateful this committee is to the Scottish Missionary Society, for all its past services in the propagation of the Gospel in India. It merits well of the friends of Christ, and remembered with affection it will be, by all who have at heart the salvation of immortal souls. But beset by uncertainties as to its power of occupying in future its now narrowed ground; and, at any rate, without the prospect of widening its sphere of Christian exertion, the committee indulges the hope that the Parent Society, well known as its directors are for their right spirit and zeal, will view with approbation, and will themselves assist in, the transference of the missionaries to the service of the General Assembly of the Church of Scotland. In the accomplishment of this measure, the session of the Scotch Church of Bombay, to whom the missionaries appealed, has expressed a warm interest, and has lent its unanimous and most hearty recommendation. The corresponding committee of the Parent Society, has been alike unanimous and cordial; and should the measure indeed be accomplished,—should the missionaries be permitted to labour in connexion with the Church of Scotland, in the prosecution of its labours of love already begun, and so promising in another portion of British India, this committee feels an assured conviction that the friends of the Bombay Auxiliary will continue the generous support which they have in past years accorded, and that members of the Church of Scotland and others who may in times past have stood back, will be induced to come forward—to rally around and to cherish the mission of that national church, which merits so well, and which is so justly dear.

REPORT OF THE TINNEVELLY MISSION, FOR THE YEAR 1834.

The following report of the Tinnevelly Mission for 1834 will rejoice the hearts of those who feel an interest in the establishment of the Redeemer's kingdom. The work that is there going on is great; and the aid which has been afforded from Madras is, we fear, likely to be diminished. As this, we presume, arises from want of funds, we must call on the Christian community of the sister Presidency, as well as of our own, not to let this work languish from such a cause, but both to make up the deficiency by additional effort, and to supply the increasing demands of the Mission, arising from its increased extension.

Subscriber's names, with a reference where to apply for payment, will be received by the Editor of the O. C. S., or by Mr. Farish, who will forward the amount to the Rev. Mr. Rhenius for the use of the Tinnevelly Mission. The names of subscribers will be inserted.

In a letter accompanying his journals, Mr. Rhenius mentions, that "last

December the Rajah of Travancore was travelling in the Nagercoil district, and he visited Mr. Maul's mission establishment. He went over the premises, heard the girls read and answer religious questions, and at last expressed himself highly pleased with the instruction his people receive, and ordered Rupees 2,000 to be paid to Mr. Maul, for the finishing of a Church there."

It is a pleasant duty, at the commencement of another year, to review the past, and to record summarily what the Lord our God has been pleased to do for the salvation of sinners. This we shall now do with respect to the year 1834.

1. *The Congregations.* Our numerous congregations are still divided into 10 districts, each of which is immediately superintended by a head catechist. The accompanying list will show the head station of each. Two of them, viz., Satankullam and Kadatchapuram, have, in the course of the year, been placed under the care of Br. Schaffter, who for that end resides now at Satankullam. The advantages of this measure are evident; and we heartily desire soon to be enabled to do the same with the other districts.

Comparing the lists made at the end of December 1833 and June 1834, with the present list, we find that the increase has been in the first half year of 1834, 13 families or 93 souls; and in the second half of 1834, 221 families or 807 souls. Total increase in 1834, 234 families, or 900 souls.

The total of people, therefore, who have embraced Christianity since the establishment of this mission in 1821, is 3,225 families, containing 11,186 souls; of these 2,198 persons are already baptized, and 8,988 persons are candidates for baptism.

They live in 261 villages, many of which are entirely Christian; in the rest, Christians and heathen dwell together. 134 of them have chapels or smaller houses of prayer.

All the districts have had an increase, excepting Arulloor, which has had a diminution of 41 souls. In a few other congregations also there has been a slight decrease, partly by removing, partly by backsliding; but it is fully made up by the increase in others. The districts Kadatchapuram, Megnanapuram, and Kuruvencotei, have been chiefly blessed; they have had an accession, the first, of 210 souls, the second, of 136, and the third, of 340 souls. It is the more remarkable in the last district, as there the enemies of the Gospel have been most diligent in opposing the progress of it.

The decrease in the Arulloor district has been occasioned chiefly by the backsliding of a village, where the people have long shown a mind rather indifferent towards the salvation of their souls, and desirous of learning the word of God only to obtain temporal advantages. Not finding them realized, they have long been halting between two opinions; they became neither cold nor hot; they were tempted to believe that the casualties of death, etc., among them, were caused by Christianity, and that the idols would deal better with them; and at last betook themselves again to the actual worship of them. But we trust, from past experience, that they will soon be undeceived by Divine Providence, and then return with a better spirit.

As for the general state of the congregations—a Hospital of people labouring under various and grievous diseases, some of them manifesting the symptoms of approaching death, some apparently stationary in the evil, many evidently recovering; but all under the kind and skillful treatment of an able physician, presents a fair emblem of the state of the congregations. However, speaking generally, we may say in truth, and to the praise of our Redeemer, that the good effects of the Gospel

are visible among them, and cannot but strike those who have eyes to see, and are unprejudiced observers. There is indeed a great struggle between light and darkness, and sometimes the latter prevails; but the steady progress of the former is nevertheless apparent. There is a passing from death to life, and from Satan to God. Many of the people attend diligently and willingly to the word of God, they strive to obey the divine commandments, they manifest the love of the brethren by doing good to them without respect to caste, and common charity by desiring and labouring for the salvation of those who are still in heathenish darkness. This partly appears from their contributions, which will be stated presently, and from many particulars in our journals. There have also been instances of happy deaths; which could not have been, unless the grace of God was in reality vouchsafed unto those individuals. Caste, in its most formidable character, is more and more losing its hold on the hearts of the people; in the church and at the Lord's supper the distinction has altogether vanished; excepting a few caste-women, who seem still to cling to it more than they ought. Only in respect of marriages and meals, caste is still too much observed; though even therein several of the more advanced Christians have broken through the bad custom. We trust that, by the divine favour, it will soon be done so universally. Though evangelical morality is steadily progressing among the people, yet the corruptions of the human heart are not yet altogether suppressed. In several instances, the love of money, of worldly pleasure and of revenge, also the fear of the world, have cherished the spirit of lies—which indeed reigns in this land. The natives generally can scarcely do any thing without falsehood in some shape or other. Christianity alone is powerful enough to expel that wicked spirit, or at least to suppress it. It is, however, not very surprizing, when on certain occasions that spirit shows itself even in native Christians. How deeply is the habit rooted! With what plausible notions is it usually maintained! Still the Gospel will eradicate it. A great stride is made towards it. The habit is broken. The occasional delinquencies also will gradually cease. They are indeed most lamentable; but on their account the mission work must not be despised, nor must all the Christians be charged with the evil, on account of the failings of some. These instances should create greater pity in us towards them, and increase our endeavours to lead them still nearer to the Great Physician, who alone can heal them.

The persecutions of the native Christians have not been so numerous, nor so violent during the past year as in former times. The Kuruvankotei district has suffered most. The Zemindar of U does not like at all that one village after another opens its door to the Gospel; not because he fears that the people will not pay him what is right and lawful, but because he fears he will not be able to extort from them as much as he wants. His persecution has fallen chiefly on the headmen of the villages; but, we are happy to say, they have been wonderfully supported under it. In other parts, a few chapels have been burnt down. The incendiaries have escaped the punishment due to them; this, however, has not led to further outrages.

The charitable dispositions of the congregations have been apparent last year more than formerly, which we cannot but consider as a pleasing fruit of the Gospel; especially when it is remembered, that the love of money is a deeply rooted evil in the hearts of the Hindoos, as well as of other nations. Hence it was that St. Paul found difficulties on this point among the churches in his time, and he abstained even from just demands, "lest the Gospel be hindered." We have the same difficulties in Tinnevely, but they have begun to lessen. For instance,

1. Some time ago it was arranged that every family joining the Christian church should feel itself bound to pay annually 1 Kelifanam, (viz: 3 As. 4 Pice,) to the mission fund, in order to increase our means to send teachers to new congregations. To distinguish it from other charities, it is called "the Gospel fanam." With few exceptions, all the congregations expressed themselves willing thus to aid the furtherance of the Gospel. But many have not yet paid it; some mistaking the intention; others being perhaps unable to pay it. The actual income from all the 10 districts on this head, has therefore been only a little more than 95 Rupees. Still a beginning is made, and we have reason to rejoice at it. On the 1st of January, we had a general meeting on the subject; an address explaining it, and giving a short report of the progress of the Christian cause in Tinnevely, was read to a very numerous assembly; and a special collection for printing it, (which was not intended before) was made immediately upon their own proposition. The amount collected was 24 Rupees; and a lively hope was excited that in future, the Gospel-fanam will be more regularly and more generally paid. It is the commencement of a missionary society. It deserves to be recorded that a widow at Edeiyenkullam paid last year double the amount prescribed.

2. The Palamcotta and Nagercoil Native Tract Society, has had last year an income of 1,206 Rupees, and printed 45,000 Tamil tracts. Of the former, the Christians and other natives in this province have contributed 258 Rupees. The Palamcottah seminarists, by depriving themselves weekly of a part of their meal, have paid 20 Rupees, and Mrs. Schaffter's girl school, 10 Rupees.

3. The Native Christian Philanthropic Society, which procures lands for the settling of converts, building chapels and digging wells thereon, etc., etc., has now 11 villages entirely Christian, viz.: Nidipuram, Manikapuram, Nalloor, Veesuvasapuram, Anbin Nagaram, Arokiyapuram, Retchanyapuram, Patchery, Saukiyapuram, Sandapuram and Sandoshapuram.* Moreover, the society possesses Pannikullam and a part of Edeiyenkullam, where the inhabitants are partly Christian, partly heathen: also Pureiyoor and Katchinavaviley, with 12 smaller villages depending on them, the inhabitants of which are heathen, Mahomedans, and Roman Catholics. The heathen village Onakullam is likewise under its superintendence, upon the special request of the inhabitants, who are happy under its just administration of affairs, make a handsome remuneration for it to the society, and enjoy the benefits of a Christian school for their children. The total of villages, therefore, under its care is 23. To the fund of this society, the natives, both Christians and friendly heathen, have contributed during the last two years somewhat more than 598 Rupees; in which are included 34 Rupees, the price of a piece of land, which a Christian woman presented to the society.

4. The District Poor-Funds. At Palamcottah there has been a poor fund these many years, as reported formerly; from which the blind, the lame, the sick, etc., of all descriptions, receive weekly some rice, etc. In the course of last year it was resolved to establish such a poor-fund in every one of the 10 districts, to the end that every district may provide for its own poor. The amount collected in them all last year, is somewhat more than 411 Rupees, of which, only a small portion is from

* The meaning of these names is as follows: Nidipuram means the village of righteousness; Manikapuram, the village of preciousness; Nalloor, the good village; Veesuvasapuram, the village of faith; Anbin Nagaram, the city of love; Arokiyapuram, the village of health; Retchanyapuram, the village of salvation; Sankiyapuram, the village of welfare; Sandapuram, the village of meekness; Sandoshapuram, the village of joy.

ourselves and a few other English Gentlemen. Many poor people in the congregations have been benefitted by this arrangement; and the congregations rejoice in the institution of these funds.

Besides these contributions, the congregations build and repair their own chapels, with a small assistance from our local mission fund; they also provide the necessary oil for the evening prayer meetings, pay the chapel servant, etc. It must also be noticed, that the congregations have now and then to suffer spoliation in some form or other; and that in several places the native Christians are made to pay larger taxes to Government, than they would were they heathen; also that many of them are labourers in the field or among Palmyras, and by no means in affluent circumstances. When we consider all these particulars, we cannot but rejoice at the amount of their contributions last year, and at the charitable dispositions they have thus manifested. May the Lord establish, increase, and purify them!

II. *The Catechists.* At the end of December 1833, there were 112 catechists labouring among the congregations; now there are 120, increase therefore during 1834,8. The practice of assembling together here every month for the purpose of reporting the state of the congregations, consulting about the various difficulties arising among them, delivering a chapter of the New Testament, which they have learnt by heart during the month and hearing it explained; receiving advice and exhortations respecting the work of the ministry, and enjoying with us the Lord's supper, has been regularly continued during the year, to the spiritual advantage of these our fellow labourers; which they also gratefully acknowledge, notwithstanding the troubles connected with the absence from their homes. Since Br. Schaffter's removal to Satankullam, the catechists of his 2 districts have assembled there with him; which has relieved us here a little, and tended to their greater advantage. During the year, we have had several painful delinquencies among them, owing to temptations and want of watchfulness; the guilty sufferers have, however, in most cases, deeply repented of their error; after which they were restored to their work. We doubt not they have gone to it with better knowledge of themselves, with greater distrust of their own strength, and with more deepened conviction of the need they have to watch and to pray. On the whole, however, we are happy to say, that the catechists have diligently and faithfully done their work; and that many of them are blessed in it. When it was lately proposed by one of them to print a certain discourse in Tamil containing the history of the Reformation, several of the catechists pulled off their golden ear-rings and devoted them to defray the expences thereof.

III. *Schools.* The schools have in a great measure answered our best expectations. There were at the end of December last 107 schools, in which 2,892 children are instructed in reading, writing, cyphering and the Christian catechisms. Of them 159 are girls, including the girl school of Mrs. Schaffter, wherein 27 girls are boarded and educated with encouraging success. Brother Muller's separate statement will show the particulars of these schools. They are a blessing to the country; many adults become there acquainted with the way of salvation, which leads them ultimately to renounce idolatry and embrace the Gospel.

IV. *The Preparandi Class,* consisting of native Christian adults, preparing for immediate service among the people, and of a few well inclined heathen men preparing for schoolmasters, has gone on as before; and has, during the last year, yielded 8 persons who have been sent out

as assistant catechists to congregations in the country; besides about 10 persons, who have been sent out as schoolmasters. There are now 10 persons in this class; they are daily learning by heart portions of the New Testament and the Catechisms, hear them explained, attend every evening a discourse on some text of Scripture, are exercised in catechizing and discoursing;—and on Saturdays go with tracts into the neighbouring villages, reading them to, and speaking with, the people. One of them, an aged Christian man, who is not exactly fit to be stationed with a congregation, has in the course of last year served the cause in another way. Accompanied by a steady young reader from the seminary, and provided with bundles of tracts, he has nearly every month gone out in all directions to heathen villages, speaking with the people about the kingdom of God, and making his companion read the tracts to them. Several thousand tracts have thus been brought in circulation, and many souls have been informed of the good news of salvation. In each trip they visit from 15 to 22 villages; which would otherwise have remained ignorant of the same. The seed thus sown and cast upon the waters will not be without fruit even after many days. The *Preparandi Class* is evidently a very important branch of our labours. Without it we could not go on.

V. *The Seminary* consisted in the course of last year of 40; but latterly of 36 youths. The want of a European teacher is still as much felt, as in former years; it has kept them back in various respects, particularly in English. Br. Fjellstedt returned from the Hills at the beginning of the year; but sickness in his family soon obliged him again to be absent from Palamcottah. Of course he could not undertake any thing regularly with them. In December he left us altogether for Madras to embark for Europe. The native teacher Sarkunen Winfried has continued to instruct them in Geometry and Arithmetic; in the former they have come to the 8th proposition of the 2nd Book of Euclid. In Geography, History, the Evidences of Christianity, and in Tamil Grammar, they have made good progress; and, above all, they are well versed in the Catechisms and the Holy Scriptures; particularly the taller youths, many of whom give us the cheering hope that in due time they will become efficient labourers in the mission. They love the word of God, are diligent in prayer, and anxious to acquire useful knowledge and exhibit a suitable conduct.—There have, however, been instances of wickedness among the lads, which has obliged us to dismiss the guilty from the seminary; and it gives us pain now to be under the necessity of dismissing, from the 36, at least 16, on account of the want of funds.

During the year, 4 young men have gone forth from the seminary as assistant catechists in the country, and it is pleasant to reflect that, since the establishment of the seminary in 1822, no less than 35 young men, including the above 4, have thus been made useful to the cause of Christ; most of whom are now labouring with success among their country men; 3 have died whilst thus engaged in the good work. The seminary therefore has not been in vain; which, together with the circumstance that those educated in the seminary are evidently more able teachers than others who have not had the advantage, makes it extremely necessary to keep up the institution.

VI. *The spread of the Gospel.* In the course of last year, many heathen, in all directions of this province, have become acquainted with the Gospel by ourselves, by the catechists and several individual members of the congregations; also by means of the schools, tracts and scriptures. The fruit of these combined means has been an accession

of 900 souls to the congregations as before stated; and there is every appearance of a still greater harvest. Indeed, since the list was made up, new congregations have arisen in several heathen villages, which have requested Christian teachers. Our journals give the details of this interesting subject. The Lord our Saviour is evidently gracious to this people, in bringing them out of the darkness of idolatry to the light of the everlasting Gospel.—Many of all castes, who do not yet actually embrace the latter, are yet convinced that their idols are useless things; also some of the wealthier natives are almost persuaded to become Christians. Conversations have been had also with Mohammedans; they, however, still keep firm to their delusive notions, though they begin to lower their tone a little. Popery has somewhat decreased during the last year; still too many, especially the Paravers (fishermen) along the coast, are kept enslaved in its lying and anti-Christian doctrines. May the grace of our Lord Jesus Christ rescue this year, if not all, yet many of these people from their degrading and dangerous delusions!

VII. *The Local Mission Fund.* We conclude with an account of the Local Mission Fund, which contains the contributions of Christian friends on the spot, and in other parts of India, for the support of the Tinnevely mission; also the income from mission villages, and other local sources. From the list annexed, it appears that, in the year 1834, this fund has been favoured with an income of 4,271, Rupees, 12. As. 7. Pice. Were it not for this aid, the cause of the Gospel here could not make any *progress*, we should remain stationary, because the society's treasury is unable to afford us any increase of aid;—which aid remains the same as it was several years ago. All the fresh demands, therefore, for additional Catechists and Preparandi, for assistance to the building of chapels, and schools, and all incidental expences required by our manifold machinery, are made from this local fund. If *progress* be highly desirable and needful, then these extraordinary contributions are likewise so; and we cannot but ascribe it to the special favour of our Lord and Master, that so many Christian friends have felt themselves inclined thus to strengthen our hands, and to cheer us in our blessed work. We heartily thank them for it; though we doubt not that they will unite with us in praising God our Saviour for enabling them to do so, and for sending his blessing upon our humble efforts.

We would entreat them, and all others that love the Lord Jesus Christ and the salvation of their fellow sinners, not to let their hands be slack, but continue their support. The foregoing particulars of the state of this mission are calculated to encourage them to do so; and if that be not sufficient, we beg to state that the aid which the society's committee in Madras have been able to apportion for Tinnevely for the year 1835, is only 11,800 Rupees, whereas our wants, according to our present state, require at least 16,000 Rupees, and this is exclusive of the new demands which, in the course of this year, *will* be made for catechists, etc etc. Shall we not hope that there will be many such demands? Would they were ten fold more than last year! For this we labour and pray;—and we trust that He who hears our supplications in behalf of our fellow-men, will also hear those which we offer up to Him, to dispose the hearts of his people to render us all the assistance they can as a thanks offering for His love to them. “Not unto us, O Lord!; not unto us, but unto thy name be all honour and glory!”

Palamcottah, January 1835.

(Signed)

C. F. E. RHENIUS.
P. P. SCHAFFTER.
J. MULLER.
J. W. LECHLER.

NEW MISSION IN CANARA.

EXTRACT OF A LETTER FROM A C. S., DATED 14TH JANUARY 1835.

I have the pleasure to inform you that three German missionaries, the Rev. Messrs. Hebich, Lehner and Greiner have arrived at this place, with the view of establishing a mission in Canara. They have been sent out direct by the Evangelical Missionary Society at Basle in Switzerland. The occupation of a new field of labour (for Canara, has hitherto been altogether neglected) and that by a new society (for they are the first missionaries sent out direct to India by the Basle Society), is a subject which calls for much thankfulness. It is hoped the new mission will hereafter, with God's blessing, be the instrument of translating the Bible into two new languages, the Talú and Konkani, which both prevail in Canara.

Literary and Scientific Intelligence.

ENGLISH SCHOOL AT LUDI'ANA'.

An examination of the pupils of an English school, which was lately established by Capt. Wade, took place on the 24th instant, and was conducted by a missionary from America, the Rev. Mr. Laurie. The school which has only been in existence for about two months, under the superintendence of the Reverend Gentleman, consists of eight classes comprising about forty pupils. The visitors commenced to assemble at 10 o'clock. Among them were Colonel Skardon, commanding the station, who presided at the meeting, Mrs. and Mr. Skardon, Mrs. Col. Wilde, Mrs. Ashe, Mrs. Codrington, Mrs. Smith, the Chevalier Ventura, and almost all the gentlemen of the station. The Vakeel of Ranjit Singh, a young man, the nephew of Dost Muhammad, and several distinguished Sirdárs were likewise present.

The progress made by the higher classes of the school, considering the short period since the establishment of the institution, excited the surprise of all present. The pupils not only read with facility, but gave a correct Hindusthani translation of what they read. They also declined the verbs, &c. and evinced a tolerably accurate knowledge of English Grammar. The mode of instruction adopted by Mr. Laurie, is one by which even half the time usually required to attain a knowledge of a foreign language, is considerably abridged; indeed the progress made by the pupils was such as to elicit one general observation, that it would have required six months to have brought English boys to the same degree of efficiency. At the close of the examination prizes were distributed, and the European part of the company set down to a *dejeune*, given by their host Capt. Wade.—*Mofussil Akhbar*.

The following extract from Dr. Bird's paper, read before the Bombay Geographical Society, will be interesting to our readers.

"Leaving Jerusalem, by the Yaffa gate, Dr. Bird passed the convent of Mar Elias, and further on the village of Bait Safalah, which he thinks is the same as Beth-tappuah of Joshua (C. xv. v. 53): then passing the tomb of Rachel, he arrived at Bethlehein, a distance of six miles

from the Holy city. The tomb of Rachel, so named from being the ground assigned for her burial place, resembles the common *Makbirahs* or Sepulchres, to be seen in India and Syria. The tomb is a narrow square building, surmounted by a dome, bearing on the side facing the road, a Kufic inscription which indicates the antiquity of the present structure.—Leaving Bethlehem, which presents a pleasing and lively appearance on approaching it, though its interior is extremely wretched, and bespeaks the oppression and indolence of its Turkish masters, Dr. B. continued his route for Hebron. He next came to the cisterns of Solomon, having passed the half ruined village of *Irtas*.—These cisterns he describes as consisting of three pools or reservoirs, of an oblong form, disposed on the sloping ground of the valley, in such a manner that when the water of the uppermost overflows its basin, it descends to the lower ones.

“The Wadi-Bait-Kahil, or valley of Keilah, is at first a narrow ravine; but, gradually expanding, follows the bed of a stream that rises here and runs westward to Ascalon. We could not learn from the guide that the Arabs know this water course by any particular name; but it is the same as what is called in (Numbers xiv. 23), the brook of Eschol, or the Sorek; from whence the men, sent by Moses to search the land of Canaan, cut down a branch with one cluster of grapes, ‘and they bare it between two upon a staff, and they brought of the Pomegranates and the figs.’—The sides of the hills bounding the upper part of its course are raised in terraces; and though now covered with dwarf fir trees and oaks, bear marks of having-been once vineyards. North and South of this brook lay the original possessions of Dan and Simeon; which the Israelites had wrested from the Amorites and the Hittites. From Kabil the road opened into a wider part of the valley; in which the dry bed of the Sorek is still met with. Travelling along the right bank for nearly two hours, in a direction N. W. and W. N. W., I arrived at the village Sarrabrai. From hence to Bait Jibrail, on the South bank of the Sorek, is a distance of three quarters of an hour. The village is a collection of ill-built Arab houses, situated on the South side of a stone fortification within which were the remains of a fine church; the architecture of which is of the Corinthian order. Besides this an extensive range of enormous excavations that were once occupied as churches, and are now marked with Christian emigmatical signs, undoubtedly point out the site of Eleutheropolis. This, which was an episcopal city, is put down in the Roman itinerary as 24 miles distant from Jerusalem, by the nearest route through the mountains; and from hence Ascalon was reckoned to be 24 miles more, north east, of the modern village of Bait Jibrail: there is a rising ground, on which I observed the ruined foundations of a church, and of many other buildings that mark the site of a once considerable town. In this neighbourhood also are the caves, which consist of a series of pyramidal domes, pierced above by a small circular opening, from which they are supplied with fresh air. Some of these domes are elevated not less than eighty feet; and though the caves be cut from a soft limestone rock, the whole is a work of immense labour. Some of them were unquestionably executed in the first ages of Christianity; for the inhabitants of this district contrived their dwellings in caverns, as we are informed by St. Jerome. In the time of Josephus the country here was called *Idumæa Superior*, that lay in the mountains of *Judæa*; and it obtained this appellation from *Idumæa Magna*, in Arabic, whose inhabitants, after the abduction of the Jews to Babylon, occupied Palestine as far northward as Hebron and Eleutheropolis.”

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

MAY, M, DCCC, XXXV.

I.—A MEMOIR ON THE EDUCATION OF THE NATIVES OF INDIA.

I venture to offer the following remarks on the education of the people of India. My opinions have not been hastily formed. After several years intimate connexion with the principal Society for the education of the natives on this side of India, and watching the results of the present system of instruction both here and in Bengal, I have, without a doubt on my own mind, come to the conclusion, that this system can never make the natives under our rule more moral, or better affected toward the British Government. I would, nevertheless, assume it as an undisputed truth, that it is the duty of every Government to educate its subjects. The chief, or, I may say, the only, difficulty which has been experienced in carrying this principle into effect, is the kind of education which any Government should countenance. No where has the difficulty been so great a stumbling-block to education as in India.

The Hon'ble Court for many years thought it necessary to employ natives only as the media of communicating knowledge to their fellow-countrymen, and insisted on no other plan being adopted by Government which introduced education, independent of native superintendance or coalition. Little or nothing, consequently, was ever done by the Banáras or Calcutta Hindú and Mahomedan Colleges. The same narrow views, which, within the few last years, were prevalent in Europe regarding national education, were in full force for a longer period in India. At the P^residencies, which have been for a century or more in the possession of the British, not the slightest exertion was ever made to give to our subjects an elementary acquaintance with the language or learning of the West. Their rulers were content to leave the people in ignorance, dreading that any proposal of the kind would injuriously affect their prejudices and feelings toward the Government. These opinions have now entirely died away: but with a general conviction of the necessity of educating the natives of India, there still exist among some two objections to one and the best mode of education.—One party consider it dangerous to give the natives even a simple knowledge of the English language, as it will lessen the exertions of the European servants of Government in acquiring the native languages, and an insight into native manners and customs, and eventually throw much influence and power into the hands of educated designing native officers.

The second class of objectors think it equally dangerous to introduce even a shadow of a moral or religious education among them, while they advocate one of a purely scientific and literary nature, which can wind,

without touching, through the sensitive prejudices of every religious creed. To the first objection it is unnecessary to give any answer. They who urge it, are most repugnant to mixing up Christianity in any system of teaching; and I would therefore give them the full benefit of their objection, by acceding to its reasonableness when applied to the exclusive method which, I think, every Christian legislator must condemn.

In the second class of opponents to Christian education the chief hinderance lies, the objection holding some weight, by the admission of a principle in British legislation, which is culpably hurtful to the best interests of all parties, that Government, not only should not interfere with, but should not in any indirect way assist in rooting out a superstition which every sensible person considers to be the curse of India.

If the lovers of good order and of the real happiness of society in Europe, think that the present measures which give the people a literary and scientific education only most ruinous to all correct and moral principle, how much more should we dread the introduction of a similar practice into this country. We want little more to warn us, than the effects of such an education in France; I mean the effects of its grand national schools;—and the results of the same system so viciously prominent in our own country, and to which we may trace most of the evil which has struck its roots so rapidly, into the hitherto healthy soil of the commonalty of England. In both these kingdoms, particularly in the latter, there was some apology for such a dereliction of Christian duty, in the specious belief that the religious principles, thus publicly hunted out of schools and colleges, would be privately strewn over the young mind by the unsparing hands of parents and friends; and that the quiet circle of domestic life was a fitter sphere for the exercise of such instruction, than the excitement of a lecture room, or the tumult of collegiate assemblies. Time has shown how ruinous this reasoning is—and I have no hesitation in attributing all the distresses of the poor in England and Ireland, and the greater distress of the Government in meeting such overwhelming difficulties in the present day, to the want of religious education among the middling and poorer classes of people. The fear of public opinion will never make a man honest, and no motive on earth can restrain sin, excepting the fear of God. Where, then, boys are left to a floating kind of morality, driven by every wind of opinion which they may meet with in the course of a literary education, if they do not become openly delinquents, they must be rogues at heart. This is not only dreaded, but found to be actually the lamentable fact in Europe, where the checks to crime are so great, and the rewards of industry and virtue innumerable. It requires but little foresight to see, that a licentious spirit of opposition to constituted authority is abroad, and in its wake the more malignant spirit of infidelity is following with awful rapidity. Such being the case in countries where the impediments to evil are so great, what can flow from the same system pursued here, where not a single hinderance can be thrown in its way, but a flood of fearful iniquity. We have found the natives of India not only in a state of ignorance, but of gross blindness to the most natural principles of justice and truth—and to what are to be imputed all the difficulties which Government experience in legislating for India? Is it not most ostensibly to the evil character of their subjects? Knowledge may dispel ignorance, but cannot soften or destroy that inveterate evil, a deprivation of national character. The most civilized people in the world had, by the acknowledgment of their own admirers,* reached the very crown

* Vido Juvenal.

and top of all infamy, surpassing every nation on earth in their fearful ingenuity in sin and eager thirst after crime.

Far worse than a high acquirement of knowledge, unaccompanied by religious instruction, is a superficial education with the same exception—and this is the more to be dreaded as the inevitable consequences of the present method of education in India, from the habits and manners of the natives. Their early entrances into life, hurried by their interested relatives into all its vicissitudes before they have formed one sound opinion, or imbibed one solid truth, with the growing poverty of the Hindús, renders it increasingly difficult to keep them when young under any reasonable period of instruction. The little learning they pick up, and their slight acquaintance with the English language, enable them to gratify a very common and criminal love of novelty and excitement, which the many journals in India most assiduously foster: and, swayed as the Press now universally is, by a spirit of defiance to all authority, boys, with this scanty knowledge of English, affect the same wild and licentious spirit. There are now three English papers in India, edited solely by young natives under twenty years of age, which betray these failings in no common degree. Many of the editorial articles are penned with the most culpable ignorance of the truth—in which the motives and actions of Government are arraigned, without a single attempt to explain the good which the Government may have in view, or have tried to carry into effect. One of these boys, whom I know perfectly well, who knows as much of the constitution of England as a child at home of twelve years, not long ago, wrote an article which ended with the hope that the Reform Bill would be carried, and that the designing enemies of their country's good who opposed it, would suffer a signal defeat.

The *Enquirer*, a Calcutta paper, edited by a Hindú youth, has continual remarks on the Government of India, the glory of reform at home and in this country, and the necessity of abolishing Church Establishments, &c. &c., and of the fall of the Aristocracy.* In fact liberty and equality is the cry of these young ignorant radicals, who seem to have the same boyish feeling of aversion to control which all boys at school have; and they might be objects only of pity, were not the consequences here more deeply injurious. In a letter from a gentleman in Calcutta, who takes the lead in the education of the young of that city, to a friend of mine, he remarks, "Among the natives here may be enumerated three grand classes. 1st, Those who have an English education, and in their manners emulate the English, and have also embraced the most repulsive forms of English infidelity." He then notices the other classes, and adds in regard to the evil above stated—"English schools without religion have done immediate evil, and leave future good problematical. These young men make a great noise, but are giddy, wild, and reckless."—If, with all this, there were any thing like a true independence of spirit, it might be excused; but I perceive such a total want of any foundation for such a spirit, that I can attribute these free principles to nothing else than a portion of that *animus*, which now pervades all classes in Europe, and is ripening every year into revolutionary violence. And with these signs before their eyes, should the British in India persist in giving either an elementary or a higher scientific education, exclusive of all Christian instruction, to the natives, they will eventually perish by their own contrivance, without having conferred a blessing on this country.

Nec lex est justior ulla
Quam necis artifices, arte perire sua.

* Afterwards the character of the *Enquirer* underwent a total and salutary revolution.

If any thing could add weight to these considerations, it would be, that intelligent natives have themselves found the system which I reprobate faulty, and for the same reasons. Cautious as any person will be in receiving the opinions of young native gentlemen on many subjects, on this, I think, those who have been educated as I have described, and have felt the injury, are entitled to some attention. The Enquirer, in his paper of the 11th May, 1832, in an article on Hindû improvement, says—after attributing all the vices of *educated* Hindûs to their early education on the present system,—“The unhappy picture of the present circumstances owes its origin more or less to the perfect qualities of the Godhead, and the practical lessons to be derived therefrom being *entirely overlooked*, and never brought to the notice of our boys in the schools in the manner they deserve. And we will make bold to assert, that the moral defects in their *consistency of character* are to be attributed, directly or indirectly, to *their instructors*. Natural religion has been carefully excluded from places of instruction, and the tree of error and moral depravity has been planted thereby.” The whole of the remarks are so applicable, although not well expressed, that a reference to the concluding part of the paper itself, is recommended for perusal.

In addition to what is here said of the necessity of introducing natural religion into the schools to rectify the morality of the natives, I would say, that nothing but making them intimately acquainted when young with the pure precepts and doctrine of Christianity, will ever make them well affected toward us as Christian governors—and the present thirst after a knowledge of the English language may be easily diverted from a dubious course of improvement into a certain channel of good,—I say easily diverted, and I would not advocate, in the slightest degree, any interference with the prejudices of the natives which are not strictly unlawful; but from facts, now open to every man’s observation in Bombay and Calcutta, there can be no doubt, that as many will enter any schools where Christian instruction is partly afforded, as will enter those where it is rigidly excluded. In Mr. Boswell’s school in the fort of Bombay, there are forty-eight children. Nine of these are Pársis, Moghals, and Hindûs, the rest are chiefly East Indians. No restriction is imposed on the use of any elementary books; and the native boys, who are very respectable, are well grounded in Sacred History. Mr. Boswell’s school is daily increasing, and the scholars pay for their tuition. In Mr. McCarthy’s school, where the elementary books are chiefly of a religious tendency, where the Bible is read, and the Church of England Catechism committed by all the boys to memory, a Pársi gentleman’s son of the first rank is one of the best pupils under Mr. McCarthy’s care. This being an academy of a higher order than any other in the island, and the expense attending a course of education in it very heavy, few natives are able to send their children to it. Several have told me they wished they could. A new school has, within the last six months, been established in Bombay, where Christian instruction in the English language is the principal object attended to. It is rapidly filling; several boys have left the Native Education Schools to enter it, and so far from the least opposition being made to its success, it bids fair to rival any of the institutions of a like kind in the island. I mention these facts to show that natives are not unwilling to receive the best education which can be given them. The question involving all the difficulty to its general support, is, “Whether it would be right in the British Government to give its countenance to a system of education, which may alarm the natives with ideas of conversion.”

These alarms have always been first floated into existence by Eu-

ropeans themselves. The natives have as little fear of taking the English Bible into their hands, as we have of studying the Koran, their Hindú sacred books, or Ovid's *Metamorphoses*. They do not regard the Bible with any feelings of reverence, but look on it with as much indifference, as on any other work which they hold to have nothing sacred about it. We owe all these fears to the weakness or wickedness of those who have a natural hatred to Christian instruction in any shape—such suspicions among natives have long ceased to agitate their minds. Their only fear was, that violence might be employed in conversion similar to the attempts of their Mahomedan conquerors to thrust Islamism down their conscience, with the sword. Our Missionaries have for many years established schools, and preached the truths of Christianity without the slightest creation of alarm. I may say that these truths have been so gently brought to their view, and powerfully recommended to their belief, by the lives of these disinterested men, that the general prejudices of the native population against them are gradually softening down. They are perfectly aware that threats and force have nothing to do with their propagation. In immediate reference to this change of feeling, and connected with the subject under consideration, I will give the translation of a letter addressed, only a few days ago, to Mr. Wilson of the Scotch Mission. The original is in my hands. To John Wilson, Sáheb, Padre, Bombay—Changa Ali Patel, Simiga Warya Patel, Kes-hawa Jánú Patel, the Elders, and all others of the Truniya Kasba after compliments, respectfully represent, that formerly we petitioned you, and on doing so, you kindly established a school in our village; our children since then have been half instructed and half left in ignorance; and we now hear a report, that the school is to be given up by you—We pray you, Sir, to keep the school open until our children who are now uninformed (literary unripe) shall become well instructed; then you can do as you like. What need we to write more?—Month of August 17th, 1832.

I might here also introduce the letter written by the young Ráo of Cutch, after the death of the Reverend James Gray, to the Resident, I have it not with me—but he concludes by saying that Mr. Gray had taught him to esteem the English. The letter was written in English by the young prince himself. Mr. Gray was known in Cutch more by his success in introducing Christian instruction into a large English school which he established there, than by any other act of his during his residence in the country. Such then being the present state of feeling in the country, I can see no objection to an English school being opened by our Government, where nothing need be prematurely said about the mode of instruction, and where no regulation should be framed on starting, which would at once fill the native mind with fears, that they never dream of now. The entrance should be simply optional (and the scholars pay very moderately for attendance;) the superintendence and control entirely European. Those who do not approve of the mode of instruction cannot complain. One grand advantage which this would have over the exclusive system, would be the hearty zeal with which those most interested in such schools, would prosecute their labours, whether they were of direct supervision or of indirect assistance. I have seen, while several years Secretary to the N. E. Society, the miserable results of the plan now in force—continual divisions of opinion; jealousy of all parties against any manifestation of the known sentiments of each other; the desire of doing good cramped and smothered by duplicity, ignorance, and superstition. In fact, the 2d article of the regulations of that Society is a perfect incubus on the life and energies of education. From the several reasons which I have

here given, and others which it would be too tedious to produce, I feel convinced, that Christian instruction is the only kind of teaching which the British government can ever effectually employ in India with any really profitable result—and a question of so much interest and import is deserving of their most attentive consideration. They are now placed in a situation of some difficulty. As long as sheer ignorance darkened the land, and they ruled over millions, on whom a rod of iron had for centuries been inhumanly lifted, they had little to fear from the sway or progress of public opinion. It has been a curious error to attribute their power as hitherto depending on the popular breath. Public opinion is only at this present moment assuming a form. Its shattered fragments were formerly powerless, and had not the means of uniting with any efficiency. It has now a Press, and as education increases it will gradually put on its great strength.

Bombay, 1832.

R. C. MONEY.

II.—CHARACTER OF MR. MONEY, BY A NATIVE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—The late lamented Mr. Money was, indeed one, of those few persons who adorn the Christian community of Bombay, who literally act up to the principles which they profess to inculcate, and who entertain very liberal views on all subjects connected with India and its inhabitants. His zeal to promote the moral and intellectual improvement of the natives, was almost unparalleled; and the following are some of the sentiments which he endeavoured to impress upon the minds of all natives, who had an opportunity of knowing him, in public and private. The subjoined extract is from a letter addressed to the writer, some time before Mr. M. was appointed assistant to the collector of Dhárwár.

“Although you have talents, you must take care that you do not abuse them; and remember that the old Latin adage is not true; ‘*Honoratum non nisi honestum videtur*. Nothing can be honest which is not upright.’ You will have many enemies as you grow up, and to pass through life irreproachably you must have much firmness, and a clear conscience.”

On another occasion, Mr. Money sent the following friendly advice from Lord Clare’s camp.

“I am anxious that you should never belie the good character you have with many. Nothing but strict uprightness in all you do will keep it. One flaw, you know, ruins an otherwise priceless gem for ever. One swerving from honesty of principle destroys a man’s character.”

These were the principles which Mr. Money taught all natives around him; while he conciliated their good will and affection by a mild and liberal temper which Providence had bestowed on him. He hated every distinction between Natives and Europeans, and laying aside all those peculiarities which are invented in the form of address and behaviour towards the former, he always communicated with them in a very polite manner. That he would have spared no exertions to improve the condition of the Raiats of the Deccan, there is no doubt; and in him Christians have lost one of their best ornaments, and Natives one of their best props. You have indeed performed the task of recording the virtues of this man; but I write this to show that there are not a few among the Natives who are able to appreciate his temper and abilities in the manner they deserve.

Your truly, B.

III.—HINTS ON THE MEANS OF PRESERVING HEALTH IN INDIA.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The following remarks will probably prove interesting to many of your readers. They are from the pen of a medical gentleman who was long resident in India, and who is at present one of the professors of the University of Edinburgh. If you have any scruple about inserting them on account of their being only indirectly connected with religion, I beg of you to remember that “the sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.”

I am, Sir, your constant reader,

MEDICUS.

The general causes productive of sickness in India are sudden and extreme vicissitudes of temperature, exposure to the hot land winds, to night dews, and to noxious exhalations from jungles, marshes, and stagnant waters. The causes more immediately depending upon the individual, are indulgence in the luxuries of the table, intemperance in the use of spirituous liquors, indolent habits, and neglect of the state of the bowels.

The change of temperature from the scorching heat of a noon-day sun to the chilly damp, which frequently succeeds during the ensuing night, is a circumstance over which the individual has no control, and his only resource is carefully to avoid all unnecessary exposure to the one extreme by confining himself within doors, and to seek protection from the other by the adoption of sufficient covering.

The parching land winds which at particular seasons of the year blow over certain districts of India, and the heavy dews which occasionally fall during the night, are equally to be shunned as injurious to health.

The exhalations raised by the influence of a tropical sun from woods, marshes, and stagnant waters, from the muddy banks of rivers, and even from the paddy or rice fields when irrigated for the purposes of cultivation, are found to be extremely noxious, and wherever a choice is left, the neighbourhood of all such places should be carefully avoided in fixing upon halting ground when travelling through the country, or in erecting bungalows for a more permanent residence.

With regard to diet, an excess in quantity is perhaps a more frequent and pernicious error than any mistake as to the nature of the aliment. Europeans on first landing from a protracted sea voyage are not unfrequently injured by too eagerly devouring the fruits and vegetables with which the markets of India generally abound; but if the immediate effects of a too sudden change of diet are guarded against, vegetables may with great advantage constitute a large proportion of the aliment in India, and a liberal use of the excellent fruits which that country affords may be considered no less wholesome than agreeable.

Of the different meals taken in India the breakfast is frequently too copious and too varied; the Tiffin taken soon after mid-day, and consisting generally of curry soup, curry, cold meat and sallads, is a seasonable and wholesome repast, and with many people this constitutes the principal meal; the dinner taken late in the evening is in many respects too luxurious; and every one who values his health will studiously avoid indulging in the varied succession of dishes which are generally served up at this meal.

Intemperance in drinking is in all climates so common a source of ill health; it is so well known to occasion numerous diseases, and to aggravate all, that it seems quite unnecessary to dwell upon this topic.

The custom of early rising generally prevalent in India is extremely salutary, and habits of regular exercise are in all circumstances highly conducive to health; it is therefore much to be regretted that the period during which exercise in the open air can be taken with any degree of comfort is greatly limited; but most of the houses in India are furnished with a shade projecting beyond the walls in the form of a colonnade or verandah, and by walking under this exercise may be prolonged to a very beneficial extent.

The importance of a due attention to regulate the state of the bowels is admitted by all who have paid attention to the subject: but it is difficult for people who have not been educated to medicine to understand fully the importance of attention to the bowels. They will do well to adopt the following sentiments of an experienced writer upon this point. "The due regulation of the alvine discharge constitutes much of the prophylactic part of medicine, and those who wish to preserve good health, or to recover it when it is impaired, must above all things attend to this circumstance."

The diseases from which Europeans are most liable to suffer in India are fever, bowel complaints, liver complaints, and occasionally cholera.

The approach of fever is generally marked by an unaccountable languor and reluctance to exertion, sometimes accompanied with chilliness and shivering, alternating with heat of skin; flushing of the face, and partial or general sweats when the disease is fully formed, an obtuse pain in the forehead with some degree of stupor or delirium, pain in the back and loins, urgent thirst, furred or parched tongue, and quick pulse, constitute the most prominent symptoms.

Under these circumstances, the first object ought to be to ensure a full evacuation of the bowels, which will generally be obtained by taking five or six grains of calomel, and following it in three hours afterwards by an ounce of Epsom Salts: if the headache is severe, and the patient young and plethoric, he will seldom err in abstracting twelve or sixteen ounces of blood; when no person is present capable of performing the operation of bloodletting, twelve or twenty leeches may be applied to the temples with great advantage. In the application of these animals with which some parts of the country abound, many of the natives are particularly expert: shaving the head and wetting it frequently with cold water will give great relief, and the copious affusion of cold water over the surface of the naked body may be practised with a most beneficial effect, provided care is taken to employ it only during that period of the paroxysm of fever when the skin is preternaturally hot and dry: a rigid abstinence from animal food, and a copious indulgence in mild diluting liquids are highly beneficial during the existence of fever: the most useful diluents are rice-gruel, or what is termed in India congee-water, weak tea, or toast water.

The best preservatives from those bowel complaints which destroy so large a proportion of the European residents in India, are a proper attention to support a regular evacuation of the bowels, and preserving an equality of temperature over the surface of the belly by the use of a broad belt of flannel or woollen cloth, what is termed by the soldiers in India a *Cammerband*, and which is very generally worn by them.

The approach of a bowel complaint is generally marked by pains in the belly, more or less fixed, frequent and unseasonable calls to stool, the motion often scanty and accompanied with much straining; and the evacuations when examined are found of an unnatural appearance and frequently accompanied with discharges of blood and mucus. The great danger in such cases is from the progress of inflammation in the course of the intestines, and every thing in any degree heating or stimu-

lating in the way of food or drink is therefore carefully to be abstained from: the propriety of the continued or extensive use of purgative medicines in this disease is extremely questionable, but a doze of castor oil, or of Epsom salts, may with propriety be administered at the commencement of the disease; and after its operation, may be followed by the use of the warm bath, or of warm fomentation to the belly, and a dose of thirty or forty drops of laudanum. When severe and fixed pain exists in the belly, bleeding either from the arm, or by means of leeches applied to the pained part, is one of the most effectual means of relief; and the application of a blister to the surface of the belly is in these circumstances an excellent remedy: when the frequent calls to stool and straining become troublesome symptoms, the injection of fifty or a hundred drops of laudanum, mixed with a pint of thick congee-water, into the bowels, will generally give relief.

Inflammation of the liver sometimes occurs in a mild form, and proceeds gradually without affording any very marked symptoms: at other times it occurs as an acute disease, and is distinguished by pain in the right side under the lower ribs, generally increased by taking in a full breath and by pressing upon the part; and pain is also sometimes experienced in the right shoulder, and a difficulty of lying on the left side frequently exists. A constipated state of the bowels, and many of the symptoms of fever formerly described, are often present. The most powerful and efficacious remedies are bloodletting, blistering, repeated purgatives, and mercury; but the last is scarcely to be recommended, unless under the direction of a medical man. Bloodletting, either from the arm or by means of leeches, may be practised freely: when the symptoms are violent, the patient young, and his constitution unbroke, the abstraction of from twenty to thirty ounces of blood—or from one to two English pints will, in all probability, check the disease, and may obviate a long course of ill health, and save the necessity of a great deal of medicine: indeed, it is probable that the omission of bleeding in the commencement of liver disease, and perhaps a too confident reliance on mercury, leads to many of those protracted complaints which compel so many Europeans to return prematurely to their native country. Blisters as a local application to the region of the liver are highly useful, and may be repeated often, if the continuance or recurrence of pain in the side should render them proper. Calomel, the too frequent use of which has been reprobated in another part of this paper, is, in cases of liver complaint, a most efficacious and useful purgative; it may be given with safety from five to eight or ten grains, and may be frequently repeated, alternating it with castor oil, salts, or infusion of senna. Abstemious diet, and a rigid abstinence from wine, are essentially necessary in liver complaints, and in all inflammatory diseases, to which class most of those incident to Europeans in India belong.

The cholera, in the shape in which it has lately been prevalent in India, is not to be considered one of the common enemies of that country, and it is to be hoped that the visitations of so formidable a scourge will not be frequent. This disease has been so fatal under every mode of treatment, that we cannot with confidence lay down any established plan of cure: the propriety of bloodletting appears, however, to be generally admitted, and the exhibition of large doses of calomel, from ten to twenty grains, given in combination with forty or fifty drops of laudanum, is a practice also sanctioned by experience: the warm bath and friction of the limbs with salt, coarse cloths, or brushes, may also be considered as useful auxiliaries in the treatment of this complaint; but it has been too truly said, “*Non vota non ars ulla correptos levant.*”

In concluding these remarks, it may be observed that while the peculiar

situation of Europeans in India renders it highly proper that they should be made acquainted with the general causes of sickness, the earlier symptoms of disease, and the means of obviating its attacks, the expediency of drawing their attention too much to this subject is extremely questionable: there are many instances of health being ruined by too great anxiety to preserve it; there are many instances of men being unfitted for the common business of life by a too earnest attention to the subject of health, and there are many instances, particularly among old residents in India, of individuals who, by permitting the habitual use of medicine to steal upon them insensibly, have now to regret that they have deprived themselves of many of the resources of sickness, and when too late, begin to see the full value of the poet's advice:

" ——— The powerful remedies of pain
(Since pain in spite of all your care will come)
Should never with your prosperous days of health
Grow too familiar: for by frequent use
The strongest medicines lose their healing power,
And even the surest poisons their's to kill."

IV.—COMPLAINT FROM THE FOURTH COMMANDMENT.

Sir—You have often drawn the attention of the public to the importance of the observance of the Sabbath to the maintenance of religion and morals among a people. No government would more than our own, nor any of their officers more than the head of that branch to which I am about to refer, deprecate any act that had the appearance of an open disregard of the solemn obligation of the Sabbath. The wording of the following notice has, therefore, I feel persuaded, been unintentionally at variance with that principle; but it may be well to mention it to prevent a recurrence. The following extract of a notice of packets open for letters, appears in the Government Gazette of this date.

Vessel's Name.	Date of intended Departure.	To what Port.
H. C. S. Ternate	Sunday	Persian Gulf.

But when will the amendment be not in word only, but in deed and in truth?
26th March, 1855. Your true friend,
IV. COMMANDMENT.

V.—ON "SAYING GRACE" AT MEALS.

The careless manner in which this is gone about by many Christians, and even by some Christian ministers, is deserving of the greatest reprehension. As it is an act of prayer, or praise, addressed to the Giver of every good and perfect gift, it ought ever to be done, in the social circle, in an audible and deliberate manner, and in a spirit of devotion. There should, in every case, be

" ——— the heartfelt joy
Of giving thanks to God,—not thanks of form,
A word and a grimace, but reverently,
With covered face and upward earnest eye."

There is something peculiarly solemn in the third commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Is not

this precept frequently overlooked by us, even at seasons when we imagine that we are rightly calling upon God; and do not we, by our violation of it, bring down the curse, rather than the blessing, of God upon the food which his goodness has provided for us? Let us examine our hearts, and strive to eschew that which is evil; and let it be with propriety said of each of us, as in the case of Herbert, "He speaks to God like one that really believeth a God."

28th March, 1835.

J. W.

VI.—A WORD TO THE "PROTESTANT EPISCOPALIAN LAYMAN."

My dear Sir—I am glad to find the explanations from you, which appear in the last number of the O. C. S. Had you written at first with becoming precision; they would not have been necessary.

You will remember that the original query, to which you professed to reply, had a reference to attendance on a minister *who does not preach the Gospel* in preference to that of one who *does preach the Gospel*: This query you have not yet in the slightest degree met. You suppose a case where a minister *does* preach the Gospel, and a forsaking of him for attendance on one *who is no minister at all!* The evasion here is obvious.

It is very probable that what you esteem "*the Gospel*" might be reckoned "*another Gospel*" by the serious Christians to whom the querist refers. But your opinion cannot alter *their* conscientious convictions. Are they, in defiance of the express declarations of the Divine word, quoted by former correspondents, to countenance the ravages of a wolf, merely because he goes abroad in sheep's clothing, and uses a "form of prayer" (for any thing which was said by the querist it may be one of his own composition) which is more approved than another *form*? Verily, they may not, without injuring their own spiritual interests, countenancing the abuses of a church instead of seeking their reformation, and otherwise partaking of other men's sins.

Why you should have been so jealous of the Church of England as to apply the query to it, I know not, unless it be that you are of opinion, that it is alleged by many that some of its ministers in this country do not preach the Gospel. Why you should speak of it, as alone "established by public authority," I know not, unless, like Dan O'Connell and Co., you question the highest acts of the legislature in favour of a sister church. Why you should speak of ministers unconnected with either of the established churches as no ministers, I know not, unless it be, that you are ignorant of the authority on which the Christian ministry really rests, and prefer to it the claims urged by the professed friends, but the real enemies, of the established churches. I suspect, my brave soldier, that you have not a little share of the "spiritual pride," which you think you spy in your neighbour. Allow me to recommend to your perusal three letters written by the Rev. Mr. Paul, formerly of Tarsus, to the evangelists (if you like you can call them Archdeacons) Timothy and Titus, and to be found in a book entitled the New Testament, and which, I rejoice to say, is on the list of the publications of the Venerable Society for Promoting Christian Knowledge, and is now meeting with more attention from the members of that institution, than it experienced in the days of old, when the tracts with which you are so familiar were brought into existence. I like your zeal; but I regret that it is not according to knowledge.

Yours truly,

AN ENEMY OF BIGOTRY BOTH IN AND OUT OF THE CHURCH.

As we are of opinion, that the "query" has now been sufficiently discussed, we tender our advice to the belligerents, to the effect, that they employ their weapons in some other cause; and, we express the hope, that our correspondents, in time to come, will not abuse the liberty, which we give them, of animadverting when expedient on points of church order, by indulging in a spirit of uncharitableness ill becoming the principles on which we seek to conduct our publication. It need not be wondered at, should we consign all articles likely to lead to "a breach of the peace" to the depository of the Chinese trunk-maker. *Edit.*

VII.—ON THE FREQUENT ADMINISTRATION OF THE LORD'S SUPPER.

My Dear Sir—In again approaching this subject, I shall endeavour to attend to your injunction, in a late number, to have no personalities. I never intended that on my side, there should have been any injurious or improper ones. When I dissented in opinion, or, in matter of fact, from my opponent, I endeavoured to do it in such a manner as not to impute any intentional misrepresentation to him. To err is human. I feel nothing but respect for him, as a Christian and a minister. It is also my intention, in what I may write on the subject under discussion, to regard your other recommendation, to attend *only to the abstract question*. But I hope you will allow me just to say, that I dissent from the meaning that has been put upon the terms "*Apostolic practice*" and "*Apostolic example*." I used them synonymously. Now one act, such as Thomas' unbelief, or Peter's equivocation, &c., does not constitute apostolic practice. No. It was only the *act of an apostle*, and "unholy;" but it was not *apostolic practice*. A Christian may tell a lie, but who would call that Christian example or practice? The theological meaning of the above terms, is always *a course of acting which obtained among apostles*; therefore, although any apostle had been guilty of evil acts, as which of them was not, apostolic practice may be, and we believe is, as binding as precept. "There may be sufficient authority without a command." I might say a great deal more on this subject, but I forbear. With regard to the laws of the Church of Scotland, I rejoice that no misrepresentation has been found in my statements, that, in her more early times there was much more frequent communion than once or twice a year; nor in this, that no act of assembly restricts us to once or twice, but *that multitudes recommend and require more frequency*. The last finding of the Assembly on the point, as I have mentioned, is that Kirk Sessions have the power of saying, when they please, that they shall have it oftener than once or twice. This shows a great improvement in the church; and, I have no doubt, that most of the congregations in the land will soon away with the moderation infrequency. In the days of Dr. Erskine and Sir H. Moncrieff, permission to have more frequent sacraments was asked, but refused by the then dominant party. Such men as Dr. Chalmers, Dr. Gordon, and Dr. Dewar now rule; hence our liberty. As there is now no legal barrier in the way of our having the sacrament, in Bombay, as often as I said was desirable, and as is practised, by many parish churches, (there are now really no Chapels of Ease in Scotland) I will proceed to show the propriety of a frequent administration of the Lord's supper; and I enter on this part of my subject with much animation, from the encouragement derived from the assurance of Mr. Laurie, that he would not object to a more frequent

administration of the ordinance, "could it be shown that the course of vital godliness would be prospered thereby."

One presumption that it is favourable to piety is, that there is no writer of great estimation for learning and piety, either in ancient or modern times, but who recommends such an administration of the ordinance. Not to adduce names already brought forward, Dr. Dwight, in alluding to the infrequency objected to, says, that it is quite unaccountable. What but a sense of its beneficial tendency could have made such a vast proportion of good men, in all ages, desire it? and what but the same, even in the times of declension in the Kirk, made many of her worthies *wish* for frequent communions, and even express this *wish* through the acts of the General Assemblies. The great Dr. Owen, who administered it very frequently, says of it, "there is no such sermon to teach mortification of sin, as the commemoration of the death of Christ. It is the greatest outward instruction unto this duty, that God hath left unto his church; and I am persuaded which he doth most bless to them who are sincere. Do we see Christ eminently crucified before our eyes; his body broken, his blood shed for sin; and is it not of powerful instruction to us, to go on to mortify sin? He that hath not learned this, never learned any thing aright from this ordinance, nor did he ever receive any benefit from it. There is a constraining power in this instruction to put us upon the mortification of sin; God grant we may see the fruit of it. It has a teaching efficacy; it teaches, as it is peculiarly blessed of God, to this end and purpose. And I hope many a soul can say, that they have received that encouragement, and that strength by it, as that they have been enabled to more steadiness and constancy in fighting against sin, and have received more success afterwards."

I feel, and I have heard other Christians declare, that no ordinance has such a powerful effect to make a man thoughtful, and to watch over his heart and life, as this. The communicant is, as it were, compelled, as often as he has to take the sacrament, to call himself to account, to think of all his actings and feelings, to be in the lively exercise of grace. To the man who is obliged to be much in the world, to be harassed and grieved by the multiplicity of its demands on his time and heart, and who has much temptation to become worldly in his feelings and conversation, and of course to be cold in his religion, I perceive clearly that a frequent dispensation must be a great *desideratum*,—must be a great help. Without this the counting-house may have more of his time and heart than it should—mere literary study and reading may have more of his time and heart than consists with religious duty.

In the Lord's supper, how clearly are the most animating and sublime mysteries of our faith brought before us! We as it were *handle* the word of life. Jesus sits almost visibly among us, saying, Behold me, behold me, see my wounded hands and feet, and my bleeding side. Here we have sensible tokens of love stronger than death. Here we behold mercy and truth meeting together, righteousness and peace embracing each other; here we meditate on the breadth and length of Divine compassion. Let no man say to me, that the frequent contemplation of these things, in the clear light thrown on them at a communion table, begets undue familiarity, or surfeits the soul. Has any of my readers found it so? I would express more than a fear, that he has gone unprepared, or that he is altogether dead in trespasses and sins. Had he been properly exercised, his language would have been,—*Lord, ever more give me this bread.*

As the sacrament is thus useful to lead to frequent particular examination and meditation, so is it to inflame the graces of the spirit. Love and joy, and humility, and hope, are all here called particularly into play, and

to exercise them is to strengthen them,—is to enlarge our knowledge of Divine things,—is to fit us for all our religious duties.

The sacrament is particularly suited to remove evil passions from the mind. Every man is debarred from it, who has hatred or wrath in his heart towards any brother. Before he would here presume to offer his gift, the man of God should exert himself to have such evils and all the causes of them removed; “he must keep the feast, not with the leaven of malice, but with the unleavened bread of sincerity and truth.” Here brotherly love must continue—Here we declare to all that we are one; that we love with pure hearts fervently all the children of God; and have good will to all men.

A frequent dispensation would render the communion more pure. An ungodly man may reconcile himself to take the sacrament once or twice a year, when he would not take it at all, were he required to take it oftener. By the time our half-yearly communion comes round, he has succeeded to work out of his mind the feeling of self-condemnation, which his last act of hypocrisy and guile had produced. He can bear a little uneasiness when it comes round seldom; when he would be obliged to abstain altogether, or to enter heartily into the work, were it frequently induced into his soul: and the ungodly man who came not to the communion, would find himself much oftener singled out, and, by Divine grace, might be led to think seriously of that deficiency in his character which causes this line of demarkation.

Of course, I think it necessary that every man, who is a church member, should be expected to appear with the other communicants at the table, or to give a reason to his spiritual superiors for not coming forward. This is now the understood rule in our church; and it is because there is little attention to it in most congregations in the Church of England—and in fact, I believe, very little discipline at all—that, though it has a frequent communion, it does not produce the legitimate effects on the Christianity of the land. There is too little care whether it be taken frequently or infrequently, or whether the members of a congregation as a body, or only a fraction of them meet at the communion. I think also that our way of administering it in the *congregation*, without having dismissed those who are not to communicate, exceedingly proper. Communicating is a profession of discipleship; we should, then, make our profession as openly as possible, that others may be convicted and encouraged to do so likewise. It is also a *showing forth* of the death of Christ not only to believers, but to unbelievers; a declaring our faith in the fact, and also in the truth, of his resurrection and second coming. I wonder, then, at a contrary practice existing in certain quarters. It is said of the great and good John Brown of Haddington, that he was always much displeased at any who would keep young people out of church at the administration of the supper; as it was at a season of that kind, that he first was attracted by the loveliness of the Saviour.

I hope these few observations will go some length to prove to all concerned, that a more frequent administration would greatly tend to promote piety among us. I would only farther add, in the mean time, that I never heard a Christian, who was in the habit of communicating often, say it was not beneficial. I fear, then, as the allegation that it is not, is generally made by persons who act otherwise, and as in excuse for their acting, that it is merely an argument got up for the occasion. If not, I should like to know the evils of a quarterly or monthly communion.

As the subject is very extensive, I will defer further observations till another opportunity; and hoping you will give this as early a place as you can,

I am, dear sir, yours truly and ever,

AMICUS ECCL. SCOT.

VIII.—QUERY ON BOWING THE HEAD AT THE NAME OF JESUS.

Mr. Editor—Can some of your numerous readers explain the following question satisfactorily: “Why in the Church of England service, on repeating the Creed, at the name of Jesus, the congregation bow their head.” An answer will oblige,

Camp, Poona, Feb. 23, 1835.

MILES.

IX.—ON THE EMPLOYMENT OF HEATHENS IN PREFERENCE TO CHRISTIANS, IN CHRISTIAN CHURCHES AND SCHOOLS.

Sir—In lately attending Divine service at a military station, I was surprised to see that the only native employed wore his turban during the time of the sacred ordinances, stood leaning against the wall with his arms crossed during sermon, and had the marks of caste conspicuous on his forehead. I also learned that this man, under the patronage of Church of England dignitaries, is intrusted with the education of young children, whom he is supposed to instruct in that sacred truth which his adherence to caste and idolatry shows that he despises!!! I also learn that many poor Christians would gladly be employed in offices about the church, and that a Christian teacher could be procured for the school.

Is the employment of the heathen about our churches a sign of the *liberality* of the times? or is it a mark of that indifference to vital Christianity which members of the Church of England affirm their detractors are too ready to allege as a charge against our high-paid establishment? Hoping that the days are soon coming when none shall serve in the courts of the Lord's house for the Mammon of unrighteousness, when bishops shall indeed act according to Paul's instructions to the beloved Timothy, and deacons of all degrees conform themselves to the example of the Martyr Stephen,

I remain, Sir, your constant reader,

AGAPE.

X.—ON THE TRINITY.

My dear friend in the Lord—Enclosed I send you a paper for the “Spectator.” It is an original from a small work in my possession, entitled *JAZER*, by Joseph Irons, minister (when he wrote it) of Grove Chapel, Camberwell, and published in 1821. The subjects of the letters are, 1 Trinity, 2 Divine Sovereignty, 3 Election, 4 Covenant of Grace, 5 Atonement, 6 Justification, 7 Adoption, 8 Union with Christ, 9 Sanctification, 10 the Church, 11 Baptism, 12 Lord's Supper, 13 Divine Calling, 14 Repentance, 15 Faith, 16 Prayer, 17 Growth in Grace, 18 Perseverance, 19 Glorification, 20 Law and Gospel. My object in the “reprinting” is to give it a wide circulation, and on these counts. 1st, Many have requested me to lend it. 2d, The different subjects are handled in the most concise, pithy and beautiful manner. 3d, The doctrine is highly evangelical, and inhabiting the bosom of a real shepherd of Christ's flock. And 4th, with the humble desire in these days of sophistry and false doctrine, to spread abroad every thing that may tend to

upset such. May God's blessing attend it. Be good enough to say whether you approve of the above, and if you wish them continued,* and I will D. V. send you the same monthly. You have too much to do to write; therefore I suggest this plan. God our Saviour grant you and me, and all who name His name in truth, more light, liberty, and love.

Ever yours affectionately, through grace,

E. W.

My Dear Silas:

I take up my pen to invite your attention to a subject the most exalted and sublime in its nature, and the most important in its relations to the whole scheme of Redemption. The doctrine of the Trinity of persons in the Godhead is so closely interwoven with every part of the sacred volume, and every feature of Christian experience, that every new creature in Christ Jesus, might be expected to admit, although he cannot comprehend it. Indeed, if we determine to admit no more than we can comprehend, we shall soon find ourselves on the broad road to Atheism; but allowing Jehovah's testimony of himself to be true, and attending to the influence of that testimony in every believer's heart, we shall flee from the regions of scepticism, and take up our abode in the pure air of Gospel truth. "He that believeth," saith an inspired apostle, "hath the witness in himself;" and I need only refer you, my dear S., to your own experience for a satisfactory evidence of the fundamental doctrine, which is the subject of this letter.

When first your eyes were opened to spiritual things, and your ruin by sin was discovered, was not the idea of approaching Deity, terrific to your mind? Did you not feel conscious, that you must obtain pardon at his hands, or perish for ever? and yet were you not afraid to draw nigh to him for it, lest his vengeance should consume you? And could you ever look up to heaven with confidence, until you discerned the way of access through the person of Christ. Then, like the holy Psalmist, you exclaimed, "Behold, O God, our shield, and look upon the face of thine anointed." Assured from God's own word, that all men are required to honour the Son even as they honour the Father, you felt encouraged to adore him, as "God over all blessed for ever;" trusting your eternal all in his hands, believing his personal and official declaration, "No man can come to the Father but by me."

Take a retrospective view of those sacred moments of delightful emotion, when Jesus first manifested himself to you, as the sinner's Friend and Surety, "mighty to save," having all the fulness of the Godhead treasured up in himself, yet proving his distinct personality by being sent forth from his Father, and ascending again to the Father; stooping to earth to rescue you from hell, and ascending to heaven to prepare you a mansion, and to secure your entrance into it. Have you not trusted your soul with all its vast concerns in his hands, under the sweet assurance, that he is able to keep that which you have committed to him, against that day? and what can that assurance be founded upon but his Eternal power and Godhead.

Though guilty and helpless and cursed,
By nature a rebel and slave;
In Jesus your God you can trust,
Because he is "mighty to save."

Precious Jesus! how thy glories, personal and official, delight the souls of thy ransomed family, and call forth their strongest confidence and their highest adoration. But no man can call Jesus Lord, but by the Holy Ghost, whose express office it is to testify of Jesus; and you will

* We do.—*Edit.*

perceive, my dear friend, that the office of the Holy Ghost proves at once his personality and Godhead. You had never known your guilt, and ruin, so as to mourn over it, and escape from it, but by his teaching; you had never melted in contrition before God, but for his mighty operation upon your heart; you had never seen any beauty in Jesus, but for his heavenly illumination; nor would you ever have hated sin and loved holiness, but for his transforming power. What power but Omnipotence could effect what has been effected in your soul? Once you were darkness, but now are you light in the Lord; once you were enmity itself against God, but now love to God is the reigning principle in your heart. Once you were dead in sin, but now you are alive to God through Jesus Christ; and how is all this effected! "Not by might or power, but by my Spirit, saith the Lord." Thus you have the witness in yourself, as a believer, that the Spirit is Jehovah, or he could not have wrought such a work in you; that the Redeemer is Jehovah, or he could not have been your Saviour; and that, as Godman, he is your Mediator; and without a Mediator, you dare not approach an offended God.

Moreover, your daily communion with heaven confirms this glorious doctrine. You do not find yourself always in a devotional frame of mind, when the season of retirement returns. No; you have often found it difficult, yea impossible, to glance even a thought half way to God: and even while you have used the language of prayer, your heart has been full of unbelief, or wandering like the fool's eye, to the ends of the earth; but when the Spirit has helped your infirmities, and made intercession for you, with what holy fervour have you wrestled with God,—with what sacred delight have you communed with the Father,—with what strong confidence have you relied on the merits and intercession of Christ, and what a rich supply have you obtained of the comforts of the Holy Ghost! Then how contemptible did all terrene objects appear, and how precious did Jesus become to your soul, "through whom you found access by one Spirit unto the Father," and rejoiced in hope of the glory of God! Then you knew what is meant by "praying in the Holy Ghost." Take encouragement then, my dear S., from these things, to look for greater discoveries of the divine persons, and perfections of the Godhead to your soul.

It is promised that when He, the Spirit of truth, is come, "he will guide you into all truth;" and Christ's declaration of himself is, "I am the truth;" it becomes therefore the express office of the Holy Ghost to lead our minds into the fulness of Christ, and through him up to the covenant love of God the Father, so that, under his immediate influence, we exclaim "Truly our fellowship is with the Father, and with his Son Jesus Christ."

The Father sheds his love abroad in our hearts by the power of the Holy Ghost. The Son manifests himself to us as he does not unto the world, by the discoveries of the Holy Ghost; and the Holy Ghost himself bears witness with our spirits that we are the children of God. Here are personal acts performed in the believer's experience, by each of the persons of the Deity. Can any man, who is the recipient of these divine favours, want further evidence of the doctrine which they establish? If more were necessary to be said, I might advert to the promises of God, and show you that though they are spoken by God the Father, and are said to be yea and amen in Christ Jesus, yet you never enjoy their preciousness, but as they are applied to your heart by the power of the Holy Ghost.

Again, the blessings of the Gospel are all covenant blessings; and, as gifts of the Father, they are received by God the Son, as our covenant head, who is said to have received gifts for men; and of God the Holy

Ghost, Christ says, "he shall receive of mine, and show it unto you." Moreover, the distinct offices and relations, which the triune Jehovah sustains, are further confirmations of this important doctrine, which will find an echo in your experience. The filial affection with which you have approached Jehovah as your Father—the paternal kindness which you have received at his hands—yea, the very corrections with which he has visited you, are proofs of his eternal love to you. The vital union formed by faith, between your soul and Christ, as your elder brother (who is not ashamed to call his people brethren), the sweet communion you hold with him in this endearing relation, forbids your calling in question, either his personality, or his eternal power and Godhead. And the unction of the Holy One resting upon you in his quickening, comforting, and illuminating influences, are standing and experimental proof, that "there are three that bear record in heaven,—the Father, the Word, and the Holy Ghost."

That you, my dear Silas, may live in the enjoyment of the Father's everlasting love, upon the fulness of grace treasured up in the Son, and under the special influence of the Holy Ghost, is the prayer of yours in the Lord.

J. I.

ENCOURAGEMENT TO SEEK CHRIST.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him who is the health of my countenance and my God. Psalm xlii. 11.

Dear Soul, why thus disquieted,
A prey to doubt, despair, and dread?
What power, what merit, e'er so great,
The guilt of sin could expiate,
But His who died on Calvary,
Who wept and prayed in sad Gethsemane?

Were Christ thy hope, were God thy fear,
These darkening clouds would disappear,
Despair should yield to gratitude:
No anxious thought thenceforth obtrude;
But joy, and peace, and righteousness,
Thy change declare, thy faith and trust express.

Aye, once upon the cross was nailed,
Death's grievous curse by sin entailed,
On man denounced,—'twas then repealed
Man's promised Saviour stands revealed.
Mercy and Truth in Him unite,
To consecrate God's justice infinite.

Such Christ the Shepherd, Christ the Lamb,
Offering, or offered, still the same;
Christ loves to hear us when we pray,
To sooth our griefs, our fears t' allay,

Man's cause to plead, man's ransom pay:
 'This is that Zoar whither all may flee,
 Our life, the truth, the way, the sanctuary.

Let naught detain thee; hither come,
 His grace thy strength, his arms thy home;
 For us that righteous blood was shed,
 For us that sinless spirit fled
 Through death's domains to realms above,
 To consummate his everlasting love!

T. E. J.

R e v i e w s .

We shall in this number, and in our subsequent one, briefly notice a few publications connected with India, which we have had in our hands for a considerable time.

An Historical Sketch of the Princes of India, Stipendiary, Subsidiary, Protected, Tributary, and Feudatory; with a Sketch of the Origin and Progress of British Power in India. By an Officer in the Service of the Honourable East India Company. Edinburgh, 1833. Sold at the Post Office, Bombay, Price Rs 6. Svo. pp. 209.

This work bears internal evidence of its being the production of Captain John Clunes, a zealous officer, to whom every traveller in the West of India is known to be greatly indebted. Its materials have been diligently collected from a great many sources, and they have been digested and arranged with much care and judgment. It is not only a very useful manual for all who have dealings with the personages of whom it treats; but it possesses much interest to any person disposed to philosophize or moralize on the curious chronicles of the East. It contains a succinct account of the manner in which Bráhmans, Maráthás, Rajputs, Nairs, Shaikhs, Moghals, Patáns, Abyssinians, and others, so different in their principles and actings, have respectively played the game of war and of plunder,—which must yet be reckoned over at the highest tribunal,—and exercised, not generally for the good of their subjects, but according to their own caprice, an authority resting principally on their own assumptions. Its narratives speak loudly as to the benefits which may descend on the country from its conquest and protection by Britain, a nation so capable of imparting to it the highest blessings.

We quote the account which is given of the Begum Sumroo, a princess, who has of late excited much attention from her munificent donations to philanthropic institutions.

“Of all the petty states which have started into existence, since the dilapidation of the Moghul Empire, that of Sirdhana is one of the most remarkable. It is now held by the wife of the founder, whose real name was Walter Reiguard, a German by birth, though he afterwards assumed that of Summers, corrupted by the natives into Sumroo. Reiguard purchased the Begum when she was a young and handsome dancing girl,—married, and made her, in name, a Christian. He commenced his career in India by deserting from a company of Switzers in the British service at Calcutta, in which he was a common soldier, and entering that of the Nuwab-vizier of Oude, as a private horseman, and was afterwards in the service of different

princes. While in that of Cassim Ali, of Bengal, he was instructed to put to death all the English, nearly 200 in number, who had been surprised and taken prisoners at Patna. He commanded eight battalions in the service of Cassim Ali, on the decline of whose fortune he was engaged by Shuja-ood-Dowla, whom he quitted, and successively served the Raja of Bhurtpoor, Raja of Jeypoor, Raja of Bhurtpoor again, and lastly, Nujif Khan, who conferred Sirdhana upon him, for the support of a specified force. He had his own foundry for cannon, and possessed a good arsenal. After his death, in 1776, the Jagheer was continued to his widow, now known by the title and name of Begum Sumroo, for the support of three battalions of infantry. These battalions were officered by Europeans, of whom she had in employ a great number. In her service the celebrated Irish adventurer, George Thomas, first rose to notice. The Jagheer yields ten or twelve lacs of rupees per annum, and the old lady has amassed great treasure, which she has deposited in the Company's funds. She is now seventy-eight years of age, and possesses all the powers of sovereignty within her own territory, a power which she has exercised in a very cruel way on many occasions. She has, however, by the persuasion of her domestic chaplain, who is a Roman Catholic, built a church on the model of St. Peter's at Rome.

"The troops of the Begum are commanded by her son-in-law, Mr. Dyce, to whom she has given the rank of Colonel, but formerly she used to head them herself. In an attempt lately (1832,) to place her cavalry on half-batta, they mutinied, and she ordered her body-guard to fire on them, which they refused to do, when she dismissed both the mutineers and body-guard from her service."—pp. 167 169.

It would be gratifying if we could believe that the late charities of the princess could be viewed as a token of her true penitence. She is altogether a most remarkable character.

Notes extracted from a Private Journal, written during a Tour through a part of Malabar, and among the Neilgherries: including an account of the Topography of Ootakamund, with observations on its Climate, Inhabitants, and Natural History. By Captain Robert Mignan, of the Bombay European Regiment, &c. Bombay: printed at the American Mission Press, 1834. 8vo. pp. 138. xxv.

There is a chasteness and manliness about the style, and a scientific interest about the notices, of this little volume, which please us much. We are surprised, however, that the author appears to have contemplated the beautiful and the grand of nature, without those emotions of sublimity and piety which they are fitted to inspire. His account of the Aborigines of the Nilgiris is so interesting that we give it entire.

"Of the origin and history of the aborigines of the Nilgiris, nothing positive is known. That they are of Asiatic origin, their habits and customs are to me evident tokens; and, judging from personal observations, rather than any ideal associations, I should say that they bear a closer resemblance—not to the *desert*, but to the *maritime* Arabs of Mesopotamia, both in face and form, than that of any other people with which we are acquainted. I am therefore rather inclined to regard them as originally from the shores of the Shut-ul-Arab; and as having become in the course of time a mixed race with those natives of the plains, many of whom located themselves in the hills, when the tide of Mussulman conquest swept multitudes of Hindoos into the deep recesses

of the loftiest mountains throughout Hindustan. The result is a bold looking, fine face of men, retaining the broad open foreheads, dark piercing eyes, and glossy jet black locks of the Arabs; together with statures above the medium standard, and forms compact and well made. Like the Arabs, too, they are capable of undergoing great fatigue, and abstinence from food—cunning, lively, though great beggars,—revengeful and unforgiving. We may therefore dispense with the vain attempt to trace their origin back to the time when the ancient Romans visited Western India.*

“I consider it superfluous to say much of their habits, peculiarities, and characteristics, as Captain Harkness has pursued a diligent inquiry into them. They are still established in small hamlets which generally rest either in valleys possessing considerable beauty, or on the slope of a knoll or eminence, with a few scattered copses waving around them. Each hut is surrounded by a low wall of unhewn granite, and is constructed in the rudest style, with thick rafters resting on the ground, and bending inward with a gradual inclination until they reach the height of about seven feet. These are generally wattled across with reeds, and plastered over with mud. The roof, which is semicircular, is formed of a sprinkling of turf and thatch, often so decayed as to be entirely fallen away, thereby exposing its inmates to the rude mercy of “every wind that blows;” and in no part whatever impervious to the storm. The thatch of some few is held on by straw ropes, but the interior of all are quite destitute of neatness or cleanliness, and the space within the stone wall so inartificially put together, being choked up with heaps of dirt and filth. The dimensions vary from twelve feet by eight, to fifteen feet by ten; and at one end a loophole, rather than a door, finishes the picture, which on the whole produces a dreary effect upon the eye of a beholder. There is something, too, in the wild murmurs of the wind upon these elevated spots as its current becomes broken, and as it whirls and eddies among the craggy openings, or sweeps through the woods and copses, that fills the mind with a peculiar sensation of melancholy—and in these situations, whenever I cast my eyes around, and upon the romantic but uncultivated aspect of these misty hills, beyond which nothing but heaven was visible,—or watched the slow bending of the trees that rustled beside me—I thought, on comparing the features of the whole, that I had seldom before witnessed such finished pictures of solitude and desolation. No chimneys appear as you approach these dwellings to tell you whether they are inhabited; and it is not till you are near enough to perceive the smoke oozing through the chinks and crannies of the roof and walls, and wreathing itself in volumes from the door, that you can ascertain whether any aperture exists at all.

“Their occupations are pastoral, and they treat the stranger with a degree of frankness unmingled with etiquette or ceremony. Their habits are not active, although they are remarkable for their strength and agility:—a fact rather unfavourable to the opinion of those who contend for the nutritive qualities of meat, and the negative virtues of a vegetable diet, for the Todas live almost exclusively upon roots, with some milk, ghee, and honey; and in feats of agility I would back them against any beef eater in England, and with every chance of winning my wager. Their wealth consists principally in their buffaloes, which appear noble animals when contrasted with those of the plains below, and whose numbers are immense: consequently, they are compelled to shift their stations so soon as the pasture becomes scarce. They have no dogs to watch their hamlets—a most singular circumstance, for in all my travels

* Vide Hough's dissertation on the Todas. *Passim*.

I never approached an encampment without being greeted by fine breeds of these quadrupeds—especially in Turkey and Persia, where a number of dogs are always on the alert to discover strangers, and to give timely notice of their approach; so that the women, who are generally *en dishabille*, have an opportunity of effectually concealing themselves. Their children, when about five or six years old, are not ill-looking, and their cheeks unlike the natives below, are chubby and rosy: their hair is long and black, hanging over their brows, till smoothed back by the hand to disclose their still blacker eyes. Their women when about fifteen are fair and handsome, but they soon lose their good looks, and become as ugly as they were pretty. Their eyes are large and black; their noses straight and well proportioned; their lips thin and small; and their teeth white. A Toda girl is very good looking, but nothing can exceed the disgusting appearance of the old women. They never conceal themselves like those of their neighbours of the plains, nor do they even evince the least timidity at the approach of a visitor. On the contrary, they appear rather to court his presence; and have no shyness or reserve: they even frequently accost you in confidence, and display much curiosity by the examination of a dress so novel to them. In speaking of the Arab women, Niebuhr somewhere observes, that so long as they conceal the face, they care not how much they expose the rest of the person,—and I myself have seen them washing clothes on the banks of the Euphrates in perfect nudity; and when surprised, have covered their faces with their hands, disregarding all other exposure. If report speaks true, the Toda women are nothing loath to exhibit both face and form: and as their clothes are filthy to a degree—they perhaps feel more comfortable *without* them. They never change their garments, and seldom perform any ablutions: in fact, the apparel of both sexes is permitted to fall to pieces on their bodies. The women also anoint themselves with fetid oil, and their hair is divided into two long ringlets, and suffered to grow to a considerable length. They do not practise circumcision, but depilation is very common amongst them—much after the manner of the Arabs, with whom there are women who live by the performance of it.

“Their marriages are made with little formality. When a Toda marries, he merely gives a buffalo, or two, for his wife, and conveys her home without further ceremony. Her subsequent occupations are hard when compared with the tasks that are imposed on females in civilized society, but they are no more than her fair share, under every consideration and due allowance of the hardships attendant on savage life; therefore, they are not only voluntarily but cheerfully submitted to. Marriages, although contracted for life, are not binding; at least it is well understood on both sides, that the parties will not reside any longer together, than they shall be pleased with each other. It is also understood (for the duties incumbent on each party, are well known to-both) that the husband is to provide the dwelling house, and to furnish some bowls, and other vessels for housekeeping. The woman has some such articles of coarse crockery, which she brings with her. The husband, as head of the family, considers himself bound to support it by his exertions—the woman, as his helpmate, takes upon herself various domestic labours, and is well satisfied that her husband, with his buffaloes, can well maintain his family in any place where pasturage is to be found. But by far the most extraordinary anomaly amongst them is an allowed plurality of *husbands*. If two or more brothers compose the family circle—all share the woman’s favors alike: she is even permitted to have a *cicisbeo* besides, with whose privileges none are allowed to interfere. It is also very remarkable, that, generally speaking, the men prefer

widows to virgins—and as to female virtue, it is neither prized, nor known. In short, avarice prevails amongst the men, and licentiousness amongst the women. The Italian saying "*Uomini senza onore, e donne senza vergogna*"—may be aptly applied to them all.

"Of their diseases, perhaps syphilis is the most common. Their villages are also frequently visited by the small pox, measles, typhus, scarlet-fever,* hooping-cough, and croup; but intermittents, and remittents are unknown. I have been told that some of them are able to cure bruises by simple applications of the roots of plants; with the properties of which they are said to be well acquainted. But there are a set of professional impostors, who, availing themselves of the superstitions of the people, pretend to be possessed of supernatural healing powers. As the natives in general believe in sorcery, and ascribe many natural disorders to the arts of sorcerers, this class of practitioners pretend to be skilled in the occult science of counteracting enchantments, and expelling the devil, who too often possess many of our native acquaintances. These men, like the Todas, are acquainted with the properties of plants, roots, and other remedies; and differ only from them by the skill and impudence of their impositions. When they have succeeded in persuading an unfortunate and credulous patient that his complaint is one of extreme danger, they bargain for the present, which is according to the means of the donor, but always to the amount of several rupees. These quacks when in the exercise of their functions, are stark naked; and being besmeared with paint and filth, exhibit a most frightful sight.

"Although the Todas are reported to have practised infanticide, it would appear that the abomination has long since ceased; and that their present numbers are computed at one thousand, including children of both sexes. Indeed, I can say with certainty that the population is on the increase; this may be owing to the blessings of vaccination, as well as good medical aid whenever applied for. But although the population keeps its maximum, it is evident that the aborigines are making no advances towards civilization. In fact, they continue stationary in a state of the rudest barbarism. The tendency to improvement—a tendency that has been thought more, perhaps, than any other to distinguish man from the lower animals, seems to be totally wanting in them. The lofty ridges they inhabit may be traced from end to end, and few vestiges discovered that marks the hand of man. They have never been repelled nor exasperated by Europeans—nor have they ever experienced violence, or encroachment on their homes. On the contrary, pious missionaries have been among them, and have endeavoured to instruct them. All, however, appears unavailing—and it seems certain that the Todas, like their buffaloes, are destined to disappear from the face of the earth along with the woods, which alone afford them sustenance and shelter."

Of the Pársis, a people much nearer us, Capt. M. gives the following account.

"This is a class of people whom I *much* venerate. They are a link between the Hindoos and Mahomedans; a sort of Quaker or non-descript blending of the other two. The Pársis form the centre, the Hindoos and Mahomedans the *droite* and *gauche*; by the mere *vis inertie*, the difficult art of keeping quiet where they have burning skies and several synagogues militant around them, they contrive, in their own unnoticed way, to do an immense deal. By weighty purses, excellent address,

* Cholera Morbus has also been known here, although a late writer on this direful malady boldly asserts—"that it has never been found on any high, or dry land; and that, like the scarlet fever, it has never passed the limit of 3,000 feet above the level of the sea!"

and few words, they wield every thing, are courted by the poor attorneys, and now and then, when their assistance is requisite, are charitably assured that they *may* be saved. I know no one more eloquent before a Hindoo, who has any understanding, than a Parsee. If they were transplanted into England, they would excel in carrying loans, railways, job galls, joint stock companies, and such like improvements, without difficulty or suspicion."

The colours here are sufficiently lively; but they form nothing but a caricature.

Trividya Trigunātmikā. The Threefold Science. Bombay: sold by W. Chapman. Price, Rs. 3, half bound.

This work contains the original Sanskrita text and glossary, with English and Marāthi translations, of the three first chapters of the Rig-veda. The translations have been made with the laudable design of directing public attention to the Vedas, which few, indeed, are capable of understanding, and "leading the native youths to compare them with the simple and sublime truths of Christianity." "The Vedānga, and the Bhashya of Sāyana A'chārya," it is stated in the preface, "are the helps which have been used. The former consists of six treatises (similar to the *prolegomena* formerly prefixed to works in Europe) containing an exposition of the principles of Pronunciation, Astronomy, Grammar, Metre, Ceremonial and Philology, more especially as applying to the Vedas." "The translations, though like most others from the Sanskrita, scarcely sufficiently rigid for critical purposes, are certainly meritorious, and must have cost much labour. As they are accompanied by the original text, any orientalist may easily examine them when circumstances require a special appeal to them.

The best account of the Vedas is that given by Mr. Colebrooke, in the 8th volume of the Transactions of the Asiatic Society; and to it we would refer our readers for general information respecting them. Mr. C., it is to be observed, however, has too much confounded the Vedas with the Upanishads. The editor of the Threefold Science has, perhaps, fallen into the opposite extreme. "The style of the hymns here given," he observes, "is quite antiquated compared with that of the treatises called Upanishads: these are evidently of a more modern date, and differ in doctrine from the genuine hymns of the Vedas in containing a monstrous philosophical Pantheism, quite opposed to the ancient half-elemental, half-heroic, worship of the Vedas." Some differences in the styles of the Vedas and Upanishads can easily be discovered; but Pantheism is to be discerned in the Vedas, though not in the express form in which it is visible in the Upanishads. We could quote several passages from the work now before us, corroborative of this opinion. On the disparagement of the Vedas in the Upanishads and other Vedānta works, which is sometimes appealed to as a proof of the opposition of their doctrines, we would not lay much stress. The seeming difference between the works is attributed, by learned natives, to their different objects. The Vedas, they say, relate to rites, and the Upanishads to contemplation. The Vedas are only detrimental to those who aspire after divine meditation. We have observed that those who deny the consistency of this explanation, are in general viewed by the Shāstris as deficient in candour. Its admission weakens no legitimate argument against Hinduism; and still leaves many discrepancies between the Vedas and Upanishads unaffected.

Of the probable age of the Vedas, a most curious subject of inquiry,

we are unable to frame any plausible conjecture. From an obscure astronomical allegory found in the Vedāṅga, it is supposed by the editor of the Threefold Science, that the hymns which bear the name of the Ashvini-Kumār, have been composed at a time posterior to the middle of the fifth century before the Christian era. That they have not the slightest claim to be considered, the dictates of Divine inspiration, and not even of *human philosophy*, will, we think, be apparent to every intelligent reader. The publication before us will most certainly bring down the high notions entertained of them both among natives and Europeans. It will, in this respect, effect much good. We trust that many will purchase it and aid its circulation among the natives, for whom it can be procured for *one rupee*. Though, according to the institutes of Bráhmānism, an unpardonable sin has been committed by the Bráhmāns, who sold the original MSS. into the hands of a Mlecha; and condemnation to the place of punishment awaits all the Shudras who will peruse the little work, it will be found that there is an eager desire on the part of many to procure it.

Though, as we have now stated, we think that the circulation of the work, in its present form, will accomplish much good, we think that its usefulness would be much increased, by its having appended to it a few pages containing a short contrast between the doctrines of the Vedas and the Bible. The editor, we know, could easily make such a contrast with peculiar felicity and effect.

A Second Exposure of the Hindu Religion; in reply to Náráyana Ráo of Satará, including Strictures on the Vedánta. By the Rev. John Wilson, of the Scottish Mission, Bombay. Sold by W. Chapman, Ambrolie, and at the Circulating Library in the Fort; and by J. Hutchinson at the Mission Press, Surat. Price Rs- 3½ boards, 8vo. pp. 179.

For reasons, with which some of our readers are acquainted, we say nothing as to the merits or demerits of this publication. For the sake of recording its publication, however, and the circumstances in which it originated, we here insert the preface.

"The work to which the following pages are a rejoinder, was lately published in Bombay. It bears the English title of "A Reply to the Rev. Mr. Wilson's Exposure of Hindúism;" and the Maráthi signature of *Svadeshadharmābhimāni*, or An Espouser of his Country's Religion. A copy of it was brought to me some months ago by my old antagonist Mora Bhatta Dándekarā; and he declared to me that he approved of it, and had acted as its editor. On perusing it, I perceived that it corresponded with a manuscript tract which had been sent to my friend R. C. Money, Esq. by Náráyana Ráo, the English teacher in the seminary established by His Highness the Rájá of Satará; and, on inquiry, I found that this individual was its author. Though, as I have learnt, it is not satisfactory to the more intelligent natives, I have thought it right to reply to it. This, I have been the more induced to do, because it has afforded me an opportunity of considering several topics, especially connected with the Vedánta, or *esoteric* system of the Hindús, to which the pamphlet of Mora Bhatta did not particularly direct my attention, and of thus enabling me to animadvert, to a greater or less extent, on all the most important subjects which are the grounds of discussion between the Hindús and Christians. In the course of the argument which I have pursued, I have been led to make some strictures on the writings of Ráma Mohana Roy. The sentiments of this remarkable character,

have been much misunderstood. No person, however, who possesses the slightest acquaintance with the Vedánta, will fail to perceive in his pamphlets the advocacy of its grossest pantheism. The Reform which he desiderated, if obtained even in its highest degree, would deprive the more intelligent Hindús of their idols; but leave them in a state little superior to that of Atheism. Gymnosophy, even in its most refined forms, can contribute nothing to the effectual amelioration of man in this life; and it affords nothing but the prospect of dreary absorption after death.

Though it is my persuasion, that Hindúism

“ ————— as dark as witch’ries of the night,
Was formed to harden hearts and shock the sight,”

I have endeavoured, when exposing it, to write of it with feelings of Christian kindness to its unhappy votaries. Nothing but a regard to their welfare in time and eternity, has induced me to take up my pen; and I beg of them to continue to extend credit to me, and my fellow-labourers, for the benevolence of our intentions, and to believe that any thing which is inconsistent with the deepest charity, is not what we would for one moment seek to defend. While I have attempted to turn the Hindús from their idols, I have also endeavoured to lead them to the service of the living God, and the embracement of the salvation of his Son from heaven. The contrast which I have pursued between Hindúism and Christianity, will not, I trust, be without its use to candid inquirers, and even to those Christians, who may have been accustomed to survey their own inheritance without casting their eye over the dark places of the earth, where Satan’s right to empire has scarcely yet been disputed. It may lead them, with an intensity of gratitude, which they may never hitherto have experienced, to adopt the language of the Psalmist, “ Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of my inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.”

“ For my former little work, there was a much greater demand among the natives, than even my experience of their readiness to engage in religious discussions, led me to expect. Many copies were purchased by them; and, in some instances, perused with good effects. Several natives have assured me, and some of my correspondents, that it has proved the occasion of destroying their confidence in the religion of their fathers. To all the well-wishers of the natives who interested themselves in the circulation of both its Maráthi and English editions, and especially to the friends who have translated, or proposed to translate, parts of it into some of the dialects in use in places remote from this Presidency, I return my cordial thanks. Their unsolicited, but kind, exertions, have afforded me the greatest encouragement in the prosecution of my labours.

“ To several friends, I am indebted for the loan of several Sanskrita MSS. which were not in my possession, and which I have used for enabling me to judge of the fidelity of existing translations, and opinions, and correctly to make some original extracts. It was my intention, at one time, to have quoted more liberally from the *Upanishads* than I have done. The inspection of a great number of them, led me to perceive, that while they abound in metaphysical errors, there is a great accordancy in the few *principles* which they respectively unfold, and to which attention should be particularly directed.”

The Maráthi edition, it is hoped, will soon be ready for publication.

Jehovah Zidkenu, "The Lord our Righteousness," the Watchword of the Reformers. By the Rev. Frederick Sander, M. A., Pastor of Wichlinghausen, Barmen, Prussia. Translated, from the German, and printed for the Religious Tract Society, London. Price 6d.

Most of our readers are aware that many of the continental Protestant churches have forsaken the doctrines of Protestantism, and entertain "heresies" still more "damnable" than those of the "church against which they profess to protest. God, however, has not left himself without a witness even among them. In Geneva, Germany, Prussia, and France, there are several pastors and evangelists, who not only hold and proclaim the proper Deity of our Lord and Saviour Jesus Christ, but holdly and fervently preach the doctrine of "justification by faith without works."

The reason why many men, otherwise candid and intelligent, cannot receive the doctrine of *justification* by simple faith, is, that they find *salvation* in Scripture associated, times without number, with love, humility, patience, perseverance in well-doing, and all the other items of personal righteousness and holiness. Without all these, they read, a man cannot be saved; and hence they conclude that without all these he cannot be justified. But they forget what justification means. It does not signify our final and complete redemption, or even our admission into heaven, but merely our present acceptance as righteous in the sight of God. This takes place the moment we view Christ as our only and all-sufficient propitiation, and trust in him as such. Until we have this view of Christ and this trust in him, we cannot perform one good or acceptable work; and yet, the instant we have it, we are justified. Good and acceptable works afterwards follow of course; but it is clear that they are the consequence, not the cause, of our justification. Our works are accepted on account of the previous acceptance of our persons, not our persons on account of the previous acceptance of our works.—Still it remains true that without good works a man will never enter heaven, or attain to complete redemption. But is this any reason why he should not seek justification, in the first place, by faith without works? His only way of getting at good works, and of finally attaining the perfection of holiness and happiness, is to seek justification without any works whatever. His only way is to put forth his empty hand to lay hold of the Redeemer's righteousness; and, when he has got that, all other things are readily attained.

Another difficulty, which besets sober men in connexion with this subject, is this. Love, hope, and meekness, are graces of the Spirit as well as faith; and they see no reason why one of the former should not be made the condition of justification as well as the latter. Now it is not because faith is a grace of the Spirit,—it is not because it controls the whole man,—it is not because it is the root of all holy dispositions and all righteous conduct; it is not on any such account as these that faith secures justification. It is simply because faith is that act of the soul whereby a sinner apprehends Christ,—whereby he relinquishes himself and cleaves to him,—that it is followed by so blessed a consummation.

These most important truths appear very distinctly in the writings of the great Apostle of the Gentiles. But it is lamentable to think how much, and how long, they were obscured and perverted after his death. Many of the pious fathers had no clear apprehension of them; and, after the decease of Augustine, they were, as far as the great proportion of the visible church is concerned, entirely lost. Even such men as Wickliff and Huss expressed themselves on the subject of justifica-

tion with great confusion and inaccuracy. Luther himself, after his conversion, retained, for some time, the language of his Augustinian errors. "This righteousness," [the righteousness which justifies] says he, "is the work of God, which God himself worketh in us, and is denoted also the salvation of God, the glory of God, and the like." (p. 7. of *Jehovah Zidkenu*.) In the course of preaching and writing, however, he learned to express himself with perfect accuracy and clearness, as well as boldness and force; and, from the second or third to the sixteenth century, the doctrine of justification had no advocate once to be compared with Luther. Observe the place he assigns to faith in the matter of justification in the following quotations.

"Faith justifies us, no, not even for its being a gift of the Holy Ghost, but only on account of its reference to Christ. Here we have nothing to do with the question whence faith comes, what are its nature and qualities, or how far it excels all other works; for faith does not justify for its own sake, or because of any inherent virtue belonging to it; for then it would work towards our justification only in part, and the assurance of certain comfort belonging to it would be wanting; as faith is never perfect in every respect, but is still subject to weakness and failings even in the excellent of the earth. We are, therefore, pronounced righteous through faith, for the sake of Christ the Mediator, in whose wounds faith takes refuge, and whose meritorious obedience she makes her own." (p. 13.)

"To ascribe justification to love is to ascribe it to works. By works I mean those which are wrought in us by the Holy Ghost. Faith justifies, not because it is a work of the Holy Ghost in us, but because it lays hold on Christ, for whose sake it is that we are accepted, and not for the sake of the gifts which the Holy Ghost has bestowed upon us." (p. 15.)

But many thousands of passages on this subject, equally luminous, might be extracted from the works of Luther. It is with such passages as these that the real Lutherans ply those who are so merely in name. The jubilee of the third centenary of the Augsburg Confession (1829) gave rise to a number of publications on the doctrines of the Reformation, of which the one, which heads this article, appears to have excited the greatest degree of interest. The author of it is one of those evangelical pastors to whom we referred as witnesses for the Lord in churches which generally deny him.

Our author sets out with the general proposition, that the doctrine of justification by faith without works was the animating and moving and sustaining spirit of the Reformation. He then shows, by repeated extracts, that Luther held and preached this doctrine, as believing the maintenance or neglect of it to be the "token of a standing or a falling church." A brief sketch of the efforts and success of Reformers prior to the days of Luther, is given with the view of showing the connexion between deficiency of doctrine and inefficiency of labour. In preaching down the doctrine of human merit, Luther is shown to have laid the axe to the root of the tree of superstitious ceremonial and observance; while those who preceded him, in comparatively neglecting the humiliating doctrine of a gratuitous justification, are shown to have worn out their strength in lopping off some of its branches. The Neologians of the present day call forth our author's severe, but well-merited, animadversions; and, as the doctrine of justification appears to have "begotten, nurtured, edified, maintained, and defended, the church" in times past, a hearty return to that doctrine, and a bold and unsparing declaration of it, is recommended as the only method by which the Protestant churches can hope to regain their

former state and position, and to advance in purity and extent beyond all that they ever realized.

The tract was well worthy of being translated and reprinted in England. We have heard acknowledgments made in private of the good it has effected; and we have no doubt that it will be generally useful, both in leading inquirers to "Jehovah our Righteousness," and in further enlightening, confirming, and comforting, those who can already say, "In Jehovah have I righteousness and strength."

Religious Intelligence.

ASIA — INDIA.

DEATH OF MRS. WILSON.

Mrs. Margaret Wilson, of the Scottish Mission, Bombay, died on the 19th April. The grace of God which animated her during life with so much zeal for the Divine glory, and which enabled her to consecrate all her powers, and endowments, and time, to the Divine service, did not forsake her in the hour of death. Her anticipations of eternal glory, the purchase and gift of her divine Redeemer, were joyous and rapturous; and when her heart and flesh fainted and failed, she found Jehovah to be the strength of her heart and her portion for ever.

BOMBAY CHURCH MISSIONARY SOCIETY.

We have much pleasure in making the following extracts from the fourth report, which has just appeared.*

"The last report was dated in January, 1831, and brought up the affairs of the mission to the end of the year 1830. The present one will comprise a general view of its operations from January 1831, to December 1834, the close of the present year.

"At the close of 1830, the mission was still stationed at Bandura and its vicinity; but, soon after the Rev. W. Mitchell's return from England, very positive instructions were received from the Parent Society on the necessity of removing the mission to a station further inland in the heart of the Hindú Maráthá population. On the Rev. Mr. Mitchell's return in June 1832, it was resolved to remove the mission to the Deccan; and, after some discussion on the comparative eligibility of various places, Násik was fixed upon as promising the greatest advantages as a field of missionary labour—being composed of a mixed Hindú and Mahomedan population, the former mostly Bráhmans. It is a large town and place of pilgrimage on the Godaveri, and was estimated in 1820 to contain 30,000 inhabitants. It is described as the very seat and centre of Brahminism in the Deccan: contains two palaces belonging to the late Peishwa, and some handsome buildings with gardens and vineyards. In the rains of 1832, the mission was removed from Basin and Bándura to Násik, where the Rev. Mr. and Mrs. Farrar, and the Rev. Mr. Dixon, took up their residence in the old palace of the Peishwa, which was very obligingly

* The composition of some parts of the document is rather careless, and unbecoming its intrinsic interest. *Edit.*

granted by Government for the permanent occupation of the mission. The committee feel thankful for this indulgence. At an expense of a few hundred rupees, it has been put in order, and affords conveniences as a residence for two families, a chapel and school-rooms, with every other requisite for the mission. The society's premises at Bándura have subsequently been sold, as directed by the Parent Society. Although the missionaries have been labouring for the past two years at Násik, and have occasionally made extensive tours into the interior, nothing visible beyond the establishment of a few schools, and preaching to the natives, has as yet been accomplished. A school for destitute native females has been opened by Mrs. Farrar, supported entirely by private contributions, and is now prospering as well as can be expected.

"Your committee have much pleasure in recording their grateful sense of the readiness with which the Bible Society and the District Committee of the Society for Promoting Christian Knowledge, likewise the Native Education and Tract and Book Societies, have met the various and reiterated demands upon them for supplies of books and tracts. To their distribution, and to the missionary operations, at one period, there was great opposition raised by the Bráhmans at Násik. The nature, however, of the opposition was more clamorous and violent than effective.

"Although the schools established at Basin and Bandura, and their vicinity, have of necessity been relinquished, your committee have not lost sight, in a more extended field and enlargement of the operations of the mission, of their revival at some future period. The stations in the northern Konkan and Salsette would prove a very convenient appendage to the Násik mission, which might be occasionally comprised within the limits of the annual missionary tour.

"Besides the works mentioned in last report, your committee have great satisfaction in recording a translation into Maráthá of the entire Liturgy of the Established Church with the Psalms, by the Rev. J. Dixon; and also a translation by the Rev. W. Mitchell, of the Acts of the Apostles.

"In addition to the departments of schools and translation, that of preaching the precious word of God was more or less attended to by all the missionaries, as health and opportunity permitted: at first, as is usual with native auditors, they heard the word gladly; but, as the objects and designs of the mission became more known, and were developed in their effects, the opposition from the Bráhmans principally became more and more violent; at first, preaching was carried on in open verandahs and empty sheds, but even this indulgence was denied, and latterly street-preaching has been the only method remaining to be adopted. What street-preaching is amidst the hooting, pelting, screaming, noises, and abusive language, of an insolent mob of natives, is known only to those who have experienced its effects, and can better be imagined than described. But the steady perseverance in the path of duty by the missionaries, notwithstanding opposition of every kind, is beginning already to show its effects on the native mind. They are astonished and confounded at the meekness and self-control with which insults of every kind are borne, and look upon the spirit animating the persecuted as something superhuman. May the Spirit of the Lord render this day of small things productive of effects the most beneficial in his own good time, by which His holy name may be glorified, and the hearts of his faithful servants refreshed.

"Your committee have again to regret that ill health has deprived the mission of the valuable services—first, of Mrs. Mitchell, who with her family embarked in very infirm health in February last; and now of the

Rev. W. Mitchell: about six months ago he suffered severely from disease in the chest, which almost entirely disabled him from either speaking or reading for any length of time; on that occasion he wrote to your committee on the subject of his return to England, but was afterwards induced to lay aside his intention, in the hopes that his recovery would render it unnecessary. But his complaint increasing, he consulted some of our leading medical men, who furnished him with certificates of such a nature, that your committee deemed it their duty to sanction his return to England.

"All the members of the mission have hitherto been labouring at Nāsik in the very heart of a dense and heathen population. They have not yet been permitted to witness any actual conversions; but such labours as their's must surely be blessed in the Lord's own appointed time. The Rev. Mr. Farrar has repaired to Bombay, to correct the press for Mr. Dixon's translation of the Liturgy, which is being printed at the expense of the society, whilst domestic circumstances render Mr. Farrar's presence in Bombay equally desirable.

"Your committee have much gratification in recording the revival of a school for boys, principally Roman Catholics, at Bāndurā village. It is under the active control of Mr. Michael Sargon, the society's superintendent of schools. The last report, dated the 17th November, 1834, states the 1st and 2d class boys, as well as those of the other classes, upon the whole, to be in a promising state; and should it continue so, it will be the means of doing good to the rising generation. The teacher has of late been visiting many of the parents and friends of the boys, in order to gain their confidence. Although the Romish priests would not allow them (the boys) to read the Scriptures in their houses, yet they do not refuse to study them during school hours, and they are able to answer a little to some questions." A girls' school in the same place is about being revived also; from 10 to 15 girls having already commenced their daily attendance.

"In September 1833, Mr. Sargon was authorized to open a free school for the instruction of native youths in the English language in Bombay, which he was to superintend personally daily. In February following this school had a daily attendance of from 70 to 80 boys. The avowed object of the school being to communicate the knowledge of the Gospel, it was recommended to open and close the school with reading a portion of scripture and prayer. In April of the present year, the school consisted of 86 boys in four classes, collectively. Several youths have, however, since deserted the school, on the ground, it is supposed, of objecting to the prayers: and the last school report for October, gave the attendance at 58 boys; they are mostly Hindūs of the Parbhu caste, with a few Roman Catholics, Jews, and Mahomedans.

"Upon a review of the whole, your committee have great cause for thankfulness and gratitude to the Great Head of the Church, for having prospered their humble endeavours thus far,—they humbly conceive that there exists more matter for encouragement than despondency.

"The Parent Committee have been urged to send out as many more faithful and zealous labourers as they may be able, powerfully to strengthen their hands and encourage their hearts in the important cause in which they are called to labour."

To the report there are appended "Notes" by the missionaries. The following remarks are by Mrs. Farrar.

"On our arrival at Nāsik, great difficulty was experienced in the first attempts to establish schools. The prejudices which the Hindūs are known to entertain against female education, were unabated by any intercourse with Europeans, or by any previous efforts to intro-

duce female schools among them. Owing to these circumstances, and owing also to the great poverty of the lower classes of the population, it was thought desirable to establish an institution, in which maintenance, as well as instruction, could be afforded. For the support of such an institution an appeal was made, which was met most generously by the Bombay public: their liberality enabled the missionaries to establish, and we trust will enable them to carry on, the school on the plan they desired. The undertaking has hitherto proceeded with as great a degree of success as usually attends schools enjoying the advantage of continual inspection. The school contains between 70 and 80 girls, 3 classes of whom, comprising not quite half the number of the girls, are able to read more or less fluently. Many girls have left who were able to read and to sew. In general, the children evince a great desire to learn to sew, which we regard as a favourable circumstance; it being an occupation suitable to their sex, and tending to induce and promote habits of order. It is held out to them as a reward; and they are not permitted to join a sewing class till having acquired the alphabet and joined letters, they are able to read a little.

“At the close of last year there were pleasing appearances in the school; and in the report, published in the O. C. S. for February 1833, mention was made of a woman who, with her child and another young person, was then a candidate for baptism. After six months’ instruction and probation, this woman withdrew from her resolution; her avowed and ostensible reason was the fear of persecution, with which she had been severely threatened by some of her acquaintances. The same plea was also brought forward by the young person mentioned above: they both offered to accompany us to Bombay, or to any other place where they were not known, to be baptized there, but they were not prepared to endure the opposition in which they would be involved by the open profession of Christianity in their native place. We have reason to fear that, though both these individuals exhibited for a time steadiness of conduct and conformity to outward duties, they were both subsequently guilty of great duplicity and ill-conduct. The same flattering appearances of amendment and conformity are at present exhibited by several little girls; but so frequently have our hopes been blighted, that it becomes us to be cautious in the expression of them.

“We insist much on personal cleanliness and habits of order, but we find it difficult to make the children adopt them; we have too often found that they neglect both cleanliness and decency, when they think to escape inspection.

“We have always steadily endeavoured to promote unity and kindness among them—to put a stop to their little jealousies and quarrels, and to the use of bad language. Most of them are well aware what moral habits we wish them to cultivate—they know we expect them to forgive one another,—to renounce the worship of idols, to refrain from joining in idolatrous festivals. Some of them profess to comply with our wishes in these particulars. We have been glad to notice in some of the elder girls an incipient taste for reading—they are fond of reading the little tales and stories we can procure for them in *Maráthi*, and we are anxious to encourage this by every means in our power. A taste for reading will be a new feature in the character of the *Hindú* female, and much good may be anticipated from it.

“Their Christian instructress finds the whole of the time she is able to devote to them engrossed by the imparting religious instruction, questioning them on their religious reading and catechisms, and endeavouring to bring home the truth to their hearts and consciences; consequently it devolves upon the *pantoojees* to instruct them in the elements of reading,

arithmetic, writing and reading the Mod character. The girls are allowed to devote a good proportion of their time to these pursuits, which appear to be more valued than others of the same nature by the parents, and which may therefore, it is hoped, tend to recommend female education to them. With the pantojees too, the girls learn to sing or chaunt Maráthi hymns—they have already committed a variety of these to memory, and are now learning one compiled from some of the Psalms of David. We now often hear the praises of Jehovah sung by our little scholars in the streets of this strong hold of idolatry, particularly in the lanes and alleys around our own dwelling. Sometimes, too, a straggler has stopped at the chapel door and listened to the chapel services, attracted by the chorus of little voices.

“The sewing department was for a long time carried on by Mrs. Mitchell, and the lady of the then resident magistrate: when deprived of the valuable assistance of these ladies, it was found necessary to engage a European woman; but the girls have now been for several months without any instruction in sewing, from our inability to procure a proper person to conduct this part of the undertaking.

“Another school was established and carried on for a time in another part of the town of Násik; but, after various fluctuations, and a trial of many months, no desirable fruit appearing from it, it was relinquished.”

In reference to the opposition of the Bráhmans at Násik, alluded to in the report, Mr. Farrar gives the following statement.

“The Bráhmans at first flocked towards them (the missionaries); but in proportion as they became acquainted with the objects of the missionary, in proportion as they became convinced that no secular advantage would be secured by such attendance,—were their visits diminished. But not contented with simply refraining from visiting us themselves, they were determined that none should visit us of any caste. At a large annual dinner given at Báláji’s temple, at which four or five thousand Bráhmans assembled, a combination was entered into, and it was determined that whoever visited a missionary, whoever sent his child to a school established by a missionary, should be expelled caste. This, for a time, was a formidable obstacle to our proceedings. We were thus compelled to quit the privacy, with which, at our own homes, or in a neighbouring Mandah, (Mandap?) we had hitherto communicated scriptural knowledge to the people, and to commence that course of public preaching and itinerating, which we continue steadily to pursue. The missionaries, in addition to the offence of preaching Christ and him crucified to men trusting in themselves that they are righteous, were subject to additional hatred and obloquy; from the adventitious circumstance of a cow being killed at Chandúr, and of the Musalmáns at Násik requesting and obtaining permission to kill cows.”

In reference to publications not mentioned in the report, we have the following interesting information.

“Mr. Farrar has prepared a Maráthi tract on the holiness and justice of God; one edition of which, published by the society, has been put in circulation; and a second edition is now in the course of publication under the Tract and Book Society. He has also prepared a consecutive series of Old Testament Scripture Narratives in Maráthi, which are now going through the press in the Mod and Balbodh characters. He has ready for publication a number of Expository and Practical Discourses in Maráthi, on the most interesting parables and histories of the Bible. A general letter of invitation to the Maráthi service held in the church mission chapel, was also prepared and published by Mr. Farrar, and circulated chiefly in the city of Násik. The Ayah and Lady, and Henry and his Brother, by Mrs. Sherwood, having been modified and adapted to

the wants and habits of the Maráthi people, have been translated by Mrs. Farrar, and published by the society. A second edition of the *Ayah and Lady* is now being published by the Tract Society. These works meet with general approval, and are both acceptable and profitable to the natives. The former exhibits the practical force, bearing, and operation of the commandments of God, and the latter displays the virtues and graces of the Christian character, manifesting that godliness is profitable for all things—securing happiness in this world, and glory in the world to come. Mrs. Farrar has also prepared a little work in Maráthi on Animal Biography, which has been accepted and printed by the Native Education Society. Prosecuted as these labours have been in the midst of much sickness, feebleness, and many cares, there is much cause of gratitude to God for their successful issue.”

We should be gratified to see an *annual* report of this society. Regular accounts of its proceedings would quicken the prayers, and increase the contributions, of its friends.

BOMBAY BIBLE SOCIETY.

“From the last report, we extract the following account of the translation, procuring, and printing of the Scriptures.

“The Translation Committee have proceeded with their labours; and they have used their best and united endeavours to accomplish the great objects for which they were appointed. Captain Molesworth, and the Rev. W. Mitchell, having withdrawn, the former from want of leisure, and the latter chiefly from ill health, which has compelled him to return to his native country, the Rev. John Stevenson, and the Rev. C. P. Farrar, were elected in their place.

“The Gospel of St. Mark in Maráthi, agreeably to the intimation given in last report, has been, in the first instance, written out by Mr. Nesbit, and afterwards submitted to the perusal and criticism of the other members of the Translation Committee. After having been modified according to the collective votes, it has been put to the press; and an edition of 8000 copies of it will speedily be ready for distribution.*

“The Acts of the Apostles in Maráthi, prepared by the Rev. W. Mitchell, are at present circulating among the members of the committee. It is to be hoped that they will be ready for the press in a short time.

“The preparation of the Gospel according to St. John, by Mr. Wilson, has considerably advanced. Mr. Stevenson will proceed with the Gospel according to St. Luke without delay. Mr. Allen, while he is most ready to give all the aid in his power in criticizing the composition submitted to the members of the committee, is unable, from his special engagements in itinerating, to take the revision of any particular book upon himself. Mr. Farrar, and the other members of the committee, as soon as their engagements with other books are finished, will proceed with the other parts of the New Testament. It is to be hoped, that, before another year revolves, considerable progress will have been made in the work which is so much to be desired.

“With a view to the benefit of the lower orders of the natives, the committee resolved to publish an edition of each of the Gospels in the Mod Maráthi character, with which they are most familiar. 2000 copies of the Gospel of St. Matthew, according to the edition in the Balbodh cha-

* It is now ready. *Edit.*

racter, published last year under the direction of the Translation Committee, are at present in the press. 2000 copies of the Gospel of St. Mark, according to the last edition of the American missionaries, has just left the press. It was lately resolved that, till such time as the Translation Committee have particular books in readiness for publication, a small reprint shall be made, when necessary, of parts of the New Testament, according to the old edition.*

"The Translation Committee, it may be here observed, have exerted themselves during the past year to obtain the consent of all the members to a uniform system of orthography, and to the fixing of renderings for theological terms. It is intended by them to submit the result of their decision on these points to the public, through the medium of the *Oriental Christian Spectator*, for the purpose of exciting general consideration. They request the prayers of all the friends of the propagation of the Gospel in India, that they may ever be guided by a spirit of wisdom, and the friendly hints of all acquainted with the native languages, who desire to see the words of eternal truth faithfully and intelligibly translated into the languages of the numerous inhabitants of this great country.

"A communication has been received from the American Board of Commissioners for Foreign Missions, approving of the constitution of the Translation Committee, and authorizing their missionaries in the Presidency to purchase such parts of the Scriptures as may be published under its direction, for distribution at the expense of the American Bible Society. The committee received this communication with peculiar pleasure.

"The Rev. John Dixon, having completed a translation into Maráthi of the Book of Psalms, as part of the Liturgy of the Church of England, to be published by the Church Missionary Society, this committee have accepted of the kind offer of the liberty of striking off any number of copies for this society. 1000 copies are to be procured in this manner.

"The Gospel of Matthew, in Kachi, by the late Rev. James Gray, was some time ago examined by Mr. Wilson with the help of a learned native, with the view of discovering any literal errors or omissions, but without any view to verbal alteration. 500 copies will in a few days leave the press.† After some of them have been put into circulation, the committee will be able to come to a determination as to the reprinting of the work.

"The Parent Society has lately made a grant of 200 Hindustáni New Testaments and 500 Hindustáni Gospels, to be procured from Calcutta; 150 Hebrew Bibles, which have been received in Bombay, and 100 copies of a Persian translation of Isaiah, which are on board ship in the harbour, and which will soon be in circulation. 100 copies of the Hindustáni translation of the New Testament, and 80 of most of the historical books of the Old Testament, have been received from the Calcutta Bible Society. It is to be hoped that the committee of that institution will kindly remit the price of them, as part of the grant which this Auxiliary is authorized to receive from the Parent Society.

"Mr. W. Mitchell, before his departure to England, submitted to the committee a copy of Henry Martyn's Hindustáni translation of the Gospel according to St. John, with a few plain words introduced into some parts of the text, and with those, in whose place they are substituted, written in the margin. As this society has not hitherto published any of the Scriptures in Hindustáni, and as the Parent Society has referred this Auxiliary to the Calcutta Society for supplies of the Scriptures in Hin-

* The editions in the Mod character are now ready for circulation. *Edit.*

† A considerable number of them have been circulated. A reprint, as will appear from a report by Mr. Wilson, founded on personal inquiries in Kach, is not necessary.

dustāni, Mr. M.'s MS., with his own consent, will be sent thither for disposal.

"There has been no publication of the Scriptures in Gujrāthi during the past year.

"A grant of 500 reams of printing paper and a corresponding quantity of ink, have been solicited from the Parent Society. It is to be hoped that the bounty of this great institution will not have been appealed to in vain. The desire that all people should read in their own tongues the wonderful works of God, seems to be growing in ardour in Britain. May it speedily be realized; and may the knowledge of the Lord cover the earth as the waters cover the channel of the seas!"

Regarding the circulation and reception of the Scriptures, we make no extracts, as the missionary journals, which from time to time we insert, throw sufficient light on them.

The society, before the close of the year, will have nearly exhausted its funds. We trust that many who have not yet subscribed to it, will come forward and give it their support. A few years ago, it received a handsome legacy, which has freed it for some time past from the necessity of making a special appeal to the public.

THE CALCUTTA CHURCH MISSIONARY ASSOCIATION, 1835.

We learn from this report that the schools supported by this Association, and under the superintendence of the clergy of the Church Missionary Society, are thirteen in number,—native children receiving instruction in them averaging about 600.

The committee, agreeable to a resolution of last year, have endeavoured to devise a course of instruction to native Christians for the purpose of fitting them for schoolmasters, to meet the calls of the out-stations, for instruments of English education. The system has not yet been sufficient time in operation to judge of its effects.

On the whole we should say the labours of the Association have been successful, and the examinations satisfactory.

The objects of this Association are thus clearly stated in the conclusion of the report:—

"Let it be considered, that the object of the Association is to effect moral and spiritual good, by substituting knowledge in the place of ignorance, and truth in the place of error. No object can be proposed of greater importance, and by no other means have objects of like importance ever been attained. Since the dawn of Christianity, it has been through Christian means, that the temporal as well as the spiritual good of mankind, has been secured. In India the desire is now general to impart knowledge to the millions who are in utter ignorance. Men are not, however, agreed as to the principles which should be adopted in native education. Be this as it may, let Christianity have the credit which is her due: while the world looked with indifference, she put forth her power for the accomplishment of this great work. While the men of the world anticipated danger from this source, the missionaries of the Gospel were establishing their schools, and planting their churches. It is thus that Christian principles will work; this will be their invariable effect; and may these principles, under the blessing of God, give a right direction to Christians of the present day, and make the Calcutta Church Missionary Association to contribute to the furtherance of the Gospel of Christ!" *Christian Intelligencer.*

INFANT SCHOOL AT CALCUTTA.

At a meeting of the committee of this institution, held at the Bishop's Palace on Tuesday morning the 24th ultimo, the report which was made of the progress of the newly established school was most satisfactory. Measures were adopted for bringing it more fully before the public,—for giving greater efficiency to it as a school for training and preparing masters and mistresses for other schools,—and especially for introducing the system amongst the natives, both in Bengal and the upper provinces. We abstain from going into further details at present, as there is to be a public examination in a short time, when every one, from the progress already made, will have an opportunity of judging of the immense advantages the system is likely to confer on the rising generation of this populous empire.

We were glad to see the interest that was felt in reference to extending the benefits of the system to the upper provinces. If our friends who reside up the country, had been present, they would have seen that the Calcutta community are not so forgetful of the welfare of Hindústhán, as they are sometimes apt to imagine. *Ibid.*

EUROPE — SCOTLAND.

EDINBURGH TEMPERANCE SOCIETY.

The ordinary operations of the society have been carried on as in former years, and your committee rejoice to say not without evidence of some success. The following table exhibits an increase in the number of members of 832 since the last annual meeting:—

The number that have joined your society since its commencement, including youths, are	5501
From which deduct those that have withdrawn,	179
that have been transferred,	41
that have died,	18
that have been expelled for drunkenness,	16
	254
Leaving at present in society,	5247
Numbers reported at last annual meeting,	4365
	832

Increase during the year, 832

But the success of temperance associations is not to be ascertained by counting the members of the different societies, although some idea may thereby be acquired of the influence exerted over the rest of the community. Great numbers who are unconnected with the societies, have been induced to act upon their principle. It is easy to perceive that the public at large have become more alive to the real tendency of strong drink, but of ardent spirits in particular, to debase national character, to exhaust national resources, to injure national health, and utterly to destroy any claim to the name of a God-fearing people. At the request of the societies, the medical faculty, in a great many places, have come boldly for-

ward to record their deliberate opinion in regard to the true nature of ardent spirits, and their effects upon the human frame. These testimonies, which are daily increasing in number, have created an extraordinary sensation, as they are directly opposed to the prejudices and vague ideas of most people on the subject, and there is no doubt that they have produced a powerful effect. Two years ago, the existence of a temperance society in the army was regarded with suspicious eyes at headquarters, and forbidden; but in October last, his Grace the Duke of Wellington inquired whether any temperance society existed among the Grenadier Guards, and expressed his opinion of the great advantage which might result from the adoption of systematic measures to repress habits of intemperance, and to encourage sobriety. Among sailors, ardent spirits were formerly accounted indispensable; they are now known by experience to be useless; and many vessels leave our own ports without any spirits on board except in the medicine chest. Thus to the agency of temperance societies may be traced a rapid alteration in public opinion, and changes affecting the habits of large bodies of men.

During the last year, twenty-nine district meetings have been held in Edinburgh,* besides five general meetings, and eight sermons have been delivered to crowded congregations in support of the principles and funds of the society. In September, a copy of a tract, entitled "A Letter to Ministers of the Gospel upon the subject of Temperance Societies, by the Rev. James M'Gill," was sent by the committee to every clergyman in Edinburgh unconnected with the association, accompanied with a respectful note. In November, Dr. Greville drew up and printed at his own expense a document, occupying three folio pages, entitled "Medical Opinions in regard to the Nature of Ardent Spirits, and its Effects upon Society, respectfully submitted to the consideration of the members of both Houses of Parliament;" a copy of which he forwarded to every member of the legislature. Of this document your committee took 1000 copies, part of which were addressed to the magistrates, the clergy, and other influential individuals. In December, were printed 8000 copies of a tract, entitled "Address to the Young on the Evils of Intemperance, and the benefit of Abstaining from Ardent Spirits," by a Vice-President of the Edinburgh Temperance Society, which were principally circulated among schools and young people. More recently another tract has been printed, forming the twentieth of the society's series, under the title of the "Lord's Prayer in the mouth of a Spirit Dealer," in which the inevitable consequences of the spirit dealer's traffic are contrasted with the different clauses of that prayer. A copy of this tract has been left with every spirit dealer in Edinburgh. Altogether, 5760 tracts have been distributed gratis, and 2060 sold at reduced prices in the course of last year, making a total of 5760 tracts. Such is an abstract of the society's operations since the last annual meeting.

The small number of tracts distributed will probably strike most people as exhibiting an apparent indifference to this powerful mode of diffusing information. The operations of the society have, however, been seriously crippled by a want of funds. Few associations combine so much gratuitous labour; but tracts cannot be printed and circulated without money. *Report for 1834.*

* Why has not the Bombay temperance society organized similar meetings? *Edit.*

Literary and Scientific Intelligence.

NOTICES CONNECTED WITH INDIA.

A volume of Discourses by the Rev. Robert Nesbit, of Poona, is advertised on the cover of this Spectator. We shall review it soon as practicable.

Mr. Samuel's Jewish Sermon, a notice of the intended publication of which we lately inserted, has also appeared.

Mr. P. S. Derozario is engaged in preparing an edition of a Dictionary, English, Bengali, and Hindústáni, to be printed upon the new Romanizing system, in the English character. The work will extend to 500 octavo pages, and the price is fixed at six rupees, eight annas, the copy.

A new edition of Shakespear's Hindústáni Dictionary, to be printed in the English character, is now in progress at the Baptist Mission Press, Calcutta. The price is fixed at 20 Rs. the copy.

The Rev. Mr. Yates is engaged in bringing through the press a new and revised edition of his Hindústáni Grammar, to be printed at the Baptist Mission Press.

Mr. H. W. Clift is about to publish a little volume, consisting of the Elements of Arithmetic, intended for the use of Schools in India.

Mr. Woollaston, of the Hindú College, is printing a translation in English of the Múgdhubúdh, Sanskrit Grammar of Vopa Deva, for the use of the students of that learned tongue.

The Second part of the Brief Survey of History, for the use of schools in India, will appear in the course of the present month.

Mr. Mack has in the press the Elements of Astronomy, compiled for the benefit of schools in India.

The 'Guide to the Revenue Regulations,' containing all the unrepealed Regulations of Government in that department, methodically arranged with a copious index, will shortly be published in two volumes, royal octavo, from the Serampore press.

 SIR WALTER SCOTT REJECTED.

A meeting of the "Skene Reading Society" was held on Monday last, for the purpose of "approving or disapproving of the Waverley novels," as forming part of their library. The meeting was held in the Congregational Chapel at Blackhills, which was crowded to suffocation, persons having come from the neighbouring parishes of Echt and Midmar to hear the discussion. It appeared that at a former meeting the novels, in 48 vols. had been purchased for and added to the library, and this meeting arose out of a requisition by a certain number of the members to assemble and consider whether these books were worthy of being retained. There were several speakers on both sides—the disapproval party being led by the Rev. Mr. Smith of Blackhills, and the approval

party by the Rev. Charles Skene, parish schoolmaster of Skene. The arguments of the first party were—that the books were full of oaths—that the character of the Puritans was defamed, particularly in the case of Anthony Forster, who was described as a devil in human shape—that the work tended to debase Christianity, to hold up worldly motives of action, and that they were to the mind what cholera and pestilence were to the body—that they were opposed to the spiritual and eternal interests of mankind, and that many better books had been publicly burned—that they were admitted, so also might the works of Bolingbroke, Voltaire, and all infidels—Haggart, and all thieves—that Sir Walter's fascinating eloquence could not atone for his want of religion and morality, no more than could the fine writings of Gibbon or Hume recommend their works—that the Puritans and Covenanters were slighted and held up to public scorn. These, and many other arguments were used, and fervent appeals made to the religious feelings of the audience. The Rev. Mr. Skene opened the case on the approval side in an eloquent speech, which having been finished, and both parties seeming to remain inflexible, a member, to procure unanimity, proposed to remit the 48 vols. to a committee to consider them, and to report to another meeting. This seemed to please some of the objectors, but others remained immovable; and ultimately a vote was taken. For the committee, 97; against it, 39; majority, 58. A committee of eleven was then appointed.—*Correspondent of Aberdeen Herald.*

 EDITORIAL NOTES.

We shall not expect from privates, and non-commissioned officers not above the rank of Serjeant, more than six rupees *per annum* for our work.

E. R. in reply to a Lover of the whole Bible; Alpha; E. R. on Solitude; No Enthusiast; Mátoshri, J. S. Green, J. L., &c. will be inserted.

The packet of pamphlets on the Romanizing of the Indian Alphabets, which we have been so long expecting from Calcutta, has at length arrived, and shall meet with due attention.

Mr. Townsend's letter has been received, and shall meet with every attention.

We shall attend to the Bishop of Calcutta's charges.

Sobriety and Temperance, A Tale, has been received.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

JUNE, M, DCCC, XXXV.

I.—ON ELECTION AND REDEMPTION, IN REPLY TO "A LOVER
OF THE WHOLE PEOPLE."

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—A Christian brother, under a signature which I trust I might conscientiously adopt for my own, appears in your last number with some objections against those views of election which you published in your number for February last. Now, Sir, I am a man of peace, and love not controversy: it has ever appeared to me a most difficult task to differ from a brother in the spirit of Christian love and meekness. It is so natural to the human heart to regard a difference from its own opinion somewhat in the light of hostility, and so to set itself up in battle array against one whom it should seek to convince in the spirit of affection. I would therefore gladly decline controverting any farther the solemn and mysterious doctrine of election, but that I think that when a man has committed his opinions to the public, and feels those opinions to be of the most sacred and vital importance, he is bound to defend them when the truth of them is called in question. In going again over this interesting subject, I desire your correspondent to accompany me, that hand in hand we may search the Scriptures like the Bereans of old, and see whether these things are so. But first let me assure him, that his terms "Sectarian" and "Calvinist" belong not to me. I am neither of Paul, Apollos, nor Peter. I call no man Lord, having one Master only who is in heaven, and whose infallible word alone I desire to take for my guide under the teaching of his Holy Spirit. Calvin's works I never read—then wherefore am I denominated his disciple? If the Spirit that taught him through the word has taught me also by the same means, that Spirit's pupil would I humbly and gratefully term myself, and to Him alone ascribe all glory and all praise.

My sole object in sending you the "Thoughts on Election," was, by showing the absolute and (of ourselves) irremediable ruin into which we have fallen, to magnify the marvellous love and distinguishing grace of God, who, out of a mass equally corrupt, and in itself deserving and fitted for nothing but perdition, was pleased to select a definite number from all eternity—in due time to awaken them by his mighty power from their death in sin, to call them, to justify them, to adopt them into his family, to train them up to a meetness for the heavenly inheritance prepared for them, and finally to crown them with that exceeding and eternal weight of glory, which it hath not entered into the heart of man

to conceive. It was also my sincere and humble desire to justify the blessed God in this his sovereign procedure, from the groundless and unreasonable objections of cavillers—to prove not only his absolute and unalienable right to dispose of his creatures according to his will, (which none can dispute) but also the *justice*, and *reasonableness*, of his disposal with regard to his elect, and the final reprobate of mankind. Finally, it was my object to refute, in the strongest manner, the stale and wicked perversion which ungodly men make of this glorious doctrine; asserting, as they do, that it tends to foster pride and self-righteousness, and to countenance unholy living.

Your correspondent is of opinion, that all attentive and impartial readers of the Bible will admit the above propositions, nor does he see on what scriptural grounds they can be denied; but, “after all,” adds he, “what will the admission prove in favour of E. R.? It can amount only to this—that his ‘Thoughts’ are occupied only with a *part*, and not with the *whole*, of the Bible, and that he is the advocate of the exclusive tenets of a *sect*, and not of all the momentous truths of Revelation. I have already affirmed that I am not of *any* sect. I desire to know nothing more than Jesus Christ and Him crucified; to be *His* faithful soldier and servant unto my life’s end. It is *very strange* that two men cannot coincide in their views of scriptural doctrine, without one being called by the name of the other. My thoughts “have been so occupied with a *part* of the sacred volume, that,” according to a “*Lover of the Whole Bible*,” I have entirely overlooked (if not rejected) truths equally important with those brought forward” by me. One of these alleged truths is, that “man is in a *state of probation* in the world.” This is the common language of men, but where shall we find such a doctrine in Scripture? From the beginning to the end of the inspired volume, we read of man as under covenant, first the covenant of works, and then the covenant of grace: and that, not individually, but through a federal Head and Public Representative. *Unfallen* Adam, therefore, was in a “state of probation” for himself and those he represented, and for whom he stood surety. When he failed in his engagement, his probation ended, and the penalty of eternal death was incurred. In that state let us suppose him left—no Saviour promised—no Spirit given. Having once and for ever broken the covenant, could his state, and that of his posterity in him fallen and ruined, be said to be probationary? Probation is a state both of trial of fitness for, and labour for deserving of, one of two results. But one of these results viz. eternal death, Adam had *already* gained for himself and his descendants. The probation therefore was at an end. In like manner Christ, the second Adam, was in a “state of probation.” As federal Head and Public Representative of those whom the Father had given him, He came to obey, to magnify, and honour the law which they had broken, and to suffer the penalty which they had thereby incurred. Had *He* too failed in his covenant engagement for his people, (could we for a moment entertain the fearful thought) under what probation could the members be, of whom the Head had failed?—in his failure, they would have been lost for ever. But, blessed, glorious, transporting truth! Jesus, our Omnipotent Head, triumphed—triumphed in his obedience unto death—triumphed in his great atonement—triumphed in his death, and crowned all his former triumph in his resurrection from the dead. And here his state of probation ended. But for whom did he enter into such a state? For whom obey and magnify the law? For whom endure the dreadful curse? For whom resigning his life did he as a conqueror invade Death’s dark domain, rob the monster of his sting, and wrest, in his resurrection, the victory from the grave? For whom did he receive gifts, lead captivity captive, and

ascend up on high? Even for those whom the Father had given him,—those, for whose sakes having done and suffered so much, he had purchased as his own, and for whom he ascended to take possession of the inheritance to which in due time, agreeably to his covenant with the Father, and his last public prayer on earth, they were every one finally to be brought. Where now is the state of probation in which man is placed? There are but two grand classes of mankind: those who are under the first and broken covenant of works in Adam, and those who are under the new and the everlasting covenant of grace in Christ. Those who quit this world under the first covenant, inherit that which Adam gained for them by his disobedience; they are, while here, in *no* state of trial for fitness for, *no* state of labour for deserving of, a better inheritance; for their probation ended with Adam, and they are already in possession of the terrible result. In like manner they who are interested in the new covenant, are *saved already*,—even now inherit that which their surety Christ has by his obedience and sufferings gained for them,—they are, therefore, in no state of trial as to whether they will ever grow meet for, or by their labours ever deserve, heaven. Salvation, with all its blessings, has been purchased for them, and has been bestowed upon them: and their meanness for this glorious inheritance has been also secured,—their faith, repentance, holy life, and every gift and grace pertaining to salvation, have been purchased by their Surety, and is wrought in them by the effectual teaching and working of the Holy Spirit, operating upon free agents, made willing in the day of his power. The state of unconverted man is therefore a state not of probation, but of reprobation. When the Lord in the appointed season, through the intervention of whatever means he sees most fit, awakens one from such a state of spiritual death, and regenerates him by his Spirit, into what state does the new-born soul enter? Into one of *sonship*, of *adoption*. Born of God, he is henceforth a child of God. The Father hath begotten him by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, unfading, reserved for him in heaven. Kept, then, by the power of God, through faith (which is itself the gift of God) unto salvation, he shall, he can, never perish. The Father hath begotten him into the likeness of his Son; hath given him to him, and he shall never perish, for none is able to pluck him from his hand. Admitted into this blessed state, the redeemed soul is not in a state of probation properly so called. It is rather in a state of pupillage—and the Holy Spirit whom Jesus sends dwells in it, teaches it, sanctifies it, and, in the ways and by the means of his own all-wise selection, finally prepares it for citizenship in the mansions of eternal glory.

“A Lover of the Whole Bible” admits that “we must be born again,” or “we cannot enter into the kingdom of God.” This admission, then, implies his belief that our natural birth leads only down to death, and that a spiritual birth is a birth, not into a state of probation, but at once “*into the kingdom of God*,” the family of heaven. And as a child of Adam, once born, can never be resolved into the elements whence he sprung, so no child of the Spirit can ever re-mingle in the element of sin, or return to his former state of spiritual death.

Man, says your correspondent, “is a *free agent*; is *accountable* to God for all his actions, conduct, or manner of life; and is addressed as *such* in every part of the word of God.” These scriptural truths, he proceeds to prove from the Bible, that my assertions deny. Alas! that he should so misunderstand the scope of my argument! When I say that Adam and his descendants in him, partook by the fall of the sin of Satan, and became degraded to a level with that tempter, so that our nature being entirely corrupt by sin, like that which ruined the apostate spirits, we, like

them, are wholly lost, utterly powerless, absolutely dead in sin; no more able, in the slightest possible degree, to live to holiness, than the putrid corpse is able to revivify itself, and to perform the functions of a living man, &c. When I say all this, I am alluding to our state in *Adam* as subjected to the awful curse of God. I am supposing that no Saviour ever came,—that the definite number of *Adam's* race had been born, and lived and inherited the curse with its terrible and everlasting weight. Let your correspondent abstract the ideas of Christ and salvation from man, and let him himself decide whether in *that case* my assertions are not fearfully true. And if so, will he say that the promise and the advent, and the work, and the atonement of the incarnate Son of God, takes away aught of our *original guilt in Adam*? Was it not for the very reason of our enormous guilt, that *such* a sacrifice was appointed, *such* an atonement made? Shall the descent of incarnate Deity on earth, in the disguise of suffering humanity, teach us to conceive less of the depth of that fall which required *such* humiliation on the part of God to reach, and more lightly of that tremendous ruin which no other, than the still more stupendous remedy wrought for it, could restore? Had it pleased God to reverse his purpose, to ordain salvation to the apostate angels, and to leave us as we are in *Adam*, what, I ask, would be our state? And how then can the salvation wrought for us alter this our original state as under the curse of a broken law? The offer of salvation does not lessen our actual guilt, but proves its enormity by the greatness of that salvation; and even if we were in a “state of probation,” the placing us in it, would demonstrate the marvellous wisdom and grace of God; but would not, could not, diminish that sinfulness, for the removal of which such a wondrous plan had been devised. But this “state of probation,” in the sense your correspondent seems to take it, I think utterly irreconcilable with Scripture: *there* it is written that we are *dead in sin*, and children of wrath by nature. In both the Old and New Testament it is expressly declared, that “the Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.” And what is the result of this survey? Even, that “they are all gone aside, they are together become filthy, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; the way of peace they have not known; there is no fear of God before their eyes.” “Now we know that whatsoever things the law saith, it saith to them who are under the law; (under *which* law *all* men are, as the apostle proves in the 5th chapter of Romans 12—14 verses)—that every mouth may be stopped, and all the world may become guilty before God.”

But now, this “state of probation” talked of, seems to imply, that man being placed in it, has *some* inherent goodness which survives the fall, by making a proper use of which, he can secure the favour of God, and thus become the inheritor of salvation. But where can a gleam of moral worth be found emanating from the above dark and fearful description of our real state, by an inspired apostle? And where shall we find a real child of grace who will not at once recognize his own natural likeness in the apostle's picture?

But “A Lover of the Whole Bible” founds his assertion of our being in a “probationary state” by our being *accountable* creatures, and our being addressed by God as *such*. That we are responsible beings, no one in his proper senses, will deny; for, in ceasing to be responsible we lose our free agency, and become as the beasts that perish. “God made man upright,”—endowed him with every faculty necessary to the end required

of him,—entered into a covenant of works with him, of which the tenour ran, “Do and live”—“Disobey and die.” Well qualified in every respect was our first Head to perform all the requisitions of God’s moral and universal law engraven on his heart. And the unceasing love, obedience, and homage which his Maker required, it was his supremest delight to render. But when sin entered and converted that holy soul into every thing that is contrary to God and holiness, must the universal law of God abate its demands, because the creature had wilfully destroyed his ability to fulfil it? Assuredly not. Fallen Adam was still equally responsible as before. The demand upon him to love the Lord his God with all the powers and energies of his being still pressed upon him, and his inability to meet the demand, subjected him to the curse. In addressing us, therefore, in the Bible, God addresses us necessarily as responsible beings, calls upon us for our allegiance and homage due, and sets a blessing and a curse before us—a blessing if we will receive it in His appointed way,—a curse if we persist in our original rebellion. This, your correspondent will say, implies a choice; and if we are able to choose the good, there must be something in us better than in the fallen angels. The Scriptures teach us that we are, in a spiritual sense, all gone astray, all together become unprofitable, that every imagination of the thoughts of man’s heart is *only evil continually*. Now we know that thousands hear the message of salvation, have it pressed upon them with all the energy of love and pathos of feeling, who nevertheless reject it, and die in their sins. Then, since all are alike spiritually dead by nature, why do any hear and live? Is it because they are better? Let any real Christian put that question to himself, and he will take up the apostle’s answer, “No, in no wise.” Why then did he choose? Through GRACE—through grace purchased for him by his Redeemer, and imparted to him by the Spirit. Man, in his original state of holiness was, as he still is, free,—free to choose the evil or the good; but, since by his very choice of evil he utterly lost all relish for the good, though still his free-will remains, yet he loves the darkness rather than the light, and will not, wishes not, to come to the light. Being then in this dreadful bondage of a *perverted will*, this blindness of understanding, this hardness of heart, and infatuated love of sin, he is morally incapable of choosing good until the Spirit rectifies his will, enlightens his understanding, softens his heart, and reveals to him the hideousness of sin, and the beauty of holiness.

“Secret things belong to God”—He has nowhere revealed who are his chosen, but he commands his apostles and ministers, “Go ye and preach the Gospel unto every creature.” By means of this indiscriminate preaching, the message of glad tidings reaches those for whom it was ordained; while at the same time it shows, in the most convincing and yet appalling view, the *exceeding* sinfulness of sin, which not even such a message can suitably affect. It shows, by those who receive it not, that such is the awful universal deadness, and callousness of the human heart, with regard to spiritual and eternal things, that but for almighty grace sweetly constraining and rendering willing in the day of its power some of our race, not one would receive the proffered salvation.—Jesus would still be to all, as he is to the greater part, a root springing out of a dry ground, having no form or comeliness that they should desire him.

Let it not here be said, that I represent man in his conversion from sin to holiness, and from the power of Satan unto God, as a mere automaton. No—he is still the free being he was. But when the Spirit gives to him the new “faculty of mental sight, and having already done his first gracious work of” convincing of sin, reveals the glorious Saviour from that sin, and convinces the soul of His righteousness which is to all and upon all that believe, and then imparts the faith necessary to apprehend and appropriate

this imputed righteousness; in all this transaction the soul is a willing agent,—feels its willingness, and in enraptured volition and most vigorous acting, embraces that blessed adorable Redeemer as its own for ever.

In reply to the constantly adduced passages regarding Christ having died *for all*, which are indeed pretty numerous, let me first ask your correspondent, *Is it FACT?* Let him trace the page of history from Adam, or from Christ, down to this present hour, and will he, as he beholds its dismal colours, say that he believes every human being has gone to heaven? No—he cannot. Then, since Christ did *not* die *absolutely* for all, as his own repeated declarations assure us, those passages which represent him as having so done, must be understood in the same manner as this passage, and the numerous others similar to it—“The Gospel which ye have heard, and which was preached to *every creature which is under heaven.*” Christ died *for the world* in the sense that, “*whosoever believeth in him should not perish;*” but he died for his elect so as to purchase for them *that FAITH WHEREBY they believe* unto salvation, with every other blessing of the covenant of grace.

The arguments and motives likely to influence the mind of rational beings,—the invitations, warnings, exhortations, reproofs, and threatenings,—the earnest solicitations, the loving entreaties on the part of a merciful and gracious God, which are so copiously scattered in his holy word, are indeed sincere, and made in the very spirit of that truth and love which are so eminently the attributes of Jehovah. Abhorred, then, be the thought that the Holy Spirit hath used “mockery and trifling in addressing such earnest and solemn appeals” to our miserable race. But if we have not the faculties of spiritual sight, hearing, and apprehension, like the dry bones in the valley of vision, we must remain as we are, unless the Spirit quicken us; and He, we are told, quickeneth whom He will. But then, the *very adaptedness* of these appeals to affect any rational creature with one pulse of spiritual life, by *not* affecting man, *prove* him to be, what the Scriptures every where affirm, utterly powerless, absolutely dead in sin, no more able, of himself, to live to holiness than were the dry bones of themselves to become living men. And be it ever borne in mind that, since man by *wilfully casting himself* from the height of holiness, whereon God placed him at his creation, into the pit wherein he now lies—by voluntarily slaying his own spiritual life, and subjecting himself to the death of sin, in which he is fast bound, did thus of his own accord—break the covenant and drawn the threatened ruin on himself, he has, in consequence, forfeited all claim to God’s favour, and has nothing to say why judgment should not be passed against him. And it is an awful revelation, that though God be emphatically a Being of love and mercy, yet that his Gospel, in itself a Gospel of saving grace, is nevertheless the savour of death unto death to thousands—yea, that *this* is even a *sweet* savour unto God!

I am convinced that if any one will deeply ponder on what had been our state had no Saviour been appointed, and that the coming of a Saviour in no way alters that state from what it would have been without him, he will admit that salvation, *from the very first to the last*, is all entirely of grace; and that if any are taken from a race so corrupt as ours, they must be elected without the slightest merit, or adaptedness, or inclination to good on their part, but simply and solely through the good pleasure of that incomprehensible Being who giveth no account of his doings, and to the praise of his glorious grace. He will also perceive that they who perish are not wronged, but inherit only what they deserve, and eat of the fruit of their own doings. Yet, ah! this is a subject of such tremendous import to us who discuss it, that in the most holy reverence, and most godly fear, with the uttermost humility, and abasement of soul, should

we pry into its awful mysteries. Oh, it is an overwhelming reflection that our destinies are fixed—have been fixed from all eternity! Yet let not this awful reflection lead to the more awful conclusion that if our destinies are fixed, vain are our efforts after salvation. *Every thing* that comes to pass in time was preordained by God from eternity; and nothing *can* happen that is not so preordained. Yet do we, on this account cease to use the means which God has given us in respect to the wants of our natural life? Does the merchant cease to trade? Does the husbandman cease to sow? Do we omit to eat and drink and care for the body, because we are well assured that the time of our death is preordained? Then why refuse to employ the means of grace which in regard to the soul have their sure effect, as well as the food we eat has for the body? If we refuse to eat, or cannot eat, the body dies: and if we have no appetite for spiritual food, if prayer and holy meditation and study of the Book of Life possess no charm for us, then, if this fatal apathy, this sure proof of spiritual death, continue until our natural death, too surely will the second death be our dreadful portion. But, O! does any one feel a desire to seek salvation? that desire is of the Spirit of God. Prize it, cherish it, fan it, seek yet more diligently, ask yet more importunately, knock yet more perseveringly, and to you salvation's door shall open—you, you shall enter in, and will unite with every saint in ascribing to God's free electing grace all honour, praise, and glory.

"A Lover of the Whole Bible" seems to imply by his remarks that, though election be confessedly contained in a part of the sacred volume, there are other parts which appear to inculcate another doctrine. He refers doubtless to the invitations and promises in the Old Testament, particularly those in Ezekiel—such as, "When I say to the wicked man, Thou shalt surely die. If the wicked man *turn* away from the wickedness which he hath committed, and *do* that which is lawful and right, he shall save his soul alive." This seems to imply an *ability* to turn and act, quite inconsistent with absolute helplessness, and total spiritual death. Now, without insisting on the preventing grace bestowed upon every individual who hears the invitations and promises of the Gospel,—in such instances, as his birth being allotted where the Gospel is preached, in that Gospel having been brought to and pressed upon him without any labour of his own &c., I will affirm that such a promise does not imply any power on the sinner's part. The message of God, "Turn and live," falls upon the outward ear of the natural man. He professes to believe it comes from God,—that it is his duty and highest interest to turn and live,—but he is in love with sin, and does not *wish* to turn. He therefore never will turn, unless to the message God superadd his converting grace. *Then*, the entrance of His words will give light; the sinner will see his awful state, and earnestly desire to flee from it. He will then, indeed, turn away from his wickedness, and on his ear the promise of life consequent on repentance will fall with sweetest efficacy. But why did he turn? Even because *with the word*, the Spirit gave light. The man has repented because his eyes were opened to see his dreadful state by nature, and because when he, in consequence, essayed to flee, grace guided his feet into the way of life. Thus again with respect to the invitation. "Ho every one that thirsteth, come ye to the waters:" it is perfectly sure that every one that thirsts after righteousness will be filled. But *who* is there that *does* thirst, until the Spirit open his mental eye to see that, unless he come to the fountain of living waters, he must for ever perish. *Then* indeed a sacred thirst is felt, and this gracious invitation, with all others like it, stands prominently forth to warrant the approach of the anxious sinner to the waters of salvation. But it is evidently preventing grace which first made such gracious invitations, and such precious promises, and then

gave the inclination to listen to and embrace them. If it be asked, Why are all addressed when the secret purposes of God incline only a few to hear? I answer, That the Gospel is a sweet savour unto God in those who perish; that is, that his justice will be glorified in their destruction; for it will be proved, beyond a question or doubt to themselves, and every inhabitant of the universe, that the dreadful state into which their own sin had brought them, by rendering them utterly at enmity with their Maker, and so completely lost to all inherent moral worth as to reject, despise, disdain, and vituperate that immensely glorious and gracious salvation freely offered to them in the Gospel,—that such a state is truly *in itself* incorrigible, and fully merits, as it is eminently fitted for, everlasting destruction from the presence of the Lord. On the other hand, since all men are naturally equally depraved, the justification and sanctification of some, the separating of them from their not more undeserving fellows, and advancing them to the highest honour and happiness which a creature can receive or enjoy, while their other brethren of mankind are justly left in the state to which they reduced themselves,—this will so redound to the praise and glory of God's distinguishing mercy, electing love, and sovereign grace, who, in beings of whose moral *desert*, the state of the lost will be a demonstrative proof, in *such* beings could, by the almighty energy of grace, effect such a revolution, as from the lowest depth of degraded intelligence, to place them on the loftiest pinnacle of holiness and bliss.

That the doctrine of election, like a golden cord, runs though the whole line of God's procedure with man, is evidently taught in the whole scope of the inspired volume. Why was Abel, the younger, enlightened to behold a suffering Redeemer in the typical sacrifice of an innocent lamb, while Cain the first-born, was left to the darkness and self-righteousness of his fallen state? Why did distinguishing grace rest on Enoch and Noah? Were they naturally better or more deserving than their abandoned brethren? Was Abraham called because of his superior merit? That can scarcely be, when we have reason to believe that he was originally an idolater. In Ishmael and Isaac, we again see what the apostle calls the allegory of the two covenants of works and of grace. In Esau and Jacob, election stands prominently forth; "for they being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau I have hated. What shall we say then? that there is unrighteousness with God? By no means. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Was not God's procedure, in choosing one race from among all mankind, and placing his name and establishing his true worship among them, a proof of electing grace to them as a nation? And that he chose them merely of his free and sovereign grace, without any goodness of their own as a predisposing cause, his own address to them clearly proves. "Speak not thou in thine heart, after that Jehovah thy God hath cast the nations out from before thee, saying, For my righteousness, Jehovah hath brought me in to possess this land, . . . not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land . . . Understand therefore that Jehovah thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

Let not, therefore, "a Lover of the Whole Bible" think that I have a less devoted regard to every portion of the sacred volume than himself.

I love and prize *every part*; and according to that light which I trust the Spirit who inspired the word hath given me, I behold electing grace stand pre-eminent in the whole scope and drift of that divine revelation. And, since the Scripture declares that we are all alike under condemnation,—none that doeth good: no, not one,—all gone astray, all lost and included in a common ruin, feeling, as I do, that nothing short of omnipotent grace could have turned me from darkness to light, and from the bondage of sin and power of Satan unto God, I am assured that it requires the same grace to convert any man. Moreover, as the Bible teaches me that all events of time were preordained from eternity, I am sure that it is from everlasting love alone, that grace has been given me to believe and live. And finally, since God is revealed as faithful, without variableness or shadow of turning, I believe that those whom he once has loved he loves for ever; that preventing and converting grace will be followed by sustaining; and persevering grace unto the end; and that those to whom this grace is once bestowed will eventually as surely overcome and be seated with Christ on his throne, as He, their glorious Head, overcame for them, and is seated with the Father on his throne.

That this doctrine is fraught with the richest consolation, is most prominent in every part of Scripture (one part rightly understood in connexion with others), and is most conducive to the believer's victory over the world, the flesh, and the devil, I would have all Christians to believe. Yet, since I know that "a man can receive nothing except it be given him of God," I can only pray for all my beloved brethren in Christ, and for myself, "that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of Him; the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe; that thus our hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge." E. R.

II—TRACTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
AND THE REV. JAMES JACKSON.

Dear Sir—I have just seen "A Letter in behalf of the Society for Promoting Christian Knowledge, addressed to the English residents at Surat and Broach, by the Rev. James Jackson, M. A., Chaplain." I count it my duty and privilege to contribute something to the funds of all Protestant societies of every sect under this Presidency, which maintain and propagate the pure truths of Christianity; but most, if not the whole, of the tracts of the Christian Knowledge Society fall so very far short of the truth, and several of them are the vehicles of the most soul-ruining errors, that I deem it my duty to withhold my support from that institution.

Regarding the tracts of the Christian Knowledge Society, Mr. Jackson says, "With regard to the tracts employed by the Society, which have now accumulated to a vast number, written in great measure under different aspects of popular error, and with different adaptations, infinitely diversified both in matter and in merit, every candid and unbiased man who will take them one with another, and make all due allowance for human infirmity, must allow that they fully bear out the Society's cha-

rafter for generally faithful exposition, and ‘rightly dividing the word of truth.’ And although there may be here and there, amongst its older publications, parts which have been unsatisfactory to some, as being either unsuited to present tastes, or liable to misconstruction and abuse, if not read with an understanding mind, still it should be remembered that the general tenour of a work may be sound when detached and isolated sentences may seem to have a different tendency, and that there is no book in the world but ONE, by whomsoever written, or by what society soever sanctioned, and put forth, every word, phrase, or sentence of which can bear to be analyzed by a captious eye, or which, if so analyzed, will not furnish abundant matter for fair objection. The sum and substance of its teaching is, (and as that is all that can be required, so what man, calling himself Christian can gainsay such teaching?) that, we are saved solely by the atonement, intercession, grace, and righteousness of the ‘good Shepherd who laid down his life for the sheep,’ and who requires of us in return that we should both in our individual and social capacities conform to his blessed will and commandment.”

From the above extract, it appears that Mr. J. entertains a very favourable opinion of the tracts published by the Christian Knowledge Society. I have read several of them myself, and, after making all due allowance for human infirmity, do not think they give a faithful exposition of the word of God—do not rightly divide the word of truth; and instead of teaching, that we are saved, solely by the “atonement, intercession, grace, and righteousness of the good Shepherd who laid down his life for the sheep,” some of them teach very different doctrines.

A slight notice of some of the tracts will show what kind of doctrine is patronised by the Christian Knowledge Society.

“*A Discourse concerning a Death-bed Repentance.* By William Assheton, D. D., late Rector of Buckingham, in Kent; and Chaplain to His Grace the Duke of Ormond.

The object of this work is to show that there is no such thing as justification by faith, and that it is impossible for any one to be saved without first living some portion of his life as a respectable and religious member of society;—that, for any one to be awakened to a sense of sin, and to call upon God for mercy in Christ Jesus, believing that he can justify the ungodly, and that faith in Christ can remove sin, without any preparation of a godly life and a high degree of morality, is altogether an error; and that, therefore, a death-bed repentance is quite hopeless.

“In the sacred writings we are often admonished that it is not an historical confession, it is not a bare acknowledgment that we have done thus or thus; but it is a penitential confession that shall find acceptance—‘Whoso confesseth and forsaketh his sins shall find mercy.’ Prov. 28. 13. A sick and dying man may indeed confess his sins; but how he can be able to forsake his sins, that is, to amend and reform, shall be farther considered. ‘All the promises of God in Jesus Christ are yea and amen;’ that is most certain: but then you must also know promises are conditional, and the performance of them, on God’s part, doth suppose certain qualifications and conditions on our part—‘Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,’ 2 Cor. 7. 1; intimating that, unless we cleanse ourselves from all filthiness, and do thus perfect holiness, we have no title to these promises.”—Page 23.

This is, in truth, the ordinary teaching of the ignorant, who, knowing no divinity but what carnal wisdom can furnish them, do thus deceive and mislead the unwary. The confutation of Dr. Assheton’s errors will be here superfluous; he is abundantly confuted by the articles and ho-

milies of his own church, and by the unanimous doctrine of all sound divines; and it is wonderful that persons who read their Bible can fall into such gross mistakes. Let Paul's words conclude this part of the subject: "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worked not, but believeth on him that justifieth the ungodly, *his faith is counted for righteousness.* • Even as David also describeth the blessedness of the man unto whom God imputeth *righteousness without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. iv. 4.

Dr. Assheton thus continues his heretical strain—"What CAN A MAN DO WHO IS NOW DYING! When the sentence of death is passed upon him, and his physician has given him over—to talk then of reforming his life, when he now finds he can live no longer, is such an intolerable piece of weakness as in any other instance would be scarce heard with patience." Page 27. Thus the whole scheme of salvation, according to this teacher, consists in reforming one's manners, and living with sobriety and decency, as a merit to secure God's favour.

The case of the thief's pardon on the cross is, of course, a great stumbling-block to Dr. Assheton's favourite scheme of justification by works; and, behold, thus does he handle the subject: "It should be proved, first, that this thief was a very wicked man; secondly, that he continued in his sins, and did not repent till the time of his death. But it doth not appear that this thief WAS A VERY WICKED MAN." It is impossible to peruse the doctor's arguments to prove this monstrous absurdity without smiling. His proof is this: That which is called "*a thief*" ought to be translated "*a hired soldier*;" and, for aught we know, it may have had a very honourable meaning. Barabbas, a "notable prisoner," was also called a robber; but he ought to be considered, more properly, "an eminent person of note and quality, head of a party, who, as zealots for their nation and religion, had made a rising against the Romans." Having thus shown that Barabbas was a gentleman of quality, a great patriot, and full of zeal for religion, (page 41) it follows that if he, whose character we ought in reality to pity and admire, was called a thief, it is unjust to accuse the thief on the cross of a wicked life, merely because he also was called a thief!!! Thus does Dr. Assheton show to the faithful that the thief was not saved by faith in Jesus, but by the absence of wickedness in his previous life! Or, fearing that this may appear too ridiculous for even the most ignorant, he judiciously adds this query, "How do we know that he did not repent, even long before he died?" (page 42.) Any thing, in short, to get rid of justification by faith.

Dr. Assheton no doubt had subscribed the thirty-nine articles; but he has taught doctrine diametrically opposite to them; for it is evident that a writer who can use such arguments must have been totally ignorant of original sin, which places all of us in a state of damnation in the sight of God, and is as obnoxious to wrath in the most virtuous hermit, *unjustified by faith in Christ*, as in a robber on the high road. The ninth article says, "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, *in every person born into the world it deserveth God's wrath and damnation.*" Apply this to the "patriotic hired soldier, who was executed for fighting on the wrong side," and I fear that all Dr. Assheton's heterodox machinery will be hopelessly destroyed; as it has been long ago by Scripture, which, confuting this heresy, teaches that "every

mouth is stopped, and all the world is become guilty before God;" and that the Lord's people "are justified freely by his grace, through the redemption that is in Jesus." Romans, iii. 24.

I would further state that in this tract there is no sort of allusion to the operation of the Holy Spirit; that the work of conversion and repentance is ascribed entirely to a man's own judgment, will, and power; and that the Holy Ghost is not even named from the beginning to the ending of this truly heathen production.

The following extracts from two other publications of the Christian Knowledge Society are equally heretical.

1. Extracts from "A Course of plain and familiar Lectures, &c., by the Rev. W. Duke, L. L. B."

"If you act according to the knowledge you have of what is right and what is wrong, you may depend on it that God will as readily reward you for living *innocent and useful lives*; as he will those of a different situation of life.

"We are apt to lay hold of the merits of Christ without doing any thing on our parts to *entitle us* to the benefits of them.

"Though you are many of you poor and ignorant, yet by doing the best you can you will be owned by your Saviour, and as fully *entitled to the merits of his death* as the wisest and most learned among your superiors. It is not so much knowledge as a good life that is to carry us to heaven when we go out of this world.

"There is a covenant or agreement between God and man. We may thus understand it: God promises man that *if he will do* such actions, he will give him salvation; and man agrees to accept that salvation, and do what God requires.

"You may ask, What can we do? I will tell you. You can . . . do your best, and God's goodness will expect no more.

"After all, you must remember, that your repentance only *qualifies* you to receive forgiveness, by making you proper objects of that mercy which God, for the sake of Jesus Christ, is ready to bestow on every penitent and returning sinner.

"After death, if you have been but faithful to God, and sober, diligent, and honest in your dealings with men, you shall arise to a new life of happiness, that shall never have an end."

2. Extracts from "The Great Importance of a Religious Life considered."

"Whenever an action is good and virtuous, it is not only *natural*, but carries with it a felicity, flowing from, and essential to the, very nature of it . . . Justice, friendship, beneficence, all the offices of humanity, and the whole train of virtues, does not the exercise of them administer the most sincere and lasting joy? *The propensity there is in us toward them*, and the satisfaction there is in the doing of them, does, in dispositions not debauched, *lead most irresistibly to the practice of them* . . . comfort, complacency of mind, and a gratulating conscience, always accompanying such actions.

"How happy is an intellectual being, who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul.

"There is no doubt but a serious and conscientious observance of the duties of religion will recommend a man to God's favour and protection.

"Yet if upon the review of life, in his last hours, he finds in it such a mixture of good and evil that he is in great doubt and uncertainty concerning his eternal welfare, how sad and disconsolate must his condition even then be!

“ But there are other advantages attending a good life, infinitely beyond all that have been mentioned, namely, that it will *entitle* us, through the merit of Christ Jesus, to an inheritance incorruptible, &c.

“ Oh! who, indeed, can think of these things, without resolving, in good earnest, to flee from the wrath to come, and secure a happy eternity by a life of virtue and righteousness.

“ Our Saviour . . . by death and sufferings, hath purchased this grace for us, that real repentance, and the sincere endeavour of perfect obedience, shall be accepted instead of innocence.”

Do the above extracts “ fully bear out the Society’s character, for generally faithful exposition, and ‘ rightly dividing the word of truth?’ ” Do they teach that “ we are saved solely by the atonement, intercession, grace, and righteousness of the ‘ good Shepherd who laid down his life for the sheep?’ ” “ Alas! they teach very different doctrine. From all such heretical productions, Good Lord, deliver us!

I conclude my remarks by a short extract from the Christian Observer of October, 1833, (a work conducted by members of the Established Church) containing observations on the Christian Knowledge Society’s tracts generally. “ After deducting those which are unsound or defective in doctrine, those which are written in an unhappy spirit, those which are unprofitably controversial, those which dwell too much upon secondary, and neglect weightier, matters; and, lastly, those which are feeble, uninteresting, common-place, and not calculated to arrest popular attention, there remains a much smaller portion than we could wish of such tracts as the best friends of the institution would desire to see upon its catalogue.”

S.

III.—RELIGIOUS (!) MURDER.

Sir—The districts in which I at present sojourn have not inaptly been termed the Back Settlements of Western India—and truly it is one of the dark and bloody corners of the earth. In addition to the late horrible murders, plundering, choppings, burnings, *sátis*, &c. it appears that death by voluntary drowning (*jul-sainádhi*) is not uncommon with these deluded creatures. On Saturday last, a poor man, of the Gosávi sect, who had long been afflicted by a disease in his back called *path*, or *ráj-mari*, and getting worse daily, was taken by his relations and friends from Pádra to Jabázpúr on the Máhi river; being there placed in a canoe, over which a temporary awning was fixed, the party proceeded down the river to the junction of the Ometa creek, with the Máhi, trumpets and horns sounding, and matchlocks fired off. There they placed a weight round his neck, and my informant, who happened to be out at the place on a picnic, viewed with horror the whole proceeding through his telescope. After apparently giving him *something to eat* several times, he was placed on the edge of the canoe and pushed in!—the unhappy young man appearing to make no resistance*—but the weight not being sufficient to keep him under, he rose several times, and the people in the canoe as often pushed him down again. At last, finding their devilish work would not soon be completed two strict rascals jumped in, and held him by the legs for eight or ten minutes, when he sunk to rise no more. The banks on this side the sacred stream were covered with villagers and women, who, by their levity and laughing, it was easy to perceive, viewed this horrid spectacle with any thing but disgust.

One of the party of gentlemen, determined that the villagers assembled

* True, he appeared very weak and feeble.

after the business was over, should at least know the great detestation such an act was held in by them, commenced upbraiding the people of the Custom Choki, for permitting such a cruel murder, pointing out to the few standing round that they would certainly have to account to God for so heinous a sin. Some seemed to avoid the subject instantly; others, that the Gáikawar approved: but all seemed to agree that it was a meritorious act, and that the victim himself wished for it. Had the intended immolation been suspected before the party were well out on the river, the deluded people might have been reasoned with—not that I think any offers would have availed; certainly none should have been untried.

I since learn that it is the custom to destroy all seized with this disease by drowning, and that a man was taken from a village near Baroda a short time since.

April, 19th, 1835.

MA'HI'-WA'SI'.

IV.—INFORMATION ABOUT NATIVE FEMALE SCHOOLS REQUIRED.

Dear Sir—Several of the gentlemen of our regiment are anxious to keep up a girls' school, which was commenced by a lady, now absent from the station. For though their needle work is laid aside, yet, under the instruction of an old Bráhman, they have made considerable progress in reading and writing. No female instructress is procurable. The pandit is paid four annas for every girl he prevails on to attend regularly during the month, provided also the scholars' progress is satisfactory. But I fear the attempt will fail unless prizes or some inducement are introduced. This is, perhaps, a little out of your line; yet I trust you will not think it undeserving *much* attention, viz. the improvement of the young families of so large a body of men, scattered as they are *now* and *after* their permit of active service, over the whole country—and may be the means of the Gospel being heard in many an obscure spot, never visited by the missionary. I am convinced, were a small code of rules drawn up and published in your work such as "How teachers are to be procured; female ditto, their pay and amount per pupil; classes and system of instruction recommended; prizes; books to be used, examination; hours of attendance," &c., many ladies might get up regimental female schools, and do something to raise the native females from their present degraded condition. Indeed, this neglect of bestowing themselves;—nay, the unfeeling treatment of English ladies towards their own sex in India—is a very heavy charge against them; as the plan has already been introduced into some native regiments on this establishment. I trust the day is not distant when a flourishing female school will be found in every regiment. Surely the sacrifice of (say half an hour at, or after, sunrise in the morning, twice a week,) would not be considered as a heavy tax, particularly should there be more than one lady willing to devote so small a portion of time in so good and benevolent a cause.*

Your well wisher,
MATOSHI.'

V.—ON WITHDRAWMENT FROM THE SERVICE OF A MINISTER WHO DOES NOT PREACH THE GOSPEL; WITH AN EDITORIAL NOTE.

Sir—Circumstances have painfully brought to my recollection a query, which was put forth some time ago in the O. C. S. regarding attendance

* Communications on the points alluded to in this letter will be very acceptable.—*Edit*

upon a non-evangelical ministry, and I would now solicit the sentiments and advice of experienced Christians, as to what course should be adopted when there is but one clergyman at a station, and that clergyman does not preach the Gospel.

I have now before me the Madras Christian Observer, with two letters copied from the O. C. S., pro. and con. the above query; and I hesitate not to say, that my own view of the subject coincides with that of your correspondent who appears to me justified in signing himself "A Scriptural Christian." Although I have been brought up in the Episcopal church which is connected with the State of England, I cannot subscribe to its evincing "*great spiritual pride*" or "*want of docility and true Christian meekness.*" if I compare what I hear from the pulpit with what I read in my Bible, and when I find them opposed to each other, adhere to what is infallible rather than to what may be popular, by right of that Christian liberty and perfect freedom, in virtue of which I need "*call no man master.*" Scriptural as are our Articles of Faith, beautiful and holy as I feel our Liturgy to be, and admirable as are our ordinances in support of religion, yet I am borne out by all experience when I affirm that these blessed means for accomplishing the one great end, have not prevented our pulpits from being occupied by men who never felt the call of the Holy Spirit, who are hirelings and strangers, and whose voices the sheep know not, neither will they follow them. With every prepossession in favour of the forms of the church to which I have been attached since the day of my baptism, I know, on the unerring authority of Scripture, that the substitution of these outward and visible signs for the inward and spiritual grace of Christianity, is as certain idolatry as the worship of an image, or adoration of any creature, in heaven above, in the earth beneath, or in the waters under the earth.

The very love I bear my church, leads me to pray earnestly and look for a reform amongst its ministers. Since the days of its first martyrs there has been, thanks to our heavenly Father! a succession of bright and burning lights, who have faithfully proclaimed the truth as it is in Jesus, and set up road-marks for their brethren in their journey through the pilgrimage of life. Episcopal piety, however, has not preserved the bench of bishops from the pollution of Socinianism and Infidelity, nor have the evangelical labours of such of our Indian clergy as resemble a Corrie, and a Cubitt, been aught but exceptions to the general charge of unfaithfulness too often; and, as far as an observation of many years enables me to say, too justly brought against chaplains of the Church of England,—men whom I yet hope to see exonerated from the guidance of general orders, more dependant on the good opinions of their flocks, and preaching both in pulpit and parlour, that we cannot reconcile God and Mammon.

I should not hesitate in my choice of attending a minister who preached "Jesus Christ and Him crucified," whatever might be his denomination, in preference to a dauber with untempered mortar, who, for the sake of a field officer's income and retiring pension might be attached to the church of the most orthodox profession upon earth: but I wish to have reasons whether, when a society of Christians have an unfaithful minister imposed on them, it is, or is not, lawful to separate from church communion with such a man, and allow themselves to be driven by false doctrine from the appointed place of public worship? Is it, or is it not, better to assemble together in a private house for Divine Service, and read sermons written by clergymen of known piety, whose faith has been proved by good works? In the absence of a minister, or with an unfaithful one, can it be lawful for Christians, who humbly endeavour to continue in the apostle's doctrine and fellowship, to join together in com-

memorating the death of our Lord and Saviour Jesus Christ as he commanded us when he said "This do in remembrance of me?" These appear to me questions of great importance, and I shall be most happy to receive convincing answers, supported by the authority of Holy Writ.

Hyderabad, April, 1835.

ALPHA.

As the expression of our own opinion respecting this case, has been strongly solicited by the respected writer of this letter, and by other friends who are in the same painful circumstances with himself, we shall, without any regard to the Church of England, or the Church of Scotland, or any other Established or Dissenting Church on earth, make a free statement of it, as far as we feel ourselves warranted by the Catholic principles on which we conduct our magazine. In no circumstances, do we think it lawful for a Christian to attend the services of a minister who does not preach the Gospel of Christ, or who opposes this Gospel. The solemn texts, quoted by our correspondent, "A Scriptural Christian," completely support this position. We would add only one to their number. "They (false prophets in the church) shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him."* The responsibility and danger of the teacher and of the *taught*, are here declared to be similar. Many reasons for this must be apparent to every one who will give the matter any consideration. The sin of a Christian putting himself voluntarily in the way of hearing the name and cause of his Master blasphemed, even in the house professedly devoted to his worship, cannot be light, and cannot be committed without a disturbance of spiritual peace, an injury to one's own spiritual interests, misleading those who cannot distinguish between truth and error, encouraging the propagator of falsehood to proceed thoughtlessly in his course, and smothering that inquiry which might otherwise be awakened amongst those whose duty it is to exercise the discipline of the church, and see that the flock of God is led by the green pastures and the still waters.

Let a Christian people, as soon as they discover that their pastor is leading them astray, consider him as that stranger whose voice they know not, whom they ought not to follow, but from whom they ought to flee.† But "let them not forsake the assembling of themselves together as the manner of some is." Let them be companions of all them that fear God, and of them that keep his precepts.‡ Let them use all the means of grace for their mutual edification which are within their reach, either by attending neighbouring ministers, or worshipping in the social circle. Let them also tell their grievance to the church with which they may be connected, if they have any confidence in its discipline, so that the course of iniquity may be stopped, and that they themselves, at any rate, may be freed from all responsibility connected with it.

We do not feel ourselves warranted to reply to the query about the Lord's Supper editorially; but any note upon the subject, or on that to which we have alluded, written in a proper spirit, and on evangelical principles, by any of our correspondents, shall readily find a place. Let the appeal be *To the Law and to the Testimony*, the only authority which will have any weight with our querist.—*Editor.*

* Ezekiel, xv. 10.

† See the 10th chapter of John.

‡ Psalm cxix. 63.

VI.—DESECRATION OF THE SABBATH.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Mr. Editor—The very first Sunday after reading your complaint from the IV. Commandment, in passing from church, I saw the rooms of the Literary Society, several European counting houses and European shops, open; and, to crown all, in the evening, got an extra Courier, set up, printed, and issued on the Lord's day, giving us the news that had come by the steamer. I do not mean to say, that there are not many things to be urged in favour of all these things, but of this I am quite persuaded, that they could all be dispensed with, with evident advantage to all grades of the community, high, and low; and I trust that all your readers will unite in discouraging what I must esteem, on the authority of the word of God, acts of Sabbath profanation, and a robbing the poor man of that time intended by his Maker to afford him rest to the body, and to give him an opportunity to inform his mind, and cultivate his moral and religious habits. That natives are chiefly employed in these services is no excuse, as long as we are required to give rest to the stranger that is within our gates. I fear we need a radical reform on many of these points.

I am yours, &c.

A RELIGIOUS RADICAL.

VII.—PEACE IN DEATH EXEMPLIFIED IN THE CASE OF MRS. WILSON.

Mr. Wilson has just published a funeral sermon preached on the occasion of that solemn event which we noticed in our last number. It was his intention that it should have appeared in the Oriental Christian Spectator; but the length of it rendered this impracticable. It contains a full account of the last days of his dearest wife, from which we make the following short extract, referring such of our readers as are interested in the subject to the sermon itself.* In another part of our number will be found a retrospect of Mrs. Wilson's abundant and most interesting missionary labours.

"Though on one or two occasions, she adverted to the possibility of her recovery, the persuasion which she expressed at the commencement of her illness, that it would be unto death, continued generally with her to the last. It did not render her, however, in the slightest degree, melancholy. Amidst all her sufferings, she was never heard to express the slightest murmur. She was so patient, and resigned, and penceful, that Dr. Smytton observed, that if any thing would powerfully contribute to her recovery, it was the state of her mind. Her godliness had on former occasions, when she was in deep affliction, appeared to him to prolong her days. Not only was she delivered from all fear of death; but she had the most intense longings to depart and to be with Christ. Her prayer often was, 'Lord Jesus, come quickly: Lord Jesus, come quickly!' To me, with all that tenderness and generosity for which she was so much distinguished, she said, 'I wish to die soon, because I see that this watching over me is injuring your bodily health, and may prevent you from engaging in the Lord's work.' When it was mentioned to her at one time, that the symptoms of her disease were thought to be not so formidable as they had been believed to be, she said, 'I am sorry to hear it. I thought that I had been done with this evil world. My heart

* Sold by W. Chapman at the Scottish Mission House. Price, one rupee.
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is now in heaven. I fear that if I recover, I may again experience it as prone to cleave to the dust. Were it not that I ought to be willing to live as well as willing to die, I would not take any of the medicines which the dear Doctors kindly administer.' When she found death coming near to her, she said, 'The Lord is hearing my prayers. O! how gracious he is to my soul! Her anticipations of eternal glory were expressed in language the most beautiful and affecting. 'To-morrow's sun,' she exclaimed, 'will rise, though not upon me. But I shall behold *Him* who is as the sun shining forth in his strength,—*Him* who is the Sun of Righteousness; and I shall be ravished by his infinite glory. He will never go down upon my soul.' 'The earth, and the works thereof, shall be burnt up; but I shall not perish. How strange, how marvellous! 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.' Never, during the whole of her illness, did she express, as many eminent Christians may have done, the slightest doubt of her acceptance with Christ. 'Is it possible,' she said the day before her departure, 'that I, a child of God, can die in this manner?' 'Fearing that a cloud was about to pass over her mind, I pointed her to the lines:—

'Who then can e'er divide us more
From Jesus and his love,
Or break the sacred chain that binds
The earth to heaven above?
Let troubles rise, and terrors frown,
And days of darkness fall;
Through *Him* all dangers we'll defy,
And more than conquer all,' &c.

'I feel all this,' she said, 'but my anxiety is about showing it to the world.' It was her wish to die *praising* the Lord. 'I am afraid,' she said on another occasion. 'Are you afraid,' I asked, 'of *death*?' 'No,' was her reply; 'I am afraid of speaking nonsense when the noise comes into my ears.' She felt quite resigned on this point, when I repeated to her the lines—

'To human weakness not severe
Is our High Priest above,' &c.

'I am happy,' she said, 'all the glory is taken away from me, a poor erring creature.' On another occasion, I heard her exclaim, 'I cannot look steadily, I cannot look steadily.' Thinking that she was complaining of her want of faith, I observed to her, 'My love, *Christ*, though he may try you, will never suffer your faith to fail.' 'You mistake me,' was her reply; 'It is the glory sparkling behind the cloud which overpowers me. But soon will it all burst forth upon my soul, and I shall be enabled to bear it, and to drink up its beams.' The last remark which she made, with respect to her dissolution, was, 'The prospect of death is sweet.' Thus, through Divine grace, did she triumph over the last enemy, the King of terrors. Thus, did her faith carry her forward to the glorious contemplation, and full fruition, of God, which she now enjoys. Let every believer be encouraged by her experience, for he rests on the same Saviour and the same God. What she said to two dear Christian friends,* is applicable to all:—'I am now in the dark valley; but I am not forsaken. When you pass through it, you also will find the Saviour present to uphold and enlighten you.'

"On the morning before her death, she was quite collected, but ex-

* John Williams, Esq., and Captain W. M. Webb.

tremely weak. She recognized the kind friends who were around her bed, and mentioned their names; but she was unable to converse with them. She traced along with them several passages in the Psalms. As the day proceeded, I perceived that the happy spirit would soon put off its earthly tabernacle, that it might be clothed upon with its house which is from heaven. It did not need a human ministration to its comfort, its peace, its joy, for the communications of the Divine grace to it were very abundant. It appeared to animate the decaying and dissolving body with undiminished power. As the shades of evening were drawing on, I presented to my dearest wife the last communication which I remember to have made to her,—‘The Lord Jesus is with thee.’ The response was, ‘And with thee, my beloved one.’ I was recognized by her on several occasions during the night; but she could not speak to me so as I could understand her. The last words which I heard from her lips were, ‘THE KINGDOM OF THE SAVIOUR;’ but in what connexion they were used, I do not know. At eight o’clock on the morning of Sabbath, the 19th April, sacred to the commemoration of the Redeemer’s triumph over the grave, she died without a struggle or a sigh; and her soul winged its flight to that glorious abode where He lives and reigns. The eye of our faith, not dimmed, but purified, by our tears, followed her, and now contemplates her in the regions of bliss. She is now infinitely more happy than we can conceive. Her love to the Saviour, which burned so steadily upon earth, is now a flame fed by the atmosphere of heaven. Her faith, which stretched itself to penetrate through the veil, is now vision in the Holy of Holies. Her prayer, which rose in remembrance before God, is now the ever-new song of Moses, and of the Lamb, in the Divine presence. Her service, which was carried on upon earth in opposition to formidable spiritual foes, is now excited and directed by all that is holy. Nothing worth taking from the world has she left behind. Sin and sorrow alone she has abandoned; and she has now fulness of joy and pleasures for evermore. From the battlements of heaven, she contemplates us, and says, *Weep not for me!*”

Reviews.

On the Vedānta System: By Colonel Vans Kennedy. (From the Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. iii.) London, 1823.

This is the clearest and ablest exposition of the Vedānta, considered in a philosophical point of view, which we have yet perused. In opposition to Sir William Jones, Colonel Kennedy demonstrates that this curious system has no resemblance to that of the mystics of Europe; and, in opposition to Mr. Colebrooke, (whom Sir Graves Haughton says he has misunderstood) that it teaches a spiritual, and not a material, pantheism.

We have often wondered at Sir William Jones’s mistake, for, though we have seen in the works of the mystics, and in the pious writers to whom he alludes, figures of speech very similar to those used by the Vedāntists, we have never seen any thing like a plain statement correspondent with their sentiments. Had Sir William Jones attended even to the context of the passages which he quotes, he would have detected his own error.

Of the resemblance between the figures of a pious writer and those of

the Vedāntists, we met with a curious instance when reading Richard Baxter's poems a short time ago. That celebrated writer expresses himself as follows:—

“ But O ! how wisely thou hast made the twist !
 To love thee and myself do well consist.
 Love is the closure of con-naturals ;
 The soul's return to its originals :
 As every brook is toward the ocean bent ;
 And all things to their proper elements :
 And as the inclination of the sight,
 How small so ever, is unto the light :
 As the touch'd needle pointeth towards the pole ;
 Thus unto thee inclines the holy soul :
 It trembleth and is restless till it come
 Unto thy bosom, where it is at home.”

On reading this passage, we could not help exclaiming, “ O Father Richard, verily thou art incautious in thy illustrations. Thou speakest like a Gymnosophist.” He replied to us, “ O youth, why dost thou prematurely judge me? Read on.” We took the old man's advice, and we found him express himself not only in the most orthodox language, but in a style actually *reprehensiv*e of that system of error, the prevalence of which in India, we have so much reason to regret, but of which it is difficult to see how he could obtain any knowledge.

“ Yet no such union dare the soul desire
 As parts have with the whole, and sparks to fire;
 But as dependant, low, subordinate,
 Such as thy will of nothing did create
 As tendeth to the sun the smallest eye
 Of silly vermin, or the poorest fly.
 My own salvation when I make my end.
 Full mutual love is all that I intend,
 And in this closure, though I happy be,
 It's by intending, and admiring thee,” &c.

In the writers quoted by Sir William Jones, we could point out passages very similar to that which we have now quoted. His error consisted in his not perceiving that the Vedāntists speak of a literal, and not of a figurative, union with God.

The extract from Colebrooke, which Colonel Kennedy makes the ground of his animadversions, seems to us to bear the meaning which he puts upon it. As it is not consistent, however, with other passages in the Essay of that celebrated orientalist, and as Sir Graves Haughton has disclaimed, in the behalf of his friend, Colonel Kennedy's interpretation of it, we shall not hold that Colebrooke made an erroneous judgement on the Vedānta. It is enough for us to say, that what he has failed to show with perspicuity, Colonel Kennedy has accomplished; and that we do not conceive that Sir Graves speaks very intelligibly when he observes, “ An intellectual system supposes GOD IS ALL; a material, and therefore pantheistic, view, involves the idea that ALL IS GOD.” We have certainly pantheism in *both* cases. The Vedānta writers, moreover, use both expressions indiscriminately. In proof of this, we would refer to the quotations made in the Second Exposure of Hinduism, lately published in Bombay, in which Vedāntism is shown to be equally opposed to philosophy and religion.

In the course of his remarks, Colonel Kennedy endeavours to show that “ the Vedānta does in no respect correspond with any system of European philosophy.” We cannot say, though we admire his ingenuity, that we think him altogether successful on this point. We

would allude to one case particularly before us at present, as a ground of doubt. In Cicero's Academic Questions, Xenophanes is represented as teaching that all things are but one substance, which is the true God, immoveable, unproduced, eternal, and of a round figure. "Xenophanes," therefore, says D'Olivet, in his remarks on the Theology of the Greek philosophers, "found himself hemmed in between reason and experience. Reason informed him that an eternal substance must be infinite, that an infinite substance must be one, and that a substance always one, and the same must be immoveable. On the other hand, experience showed him that all particular beings were corruptible, and liable to perpetual change, alteration, and vicissitude. How did Xenophanes act in order to get rid of this difficulty? He at once boldly asserted, that all the changes which we imagine happen in nature, are all mere delusions." *Nihil generari Xenophanes sentiebat, aut interire, aut moveri, et unum hoc universum esse mutationis experts.* If this be not Vedántism, and we are not absolutely sure that it is, we are convinced that another movement in the argument, would lead into its airy and fanciful regions.

We have remarked that Colonel Kennedy has luminously proved that Sir William Jones's judgement of the Vedánta was utterly erroneous. Strange to say, in the conclusion of his paper, he quotes with approbation Sir William's erroneous inference from the whole case: "It is manifest that nothing can be farther removed from impiety, than a system wholly built on the purest devotion." (p. 26.) Colonel Kennedy had before told us, and told us with truth, that "such expressions as *the love and fear of God*, never occur in those (Hindú) sacred books, nor in any Vedánta treatise," (p. 19.) Where, we would ask, then, is the room for devotion of any kind? The whole system is one of impiety. In the Brahma Síttra, it is expressly stated, that the relation which exists between God and man, is "not that of master and servant, but of whole and part." Alas! for the folly of the human heart. The Vedántists, "professing themselves to be wise, have become fools." Let their admirers beware of a similar fate.

Two Charges delivered to the Clergy of the Diocese of Calcutta, &c.
By Daniel Wilson, D.D., Bishop of Calcutta. Madras, 1835.

There are many things in these Charges which meet with our highest approbation; but there are also some which we cannot view without deep regret. In order that we may part in as good terms as possible, with one whom we have been accustomed to regard with the greatest respect, we shall, in the first instance, deliver ourselves of our complaints.

We did not expect from *Daniel Wilson*, a discouragement of religious meetings "for private conference and devotion," in which the laity take a part. But this we have in page 26! At stations where there are two clergymen, the Bishop permits, though he does not enjoin, a week-day service in the church. He seems afraid that any thing more than this would lead to "too much excitement." Now, that private meetings for conference and devotion have been abused, no one can, or need, deny. The pulpit itself has been abused, so as to become the patron of error and worldliness, instead of being the vehicle of sound and wholesome doctrine; but are we, on that account, to dispense altogether with the public services of religion? We ask the Bishop and all the opponents of prayer meetings to point out to us any practice more commended in Sacred Scripture, than they are in the following passages of Holy Writ:

"Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought-upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels." "Be filled with the Spirit; speaking to yourselves in hymns and spiritual songs, singing and making melody in your heart to the Lord." "Exhort one another while it is called to-day."

The truth is, that disorders in prayer-meetings generally arise from the clergyman not fulfilling his duties in regard to them. When a pious minister occasionally attends, and proffers his advice and direction, prayer-meetings may be conducted with evident advantage, even among men of no higher education than common soldiers, as we can testify by a close observation, for the last five or six years, of such meetings in the regiments at Bombay, and other stations in this Presidency. But, if clergymen refuse to have any thing to do with them, and withhold that small portion of advice which would prevent disorders, or that gentle interposition of clerical authority which the great majority of persons attending such meetings are always willing to respect, whose fault is it if disorders arise, and the cause of religion be scandalized? Moreover, in a case that often happens, when there is no clergyman at a station, or when he who is so called ridicules all pretensions to serious piety, are the people of God to dispense with the Apostolic command, which says, "Forget not the assembling of yourselves together, as the manner of some is." Men will meet, and will converse, because such is the constitution of their nature, and are they to be forbidden to talk on the most important of all subjects, that can occupy the attention of rational and immortal beings? It is not in this way that the pious clerical and lay-members of the Church of England are to have their hands strengthened, and their hearts encouraged amid the too general indifference and ungodliness of those that are in sacred orders, as well as those that are not; and we sincerely hope, that farther inquiry and experience will bring the Bishop's sentiments more into unison with those of the great body of the devoted Christians, who are under his spiritual jurisdiction. He may perhaps discover, that the piety of that portion of our countrymen alone entitled to the designation of Christian, is owing, in no small degree, to the meetings which he has discouraged.

Another point on which we are called particularly to differ from the Bishop, is that which relates to Mr. Rhenius. Mr. Rhenius is a most devoted and successful Lutheran minister, employed as a missionary by the Church Missionary Society, in the Tinnevely district. Of the success which has attended that mission, we need not speak. That, any one can see from a report of the mission given in our April number. Mr. Rhenius, by engaging to act as a missionary to the Church Society, never dreamt that he had abandoned any one point of his tenets as a Lutheran, or that his converts were to be forced to connect themselves with the Church of England. He gave the members of that church (and who does not?) credit for their liberality, in having so much regard for the cause of Christ, that they were ready to rejoice in the conversion of heathens to the faith of the Gospel, though those converts should live and die in the belief, that a bishop is no higher in order in the Church of Christ than a presbyter. Things went on well enough till Bishop Heber came round, and wished to reordain all the Lutheran ministers, because they had not, in his opinion, a legal title to be reckoned ministers of Christ, as not having their ordination handed down in a direct line from the apostles, through all the idolatrous, wicked, and worldly prelates, who had usurped authority in the Church of God, during the dark ages of papal domination; and, at the same time, forgetting that he

might well question the legality of his own orders when viewed in this connexion, England as well as Germany having been excommunicated by the Pope. Mr. Rhenius conceived, that having been moved to undertake this work from zeal for the cause of God, and love to the souls of men, and having had the attestation of the superintendent and presbyters of his own church, the oldest of the Reformation, by the imposition of their hands, he needed no other ordination: and farther, having been blessed in his ministry, that he had the same proof of his being a lawful minister, that Paul had of his being a lawful apostle, being able to point to the heathen converts, and say the seals of my ministry are these, he refused to be reordained. The opposition, however, that he has met with, by maintaining these principles, has given him great uneasiness, and at one time it was well nigh driving him from his sphere of useful labour. Meanwhile, paper after paper, evidently pointing against Mr. Rhenius, appeared in the Madras Observer. Lest Mr. Rhenius should still urge the prosecution of his labours among the heathen and the converts, as a reason for taking no notice of them, a copy of a pamphlet opposed to his views, was sent to him by the editor, with the request for him to prepare a review. Mr. Rhenius did write a review, which the editor did not publish, but which Mr. Rhenius himself published. Such is the whole substance of Mr. Rhenius' offending. We say nothing as to the correctness or incorrectness of his reasonings in his pamphlet; but let us judge with what justice the Bishop can apply to him the following language.

"Call to mind, also, the examples of disappointment in these Southern Missions both in the Incorporated and Church Missionary Societies. The higher the talents, the more eminent the success, the wider the former influence, the more prominent the station of any such, the more fatal the subsequent fall. It is not necessary to throw the slightest shade on the previous sincerity, piety, numerous converts, or qualifications of such a missionary. But this I cannot but say, as Bishop of this immense diocese—God grant the subdivision of it may soon take effect!—that a missionary coming out in a Church Society, and with the bonds of that Society upon him, ought in honour first to have resigned the connexion, and waited till his place was supplied, before he published to the world pamphlets in direct contradiction to the church from whose funds he was supplied, and to whose general rules of order, though a Lutheran, he was subject. It is with grief I speak. The extraordinary weakness, as it appears to me, of the arguments, I pass over. The total ignorance of the real state of the question, I pass over. . . . But the infatuation which could lead an eminent and most able and successful missionary to attempt throwing the whole of the South of India with its twenty thousand new Christians, into confusion, by a public attack on the church in which he was acting, speaks for itself. There is such a thing at least as common honesty.

"All this urges the necessity of that constant and full communication with the bishop and archdeacon, which I intimated in my former charge. Little did I think that I should so soon have such a proof of its necessity.

"This is a fearful warning; and not the less so because it is free from the grossness in point of common morals, which is involved in the falls which have, in other instances, occurred.

"Remember, however, in what way all declines, of every description, generally take place. Self-conceit, indulgence, false dignity, love of power, secularity, familiarity with scenes of evil, relaxed watchfulness, languid private devotions, the wounds of the soul neglected, con-

science stupefied on certain points, the Spirit of God grieved, warnings of friends interpreted as affronts, forbearance towards them considered cowardice, distance of those in ecclesiastical authority presumed upon. Step by step, step by step, the fatal declivity, whether of licentiousness, of obstinacy, of church turbulence, or of secularity pursued."

But that the Bishop informs us that he himself had not time to visit the Tinnevely district, and must, therefore, have given expression to these sentiments, from feelings excited by the misrepresentations of interested and prejudiced persons, no language of reprobation would have been too strong to mark our sense of such a misapplication of rebuke. Contrast this with the mild language he uses towards, we suppose, the boar-hunting, theatre-and-fancy-ball-frequenting, and brandy-páni-drinking members of the clerical body.

"My dear and honored brethren, character, personal piety, devotedness of heart to Christ, is every thing. The general impression of our behaviour and spirit, is the gage of our efficiency. It is the life preceding the sermon of the Sunday, and following it, which brings down the blessing of God. As we pray, as we meditate, as we live near to God, we preach. No man can rise much above his habitual principles, as the stream cannot flow higher than its fountain. In proportion to our own meek, consistent conduct, to our elevation of heart above secular things, our freedom from what the apostle terms the 'love of filthy lucre,' our heartfelt forgiveness of injuries, our separation from the vanities and amusements of the world, (the theatre and similar scenes of disorder, I need not say, are prohibited to a clergyman and his family, by his ordination vows*) our abstinence from an overbearing temper, our silence amidst the squabbles of worldly politics in which so many lose their religion and their souls; in that proportion will be the ultimate result of our ministry in the church."

Painful as is the duty imposed upon us of making animadversions on a work of a person we so highly esteem as Bishop Wilson, we deem it due to a zealous and faithful missionary to vindicate his character, by whomsoever it may be attacked. The judgement which we have formed of Mr. Rhenius's case, is, we are happy to observe, in accordance with that of not a few of the most influential and pious lay-members of that community to which Bishop Wilson belongs.

Of the missionary body in general, Dr. Wilson, we grieve to add, speaks in no very charitable terms. As the missionaries in Calcutta, however, have, through a committee of their number, obtained from him an explanation, not very consistent, indeed, with the language of his charge, but which must destroy the *virus*, which he had probably inadvertently injected into the public mind, we shall not enter on this topic. In the Calcutta Christian Observer for last month, such of our readers as take an interest in it, may see how the case stands.

On the different points of church order adverted to in the Charges, we of course, say nothing. Reference to many of them was unavoidable; but, with all deference, we would submit, that they perhaps occupy too large a space. The grand solemnities of the clerical office, however, are not overlooked. In many of the topics embraced by the Charge, we are happy in being able, in general, to approve of the zeal and fidelity and diligence of the Bishop. The following passage regarding Christian doctrine is admirable.

"Let us then, with the apostle, be more and more 'determined to know nothing but Jesus Christ, and Him crucified.' Let us enter

* And are they not equally to all members of the church by their baptismal vows, in which they engage to renounce all the pomps and vanities of the world? *Reviewer*

more fully into the mystery of the cross. Let us understand that fall and ruin of man for which this mystery is the remedy. Let us take all the range of truth, indeed, which St. Paul does, and which the whole compass of the Bible in all its parts embraces, but let all the lines of our doctrine converge in this centre. Let us know the immense love of God, in the unutterable gift of his only begotten Son as the Sacrifice, the Substitute, the Surety, the Righteousness of sinners. Let us understand that 'God is in Christ reconciling the world unto himself, and hath committed to us the ministry of reconciliation'—of which the foundation is no other than this, 'That he hath made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in him.'

"This is the Gospel,—these the glad tidings.

"To prepare for them, we must preach the holy law of God, the nature and necessity of repentance, the evil of sin, the wide distinction between spiritual life and spiritual death, the doctrine of the Holy Ghost, and the duty of constant prayer for his grace and influences as 'the Lord and giver of life.'

"As the glad tidings are received, we must go on to inculcate Christian morals, the ten commandments, the details of personal and relative duties, the life of humiliation, contrition, and love to God and man, as the fruits of faith and following after justification.

"In the mean time, we must dwell, as occasions require, on the unity of Christ's Church; the walk of the Christian with his Saviour in all the ways and ordinances of the Lord blameless; the grace of the Sacraments, and the duty of subjection to spiritual pastors and teachers.

"Finally, we must constantly urge on the established Christian the necessity of watchfulness and continual returns to God; of habitual preparation for death, judgement and eternity; and of ascribing all spiritual good in us, to 'the purpose and grace of God which was given us in Christ Jesus before the world began.'

"Do not be afraid of distinguishing in your own mind—though you should be extremely tender in speaking of others—between what is preaching the Gospel, and what is not. There is one way to heaven, and but one. He that points out that way, preaches the Gospel; and he that does not, preaches not the Gospel, whatever else he may preach. We may hold all the tenets of orthodox Christianity and occasionally refer to them; but, if the substance of our ministry is on subordinate subjects—if we take the capital doctrines of revelation for granted as being known and felt by our hearers, and proceed on to secondary matters, and never apply the weighty truths of Christ to the consciences of our people, we do not preach the Gospel. To fulfil this duty, we must proclaim, as heralds, the name and grace of Christ, not occasionally, obscurely and by inference, but constantly, plainly, boldly, determinately.

"We must not allow our hearers to be satisfied with general notions of a Saviour, we must not suffer them to repose on their baptism and external communion with a pure apostolical church, nor to be content with decency of conduct, amiable tempers, and freedom from gross worldliness; we must not let them mistake mere approbation of the doctrine of Christ and a non-opposition to its truth, for real repentance and vital union with Christ. No—bring home, my brethren, I pray you, the mighty topics of Christ's salvation to the heart and conscience of all classes of your hearers. Address the formalist, the noisy talker, the self-righteous and evangelical disputant, the indifferent and worldly professor, on the one hand; and the open unbeliever, the profligate, the profane, and those, who, 'living in pleasure, are dead whilst they

live,' on the other. Endeavour to meet every case; then to awaken and grapple with the reluctant conscience; and lastly, to hold up the bleeding cross before the eye of the weeping penitent."

O! when will Christians avoid, when unnecessary, all disputations on lesser points, and cling, with all their hearts, to these grand heads of apostolic doctrine? It is these grand verities, and not this or that form of ecclesiastical polity, which constitutes that so much talked of, but so little understood thing, "An Apostolical Church." Let these be present, there is apostolicism, whether the minister is arrayed in the episcopal robes and crowned with the mitre, or whether he stands up in a plain every-day coat; whether he is surrounded by the massive pillars, and vaulted roof of the stalled cathedral, or by the lonely walls and furniture of some private dwelling-house. Heaven, says the Almighty, is my throne, and the earth is my footstool; but to this man will I look, who is poor and of a contrite spirit, and who trembleth at my word.

Regarding Temperance Societies the Bishop remarks.

"I am mistaken if the calumniated object of Temperance Societies does not gradually command the attention of the Moralist. I observe with pleasure the formation of a society of this nature at Bombay, in the month of November last."

The following remarks, also, we hope, will be deeply pondered by all whom they concern.

"I would suggest, . . . to my younger brethren among the Chaplains, the desirableness of studying early some one of the native languages. Begin it steadily, learn it well. Nothing can be more important. You will then be able to instruct your household, and to assist the missionary, to aid in translations, to confer with the inquiring, answer the doubts of the curious, and multiply your means of usefulness.

"To encourage you to this, let me remind you what Chaplains have done for missions. David Brown was a chaplain; Claudius Buchanan was a chaplain; Henry Martyn was a chaplain; Hough, Tommason, and our beloved Archdeacon Corrie, now appointed Bishop, were chaplains."

The observations also which the Bishop makes regarding caste among Christians, are excellent; and it must be satisfactory to him to think that he has been instrumental in obviating so great an evil. We wish him success in this and every good work. May he be enabled to encourage every institution that tends to the growth of piety, and greatly aided in helping forward the work of the Lord!

Researches and Missionary Labours among the Jews, Mohammedans, and other Sects. By the Rev. Joseph Wolff, during his Travels between the years 1831 and 1834, from Malta to Egypt, Constantinople, Armenia, Persia, Khorossaun, Toorkestaun, Bokhara, Balkh, Cabool in Afghanistan, the Hinmalayah Mountains, Cashmeer, Hindoostaun, the Coast of Abyssinia, and Yemen. Malta 1835. Sold by W. Chapman, Agent to the Oriental Christian Spectator. Price Rs- 10.

At the time that Mr. Wolff visited Bombay, we expressed, while we admitted his eccentricities, our perfect confidence in his Christian uprightness, our admiration of his Christian zeal, and our persuasion of the great usefulness of his erratic labours. Our opinion remains unaltered, or rather it has been strengthened by all which we have since heard of

that remarkable individual. In the sentiments which we hold, we are sure we shall be joined by any candid reader of the volume which is now before us. It is altogether one of the most curious and interesting works which we have ever perused. Its simplicity, naiveté, straightforwardness, disarm criticism, and are a good index to the author's mind. The information which it gives on many important topics is such as is nowhere else to be found; and, making all due allowance for errors, is highly valuable. The philanthropist, in particular, may find in its whole narrative much which is cheering; and the scholar in its brief and irregular notices much which is instructive. Were we not persuaded, that it will secure for itself sufficient attention, we would say much more in its favour.

We should have made the attempt in this number to follow Mr. Wolff in his peregrinations, had we not found that we were required to proceed as quickly along, as the Musalmáns tell us was done by Adam, when he walked from Ceylon to Balkh for his breakfast, a rate of speed by no means convenient for those who wish to be considered *Spectators*. We must content ourselves by quoting his account of the "Results of his expedition to Bokhárá, Bákh, Kábúl, and Hindustán."

"In taking a retrospective view of my expedition, the following seem to me to be the results.

1. To have obtained, and given to the world, a more clear insight into the state of the Jews, from Constantinople to the utmost bounds of Turkey, Persia, Khorossan, and into that of all the Jews in Tartary, than has hitherto been given.

2. I have given an insight into the state of the Christian Churches from Alexandria to Anatolia, Armenia, and Persia.

3. Into the state of Mohammedanism, as far as the utmost boundaries of Turkey, Persia, and even to Chinese Tartary.

4. I have given an idea of the creed of the Ali Ullahi in Persia, such as never was given before.

5. By having circulated the Word of God at Burjund, bordering on Beloojistan; and having conversed openly with Mohammedans in their most bigoted town, even in Meshed, as it was testified by Mirza Baba, the chief physician of Abbas Mirza, I have solved the problem whether it may be possible for a missionary to preach the Gospel in barbarian Mohammedan countries.

6. And as I have shown to the churches on my former mission, that missionaries may be stationed not only in the Mediterranean, but likewise at Jerusalem, in Persia and Coordistan; they will now see that missions may be established likewise at Meshed, Bokhara, Cabool, Cashmeer, and Lahore.

7. The proclamations which I issued at Meshed and at Lahore, calling on the people to turn to Christ, and which I fixed up in the streets, the latter of which was sent officially to the Governor General of India, may encourage a missionary in working boldly in Christ's vineyard.

8. The liberality of the Jews of Teheran has been ascertained.

9. The most intellectual Jews of Meshed, who never gave attention to the Gospel before, have now been induced to study it, and to inquire into the truth of it.

10. Mullah Yakooab at Sarakhs, has avowed his belief in his Lord Jesus Christ.

11. The pious Joseph of Talkhtoon in the kingdom of Khiva, is inquiring into the truth of the Gospel with prayer, in the company of all his disciples.

12. Mullah Pinehas Ben Simba, Mullah Meshiah Serkar, and several others at Bokhara, have declared their belief in the Lord Jesus Christ.

13. A great number of other Jews of Bokhara and Balkh have anxiously desired to have New Testaments in the Hebrew tongue.

14. The Jews of Bokhara, Samarcand, Meshed, Balkh and Cabool, were astonished to see one who was himself a Jew, going about to preach Jesus Christ as the true Messiah, and thus their attention has been strongly attracted to the truth.

15. The Mohammedans in Khorossaun and Toorkestaun, and the Sheiks in the Punjaub, were thus convinced that there are Europeans who fear God, which before they could not be persuaded of. 'How is it (said Runjeet Singh to me) that you go about for the sake of religion? for the Franks have no religion.' And when I related this to a great statesman in India, he observed, 'This is the prevalent opinion of the natives here.'

16. The Toorkomans at Sarakhs were struck with amazement at seeing a man go about preaching the Gospel of Christ, and the inhabitants of Cashmeer expressed a desire to be visited by more such Europeans.

17. By having given a simple statement of the traditions of the Affghauns, having ascertained their total unlikeness to the Jews in their physiognomy, and also the total discrepancy of their language from the Hebrew, I think I have demonstrated that the Affghauns are in no wise descendants from the Jews. The assertions of a few of them, that they are of the Children of Israel, does not prove any thing; for they themselves, as well as all the Mohammedans, make a great distinction between Jews and Children of Israel.

18. I have shown that the idea of the Jews of Bokhara, that the Ten Tribes are around Lassa and in China, is highly probable.

19. A spirit of inquiry was excited among the Hindoos and Mohammedans, from Loodianah (the utmost northern frontier of British India) and from Cashmeer to Bombay. This they have manifested at Delhi, Lucknow, and Cawnpore, by their writings.

20. Whole families of Europeans in India have, by God's grace, been brought from a state of indifference or infidelity, to the saving knowledge of our Lord Jesus Christ.

21. I have proved by experience that a missionary, under the protection of the Highest, may have grace to persevere in preaching the Gospel of Christ, through good report and evil report, under afflictions, illness, poverty, and persecution.

22. By having spoken truly of the labours of Rhenius at Palamcottah, La Croix, Duff, at Calcutta, and Wilson at Bombay, &c., I hope to have placed in clearer light the futility of the observations of those who say that the missionaries are doing no good.

23. And I hope to have proved by the simple fact of a Brahmin in the Himmalah mountains, beyond the reach of British influence, reading the Gospel of St. Luke in the Nagree characters, with crowds of his disciples around him, that the exertions of the British and Foreign Bible Society are not in vain; and that the Lord is making an overturning, until He comes whose right it is, and who will take possession of the earth in his royal and sacerdotal character."

Mr. Wolff informs us that he is about to proceed from Malta, right down through Africa, to the Cape of Good Hope! Should he be spared to finish this perilous journey, and most fervently we pray that the Divine protection may enable him to accomplish it, he may contribute much, by his discussions and reports, to hasten that time when "Ethiopia shall stretch out her hands unto God." We shall be happy to hear that some Christian brother has volunteered to be his companion. The time, we hope, is approaching, when the Church will clearly perceive, that "the field is the world," and have zeal, and faith, and love, to occupy it.

There ought to be shame and confusion of face, because so much of it is even yet unexplored in this the nineteenth century of the era of Him who gave the mandate, "Go, and teach all nations."

Religious Intelligence.

ASIA — INDIA.

RETROSPECT OF MRS. WILSON'S MISSIONARY LABOURS.

(FROM THE FUNERAL SERMON.)

The loss which I, and my family, and dear friends, have sustained, is one which, considering the deep affliction of my heart, I dare not yet venture to estimate, and which I shall not attempt to characterize. As far as the cause of Christ is concerned, however, and with a view to a right improvement of the dispensation with which we have been visited, and to the praise of the God of all grace, I must say a few words. When she, who afterwards became my beloved wife, had her thoughts first directed to this great land of heathen darkness, and cruel and degrading and soul-destroying superstition, she was living in comfort among friends and relatives to whom she bore an affection strong as death; and she was moving in the most pious and intellectual circles of her native country, in which her finest sympathies, both of nature and of grace, were brought into exercise, and in which she was loved with almost idolatrous fondness, and treated, on account of her gifts and graces, with a respect and veneration seldom exhibited to one of her sex and years. It was the desire of her heart, when a union was formed between us, to cheer and encourage me, and to take part with me, according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen to which I had looked forward; and, with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing, in his sacred presence, that she would devote to his cause, her person, her talents, her acquisitions, her time, her strength, and her substance. With a heart burning with zeal for the glory of God, and melting with compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view, like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, and labour, and die. With the greatest ardour, she entered on the study of the native languages, and persevered in it amidst every distraction, till her acquisitions in the two most important of those spoken in this quarter,* enabled her, with ease and effect, to communicate instruction respecting the true God, and Jesus Christ whom he has sent. The difficulties arising from superstition, custom, and corrupted feeling, which are in the way of female education, she found to be numerous and formidable; but she resolved, in reliance on the promises and assistance of God, to encounter them. She instituted and organized no fewer than six female schools, containing, at an average, between one hundred and fifty and two hundred scholars. She trained the teachers, making the least respectable of that class, the only persons who could be engaged

* Marathi and Hindustani. She studied Gujarathi with me for a considerable time; but she afterwards abandoned it for the Portuguese, connected with which she had greater prospects of usefulness, and which, from its resemblance to other European languages with which she was acquainted, she found little difficulty in acquiring.

for the work, the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and their parents at their homes, and sought to engage their affections, and thus secure their attendance. She not only superintended the schools, but, even in her weakest state, she daily spent several hours in them, particularly after she was successful in bringing most of them to the mission-premises, hearing the children repeat their tasks, examining them, pressing home divine truth to their understandings and hearts, and praying with them. Several adult females she herself taught to read, and communicated to them a knowledge of the first principles of the oracles of God. The only two females whom I have baptized, and the wives and children, and female relatives, of the converts and servants, and two females who are at present candidates for admission into the church, are under the greatest obligations to her for a thousand kindnesses and services; and the day of the Lord may show, that to her instrumentality they owe their conversion and Christian progress. To the Poor's Asylums, she frequently repaired with the view of instructing their destitute inmates. For a long period, she held a regular weekly meeting with the wives and children of European pensioners and their descendants, both in the neighbourhood of the mission-house and on Kolábá. Her services, when required for the Bombay Sabbath School, were not withheld. During the long journeys which I undertook with the view of proclaiming the glad-tidings of salvation throughout the country, she managed, with much fidelity and prudence, the general concerns of the mission, and she always freed me from many secular cares connected with its business. She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence; and with much ingenuity and tact, did she seek their improvement, and promote their welfare. She wrote several striking papers in native periodicals, calculated to advance the cause of the Redeemer; and to her pen the *Oriental Christian Spectator* is indebted for its brightest pages.* At a time when the religious discussions in which I have been engaged, required the use of some volumes which I could not detain for a sufficient length of time, she spent many hours in copying large extracts from them; and even the whole of the *Vendidad Sádè*, which few would read for hire, she translated from French into English, for the use of some *Pársis*, and for the facilitating future reference, when a comparison with the original, and *Gujaráthi* translation, might be attempted. She has left *Maráthi* translations and compositions, prepared during the last year and a half, and almost all in a state ready for the press, in a quantity almost as great, if we except translations from the Sacred Scriptures, as any published by any missionary who has yet come to the West of India. Amidst all these personal exertions, she ever communicated to me the most valuable counsel, and the most exciting encouragement in my work, and the many trials connected with its duties, and ever proved to me, as it were, a second soul. Most faithfully and tenderly did she discharge her duties as a wife and a mother; and most affectionately and disinterestedly did she prove herself a Christian friend to those with whom she was acquainted. The Spirit of the Saviour, to a rare degree, animated her in all her exertions; and the graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment

* Her *Reviews of Mrs. Judson's Life, Douglass on Errors in Religion, Dods on the Incarnation, Mrs. Simpson's Diary, Stebbing's Church History, and Chalmers's Bridge-water Treatise*, have been much admired; and some of them have been reprinted in other periodicals.

of the Divine life within her own soul, and for success in the propagation of the Gospel, prevented the rising sun; and they formed the engagement of many of her midnight hours. The records of her devotion, never intended to meet the eye of man, reveal an intimacy of communion with God, a humility of spirit, and an intensity and agony of desire for the advancement of the Divine glory, which may well shame many thousands of the Lord's most devoted servants. In her removal from the scene of her labours, and her arduous work, a loss has thus been sustained, of which we must all be sensible.

In connexion with this extract, we give the concluding paragraph of the discourse.

In regard to the people of the Lord in this country, and in other lands, the solemn lessons are conveyed, that, while the harvest is so great, and the labourers are so few and short-lived, they ought to beseech the Lord of the harvest to thrust forth labourers into his vineyard; and that they ought, in the presence of God and in the view of his judgment, most anxiously to inquire, whether they ought not personally to take a part, or, if already engaged in it, to do more, in the work of evangelizing this great country, connected with which there is an incalculable responsibility resting on our nation. In reference to the last point, I speak the sentiment of all who knew her, that the disinterested, devoted, arduous, and persevering labours of her with whom I was united, were most exemplary, and such as are well worthy of imitation. Now that she is removed from this sublunary scene, they can be looked upon with greater tenderness, and less prejudice, and they can be reported with a greater particularity, and in a much wider circle, than when she was alive. Materials are not wanting for a record,—I trust it will be to the praise of that grace to which she owed her all and to which, with a humility unfeigned, she ascribed her all,—of her “works and charity, and service, and faith, and patience;” and she, though dead, may yet speak, and plead with an eloquence, which may affect the hearts of thousands, the cause of these millions around us, who are perishing for lack of knowledge. May God grant that her memory may be hallowed to the promotion of His honour, the great object for which only it is worthy of being preserved; and that we, in the holiness of our lives, and the diligence of our endeavours, may follow her, and other devoted servants of the Lord, in as far as they followed Christ! Whatever may be the delusions in which we are now involved with regard to what the world judges desirable and interesting, the day is fast hastening, and it may be very near to most of us, when we shall estimate the value of our lives, not by our personal enjoyments and honours, but by the opportunities which they have afforded us, and which we have embraced, of promoting the Divine glory, and advancing the best interests of our fellow-men. In the view of its solemnities, let one and all of us, be up, and doing, and beseech the Lord to be with us, with his supporting and directing grace, and his enriching blessing. Let us profess, to all round us, that we are the disciples of Jesus; and let us be ready, by the study of their languages, or by instructing them in ours, to tell to all with whom we can come into contact, what He has done for our souls, and how they may find acceptance in his holy and gracious presence, and live not only as the monuments of the Divine mercy, but the instruments of the Divine praise. “Whatsoever our hand findeth to do,” and much indeed there is in this great country pressing upon it, “let us do it with all our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we hasten.”—May God abundantly bless His word, now, henceforth, and for ever. Amen.

THE "MONEY SCHOOL."

Proposal for the establishment of an English Native School, at Bombay, to bear the name of the "Money School."

We have now the pleasure of inserting the circular to which we alluded on the cover of our last number.

On the occasion of the removal of one who was universally beloved and respected, even beyond the sphere of his personal acquaintance, an anxiety is naturally excited in the minds of his friends that his memory should in some way or other be perpetuated amongst them, and his numerous virtues not allowed to be lost upon survivors, but be handed down to the imitation of posterity.

Thus to embalm the memory of the righteous is the highest gratification that a feeling mind can enjoy connected with days and scenes which have passed never to return; and whilst the marble tablet is raised by some, and the elegiac verse inscribed by others, the friends of the late Mr. Robert Cotton Money, desire to raise the more durable monument of a public English School, for the benefit of the Natives of this Presidency, in strict accordance with the views which our lamented friend entertained on the subject of education, as beautifully and perspicuously detailed in the accompanying Memoir* which he prepared in the year 1832, after having from conscientious motives recently sacrificed a portion of his income (and which he at the time could ill spare) by relinquishing the situation of Secretary to the N. E. Society, the grounds for which separation are in the memoir at the same time satisfactorily developed.

The ordinary cost of a handsome marble monument would, it is believed, be sufficient to cover the expense of establishing an English school of the description contemplated, not reckoning the salary of the master or superintendent.

The school should be of a high order of excellence, and conducted on Christian principles. Mr. Money was himself sincerely attached to the Church of England; and it would be in conformity with his views, and give permanency to its Christian character were such an institution to be formed at the Presidency, bearing his name, and in connexion with the Church Missionary Society. There is no doubt but a suitable master would readily be obtained from the Parent Society in England for its exclusive management, on the funds being made over to that Society for this express purpose. By these means the memory of our friend will be perpetuated in the country to which he came, an infant,—amongst a people to whom he so greatly endeared himself,—for whose welfare the unwearied efforts of his late revered father (Sir W. T. Money) both in India and the British Senate were for many years directed; and in advancing the best interests of whom, the subject of this paper both lived and breathed his last.

Useful and exemplary in life, he was in death cheered and supported beyond the lot of many, both in the bright prospect for the future which awaited himself, and which seemed to dawn on the benighted nations around; and an appeal is now made to all, and especially to those who doubt the policy or the duty of enlightening the heathen in general science merely, to the exclusion of that religion which alone elevates the moral character and promotes national prosperity, to come forward and participate in the double privilege of perpetuating the memory of the just, and in immediate connexion with the gratification of handing down the name of *Money* to the veneration of posterity, to raise an

* The Memoir is published in our last number.

institution which, under the Divine blessing, we may hope will hereafter pour forth the blessings of the Gospel on our benighted fellow-creatures, and thus exhibit to us the fulfilment of our friend's dying wishes, whilst "many" hereafter "will thus arise to call him blessed."

With the view of removing every discouragement from the unwillingness of any to contribute whose means are slender, it is proposed that no annual subscription be received greater than 100 Rupees, and that any subscription or donation below that sum, however small, be gratefully received.

☞ *Subscriptions in India, are requested to be paid or remitted to the Rev. H. Jeffreys, Secretary to the Bombay Auxiliary Church Missionary Society, for the "Money School."*

BOMBAY TRACT AND BOOK SOCIETY.

The seventh report of this excellent institution, shows a marked advancement both in its labours and usefulness,—a circumstance which ought to excite its friends to be grateful to the Author of every good and perfect gift, and to lead them to make more strenuous efforts for the promotion of its interests.

We shall give an abridgment of the document before us, remarking that any person may procure a copy of it, by applying to Mr. W. Chapman, Ambrolic; and we shall note the tracts accepted in the course of the year which have actually been published.

Acceptance and Publication of New Tracts.—"Two of the tracts mentioned as accepted in last report, had not been published at the time of its presentation. These were, *The Refutation of Muhammadism, in Hindustani*, and *The Brahman's Claims, in Maráthi*. Both of these have been published during the past year.

"Five new Maráthi tracts have been accepted during the past year. Of these,

No. 29 is entitled, *Instructive Stories for Children*. It contains free translations, by Mrs. Candy, of "The Boy who took the Mango," "The Two Poor Widows," and "The Government of the Tongue," by Mrs. Sherwood; and of "The Glutton," "The Flies and the Ants," "Method of curing anger," and "Cultivator's family," extracted from the Boston Reading Lessons. It is intended particularly for use in schools, and for circulation among young persons who may already have some acquaintance with the principles of Christianity. [Published.]

No. 30, entitled *Moral Stories*, contains free translations, by the same friend of the Society, of ten excellent little narratives, viz. "The Boys and the Coach," "The two Boys William and Thomas," "The Covetous Boy," "The Thorn Trees," "The Two Sixpences," "The Best Revenge," "The Carnation," "Are you happy when you are cross," "The Wrong Turning," and "Idle Dick." [Published.]

No. 31 is a translation, also by Mrs. Candy, of Dr. Malan's excellent tract, entitled *The Village School*. [Published.]

No. 32 is a free translation, by Mrs. Farrar of the Church Mission at Násik, of Mrs. Sherwood's well known tale, entitled *The Ayah and her Lady*. [In the Press.]

No. 33 is entitled, *On the Holiness and Justice of God*. It illustrates the nature and operations of the attributes of which it treats, and considers the relations in which man stands with regard to them. The society is indebted for it to the Rev. C. P. Farrar. [Published.]

The handbills prepared by the Rev. W. Mitchell, which were noticed in last report, have been accepted. One Maráthi tract is at present before the committee.*

Two *Hindustáni* tracts have been accepted since last meeting.

No. 32 is a translation, by Lieut. Woodward, of the *Ayah and her Lady*. [Preparing for the Press.]

No. 40 is an *Address to Musalmáns*. It takes a concise view of the evidences of Christianity, and of the marks of imposture in Muhammadism; and, in an affectionate and serious manner, it presses the necessity of religious inquiry, and of the acceptance of the salvation of the Son of God. The society is indebted for it to Captain F. B. White, of the Madras Army. [In the Press.]

No fewer than seventeen *Portuguese* tracts and small books have been accepted during the past year. The following extracts from the minutes of the committee will explain the circumstances in which they have been received, and the means adopted for their publication.

26th March, 1834.

“The secretary laid on the table Portuguese translations of the following tracts, procured by him and the Rev. Mr. Mitchell at Goa.

“No. 16. First Book for Children, revised. [Published.] No. 23. Elementary Catechism, revised. [Published.] No. 35. Bayssiere’s Letter to his Children. [Published.] No. 34. John Knox on Prayer. [Published.]

“The secretary stated, that on his own responsibility he had advanced 110 Rs. to two Portuguese gentlemen at Goa, for the execution of these translations. It was unanimously resolved, that as the publication of Portuguese tracts by the society is highly desirable, he should be reimbursed for this charge.

“It was also resolved that an English copy of Bayssiere’s Letter should be circulated among the members of the committee, before it be taken on to the list of the society’s tracts; and that, as the other tracts are already on the list either of this, or the parent society, an edition of from 1000 to 1500 copies of them should be printed as soon as Messrs. Vaupell or Wilson (appointed a sub-committee for the examination of Portuguese tracts) is satisfied that no error has been committed in the translation of them.

“The committee, considering that there is now an excellent opportunity of translating religious works into the Portuguese language, appoint Mr. Farish, Captain Jacob, Dr. Smyttan, and the secretary, a sub-committee for the selection of some tracts and small books for translation.

7th November, 1834.

“The secretary intimated that, in terms of the resolution of last meeting, *Bayssiere’s Letter to his Children* had been circulated among the members of the committee, and unanimously approved of as a proper tract to be printed in Portuguese. He also reported that, under the direction of the sub-committee appointed to select works for translation into Portuguese, the following additional tracts and small books had been rendered into that language.

No. 36. Shepherd of Salisbury Plain. [Published.] No. 37. Abridgment of Leslie’s Short Method with the Deists, entitled “A Demonstration of the Truth of Christianity.” [In the Press.] No. 38. Subjects for Consideration. [Published.] No. 39. Common Errors. [Published.] No. 30. Malan’s Village School. No. 42. Sixteen Short Sermons. [In the Press.] No. 43. Flowers of the Forest. No. 44. Friendly Advice on the Management and Education of Children, translated at the

* This tract, on the *Hindu Worship of the Elements*, by the Rev. R. Nesbit, has been published.

expense of Dr. Smyttan. [In the Press.] No. 45, To the Afflicted. No. 46, The Excellence of the Holy Scriptures.

"The secretary mentioned, that a tract, No. 47, entitled *The Heathenism of Popery*, published originally in several numbers of the *Oriental Christian Spectator*, and which had been translated into Portuguese at the expense of R. S., and received by the committee, and the expense of the printing of which was to be defrayed by a donation from R. S., was at present in the American Mission Press. [Published.]

"The committee, considering the great importance of a speedy publication of the tracts and small books in Portuguese, resolve to open an extraordinary subscription with the view of liquidating the expense already incurred on their account, and paying the further expense of their printing.

"The following subscriptions were made in connexion with the preceding resolution.

J. Farish, Esq. The price of translating and printing the Shepherd of Salisbury Plain, and the Village School, &c.	Rs.	500
Dr. Maxwell	Rs.	200
Dr. Smyttan, the price of printing the Friendly Advice		
Rev. W. K. Fletcher, for Ornamenting the Flowers of the Forest.		100
John Graham, Esq.		50
Rev. J. Wilson, printing of "Elementary Catechism."		

"The amount of work done at the press during the past year is more than double that done in any former year. Several tracts are at present in the course of being printed."

"*Distribution of Tracts.*—The Society has circulated no fewer than 46,150 tracts during the past twelve months, being nearly double the number put into circulation during the preceding year.

"It is scarcely necessary to say that it is the custom of the society to furnish tracts gratuitously to all who will receive them, or properly distribute them. It is worthy of notice, however, that a few hundreds have been sold, in general at reduced prices, to natives. Under the direction of Capt. R. Alexander, late of Jálna, to whom the society is under great obligations for his zeal in promoting its objects, a hawker, during a journey between Jálna and Nágpara, sold as many of the smaller tracts, as, after paying his own expenses, realized the sum of seven rupees. Under the direction of the secretary, another hawker sold in Bombay, in a few days, 140 copies of the *Refutation of Mahammadism, in reply to Hajl Muhammad Hashim*. The committee notice these facts, trifling as they may seem to be, with considerable interest. They show that the natives are disposed to engage in religious inquiry; and they fully warrant the attempt by all friends of the society to encourage hawkers to carry with them a supply of publications in the native languages. That for which even a *damadl* may be paid, will often be more regarded than that which is obtained gratuitously.

"The friends who most extensively engage in the distribution of tracts are the missionaries connected with the different stations in the Presidency.

"Besides the missionaries, and some of the chaplains, several pious gentlemen in different parts of the country, have contributed to the circulation of the society's tracts. The committee have great pleasure in noticing their assistance; and they earnestly wish that many others would imitate their example. There are few who have it not in their power to do much good, with little trouble to themselves, by carrying about with them an assortment of tracts, and putting them into the hands of those who are able to read them, and adding, if their knowledge of the

native language permits them, a recommendation of them, as treating of the most important matters. A clergyman in the upper provinces has proposed to reprint *The Refutation of Muhammadism*, at the expense of a local missionary society. A copy has been sent to him for that purpose."

Sale of English Publications.—"The committee are happy to state, that the receipts for English publications of the Parent Society amount to Rs 2544-0-24.

"The receipts from natives for English publications, amount to Rs 178-3-44. The situation of the depository is favourable for the books being brought under their notice, and opportunities have been regularly embraced of showing them to them.

"The usual grants from the Parent Society are acknowledged."

"*Funds.*—During the past year, the annual subscriptions have amounted to Rs 723, and the donations to Rs 595, and special donations for the printing of Portuguese tracts, to Rs 760. Profits derived from the sale of English publications have been credited to the society to the amount of Rs 300.

"The Society, from its enlarged operations, has been in debt during the greater part of the year. Notwithstanding special donations, the expenditure has exceeded the receipts by Rs 215-0-25. Several bills will be immediately due. It is hoped that the Christian public will speedily relieve the Society from all difficulties, and enable it to publish all the new tracts which are on hand, and others which may be offered, and to reprint the old ones as they are required.*"

EXTENSIVE AWAKENING IN CEYLON.

EXTRACTS OF A LETTER FROM THE REV. MR. ECKARD, AMERICAN MISSIONARY, TO A FRIEND, DATED BATTICOTTA, DECEMBER 10TH, 1831.

"There have been some events of deep interest at this and the neighbouring stations lately. The Lord has been, and I hope still continues to be, in this district, convincing, converting, and sanctifying. We have had some flashes of divine glory breaking through the dark heathen atmosphere of Jaffna. About the middle of November, brethren Spaulding and Scudder came here to assist in a protracted meeting to be held in the seminary. I cannot enter into the particulars, but shall simply state, that solemnity and awakening pervaded the seminary. The church members were benefited, and 10 or 15 boys give good reason to hope, that they have passed from death into life. *Five or six of the best scholars in the first class had leagued together in a secret compact never to become Christians.* The whole of these were the first subjects of Divine power. Two or three of them were, I believe, *converted*, and perhaps the others also. We have hopes of them all. It was from their own public and penitent and voluntary confession that we learned of their guilty agreement to reject Jesus. Even as they made that wretched covenant with hell, the merciful Saviour pleaded for them, "Father, forgive them, they know not what they do!" and his intercession has prevailed, I trust. The exhortations of these young men had apparently a great effect on the others. The brethren went with brother Poor, after five days, to Oodooville, where the female boarding school is located.

* Subscriptions and Donations will be received by J. Farish Esq., Treasurer, or by the Rev. John Wilson, Secretary.

The Lord made bare his arm there, and about twenty of the girls have given us reason to hope that they have learned "the secret of the Lord." Besides these, some of the church members were *converted again*, one or two confessing that they had joined the church from worldly motives. Others were much tried; for the Holy Spirit came as a Sanctifier, and 'who can abide the day of his coming?' The brethren then went to Nellore, and from thence to Jaffnapatam, which are respectively the stations of the English Church and Wesleyan missionaries. Some hopeful conversions attended their labours, especially in Jaffnapatam. At the time I am writing these lines (Dec. 11th), the prospect still looks well. Twenty of our heathen schoolmasters have expressed an intention of taking Jesus as their Saviour and God, and some at least are, I believe, deeply sincere. Some conversions took place at Tillipally whilst the work was going on elsewhere, and a protracted meeting is soon to be held there, if the Lord permits. I suppose that between 30 and 50 cases of conversion have occurred at our various stations already. 'Thine, O Lord, is the greatness, and the power and the glory, and the victory and the majesty.' 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

"P. S. Feb. 19th. All things still look well, though there are no new cases of conversion very lately; from fifty to one hundred give good reason to *hope* that they have been converted recently."

March 5th. The Rev. Mr. Poor writes from the same place: "We are expecting to receive about fifty persons, from the different stations, to our communion, at the next quarterly session."—*Cal. Chris. Observer*.

The preceding intelligence is most gratifying. To those who have expressed their doubts as to the propriety of stirring the passions in which the work probably originated, we would submit the following quotation from a person who was certainly no enthusiast, but very zealous of the honour of God, Richard Baxter. "I confess that passion is of such a hinderance of judgement, that a man should be very suspicious of himself till it be laid. But I am assured that God made it not in vain; and that reason is a sleepy, half useless thing till some passion excite it; and learning to a man asleep is no better for that time than ignorance. And God usually beginneth the awakening of reason, and the conversion of sinners, by the awakening of their useful passions, their fear, their grief, repentance, desire, &c. I confess, when God awakeneth in me those passions which I account rational and holy, I am so far from condemning them, that I think that I was half a fool before, and have small comfort in sleepy reason. Lay by all the passionate part of love and joy, and it will be hard to have any pleasant thoughts of heaven." It is not in the simple awakening of passion and sympathy, then, that the danger lies; but in the use of improper means to awaken this passion and sympathy, in carelessness about giving it only a holy direction, and in esteeming it and treating it positively as the work of the Spirit before it be tried by its fruits of holiness. *Editor of the Oriental Christian Spectator.*

POLYNESIA — SANDWICH ISLANDS.

LETTER TO THE EDITOR.

Wailuku Maui, Sandwich Islands, November 25, 1834.

I am requested by the members of this mission to tender you their salutations, and to address you on subjects intimately connected with the

conversion of the world. If I may communicate any thing which shall cheer your hearts and strengthen your hands in your good work, I shall be amply rewarded.

We are alike, brethren, engaged in the arduous work of subduing the world to the obedience of the faith—of persuading men to submit to the reign of the Prince of peace. How honourable the warfare! How certainly will success crown our efforts! The contest may be long, severe, and to the eye of sense, often doubtful; but under the influence of a vigorous faith may we say,

“ Assured that Christ, our King,
Will put his foes to flight,
We on the field of battle wing,
And triumph while we fight.”

You occupy, brethren, an honorable post. True, your labours are arduous and your trials peculiar. The spirit of the blessed Paul was stirred in him, when he beheld a single city wholly given to idolatry. Why should not *your* hearts be deeply, affected, standing as you do, amidst multitudes, who are the slaves of superstition—who are mad upon their idols? Be assured, brethren, of our sympathy and prayers. We would exhort you too to cling to the promises of the Gospel, in your efforts to enlighten the public mind, and awaken attention to the absurdity of idol worship; to break the chain of caste, and teach men that they are all brethren; to quench the funeral pile, and convert instruments of self-torture to implements of husbandry; to render odious the desolating custom of war; in short, in all your efforts, by means of the Press, and by preaching the Gospel of the grace of God, to elevate, and bless, and save the inhabitants of India, *your labour will not be in vain in the Lord*. You may not live to see the accomplishment of all you desire, but you shall see and feel, that great good has been effected by your instrumentality; and the consciousness of having contributed to lay a broad and deep foundation for the future glory of the Messiah's kingdom in India, and the salvation of multitudes, will cheer you when you lie on the bed of death.

But perhaps you would prefer to hear from your brethren at the Sandwich Islands, rather than listen to the voice of exhortation. Let me assure you, then, that when we have in exercise, faith in the Divine promises, we are cheered with the belief, that in due time, these ends of the earth will be given to the Son of God, for a part of his inheritance. We trust in God that this will be the result of our labours. We have no “hope in Pharaoh,”—no confidence in chiefs and princes. That their influence at these Islands in favour of religion, has ever been, *on the whole salutary*, I sincerely doubt. The memory of some of the chiefs who have died, as I trust, in the Lord, is clear, and will be had in everlasting remembrance, but their influence on the unenlightened mass,—many of whom, on account of the popularity of the step, rushed into the church without having experienced a change of heart—has been, to say the least, far less salutary than we at first anticipated. But, however much we may have attributed to the influence of the chiefs, God, our heavenly Father, is now teaching us to look away from them, and fasten our hopes solely on him. The king, though apparently friendly to us, and professing to our cause, has by his influence opened upon the land, the flood-gates of iniquity, which have deluged no small part of his kingdom. We have pitied, and prayed for him, but as he never made any pretensions to piety, we have been enabled to cast our cause upon the Saviour with a good degree of cheerfulness. But of late shame has covered our faces, and anguish has almost rent our hearts. Wahiaena, the princess,

sister of the king, has fallen. She went down from Lahaina to Honolulu, the residence of her brother, with the professed object of opposing him in his ruinous course. Little did she know of the treachery of her heart, or of the power of temptation. In an evil hour she yielded to sinful solicitation, and now—Oh tell it not in Gath! she is almost daily drunken, and is living with her brother, the king, in an open, shameless, incestuous manner. Thus she has done all in her power to break the heart of her pastor, and to disgrace the cause of Christ. Thus is God showing us the vanity of confiding in princes. May we lean on his almighty arm.

I said that we were cheered with the belief that in due time the Saviour will have these ends of the earth for a part of his possession. True, you have been mistaken in regard to the progress in Christian civilization actually made by the people. Schools are, as a general thing, *down*,—our congregations on the Sabbath have greatly decreased, and iniquity abounds. Still we believe that God will overrule all these seeming adverse circumstances for the promotion of his own glory, and the salvation of souls. If fewer attend upon the means of grace, those who attend will probably be influenced by a desire to receive instruction, and on such congregations we may hope that God will shed down the Holy Spirit. In the midst of these declensions, I am free to say, that in my opinion, there was never more genuine piety at these Islands than now. The present is a time to try men's souls, and I trust God is now purifying his Church. He will make the wrath of man to praise him, and restrain the remainder.

I said schools are down. This is literally true in regard to most of the islands. But that you may not be unnecessarily alarmed, I will assure you that the schools have been very little better than down for several years. We have no teachers capable of instructing, and till such are raised up our schools may as well be down, as to have the name of being continued. Good has been effected by our schools, but they have long since lost their interest, and cannot be revived but by the agency of better qualified teachers.

We have fourteen stations on five islands. At eight or nine of these stations there is a single family. It is obvious that we are too much scattered, and of consequence too weak to do much at schools. We have, however, schools at most of our stations, consisting of teachers whom we are endeavouring to qualify for usefulness. We depend much, under God, on the high school which is in successful operation with two instructors and sixty eight pupils. This number we hope soon to enlarge, and when we shall have obtained suitable houses, we hope to train up young men who shall be very useful to their countrymen. We have recently issued a paper from the mission press at Honolulu, which we hope to turn to use in our schools. With the smiles of the Lord Jesus Christ on these efforts, we hope, at length, to reap fruit to life everlasting. Pray for us, that the Holy Spirit may be shed down upon us, and that this people may be saved from their ignorance and sin, and be trained up for heaven. Beseeking God, our heavenly Father, to shed upon you his good Spirit, to aid you in the delightful, though arduous work in which you are engaged, and continue you long a blessing to India and the world, I close by subscribing myself, in the labours and sufferings of the Gospel,

Your brother, J. S. GREEN.*

* We shall always be happy to hear from Mr. Green or any of his brethren. We assure them of our sympathy with their joys and sorrows; and recommend their case to the prayers of our Christian readers.—*Edt.*

EDITORIAL NOTES.

The Seventh Report of the Madras and Travankùr District Committees of the London Missionary Society, which appears to have been sent to us some time ago, has only lately fallen into our hands. We shall commence our analysis of it in our next number.

The extracts from *Jazet*, and the communication which accompanied it, were too late for this number.

The Funeral Sermons for Dr. Carey have been received. If the conductor of the Serampur Press will kindly send us a copy of each of the works on education which issue from it, we shall be happy to notice all of them.

Our poetical favours, we shall reserve for the monsoon.

The heathenish practices noticed by "An Observer," are sufficiently reprobated in Mr. Wilson's Journal, some extracts from which, or an abridgement of which, will be inserted in our July and August numbers.

We are glad to observe that the Temperance cause is making progress in India. Our next number will contain some interesting letters addressed to the Society in Bombay, containing accounts of the formation and progress of societies at Disá, Puna, Ahmadnagar, Trichinopoly, &c. — The friends of the Temperance cause residing at stations at which no societies have been formed, should authorize the insertion of their names in the Bombay Register.

N. and J. L. have been received.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

JULY, M, DCCC, XXXV.

I.—NARRATIVE OF A MISSIONARY JOURNEY IN THE NORTHWEST OF
INDIA. BY THE REV. JOHN WILSON.*

Chapter I. *Journey from Bombay to Surat.*

I have already intimated my intention of bringing before your notice, certain observations which I made on the religious institutions, opinions, and practices, of the natives, during my late journey in Gujaráth, Kátyawád, and Kach. I shall do this with a greater particularity on the one hand, and with a less attention to regularity than I had intended, availing myself of the notes which I wrote when travelling. At the suggestion of of a friend deeply interested in the conversion and improvement of the natives, these notes were made with a special reference to their publication in the native languages; and they consequently allude to many topics to which I should otherwise have paid no attention; and refer to these topics in a style which I should not have adopted had I been writing solely for the benefit of Europeans. I shall add to them as I proceed, and principally *viva voce*, such reflections, as I may think calculated to interest any part of my auditors.†

Most of you are aware of the objects which I had in view travelling. These were no other than the publication of the Gospel of Jesus Christ the Son of God, and, in subordination to this, and with the view of aiding it at some future period, the investigation of the superstitions, manners, and customs, of the natives. Though I was not blind to what passed before my view in the wide field of nature, I did not forget, that, as Dr. Chalmers happily expresses it, “the *business* of a missionary is with *man*.” I took with me many copies of the Word of God, and of publications illustrative of its evidence and doctrines, and expository of superstition, in several languages, for distribution among all classes of the community. I wish my native friends to observe, that I travelled principally at the expense of Christians who wish the welfare of their countrymen in time and eternity, and who believe that this welfare can only be effectually promoted by inducing them to forsake their idols for the worship of Him who “made the heaven, the earth, and the sea, and the fountains of water,” and to abandon their vain means of salvation, for the embracement of the righteousness of His Son from heaven. Their

* As stated in the introductory sentences, this abridged narrative was delivered specially for the benefit of the natives, for whom copies of it can be procured in a separate form.

† These are here omitted.

benevolence, I would wish to see appreciated and respected. I know nothing similar to it connected with the false systems of religion so prevalent in this, and in other heathen lands.

I propose this evening to give you an account of the journey from Bombay to Surat; and with a view to the gratification of our feelings, I shall do this, as much as possible, in the words of her who was dearest to my soul, but who is now no more. Her notes are not the less interesting, that they were never intended for any public use; and not the less valuable, that they record the emotions of her soul as excited by the various scenes which were witnessed.

"Bombay, Tuesday, December 16, 1834. We left our own house," she writes, "at 2 o'clock, and went to take tiffin with Mrs. H. . . ."

"I felt sorry at leaving the scene of our labours; and there was a feeling of deep and awful responsibility weighing upon my spirit, which I could only unburden in prayers and in tears, and in lamentations. How little have I done for these poor idolators among whom I have lived, and to proclaim to whom the unsearchable riches of Christ is the professed object of my life! How small has been my zeal for the honour and glory of God, when I have seen his honour trampled in the dust, and that worship and adoration given to the work of his hands, or to idols of man's fashioning, which were due only to the Supreme Majesty of Heaven! How little genuine philanthropy have I manifested for the victims of delusion and crime, or for the votaries of a delusive superstition; and how much that is earthly and sinful; how much that is of their father the devil, and allied to their own wicked passions and propensities, have I exhibited, amongst them! The recollection of God's mercies, his unnumbered mercies to me since I sojourned amongst this people, and in this land, seemed to deepen my feelings of guilt; and as the thought occurred to me that my strength is gone, and that the sands of life are almost run out in my ~~life~~ ~~was published~~ that I had another life to live, that I might give it to Christ. I have another life, a life of which this is but the shadow. It is now hid with Christ; and when I enter upon its privileges and its joys, I shall know no sin and feel no weariness. I shall serve God with unbounded liberty and delight: and I shall be privileged to see his glory unveiled, and to cast my crown at his feet, ascribing glory and honour, and dominion and power, to Him who sits upon the throne, and to the Lamb. I felt a great degree of bodily weakness and exhaustion, and the prospect of heaven was bright and cheering. Love to God would make this cold, dull earth, a heaven; but it is wanting in my soul, and its bright and beautiful manifestations are wanting among God's dear children. All who love holiness and heaven, must feel that this is a land of exile, and must stretch their wings upward to that better land, and to those purer skies which are beyond it."

Here, my dear friends, let me remark, we have the record of a heart interested in the missionary work, a heart sensible on the one hand of its awful responsibilities, and on the other of its great short-comings. Unless we have some of its feelings, the state in which we are may well arouse our deepest anxiety. I intend this remark for professing Christians. To you, Hindús, Pársis, &c., I would say, Behold the secret breathings of a pious soul in connexion with a work entirely carried on on your behalf. Would to God that you had something of that solicitude about yourselves which others cherish on your behalf. Till your hearts are interested in religion, you will never even judge aright respecting it.

"I left my little — with dear Mrs. Hunt, and we set out along with Dr. Smyttan in his shigram, for Máhim. There was an *uras*, or fes-

tival, holding here in honour of a Muhammedan saint, who has a tomb erected to his memory, and a mosque attached to it. Pársis, Hindús, and Portuguese, seemed to vie with the followers of the false prophet in offering their devotions at his shrine. The crowds in the streets had assembled from many different surrounding places; and there was such a mass of people that we could with difficulty make our way through the midst of them. The bázárs were filled with sweetmeats of various kinds, toys for the *old and young*, and various articles of European manufacture. Boys and grown-up men were hallooing; jugglers were performing their trickery; and a thousand unmeaning fantastic shows were practising for the amusement of the people. It seemed any thing but a festival to perpetuate the memory of a saint, or to call to mind his deeds of charity. It seemed rather an ingenious device to drown sense, feeling, and virtue, in one tumultuous scene of mirth, confusion, and flippancy."

The Muhammádan, in honour of whom this festival is observed, is Makhdum Sáheb. One would think that every rational being would see the absurdity of the manner in which it is observed. The worship of a saint, in any circumstances, it is worthy of notice, is unreasonable and sinful. If the saint be in heaven, as he is believed to be, he cannot hear the petitions which are addressed to him, and he cannot help his votaries. Prayer to him is the blasphemy of the Divine Being, who alone is every where present, and who alone is entitled to the adoration of man. The idea of a saint among Musalmáns, moreover, is preposterous. How can Muhammadism make any man holy? There is nothing in it to inspire a love of God, in which acceptable obedience originates, and by which it is strengthened and maintained. In its encouragement of polygamy, profane swearing, violence, &c.; in its preference of ceremonies to righteous practice, and in its sensual parades, there is much to injure the best interests of morality.

"We alighted from the shigram at the ferry; and crossed to Bándura in the island of Salsette. Dr. S. had his carriage waiting on the opposite side, and we lost no time in getting into it, and proceeding on our journey to Gorabandar. . . .

"Wednesday, Dec. 17. We began to cross the ferry at 3 o'clock A. M. It was a splendid morning, and the constellations in the heavens were beautiful. The brightness of the Indian skies never strikes one more than at this early morning hour. The stillness of the water, and of the air, and of every thing around us, was in exact keeping with the scene. My dearest J. took this opportunity of conversing with the boatmen, and of explaining both to Portuguese, and to natives, the sin of worshipping any thing that is in heaven above, or that is in the earth beneath, save the true and the living God. He spoke with much power and earnestness; and exposed in a manner so clear and irresistible the sin and folly of idolatry, that it would have been impossible for human reason to resist his conclusions were it not held captive by sin and Satan. The glorious works of the Creator testify against idolatry by speaking aloud the praise of their great Creator. We had only to look at the bright stars to feel that it was a mockery. Yet these, as well as the sun and moon it attempts to substitute in the place of God!" . . .

One of the persons, with whom I conversed in the boat, informed me that he was a Christian Koli. On examining him, I found that he was almost entirely ignorant of the religion which he professed. The Hindús, he said, worshipped ugly stones, while he worshipped finely painted pieces of wood. They spoke of Râma, and Khandobá, while he spoke of Jesus, and the Virgin Mary. He saw no great difference between himself and them; and I suppose no person would. The fact is, he is a

Christian only in name. His padre, a Roman Catholic, does not encourage the reading, and does not faithfully tell the contents of, the Bible. Pitying his ignorance, I endeavoured to instruct him in the first principles of the oracles of God. He declared that he had learned more from me in half an hour, than he had learned from his padre in half a life-time. This, he, probably, said with the view of flattering me.

"We reached Basen, (Bassein) before the sun had risen, and took up our quarters in an old building kept up at the expense of the government, and at one time the palace of the Peshwa. My dearest J. went to the bázár to preach to the natives. The Gospel was not new to them, as they had, had Mr. Dixon, of the Church Missionary Society, residing among them for a considerable time; but they were much prejudiced against it A priest came to visit Mr. W. after breakfast; he was mild and conciliatory, but very ignorant The number of Bráhmans and Maráthás who reside here, is very considerable. Many of them came, during the course of the day, to see and to converse with us. There is a government school in the lower part of the building, which we examined. A few of the old boys seemed to be very intelligent, and made out problems in arithmetic and geography, without any difficulty. But, in general, they were very ignorant Of the Divine Being, his perfections and works, they know nothing. One little boy, on being asked how God made all things, said, "With his hands." Another said, that the sun had life; a third, that it was God; a fourth, that God was in a stone; a fifth, that he had no soul, but was a part of God, and so on. When we told them of the true God and Jesus Christ, a little boy called out 'Sahab's God is better than ours.' We told them, if they would believe and worship this God they would be happy" How can we expect the fruit of morality from the upas tree of a delusive and soul-destroying superstition. Till the government introduce a new series of books into their schools, comparatively little good will be derived from them.

"Thursday, Dec. 18. We got up at 3 o'clock, and recommenced our journey before 4. We were detained for some time near a khádí, as it was high water when we arrived, and consequently not fordable. We alighted for a short time. . . . My dear J. went to preach in the village; and the Doctor and I walked about to view the place. The scenery was beautiful, and the whole country clad in rich and magnificent foliage. On the opposite side, it was equally fertile and beautiful. On the one hand, we had a pleasing view of the sea covered with light sails, and sparkling under the beams of a bright sun; and on the other, the dark and lofty range of hills in the Northren Konkan stood like a mighty wall or rampart, reared by nature for defence and for beauty. This beautiful country is rather thinly peopled; and morally, as well as physically, it probably presents the same aspect that it did ages ago. When will it be converted to the Lord? Then, indeed, a mighty change shall have taken place. The song of joy and rejoicing will be heard among its people. The desert and the solitary place will be glad, and the wilderness shall rejoice and blossom like the rose. . . . At Supára, on the northern side, there is a sugar manufactory, and some good houses. We saw the sugar-cane growing. We crossed several khádís before reaching the place of our destination, which is called Dátaren, where we arrived at eleven o'clock. My dearest J. went, as usual, to preach to the villagers.

"Friday, Dec. 19. We got up at 4 o'clock, and set out without any delay on our journey. At Sirgáum, where there is a bungalow for travellers, we remained all night. There was a fine open sea prospect, with a beautiful sandy beach in front; and at one side stood an old fort, which once belonged to the Portuguese, and afterwards to the Peshwa. My beloved J. went to preach in the village after dinner. I went to take

a solitary stroll, and met a Muhammedan and his family, and several Hindûs, with whom I had some conversation. They were deplorably ignorant, and knew nothing of their own religion. I spoke to them of their lost state by nature, and told them of the love of God in Christ Jesus. They stared wildly at me. An old man, a Koli, thought I alluded to his profession. He acknowledged that he was a sinner, for the Hindûs have an idea of great sin being connected with the taking of animal life, though none with the breaking of the pure and just law of their Creator. Surely, I could not help saying to myself, darkness covers this earth, and gross darkness its people. The stars were rising one after another in the cloudless heavens. A silent grandeur was impressed on every part of that rich and beautiful materialism which God has reared for the habitation of man. He only seemed severed from his Creator, for the link which connects the love of God with the happiness of man was wanting, and he who was created with dominion over all things, and to be chief of all God's works below, is the meanest and the most degraded. They ceased not to reflect the glory and the majesty of Him who formed them; but man refused to give Him the glory, and made them the objects of his idolatrous worship. What a spectacle to angels must this foolish and besotted, and daring, idolatry be! And what a cloud of ignominy must it throw over our species! The principle exists where the forms of it are wanting. When I am oppressed, and afflicted, and ready to despair of the poor heathen, let me look into my own heart, and then I will see all that is manifested by them. Blessed Jesus, let the day of their visitation speedily come; erect thine altar in their hearts; and let incense and a pure offering ascend to thee from the rising to the setting of the sun.

"Saturday, Dec. 20. We set off for Chinchini, a little past 4 o'clock. We crossed several khâdis, and passed through several villages on the road. Some of the prospects which opened upon us were very rich and pleasing. The country has been little cultivated; but the soil is rich, and seems to be capable of yielding plentiful crops. There are large villages on both sides of the water. Chinchini, which is on this side, has about three or four thousand inhabitants, with a large bázár, a mosque, and several Hindû temples. My dearest J. found the people willing to listen to the Gospel, and very eager to receive books. The traveller's bungalow is near the beach, and has cool air, as well as a wide open prospect. We walked out to view the village. It is very quiet, and prettily situated. I longed much for the time when its idol temples will be consecrated to the worship of the true God, and when its degraded children shall become the citizens and freemen of our Zion.

"Dec. 21. This being the Sabbath, we rested all day at Chinchini. Here, as well as among the mountains and valleys of our native land, we might say,

"Hew still the morning of the hallowed day."

There are, however, no holy associations, and no Sabbath-bell to hallow its approach, or to make its sacred hours a foretaste of the rest which remains to the people of God, among the heathen. It is with them a day of merchandise and of labour. But we were too far distant from the village to be disturbed by their discordant sounds. The repose of nature was around us, and there was a Sabbath stillness among the elements. The sandy beach sparkled like silver, and the sea was still as the unruffled lake. It was delightful to halt from our journeyings in this little spot of the wilderness, to lift up our souls to God in gratitude and praise for his mercies, and to commemorate the glories of creation and of Christ's resurrection from

the dead. Though far from the house of God, and the Zion which we love, we enjoyed, I trust, near and intimate communion with the Father of our spirits; and found that he may in the desert, or on a solitary isle, as he was pleased to do to his beloved apostle, vouchsafe as high and glorious discoveries of his perfections and works as he does in the assembly of his saints, and in the place where his honour and his glory dwell.—My beloved J. went across early in the morning to the opposite village (Tárápur) to preach. He met with a rich Pársi, who has rather a splendid house, and is a person of some consequence. He said he wished to establish a school in the village at his own expense, and was happy to receive books in Gujaráthi. After breakfast we united in social worship in English. The sermon was read by Dr. S. It was on *death*. I felt its suitableness to my circumstances. The joys of heaven seemed to break upon my view, and I felt willing to die even in this wilderness; or to live a little longer to show forth the salvation of my God. I had much delight in secret prayer, and earnest longings after that purity of heart without which I cannot see God. Why am I often so insensible to the realities of faith? I dwell amidst wonders; but they are unseen, unfelt. I resemble a blind person brought among regions of Alpine grandeur and beauty. The light shines upon them in its brightest effulgency; but the visual orb is dim and cannot perceive their glories. O, for that faith which is the evidence of things not seen; which is indeed the eye of the soul, looking into that which is within the veil.—My dearest J. was occupied all day in addressing companies of natives who came from the village. After dinner I walked alone to the village. Groups of women and children came out to see me. They told me of a Sáháb who had been preaching to them a new religion; and whose *kirti* was great, because he spoke their language so well, and knew more of their religion than they did themselves. I knew that they alluded to Mr. W. One of them said, that he was a God. I told them from whence he came and what was his message. A man who stood by, said, ‘We have our own religion. Your’s will not do for us.’ I told them, that it was as applicable to their circumstances as to ours, and that it found our fathers idolators, and in a state of greater barbarity than they were. He said, ‘When all the Hindús shall become Christians, I shall then forsake my own religion:’ thus determined to follow the multitude whithersoever it leads. Custom is the sole principle of action with many professing Christians, as well as with the poor Hindús, and the manner in which they blindly follow her caprices is equally irrational, and still more culpable. A woman, who was more intelligent, and much more talkative than the others, asked me a great many questions about my religion, and she seemed a good deal astonished at the replies. I asked her who were her gods. She said, ‘Rámá and Mahálakshni.’ I asked her if they had created her. She said, No; but my preservation is owing to them. I explained to her the folly of believing this, and told her who Rámá and Mahálakshni were. She then said, ‘Where does your God dwell? If we had a temple for him, I would worship him.’ I told her, that he filled heaven and earth with his presence, and would be worshipped of all those who love and fear him. I told her also that I might never see her again, till I saw her before the tribunal of our judge, and that I wished to explain to her our state by nature, and the need that we have of an atoning sacrifice. She listened to what I said, and seemed struck with the miracles of Christ. ‘He is greater than Rámá,’ she exclaimed; but I could see that no impression was made on her heart, and that she listened as to an idle tale. We spent the evening in conversation, and in social worship.” How different is the Christian Sabbath from a heathen idolatry. In the one we have solemnity, seriousness, and peace. In the

other we have nothing but frivolity, the "noisy laughter of the fool," and riot.

"Monday, Dec. 22. We left Chinchini at 4 o'clock in the morning. We reached Jayaburdì at noon, and took up our quarters at a Dharmashála, erected by Pestonji Kharshedji. There is a marble slab on the front of the building, with an English and Gujaráthi inscription. In the English inscription, it is said that it was built in honour of his late wife, and as a testimony to her memory. In Gujaráthi, it is said that it was erected with the desire of procuring righteousness for her, *punya páma-vá sáru*. By this charitable deed, her husband probably thought that she would pass the bridge, and be admitted to high honours. It has doubtless been a place of repose, and refuge to weary travellers; and many may have found shelter from the burning sun, and from the fury of the monsoon storms, under its hospitable roof. There was beneficence also in erecting it for all castes, instead of confining by a narrow and exclusive benevolence, its favours to those who belong to a man's own superstition. But, notwithstanding these pleasing associations, there are others of a very melancholy kind connected with it. The thought of procuring righteousness for her whose doom is irrevocably fixed by her impartial Judge, and by the sentence of immutable justice, is foolish and impious in the extreme; and no less daring and insulting to the Majesty of heaven, is the vain attempt to propitiate his regard, and to bribe him, as it were, to the bestowment of favours. How little do they know of the purity of the Divine law, or of that jealousy with which the honour of God is guarded, who presume thus to act. They think, indeed, that he is such a one as themselves; or that they can overturn the principles of his moral government. The word has gone forth from the Almighty, that sooner will heaven and earth pass away, than one jot or tittle of the law remain unfulfilled."

If the demands of the law of God extend to all the services which we can render to God, as most assuredly they do, it must be evident that we can never do more than satisfy its claims in regard to ourselves, far less purchase a merit which is transferable to another. It is the peculiarity of all false religions, and particularly the Hindú, Pársi, Muhammadan, and Papistical, that they recognise the doctrine of works of supererogation. In reference to the interests of morality, such a recognition must be highly injurious. How can due honour be rendered to God when it is believed that he can be served more than he has a claim to? How are the living encouraged to trifle with their eternal interests, when it is believed that the charities and prayers of their relatives are available for them after death! These reflections greatly detracted from the pleasure which we should otherwise have felt in the Pársi's beneficence.

"There were several travellers in the bungalow. One was the Muhammadan fakir who awoke to perform his devotions, and then sunk again into a profound sleep. He seemed to be a shrewd intelligent man; had travelled to Mecca, and perambulated a great part of this immense country. He wore as many cornelian and gold ornaments as might support him for years in the wandering life which he leads. My dearest J. distributed books, and addressed the people in Maráthi and Gujaráthi who came to him.

"We set out from the Dharmashála about 3 o'clock in the afternoon, and had a pleasant journey to Umargáum, where we arrived at 7 o'clock to dinner."

When Dr. Smytten and I went out to the village in the evening, we found three or four Wáralis who had come down from the jungles, with the view of disposing of bambus which they had cut in them, and procuring some little necessaries which they required. Their hair was black

and lank. Their bodies were oiled, and altogether they had a very wild appearance. They spoke Maráthi, and seemed to be highly amused at having a European to speak with them. On questioning them, we found that they have no connexion either with the Bráhmans, or the Hindú religion; that they have priests of their own, and very few religious rites of any kind; and that these rites principally refer to marriages and deaths. They move about in the jungles according to their wants, their villages being merely temporary. Their condition is well worthy of being inquired into. In an old book of travels, I find their tribe spoken of as much addicted to thieving. In the Puránas, they are spoken of as the *Káli prajā*, in contradistinction to the common Hindús, who are denominated the *Shubrā prajā*. There are other tribes in the jungles whose state is similar to theirs, and which should be investigated. The wildness of their country, and the difficulties and dangers of moving in it, are obstacles in the way of research. The knowledge of them, however, might lead to important consequences. I have got such a dreadful idea of the demoralizing influence of Hinduism, that I cannot imagine that their superstition, which must, like themselves, be rude, can be so bad as that pestilential system.

"Tuesday, Dec. 23. We left Úmargáum at 4 in the morning. . . . A great part of our march to-day, was along the beach. The country all the way appeared very rich, and capable of great cultivation. There are many small villages near the road; and traces of Portuguese conquest and habitation, began to present themselves. Daman, with its fortifications, presented a very picturesque aspect in the distance, lying along the coast. But its appearance, on our nearing it, disappointed me considerably. It is in the Gujaráth province. The Portuguese conquered it in 1531: and it has remained in their possession till this day. Its commerce was at one time considerable, but it has greatly diminished of late. There are teak forests in the neighbourhood; but ship-building, which was the principal occupation, is now at a dead-stand. The town is governed by a gentleman sent from Goa, for the purpose. The fortifications are large for the size of the town, but they are not striking, or in good taste. Part of them are on the northern side in little Daman. The traveller's bungalow is also there.—In the afternoon, Mr. Wilson had various conferences with Pársis, Indo-Portuguese, and others.

In the evening, we went out to see the village. We went through Daman denominated the *little*, but which is, in fact, the *greater*. A Pársi, who accompanied us, gave us no very favourable idea of the Portuguese government. Not a single shop in the town is kept freely open. All bargains are made in private, and the goods are afterwards delivered. The soldiers were represented as helping themselves to whatever articles they need. Justice, it was said, is an article which requires to be *purchased* at a dear rate. The sun of Daman, which Julio, the late Miguelite Governor, denominates on a triumphal arch, "*Celeberim a urbs in oriente*," appears to have reached its meridian. . . . There is something very instructive, I may remark, in the decline of the Portuguese power in India, and the rise of that of the British. Camoens, in his great poem the *Lusiad*, represents Vasco de Gama as describing the whole of Europe to the lord of Melinda. The hero makes no mention of England! But, observe the ways of Divine Providence. The country which was too contemptible to be noticed three hundred years ago, is now the most powerful in the world; and it is under its favour, that the Portuguese exercise sovereignty over their remaining small territories in India. If our country neglect, like them its privileges, and fail to do the good which its knowledge of the Divine word, and its unbounded

influence puts within its power, its glory will most assuredly, and perhaps at no very distant day, depart. It is written in the sure word of prophecy, that "the nation and kingdom that will not serve thee (Christ), shall *perish*."

Dec. 24. I rose early, and recrossed with Dr. Smyttan the Daman Ganga to Daman the *Great*, great, I suppose, because it contains the Governor's house, which is a very respectable building. We found two of the churches open; and we left a few Portuguese tracts for the Padres, who had not yet left their private apartments. We also made a distribution of tracts among various individuals whom we met on the road. On our returning to breakfast, we found many persons of all classes assembled, with the view of hearing me preach, and receiving books. I spent several hours among them, and great eagerness was evinced both in listening to, and receiving, the Divine word. About twenty-five copies of the Old and New Testament in Portuguese, and many tracts in that language, were distributed. I question much if the inhabitants ever before had so much truth put into their hands. To an ignorance of the Word of God, as well as to a perverted interpretation of it, is to be ascribed their religious degradation. Christianity, I beg all the natives to observe, is not to blame, because, in some respects, they are little better than the heathen. They know not what Christianity is in its native simplicity and power. Some of the natives, I was happy to observe, were able to draw a line of distinction between them and the English. How much would these natives be struck, if they observed Bible-Christianity not only professed, but practised by the generality of our countrymen!

There is a native lithographic press at Daman, belonging to a Pársi. Only one school-book has yet been printed at it. When we were about to leave the town, a Persian catalogue of oriental manuscripts was put into my hands. Dr. Smyttan and I repaired to the vender. I bought from him, for about rupees 300, a copy of the *Vendidád Sádi*, and of all the liturgical and reputed-sacred books of the Pársis, in the original Zand, Pehlivi, and Pázand, but in the Gujaráthi character, and with a Gujaráthi translation, paraphrase, and comment. The work occupies 5 volumes folio; and I was given to understand that there are only three or four copies of it in existence. Of its use to a missionary, there can be no doubt. I procured along with it copies of all the narratives calculated to throw any light upon the history of the Zoroastrians in India, and some other curious pamphlets connected with their religion. . . .

"Darkness had set in long before we reached Balsád. I felt very tired, and when I came in sight of the mud-built cottages, with the naked children peeping out at the doors, my heart beat with joy. . . . J. and Dr. S. did not arrive till an hour after. They had traced the foot-prints of my hamáls, and their horses they could not get across one of the *khádis*. They were obliged to dismount, and leave them behind. They got a native to be their guide to Balsád. . . .

"Dec. 25. Hindús and Musulmán's of all castes came in the forenoon to converse with John, and to receive books. He considered their different religions in turn, and showed that they are all *wrong*, and at variance with the Gospel of Jesus Christ. Many books were distributed. We left Balsád at one o'clock, and arrived at Gandavi about 7. Every thing now intimated to us that we were in the Gujaráth district. The houses in the villages were no longer straggling and scattered over a wide space, but grouped together. Wide fields covered with the thorn-tree, so plentiful in this part of the country, stretched before us; and had it not been for the variety made by the *Tádi* and other trees, they must have presented a very uninteresting appearance. We had to cross several ferries, such as we had passed the day before; and it was quite dark for an

hour before we reached our resting place. The roads were very bad. The bungalow at Gandavi is prettily situated near a tank. The country around is thickly wooded, and there are some fine trees growing. . . .”

Dec. 26. In the morning I had very large congregations in the bázár. On returning from it, I was invited to visit the Desàì, which I accordingly did. He proved very affable, and kind, and what was of more consequence, very desirous of hearing the Gospel. When I was leaving him, he urged me to renew my visit, which accordingly, along with Dr. Smyt-tan, I did. We found him candid and intelligent, but quite a native in his manners, mode of living, &c. He spoke several languages, and was very desirous to hear all that could be said respecting his own, and other religions. . . . This Sirdár has an income of about a lách and a half rupees per annum. He is the chief of the Bhátela Bráhmans, who are nothing but agriculturists, with the *adhikár* (authority) of reading the Vedas, and performing all priestly acts, which, they say, they obtained from Ráina Chandra on his journey to Lanká. I would infer from the situation which they hold, that they proved rather refractory when Hindúism was originally propagated in this province, and that they obtained their peculiar privileges as a bribe to obedience.

“Friday, Dec. 27. We set out on our journey at one o’clock, and arrived at Kaliwádi before it was dark. The country was much the same as yesterday, but more fertile and populous. Many Pársis live in the village, and in Nausári, about a kos distant, which was one of the first places in which they settled. The bungalow is good, and finely shaded with trees. My dearest John went out, about nine o’clock, to Nausári, to obtain a meeting with some of the principal Pársis.”

I was disappointed in the object which I had in view. I saw, however, the exterior of the great fire temple, the *Atash Beharám*, which, next to that at Umarsári, which we had passed in the course of the day, is the most ancient in India. The buildings are rather extensive. The Pársi population consists, I was told, of about 5000; and about half of it being *Athorvan*, (clerical,) and the other half *Bedin* (laical.) It occupies the greater part of the town, which, by the bye, is the only town in India which I have seen regularly illuminated at night. Many lamps, with oiled paper shades, were burning in the different streets. Whether they had any connexion with any of the festivals, I had no opportunity of learning. It would be well if the Pársis made fire and light only their *servants*. Alas! that they should view them as Divine.—The number of dogs in Nausári is almost incalculable. They are reckoned by the Pársis as the mouth of God. When they are fed, he is fed! I wonder if they believe, that when they speak, he speaks. I must say, from experience, that they are any thing but civil in their language to strangers.

“Saturday, Dec. 28. We set out about five o’clock in the morning for Surat. The cold was intense compared with Bombay, and we enjoyed the scenery, (though the country was flat,) from the fine trees, and the rich and plentiful corn fields. . . . The bungalow at Lachpúr had been completely swept away by the late rains, so that we were obliged to proceed to Sachin to breakfast. This place belongs to a Nawáb, who has upwards of 20 wives, a family which he has not, of course, sense to govern, and rightly to educate, and which he can with difficulty support. . . . None of the bad consequences of polygamy are wanting.” I had an opportunity of preaching, amongst others, to one of his sons.

“We had a very hot ride to Surat in the afternoon, where we arrived about three o’clock: the clouds of dust in the vicinity of the town were very great, and the appearance of the country would have been very uninteresting, had it not been for the tamarind and bálal trees, which surpass any that I have seen in the Konkan or Dákhan.” . . .

Chapter II. *Residence in Surat, and Journey to Baroda.*

We arrived in Surat, on Saturday the 27th December, and took up our abode with our kind friends Lieutenant and Mrs. Webb.

As Surat is well known to most of you, and is particularly described in Hamilton's Gazetteer and other works, I shall say little about it. Its trade, I may remark, however has of late greatly decreased, and its population has consequently diminished. It is estimated, at 125,000.

In a missionary point of view, like every place containing so many responsible and immortal souls, accessible to the voice of the living preacher, and within the influence of his Christian publications, and situated in a populous neighbourhood, it cannot but be interesting. The Rev. William Fyvie is the only missionary who at present occupies it, Mr. W. Fyvie, and Mr. Salmon, having gone to England on the ground of bad health. The intercourse which I had with him in Surat, and afterwards on my tour to the Northward, for he was my companion during a great part of it, was to me very pleasing and interesting. I was much gratified with his native congregation which I had the pleasure of hearing addressed by him, and also addressing myself, with the more private meetings held for the edification of the converts and inquirers, and with the operations of the Press, from which have issued a translation of the whole Bible into Gujarathi, two editions of the New Testament, many thousands of tracts pointing the way to the kingdom of heaven, and several publications in English connected with the advancement of truth and righteousness. Bháichand, who was lately baptized,* appeared to me to be a very respectable character, to be well instructed in the first principles of the oracles of God, and to be zealous in behalf of the best interests of his benighted countrymen. I was much amused with a complaint brought against him. The Christians, said a Bráhmañ to me, ought not to have taken that man into their circle; for two years ago, he was distinguished for his wickedness. It is the glory of Christianity, I said in reply, that it does not ask so much what a man *was*, as what he now *is*. If you hear any thing bad about him, inform his minister, and I shall answer for it, that if guilt be brought home to him, he will be sent back to you, and his other old companions, without any scruple.

I had only three opportunities of preaching to the Hindús *sub clavo cælo*. With some Bairágis at a Math, I had a debate in which the Principal showed a considerable knowledge of Sanskrita. On one occasion, I accompanied Mr. Fyvie to a *melá* held without the walls of the town, at which an immense multitude of all classes of the people were assembled on the anniversary of the consecration of an image. We made large distributions of books among them, particularly as the noise and confusion prevented us from addressing them with any degree of comfort. I was sorry to perceive so many respectable-looking people, as I saw met together, devoted to the practice of the lowest superstition. It is really marvellous, that Satan should have acquired such an empire over the souls of our fellow-creatures as to lead them to glory in folly and madness and iniquity. Nothing can be more humiliating, than to see those who are bone of our bone, and flesh of our flesh, groaning under the weight of a stone-image, which they carry in procession, and esteem their lord; arraying it in gaudy clothes, and covering it with pigments and jewels, as if it could pride itself in its dress; fanning it, as if it could drink up the breezes of heaven in greater quantities than can enter its mouth; and blowing trumpets and beating

* O. C. S. for March last.

drums before it, as if it had a soul capable of feeling a martial fire. O ye *Shets* and *Mahájans*, ye *Bráhmans* and *Yajamans*, the God who made the heaven, the earth and the sea, will call you to account for this prostration of reason, for this degradation of humanity, for this insult of the Majesty of heaven.

I endeavoured to make many inquiries connected with the state of the Hindús both in the town and in the province; but the notes which I made are in too crude a state to be as yet of much use to me. The *Bráhmans* are represented as extremely numerous. Most of them are *Bhikshuks*, (mendicants) and in no degree ashamed to live on the alms of the community, without rendering it any service in return. Many of them, acting more creditably to themselves, but in a manner opposed to the institutes of the Hindú religion, support themselves and their families by engaging in merchandise and agriculture. There are not above forty or fifty *Paurániks* in the whole town. When the impure legends contained in the books which they read are considered, their paucity is not to be regretted. Men of learning are few, and men of sense still fewer. The castes of the *Bráhmans* in Gujaráth are spoken of as *eighty-four*, a number sufficiently indicative of their want of brotherhood. A complete list of them I made many attempts, but unsuccessfully, to procure. Some of the castes will fall afterwards to be noticed. The lower orders of the Hindús on the banks of the *Tapti* are proverbially bad in Bombay. I suspect that the trade and business of Bombay has now secured for it a no very respectable character among the natives in the North.

To some of the most respectable *Pársis* in Surat, I took letters from Bombay, and with them and others introduced to me by Mr. Fyvie and other friends, I had a good deal of peaceful discussion. I found none amongst them able to make even a plausible defence of their religion; and some of them, without any disposition, however, to inquire into its authority and to yield to its claims, I heard admit the superiority of Christianity. How long they may continue in this state, God only knows. I was happy to find, after we left Surat, that the circulation of my lecture on the *Vendidád Sádé* was giving rise to some inquiry. I was particularly gratified with the good sense, and English feeling, and professional skill, of *Mánakjí Kharshedjí*, a medical subordinate, who came frequently to Capt. Webb's to visit Dr. Smyttan, with the politeness and kindness of *Bamanjí Bhávanagarí*, the richest *Pársi* in Surat, with the French agent, and with the head of the *Pársi* community. This last mentioned person, informed me that the *Pársi* population of Surat amounts to 10,000, and assisted me in forming an estimate of the whole *Pársi* population of India, which, notwithstanding all that has been said to the contrary by those desirous of magnifying the importance of their tribe even at the expense of truth, does not, I am persuaded, exceed 35,000. To him, too, I am indebted for precise information as to the fire-temples of the highest order, denominated *Atesh Beharám*. They are six in number, and the locations, &c. are as follows:—

1. *Udepúr*. The temple at this place was erected by Anjuman of *Sanján* in the year *Sawant* 777, i. e. 1115 years ago; and consecrated by *Nereosang Dastur*.

2. *Nausári*. The temple here was erected by *Desái Kharsedjí*, in the year 1822 of *Sawant*, or 70 years ago, and consecrated by *Dastur Sorábjí Rastamjí*.

3. *Bombay*. The first fire-temple here was erected by *Dádábhái Nasarwánjí* in the year 1838 of *Sawant*, or 54 years ago, and consecrated by *Dastur Mulla Káwas*.

4. *Surat*. The first fire-temple here was erected by *Dádábhái Nasar-*

wanji and Shet Hormasji Bahmanji, in the year 1880 of Sawant, or 12 years ago, and consecrated by Dastur Edulji Dárábjí, Rustomji Sanjáná.

5. Surat. The second fire-temple here was erected in the same year by Pestonji Kálábhái Vakíl, and consecrated by Dastur Sohorábjí Jamshedjí.

6. Bombay. The second fire-temple here was erected by Wádiaji Shet Hormasji Bahmanji in the year Sawant 1887, or five years ago, and consecrated by Dastur Édal Dárú Sanjáná.

Half the great fire-temples in India have, it will be observed, been erected within the last twelve years. This fact does not say much as to the march of intellect among the Pársís. I should like to learn from some of them, after they have attended the lectures on chemistry of the Elphinstone Professor for a couple of sessions, how differences of original fuel can preserve differences in the kind of fire of one flame, and afterwards fed with the same materials, or, in other words, how 1001 different kinds of fire can be found, as is believed, in the A'tash Beharám respecting the A'tash A'dirán, I say nothing. Surely the time is not far distant when the Pársís, so fond of the material light that they even worship it, will admit some heavenly light into their inner man. Surely some of them, so intelligent in worldly matters, will become wise in spiritual matters. Let them renounce their *nurparasí* forthwith.

With the Musalmáns, we had several interesting interviews. In the Nawáb's house, to which Dr. Smytán, Mr. Fyvie, Mr. Webb, &c. accompanied me, and in the presence of His Highness, and that of the most respectable of his dependants, we had a peaceable discussion of some length on the principal points at issue between Christians and Muhammadans, and an opportunity of distributing the scriptures and tracts. I was glad to observe that the great folks were well aware of all that had passed in Bombay in connexion with Háji Muhammad Háshim and myself. At the principal Masjid in the city, where I was no very welcome visitor, I had a long argument on the most important points, the followers of the false prophet showing neither temper nor consideration. At the Bohorás tombs, which are well worthy of being seen, I found the people remarkably civil. They acknowledged that they had little to say for their hopes of acceptance in the sight of God, and referred me to a learned man, who, though I waited for him for some time in a court to which they conducted me, did not make his appearance.

As I have not yet seen any considerable account of the Bohorás, the following observations respecting them may not be unacceptable. They are a peculiar class of Musalmáns, and, in Surat, are divided into three sects, respectively denominated Ali, Suliman, and Dáud. In the first of these there are only five or six families; in the second about fifty; and in the third about five thousand, with a population of about twelve thousand. They have accounts of their tribe, one of which I have seen in Arabic, which carry back their history about six or seven hundred years. They generally support themselves by the vending and manufacture of cloths, hardware, household furniture, &c. They profess to be quite distinct from the agricultural Bohorás who are to be found in the Baroch districts, and of whom a considerable number of families have now settled in Surat.

The Bohorás are under the religious, and, to a great extent, the civil, government of a Mulla, whose head quarters were originally in Arabia. The Mulla in Surat sits upon a throne, and is highly respected. He is thrice saluted by every person when he is *in cathedra*; and his attendants give him all the attentions which the princes of the land receive when they are in *Darbár*. He has deputies in all the towns in India where Bohorás are to be found, and even in Maskat, Basora, Jadda, and

Mokha. He has a very large income, arising principally from donations at births, marriages, and deaths; but from his funds, the poor of the sect, whether residents in Surat or occasional visitors, are supplied. He nominates his successor, having a principal regard to his talents, information, and capacity to govern.

The Mulla, or Mulaji as he is called by way of distinction, reads the Kúrán, and addresses the people during five or six days of the Muharram, and one day during the month of Ramazán, when his auditors are numerous. In the part of Surat principally inhabited by the Bohorás, there are many courts, in each of which there is a Mulla to conduct worship early in the morning. The people seem, however, most to relish praying at the tombs or great mausoleums, which contain the sepulchres of some of the ancient Mullas and their relatives. They actually, as we observed, kiss the chunam covering of the graves! I declared to them that I saw little distinction between them and the Hindús, except that the latter worshipped a more solid material than lime.

In regard to marriage, it may be observed, that the number of wives permitted by the Kúrán is allowed, as in the case of other sects of Musalmáns. The follies of the Hindús have found a place among them in the manner in which marriages are contracted and celebrated. Girls are espoused at the early age of five years, and without much regard, on the part of their parents, to the age of those with whom they are united. The processions and feastings are conducted much as among the other classes of the natives.

The Ukika, or shaving off the hair, which is viewed as a kind of sacrament, is performed on the 7th or 21st day after the birth, either of a son or daughter.

Expulsion from caste follows the practice of gross immoralities, and particularly the drinking of ardent spirits.

Funerals are conducted with considerable solemnity. Those of the higher classes are attended by the Mulla.

The European population of Surat is now very small. Among the resident families, there are some, as in other stations, who are happily witnesses to the cause of truth and of righteousness, and from whom we received much kindness. The English government, I deeply regret to say, has still the responsibility, and a fearful one it is, both for rulers and their agents, of directly and publicly countenancing idolatry and superstition. The new moon, except during two months of the year, is regularly saluted by five guns to please the Musalmáns! Two thousand rupees, I was told, are annually contributed to the same people to assist them in the celebration of their *ids*!! The chief of Surat, and the British administrator of justice, in its province, commits the cocoanut to the river on the day of the great heathenish procession at the break of the monsoon!!! How all this folly originated amidst the ungodliness of many of the olden servants of the Company, I can easily understand; but how it has been so long continued, I am puzzled to know. The day was, when I suppose, one would have got a free passage to Europe, *via* China, for *noticing* it. I certainly thought, without making a reference to higher and more solemn considerations, that after the order came from the Court of Directors, *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*, our late excellent Governor would have put an extinguisher upon it. Surely, the son of CHARLES GRANT will perform the right honourable act of doing the needful, and thus obtain the blessing of souls ready to perish through the delusions fostered so long by our countrymen.

Before leaving Surat, I must not forget to allude to our visit to the

pinjarapur, or brute-hospital, supported by the superstitious inhabitants. It is always spoken of as a common receptacle and nursery for lame and useless animals. It is, however, to a great extent a *prison* for healthy animals, which ought to be enjoying their liberty. I shall find no fault with the attention which is paid to weak and sickly animals; but I would ask the conductors of the establishment why they lodge the rats and insects the natural enemies of one another in the same apartment, unless they wish them to devour one another, and why they are so careful of sickly *brutes*, as to provide accommodation for them when they make no provision for sickly *men*. There are similar institutions in other places in Gujaráth.

Jan. 6. I left Surat, at which I left my family, this morning in company with my friend Dr. Smyttan, at half past 4 o'clock. Mr. Webb kindly accompanied us to the banks of the Tapti, which we crossed at Veriao, in a boat. The water was not deep. We arrived at Khem-Cháukí about half past 9 o'clock, and took up our abode in an upper-roomed hungalow. I was soon visited by several natives, with whom I read and conversed in Gujaráthí and Hindustání. I was happy to find that one of them had some acquaintance with the facts of the Gospel. Mr. Fyvie had passed this the day before our arrival.

In the afternoon, Bháichand, who was lately baptized at Surat, made his appearance. He went with me to the natives, and read to them, before I addressed them. They listened with attention, and they very wisely made no defence of their idolatry and polytheism. Alas! that any of my fellow creatures should be so much subjected to the spirit of error, as to think them not only harmless but praise-worthy.

Khem-Cháukí seems to have been originally intended as a resting place for travellers. It is surrounded by a high wall, which is a defence against the Bhíls. They have made several attempts upon it. About three years ago they shot two of the sipáhís who were engaged in guarding it. In the village, outside the wall, there are about 100 houses. Many of them were seriously injured by the late inundation.

Jan. 7. We started a little before daybreak, for Akaleshwar, which we reached about half past 9 o'clock. Mr. Kirkland of the Civil Service, to whom I forwarded an introductory note from Dr. Chalmers, was expecting us, and he received us very kindly. After breakfast, I proceeded to address the natives, and to distribute books among them. I found among their number a very intelligent Pársi, who is acquainted with Persian, Gujaráthí, Maráthí, Sanskrit, Hindustání, and English. I gave him some tracts in most of these languages; and from what I saw of him, I doubt not that he will peruse them. Like many of his countrymen, he is ashamed of fire-worship; and professes that he does not adore the elements when he turns to them. Why he should regard them with *any* honour, I do not see. They have no intelligence, and no life; and they can do nothing for the spiritual interests of their votaries.

Mr. Kirkland, who is one of the most diligent and best informed revenue officers of the Company with whom I have met, kindly favoured me with a copy of a census of the Parganah. The following are a few of the results.

Men.	Boys.	Women.	Girls.	Total.
8735	6524	8378	4366	28003

The preceding document may be taken as an illustration of the state of the population in a thriving *country* district. The two following circumstances connected with it are worthy of notice.

1. From the comparative numbers of husbands and wives, it is manifest that polygamy cannot be practised to any considerable extent. This

is a circumstance which affords me pleasure; for the evils of polygamy, as must be apparent to every reflecting mind, are great and numerous.

2. From the comparative numbers of boys and girls, it is evident that polygamy is a most unnatural state. As the number of girls is actually less than that of boys, it is evident that no man ought to have more than one wife. On account of the greater exposure of men to fatigue and danger, the numbers of both sexes become nearly equalized in the course of a life.

We left Akaleshwar about half past 5 o'clock in the afternoon. Mr. Kirkland accompanied us to the banks of the Nirbada, where we met with several officers of the 21st Regiment of N. I. on their march from Disá to Maligáum. We stayed with them for a few minutes, and afterwards crossed the river to Baroch. We spent the evening agreeably with Mr. Woodcock of the C. S. and then retired to a house provided for us by Mr. Johnson. It is in the middle of the town, and very convenient for my operations.

To-day, I had many calls from natives. I was engaged in reading and preaching to them from 10 o'clock till 5 in the afternoon. Among the younger class of the community, I found many good readers. The Bráhinans who visited me were principally of the Bhargava caste, which is that which predominates in this place, which is demoninated *Bhrigukach*, *Bhrigukshetra*, *Bhrigugosh*, from their reputed progenitor and patron, Bhrigu. Some of them repeated the Gâyatri, but this treatment of it, which by the Hindús in general is reckoned the height of profanity, did not proceed from a conviction of its unsacredness, which ought to be apparent to all, but from a desire to please me. They admitted that it is composed in honour of the sun; and I addressed them, and the Pársis who were present, on the sinfulness and absurdity of the worship of that orb, in which there is no intelligence, and which, even if it had intelligence, and that in a high degree, is not entitled to that honour which belongs to its Creator. The custom of their forefathers was all that they had to urge in their defence. I showed them the vanity of their plea, by a parable. "The Bhils when brought before the government for theft, uniformly urge the custom of their caste in excuse for their transgressions." The Sarkár, however, does not receive their excuse "You either knew, or ought to have known" he says, "that what you did was wrong; and therefore you are deserving of punishment." "It is not the custom of our fathers," I added, "but the law of God to which we must look." The custom which is agreeable to this law must be retained; but the custom which is contrary to it must be abandoned." I pressed all around me to consider how they can obtain a righteousness which can be available in the sight of God. Some alleged that such a righteousness can be procured by the service of God. It was shown to them, that the service of God in the time to come can never be more than the demand of God, and consequently can never be available to supply past defects; that the service of God, as rendered by depraved creatures such as men now are, is never what it ought to be, in regard to the motives in which it originates, the spirit in which it is conducted, or the constancy with which it is rendered. Some alleged that righteousness is to be obtained through the mercy of God. This I admitted; and then asked, How is this mercy to be procured? By begging it, was the reply. Are we then to understand, I asked, that God has told men and angels that he will pardon any sins which may be committed against him when merely asked to do so? Finding some hesitation on this subject, I discoursed to them as follows *

* Second Exposure of Hinduism, p. 73, &c.

In the evening, I took a view of the town, and invited, at various parts, the natives to call upon me. Dr. Smyttan and I spent the evening with Mr. Woodcock of the Civil Service, from whom we obtained considerable information respecting the country.

Jan. 8. As soon as we had finished breakfast this morning, eight of the most respectable Musalmán inhabitants of the town came to see us. I found that most of them knew Hindustáni, Persian, and Arabic; and I gave them copies of the Law, the Psalms, and the Gospels, and of various tracts in these languages, and urged them to believe in Jesus the Messiah. They all admitted that he was a prophet, but they required to be told that he was more than a prophet, even the Son of God, and the Saviour of the world. How Christ could be the Son of God, they could not see; and I consequently spoke to them as follows:—Men and angels are the sons of God, inasmuch as they were created by Him; but Jesus Christ is the Son of God in a higher sense than they. He is the Son of God, inasmuch as he is always in God, as he has the nature of God, as he is the object of the Father's love, and the manifestation of the Father's glory.

To this statement they did not object. They patiently and politely listened to a comparison between Christianity and Muhammadism. I wish that all Musalmáns would imitate their example in this respect.

During the time that I was addressing the Musalmáns, many Hindus assembled. I preached the Gospel of Jesus to them, and gave them books. When they had listened for some time, they gave way to other auditors. One young man, who knows a little English, told me that he believes that Hindúism was false; and that nothing but a fear of persecution leads him to adhere to its ceremonies.* There are many throughout the country who are in a similar situation. I trust that God will give them grace to avow their sentiments, and to act according to them. It is melancholy to think that men should fear the creature, who can only destroy the body, more than the Creator, who can destroy both soul and body, and cast them into hell. Those men are guilty of great presumption who think, that God will at some future time give them strength, while they refuse to follow out the convictions which he has already imparted to them. God is able to bless all those who depend upon Him, and to make persecution, and even death itself, to work together for their good. I pray that these considerations, and others of a like nature, which I often state, may have a due effect.

In the course of the day, I visited a Bohorá who has been condemned to death for murder, and who, I believe, is to be executed to-morrow. He appeared to be quite unconcerned about his fate; and my efforts to awake any solemnity of mind connected with it, were quite unavailing. Every thing, he said, rested with his *nassib*; and he threw all the blame on God. I felt the deepest compassion for him; for no hope can be entertained of the future welfare of any person who continues in his situation.

In the evening, Dr. Smyttan and I, agreeably to an invitation which we had received, visited the garden and country-house of a very respectable Pársi. We were gratified with what we saw; and I was particularly delighted to have it in my power to address upwards of 40 Zoroastrians, whom we found assembled. After I had stated to them the necessity of faith in Jesus, who alone can give them a pure righteousness, they asked me why they should abandon their own religion. "Because it is not the religion given by God," was my answer. This

* This individual avowed the same sentiments to Archdeacon Carr, last year. He occasionally reads English with Mr. Johnson.

position I established by several considerations similar to those stated in the Lecture on the Vendidad Sádé. When I was speaking about the absurdity of the deification of fire, a Mobed declared that he did not consider it Divine. I told him that I was happy to hear that this was the case, and particularly as he seemed to be improving on his "sacred books," which declare that, *Athase ahurhe Mazdáu pothra*,* fire is the son of God. "I adhere to the Vendidad Sádé," he said: "fire is the son of God; it intercedes for us." "*Waháwawáji*," I exclaimed, "fire is the work of God; and given by Him to be your servant. You use it aright when you cook your food with it, and employ it for other useful purposes; but you excite the wrath of Him who made it when you pray to it." "Our religion," exclaimed another Mobed, "was pronounced by Mr. Romer to be the best in the world." "I more than doubt that," I said; "but surely you are at a great loss for evidences of its divine origin, when you bring forth such an argument as this in the circumstances in which you do. If you do not see that the Vendidad Sádé displays the glory of God, you ought immediately to dismiss it." "We are all ignorant people here," said four or five individuals; "we shall send your objections to Bo mбай; and we shall get a reply to them in eight days." "You will get then," I said, "what I have not been able to get in five times eight months. To whom will you apply? To Edal Dáru, or Mulla Rustamjí?" "No, no: to Naurojí Dárábjí." "Naurojí, my dear friends, says, that 'it is incumbent on the Pancháit to reply to Mr. W.†' I fear that he will not be able to help you." I parted with them on good terms.

Jan. 10. We left Baroch after breakfast, with the view of proceeding up the river to see the celebrated Kabir Bar tree. We were obliged to desist, however, when we had got a little beyond Jhádeshvar, on account of the shallowness of the water, which is not navigable by boats any further, except at spring-tides. We landed at Jhádeshwar; and I read and conversed in Gujaráthi with a considerable number of the villagers. They had never before had their superstitions and idolatries called in question by any European; but they admitted, in words at least, that they were inexcusable, and acknowledged that they needed a *Sad-guru* (holy-priest). I gave them a succinct view of the Gospel of Jesus, and urged it on their acceptance. They asked why Europeans kill animals for food; and I stated to them that God had given man permission to use animals for this purpose. I also added that the animals which are killed by man have not souls capable of knowing God, and serving him; and that the souls of men never pass into them, as alleged by the Bráhmans. They seemed satisfied with the statements which I made to them on this subject. We returned to Baroch in the evening.

In sailing up the river to-day, we observed the body of a Hindú burning on the funeral pile. As soon as it was consumed, five or six men stood in a row, and handed along several vessels full of water to pour on the ashes, which, as soon as cooled, were thrown into the river. The widow stood in the river with ten or twelve other females around her. She was employed in taking off her jewels, and putting them into a small bag; and her companions were engaged in howling and lamenting. The whole scene was very unlike what is witnessed in a bereaved Christian family. There was nothing but ceremony, calculated to produce impressions very different from those which would attend a real improvement of the dispensation. There was no call made for pious resig-

* This is a quotation from the Zand of the 5th chapter of the Vendidad Sádé, near the beginning.

† Halkára and Vurtamán, 19th Sept. 1833.

tion. There was no administration of godly comfort. I always feel great compassion for the heathen, when I see them engaged with the dead. Their prospects connected with the other world are poor indeed.

Jan. 11. I preached in the forenoon to the Europeans at the station. On returning from church, I was visited by several Musalmáns. After one of them had read a tract in Hindústání, I addressed them on the topics to which it directed their attention. Before they left me, the Shástrí, and Sharistedár of the Adálat, and a considerable number of Hindús, came for the purpose of hearing what I had to say. The Shás-trí is a man of learning according to Hindú notions; and showed that he could state with the greatest rapidity, and with an inflation of pride which almost blew him out by the roof, the three great qualities, the three great fires; the four *Vedas*, the four *Yugas*, the four purposes of humanity; the five *Pándavas*, the five great sisters, the five great arrows, the five occasions on which a lie may be told with impunity; the six *Shás-tras*, the six juices; the seven great mountains, the seven great *Rishis*; the eight lobes of the heart, the eighteen grains, and the seventy-two blemishes of a horse, &c. &c. &c. The Sharistedár is the son of a native, for whom I had a great deal of respect, Kisandás Jogaldás, who took part in the discussions in my house at Bombay; and he has a good many of his father's qualities. I gave them a view of the Christian religion. The following is an outline of my remarks.

The Christian religion is founded on revelations made by God, and the record of which is preserved in the Bible, and the evidences of which are such as to command the assent of every candid inquirer. Its discoveries concerning the character of God, and the means of salvation, are, in the highest degree, important. It declares that there is one only the living and true God. It informs us that this God is possessed of qualities, such as wisdom, power, holiness, justice, goodness, and truth; and that these qualities have always belonged to him. In this respect it differs from the Hindú religion, which teaches that God is at first destitute of qualities. In the qualities ascribed by Christianity to God, none of an evil kind, such as *raja* and *tama* (passion and foulness) said to be essential to him by Hindúism, are to be found. He is holy in his character, holy in his manifestations, and holy in his demands upon his intelligent creatures. He is the author of creation; but the things which exist are not, according to the Hindú notion, the expansion of his substance, but the product of the word of his power. Among the things which he has created in this world, man occupies the chief place. This creature is endowed with capacities for knowing and serving the Creator; and he is responsible for the use of them. It happens, however, as all know, that this creature has sinned, and consequently has excited the displeasure of his God. The removal of this sin is the grand problem, the solution of which demands the attention of all mankind. It is evident that man does not hold the remedy in his own hands, for if he did so, he would be independent of God, having the power to sin against God, and the power to remove his sin according to his own pleasure. It is also evident, that man, being a guilty being, can only be saved in the exercise of Divine grace. The Divine grace, you must admit, must be so exercised as not to give encouragement to sin.*

Such is the nature of Christianity; and now for a word as to its revelation. It is the most ancient religion in the world. When Adam and Eve, the progenitors of man, sinned against God, he had compassion on them, and he gave them the promise of the incarnation of His Son. The progenitors of the human race were instructed to believe this promise, and to worship the living and true God by offering up sacrifices typical of the

* Here a quotation from the Second Exposure of Hindúism, p. 77, &c. was introduced.

atoning death to be endured by his Son. Though many of their descendants forgot the promise, and worshipped the sun, the moon, and the stars, the elements of nature, and the workmanship of their own hands, some of them exercised faith in it, and followed the directions of God. Those who believed were regarded with the Divine favour; and to them further discoveries of God's gracious purposes were made. To the Jews in particular, who dwelt on the other side of Arabia, God made many revelations by the prophets. Among them, there were many in all ages who looked forward with joy to the coming Saviour, and who, through the Divine grace, obtained that righteousness which he agreed to work out, and who testified to those around them the certainty of his advent. At the appointed time, he actually appeared. He had no earthly father; but he was born of a virgin called Mary, who conceived merely by the power of the Holy Spirit. He sojourned for about thirty-four years in this world; and during the whole of this time he exhibited the unspotted holiness of God, and consequently committed no sin. He entered on his public ministry when about thirty years of age; and, with unparalleled love, zeal, fidelity, and perseverance, he sought the welfare of man. He went about doing good. He gave instruction respecting God, and his kingdom, to many thousands of all classes of his countrymen. He publicly performed many miracles in proof of his Divine mission. He took upon himself the load of this world's guilt, endured unspeakable sufferings for the sake of sinful men, and gave his life as a ransom for them. According to his own declaration, made during his life, he rose from the dead on the third day. After remaining forty days on the earth, instructing his disciples respecting his kingdom, and commanding them to publish his Gospel among all nations, he ascended with his body to heaven. Seated at the right hand of God, or in other words, in the place of highest honour, he makes intercession for his people. Forgiveness has been extensively preached in his name; and particularly in the country from which we come. Glorifying in the hope of it, many are anxious that you, and all the Hindús, should receive it.

The Shástri here interrupted me, and mentioned that he had several objections to state, and inquiries to make, which were heard and answered. . . .

I had several other companies of auditors throughout the day. May the Lord follow my labours with a blessing.

Jan. 12. The following is a census of the population of Baroch.

Census of the Town of Broach for 1833-34, contrasted with the preceding year.

	1826-27.		1833-34.								difference of houses.		difference of population.	
	Number of Houses.	Number of Populatur	Number of Houses.	Men.	Women.	Boys.	Girls.	Female Slaves.	Slaves.	Total.	More.	Less.	More.	Less.
Hindu	5337	19483	5374	6754	6703	3218	2442	00	00	10117	37	00	00	366
Párel	547	2063	527	611	773	471	340	00	00	2204	00	20	141	00
Mu.álman . . .	2537	9451	2244	2554	2051	1638	1113	20	2	8267	00	313	00	1163
Portuguese . . .	26	79	2	2	1	1	1	00	00	5	00	24	00	74
Bhangis, Dheras, Khalpas, &c. .	00	00	185	213	230	170	121	00	00	737	185	00	737	00
Total	8467	31073	8332	10133	10658	3406	4620	20	2	30350	222	367	678	1661

Remarks.—This decrease may be accounted for by the number of deaths from Cholera during the last twelve months. 21st July, 1834.

On this reckoning, I would here make three remarks.

1. The town, it is apparent from its population, and the populousness of its neighbourhood, would make an excellent mission station.

2. Polygamy is here prevalent; but its unnaturalness is also, as usual, demonstrated. The number of girls is much smaller than that of boys.

3. The Pársi population is four-fifths less than it was lately stated in a Bombay newspaper, and more than one half less than was stated to me by a Pársi in Surat. I more and more suspect that the numbers of this people in India have been greatly exaggerated. In Baroch, they are, as a body, little superior to the Hindús in point of wealth and employment.

A very considerable number of natives called upon me in the forenoon, to whom I made known the Gospel. Fardunji Kharshedji, a Pársi, showed us the prospectus of a reading-room, which, very creditably to himself, he has established in the town. He receives regularly a considerable number of the Indian newspapers, including those published by the natives in Bombay, and the Oriental Christian Spectator, and other magazines. He has also about 300 or 400 volumes of English books. All the European residents of the place subscribe to his institution; but his receipts, I believe, fall below his expenditure. Not a single native gives him the slightest encouragement. We recommended him to give them the benefit of his periodicals at half price, and he said that he would readily follow our advice. Moroba, the Daftardár of the Zillah, who was present, promised to subscribe. I hope that he will keep his word. He is a very intelligent native; but deeply involved in Hindú errors. "I do not deny," he said, "the existence of matter; but I maintain that it has no necessary existence. The house in which we now are is a house; but pray what will it be when it is destroyed? Matter now is; but what will it be when it is absorbed in God? It will have perished; it will be nothingness." "Matter, I allow," I said in reply, "has no necessary existence. It is the work of God; and he can annihilate it when he pleases. It is not formed from his substance; and it will not return to his substance. God is a Spirit; and matter has no spirit. Think not that what you see is God.* It is only the work of God. Think not that men are parts of God: God has formed them that they may serve him. They have not served him as they ought, and consequently they are sinful. As sinful they need a Saviour. Jesus, of whom I have spoken so much in this place, is the only Saviour."

I have had so many visitors since we came to Baroch, that I did not find it necessary to preach in the streets. We left the town in the evening, after having dined with Mr. Kirkland, and rode to Tankária.

Jan. 13. Tankária is inhabited by Bohorás of the agricultural caste. On leaving it in the morning, I left a few books for them. I also distributed some on the road to Timbí, where we spent the day with our friend Mr. Johnson, the Superintendent of the Company's Cotton Farms. All the male inhabitants of Timbí were assembled and addressed. There are a considerable number of readers among them.

The intentions of the government in connexion with its cotton farms are very praise-worthy, being directed to the introduction of foreign cotton into the country, and the improvement of the processes of gathering and cleaning the cotton of the country. The aversion of the natives to change, however, militates greatly against their welfare, and is a sad discouragement to the zealous efforts made on their behalf.

Jan. 14. We arrived at Miágáum about nine o'clock. It is rather a large village, and belongs to a Grásiá chief. He was not long in paying his respects to us; and we were very bappy to see him, particularly as he brought his sons with him, and a goodly number of his followers, who

* I had previously discussed at great length the doctrine of Pantheism.

heard the Gospel. The Musalmàns who were present seemed to be pleased to observe Hindúism exposed; and I consequently thought it right to dwell for a little on *their* errors. The result was rather curious. The Hindús and Musalmàns commenced denouncing the faith of each other in no very measured language. In the evening, we called upon the Thákur, who, with many of his townsmen, was waiting our visit. I had an excellent opportunity of making known the truth, of which I availed myself. A Bráhmañ was sent for to defend Hindúism; but the cause which he espoused profited little by his advocacy. Mr. Fyvie officiated in this place a few days ago; and I was happy to observe, that some had a knowledge of the Saviour's name.

Jan. 15. We rode from Miágáum to Itolá. As soon as we arrived at this place, I began to read to the inhabitants of the village, and afterwards to preach to them. I gave books to such adults as I found capable of reading, and requested all the children to come to me at the bungalow, which they did not fail to do. I catechized them at considerable length, before giving them tracts. I had some other visitors throughout the day; and in the evening, I repeated my visit to the village, and addressed all who came to me. Many persons complained loudly of the native governments; but I told them that I could give them no aid. Mankind are very sensible of any real or imagined injustice done to themselves; but they are blind to their own guilt in the sight of God, who is the King of kings, and Lord of lords. Him they acknowledge in words to be Father and Master; but Him they do not honour, and Him they do not fear. They give *His* name and his praise to the workmanship of their own hands, and the devices of their own hearts.

Jan. 16. We started very early for Baroda, the capital of the Gáikawád, which we reached about eight o'clock, A. M. Dr. S. took up his abode in the traveller's bungalow, and I, in Capt. Shaw's. I was engaged throughout the day in the business of the religious societies of Bombay, and in giving notice to the natives of my arrival. I spent the evening with Mr. Ramsay, who has a good knowledge of several oriental languages, and with whom Mr. Fyvie was staying.

TO BE CONTINUED.

II.—ON THE WISDOM AND GOODNESS OF GOD DISPLAYED IN THE WORKS OF NATURE, WITH A REFERENCE TO THE MONSOON.

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Job, xxxviii. 31.

The last chapters of the Book of Job are well worthy of the attention of all the lovers of the grand in conception, and of the sublime in description. In them we have a number of beautiful and highly poetic illustrations of the power of the Deity as the God of Creation and Providence, in the form of an appeal which he himself condescended to make to his works. Jehovah refers Job to the Wild Ass, the Rhinoceros, the Ostrich, the Horse, the Eagle, the Hippopotamus, and the Crocodile, and to all their marked instincts, as displaying the wonderful power and thought of Him who called them all into being by his word, and as calculated to bring home to the heart the truth of what the Poet says,

“How passing wonder He who made them such.”

In the chapter above quoted, which is the first of the series, the tides, the regular succession of day and night, the magnitude of the earth, the sudden causes of rain, thunderstorms and frost, and the periodical return of the seasons, as marked by the rising of particular stars at sunset, are

wrought up by a series of interrogations into a vivid description of the weakness of human power, and of the unsearchableness of the ways of the Eternal. Such is the legitimate effect of the study of Nature,—to humble the pride of man, and to exalt the glory of God. Whenever it fails to produce this effect, the failure only affords a fresh illustration of the subjection to vanity of the human mind. He, by whom all these glorious frames were created, in whom we live and move, and have our being, is neglected and forgotten by us, while we are filled with rapturous delight at beholding the structures themselves. How sad the reflection, that He who sendeth rain and fruitful seasons should so seldom receive the homage of grateful hearts acknowledging his never-failing goodness.

Our thoughts are at present particularly directed to the beneficence of our Creator, as manifested in the periodical return of the annual rains. How much goodness is displayed here, the dwellers in India, who have experience of the gladsome change, need not to be reminded. The vital energies of Nature, which seemed almost to have withered under the stroke of a tropical sun, revive. A continuance of the dry and scorching days of April, would appear pregnant with death to man and beast. But true to their appointed time, the clouds rise from the sea, and scatter their waters in fertilizing showers over the earth. Let us consider for a few moments the proximate cause of so beneficent an order of events.

To understand this, it is necessary to attend to the difference which exists between the temperature of the surface of the sea, and that of the surface of the earth. At all times the currents in the ocean, and the tides combine in producing such an intermixture of the waters, that, on the extreme edges of broad belts of the earth's surface, little difference in the temperature of the sea is perceptible. And farther, even in the course of the whole year, in consequence of the surface of water being a bad absorbent of radiated heat, the temperature of the sea varies but little, at least in the Torrid and Temperate Zones. Hence the fact, that sea water is but very little warmer in the hot season, than it is during the cold weather.

On the contrary, when the sun has arrived near his northern goal towards the end of April, at which time he is not much more than 7° from the Tropic of Cancer, a powerful absorption of his heat begins to take place at the surface of the land lying between the Tropics, and on the border of the Temperate Zone. The air, next, heated by its contact with the ground, ascends to the higher regions of the atmosphere, while, to maintain the equilibrium, currents of cold air will rush in from the quarter, where this latter exists in greatest abundance. If the reader will cast his eye on a map of Asia, he will see at once how the preceding remarks apply to its Southern shores. Persia, Tartary, with its vast unexplored sandy deserts, India, Burmah, and China, are the countries over which this rarefaction of the air is produced, and towards which the cold current sets in from the ocean, which forms their Southern boundary. It is manifest that the shape of the coast will have much effect in modifying the direction of the wind. Thus, in the case of India, we have a large projecting triangular shaped surface with an open ocean to the South West as far as the line, and the wind appears to be drawn in an easterly direction towards the central regions of this triangle. There can be no doubt that the action of the sun upon the vast plains which occupy the centre of Asia, is the cause of the unvarying continuance of a South West wind for four months, or until the sun has descended below the Equator.

N.

III.—ANOTHER WORD UPON A NON-EVANGELICAL MINISTRY.

Dear Mr. Editor—My own desire seconding the prohibition contained in your last number, deters me from engaging in a *controversy* upon the subject of ‘Attendance on a non-evangelical ministry.’ I believe your readers, in general, will concur in the propriety of your having closed the arena to further discussion. That it should have taken the turn it did, is to be regretted; for a matter of so much consequence might well have elicited a patient investigation, founded on the Word of God. It is a question, alas! of practical import in this country, where two many are denominated ministers, whose credentials for the exercise of their sacred office bear the marks of man’s calling, and not God’s.—In the station I write from there is a ‘famine of the Word’—even worse—famine is a withholding, we have that dispensed Sabbath after Sabbath which, to unstable souls, is spiritual poison. I take up my pen, hoping the injunction laid upon your correspondents will not apply to the few words I offer, and which I desire should derive all their weight from the Scriptures. The importance of the Lord’s people having one mind on the subject appears to me urgent, else the testimony of a few is invalidated, and to the world there will seem to be divisions among us. An individual comes to a place to perform the duties of a minister of the Gospel; there are some among the congregation who esteem as ‘the one thing needful’ the preaching of Christ Jesus the Lord, and the whole counsel of God thereon: they do not consider it enough, where so much is at stake, to be assured that the individual has gone through a prescribed course of theological studies, and been declared competent to the high and holy office by the mere word of man. They will reasonably ask themselves, Is he so instructed in the truth himself as to be able to instruct us? Can we have that confidence in him we ought to have towards one who has the care of our souls? We know that our blessed Saviour cautioned his disciples against false teachers who should come. Paul speaks of those ‘who corrupt the Word of God,’ and ‘handle the Word of God deceitfully.’—This certainly suggests caution; and the first point to determine, is, Whether we may form a judgment upon any individual minister. St. John says, in his 1st Epistle, 2d chap. 20th verse, ‘Ye have an unction from the Holy One, and ye know all things’—from which I conclude, we may, for if to ‘know all things’ necessary to salvation be given to us, the knowledge of faithful preaching, the most mighty of all means, cannot be denied. The next question to consider is, What is implied by faithful preaching? We cannot be at a loss here when we have the sure Word of Prophecy as our guide. Among the many passages which refer to the preaching of the Gospel, I may note the following.—1 Cor. chap. ii; 2 Cor. ii. 14-17; iv. 1, 2; vi. 4-10; Gal. i. 10; 1 Thess. i. 5; ii.; 1-6; Titus iv. 2, 5.—These, when applied to the understanding by the ‘Spirit of Wisdom,’ will surely enable us to form a right judgment. This judgment, I would say, will not be directed to the *degree* of correspondence which exists between the test and the tested (for it may be the day of small things with the Pastor as with some of his flock) but to the correspondent *principle*—Are these points ceded? viz. that those who are ‘taught of the Lord’ are authorized, and qualified to determine whether the minister placed over them is, or is not, sent by the Head of the Church? I mean the *one* Church on earth as recognized by Christ—the company of *all* true believers, who can be ministered to only by the ministers He appoints. Then there remains but this question to answer. When the individual is *evidently* not Divinely appointed, but is a stranger in the temple of God, how should the children of the

kingdom act towards him?—Let us simply refer to the 10th chapter of John, 5th verse: ‘A stranger will they not follow, *but will flee from him.*’
E.

IV.—DIVINE SOVEREIGNTY. (FROM JAZER.*)

My dear Elimelech—A clear apprehension of the sovereignty of God, and an habitual submission to it, will lay a firm foundation for your peace of mind, and afford you satisfactory solutions of the most mysterious things. I am aware that an aversion to this important doctrine is deeply rooted in our nature, and the very essence of the first transaction was a quarrel with Jehovah's sovereignty: “Ye shall be as Gods,” was the bait with which the Tempter ruined mankind. This disposition to usurp Jehovah's prerogative, discovers itself in every direction, and produces much of the distress, confusion, and guilt, which disgrace human nature, and agitate the whole creation of God. Errors doctrinal and practical may be traced to this source, and even the children of God, who are brought under Divine teaching, are slow to learn the absolute sovereignty of God, and still slower to submit to it, although their personal happiness is so closely connected with it—In creation, providence, and grace, Divine sovereignty is exercised and maintained. “Let there be light,” was the language of the Creator, “and there was light;” he consulted no will but his own, when he created all things by the word of his power. It is his prerogative to order all things according to the counsel of his own will, “doing according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou?” Dan. iv. 35. The rise and fall of nations—the prosperity and adversity of states—the bounds of our habitations—and the number of our days, are all determined by him. But I wish more immediately to direct the attention of my dear young friend, to the grand displays of Divine sovereignty in the scheme of Redemption, and in the work of Grace, both of which are wrapt up in obscurity, and veiled in thick darkness, until this centre and source of Gospel blessings is explored. The great first cause, from whence man's salvation proceeds, is sovereign love, and all its blessings must be traced up to this source, to be fully enjoyed; no other doctrine will sufficiently humble the pride of man, and render to Jehovah the glory due to His name. Hence Moses is directed to assure Israel, that their distinction and privileges as a nation, and as the Church of God, were not because they were more in number than any other people, but because the Lord loved them; and Jesus himself advanced the same sentiment, when he taught Nicodemus, and said, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John iii. 16. Still further to display the sovereignty of His love, we are informed, it fixed upon its objects in the very foresight of their ruin and rebellion, and provided a full and complete salvation, without consulting the creature's will, or expecting any merit at his hands; but aware of all his perverseness, both before and after conversion. “I know that thou wouldst deal very treacherously,” Isaiah xlviii. 8.: yet “for mine own sake, even for mine own sake will I do it,” verse 11.—See, my dear Elimelech, how Divine sovereignty shines in the personal work of Christ,

* As we have received a printed copy of this work, we shall make all the selections from it ourselves, and thus free our kind correspondent E. W. from all further trouble respecting it.—*Edit.*

from his birth to his ascension; in the circumstances of his birth—in the obscurity in which he spent most of his days—in the privations to which he submitted—in the miracles which he wrought—and in the sufferings which he endured. In all of these, sovereign love was carrying on the grand scheme, arranged in the counsel of peace. Not one particle of human policy—human merit—or human influence is seen in the whole of the sacred history. The Father of mercies maintains his sovereignty, by demanding and receiving, at the hands of his day-man, full satisfaction to his law and justice; laying on him the iniquities of the whole Church, and accepting his righteousness on their behalf, yea, accepting their persons in the beloved—And, O, how strikingly does our adorable Jesus exercise his sovereignty throughout his ministry on earth; see him, my dear young friend, when he goeth up into a mountain, and calleth unto him whom he would, and they come, Mark iii. 13—hear him rebuking winds and seas, yea, devils also, and they obey him; pause, and admire that almighty touch, with which he heals diseases—opens the eyes of the blind—and raises the dead; then read his sermon on Divine sovereignty, in the 4th chapter of Mark, together with his assumption of that sovereignty, in the 17th chapter of John. Then, surely, you will perceive that, “as the Father raised up the dead, and quickeneth them, even so the Son quickeneth whom he will.”—Indeed, Divine sovereignty was a prominent feature of his ministry, of which you have a fine specimen in the Gospel of Luke, 4th chapter, 25th to the 29th verses, and the effect of this doctrine upon the carnal mind, was the same then as it is now, “When they heard these things they were filled with wrath.”—Nor is it less conspicuous, that the Holy Spirit exercises the sole prerogative of Deity, viz., absolute sovereignty. “As the wind bloweth where it listeth,” so are his mighty operations in the Church. The prosperity of congregations—the conversion of sinners—the spiritual growth and happiness of saints, are all the effects of his holy unction and irresistible influence; and to manifest his sovereignty, that influence is often bestowed through channels the most unlikely—means the most unpromising—and by instruments the most insignificant in themselves;—while shining talents, and extensive attainments, are sometimes left to exhibit their sparkling littleness without him: so that on Zion’s prosperity it may always be written, “Not by might nor by power, but by my Spirit, saith the Lord.”—Moreover, the positive *I wills* with which the Word of God abounds, are so many direct assertions of Jehovah’s absolute sovereignty; and these are so conspicuous upon almost every page of the sacred volume, that nothing but the old deeply rooted enmity of human nature can reject the glorious doctrine they assert. But, let my dear Elimelech turn to his own experience, and there he will find the sweetest evidences of the absolute sovereignty of Jehovah. “Who maketh thee to differ from another?” Why were you distinguished, by converting grace, from the rest of your family? Why were your eyes opened—your heart melted in contrition—and you transformed into the image of Christ, while the rest of your dear relatives are left in nature’s darkness, and in the bonds and chains of sin? Were you better than they? No, in no wise. The only reason you can assign, is, that with which the Saviour has furnished you—“Even so, Father; for so it seemed good in thy sight.” Should unsanctified reason attempt to arraign the justice of God at its bar, it will be reproved by the very sovereignty it disputes, while the Judge of the whole earth exclaims, “Is it not lawful for me to do what I will with mine own?” It would be easy to multiply portions of scriptures in proof of this precious doctrine, but as I had rather invite your attention to the experimental advantages of it, I shall close this short epistle

with a few observations on the influence of this fundamental truth in the heart and life of a believer in Jesus.

Connect with the absolute sovereignty of God the sweet relations he sustains to his people, and then the most profound reverence will unite with the most implicit confidence—the most genuine humility with the most exalted assurance—yea, the most vigilant activity with the most passive resignation; so that however, or wherever, crosses, enemies, or trials, he may be called to pass through, he will feel a sacred satisfaction, that the Judge of all the earth, who ordereth all things according to the counsel of his own will, must do right.—Fear not, my dear young friend, it is thy Father who says, “My counsel shall stand, and I will do all my pleasure;” of his own will he has begotten you by the word of truth, and his own hand has fixed the bounds of your habitation, and numbered the hairs of your head; he has the most sovereign control over all your enemies, and all your sins, and it is his good pleasure to give you the kingdom; bow to his sceptre, rejoice in his sovereignty, and pray to have your will conformed to his. Every murmur against the absolute sovereignty of God, is a particle of vile effluvia, from the lake of Atheism; nor do I see any alternative between the acknowledgment of his sceptre, and the denial of his existence. I am aware that sovereign grace must take possession of the heart, before sovereign love can become a delightful theme; and I do not wonder that men, whose hearts are at enmity against God, should rage against the sovereignty of his will: but when those who have tasted that the Lord is gracious, rebel against the Divine procedure, because it does not accord with their limited and depraved judgments, they disgrace the Christian name, grieve the Spirit of the Lord, and throw open the floodgates of unbelief, to admit a torrent of heresies. True happiness, and permanent peace, is the lot of those only who have learned, in all circumstances and at all times, to say from the heart, “Thy will be done.”—Here is the grand asylum of every tried Christian, the will of his heavenly Father. This is the firm foundation on which he places his comforts, and in God’s good pleasure every wish of his heart—every emotion of his soul—and every action of his life should find their centre. To oppose this, is like attempting to hush the wind—extinguish the sun—or still the raging waves of the sea; while to know and bow to the absolute sovereignty of God, is the only safe way of crossing the boisterous ocean of time, the only infallible security amidst the stormy blasts of adversity, and the only state in which we can bask in the bright sunshine of Gospel enjoyment. That you, my dear Elimelech, may feel a sweet assurance, that the will of God toward you is governed by his love, and that all the provision of his grace, and wonders of his providence, are sweetly made to harmonize by his sovereignty in your present and eternal welfare, is the earnest desire and prayer of

Yours, &c. affectionately, in our dear Lord Jesus,

J. I.

R e v i e w s .

Memoir of The Rev. Gordon Hall, American Missionary. Andover and New York, 1834.

The volume now before us furnishes us with an interesting detail of many of the most remarkable particulars of the life of one well known to several among us in this Presidency, and of whose sincere attachment to the cause for which he lived, and for which he died, none of those most

opposed, or most indifferent, to Christian missions, ever dared to express a doubt.

The circumstances of his early devotion to the missionary cause, and the difficulties he had to encounter from the government of this country in obtaining leave to settle in India, are minutely detailed; and are such as to excite the intensest feelings in the mind of every one interested in the promotion of the cause of Christ in heathen lands. From the want of records accessible in America, however, many interesting particulars of Mr. Hall's missionary life are passed over in silence, or but slightly noticed. We have no details of the difficulties which he and his colleagues met with in translating the Scriptures into the Maráthi language, or the plan they pursued to obtain a good version of the New Testament. We are not sufficiently plainly informed of the modifications of his views in regard to particular departments of Christian missions, during the long experience he had of them; nor how far he approved or disapproved of missionaries taking in boarders, or using other means to provide for their own maintenance,—an important point in the economics of Christian missions, and regarding which, we have reason to believe, Mr. Hall had formed opinions, the result of a long experience, and which, if communicated to the public, might have been useful to others engaged in the same cause. There are some interesting facts also connected with the mission, which perhaps were omitted from a desire to avoid giving more offence than necessary to the local government. One of these, however, in the altered circumstances of the country, we may be permitted now to put on record. Shortly after the Dakhan had fallen under British government, Mr. Hall, in union with his colleagues, knowing from former experience the danger to their cause, by incurring the displeasure of government in proceeding any where without a licence, and not having any hopes of obtaining one, thought that they might send by the hands of a Jew, a native of the country, some tracts and copies of the Scriptures to Puna, the capital of the Maráthi empire. Incited by curiosity at a thing so novel, and desirous of knowing what those books contained, a crowd of natives soon surrounded the Jew, every one rushing forward to obtain the prize. Amid this scene, it may be well conceived that there was a good deal of tumult and confusion. Indeed, the same thing happens every day when missionaries go into populous towns and villages, where the Gospel has never been before, or but rarely preached. It was a tumult, however, not of opposition, but of eager desire to possess the records of the novel doctrine. A discontented Bráhmán or two might, perhaps, about the outside of the crowd, after having himself been served, and having read a few lines, express his disapprobation at any but his own tribe, interfering with the instruction of the people, or allowing them to know less or more than they chose to communicate. Had there, however, been any thing like a general belief, that this man was an enemy to them and their best interests, a poor defenceless Jew could not surely long have kept his ground, or escaped being torn in pieces by them. While these things were going on, the collector accidentally passed by. On inquiring at some of his attendant Bráhmáns what was the cause of the tumult, they gave him such a view of the subject, as induced him to believe that the whole multitude were infuriated with rage at this man, for attempting to destroy their religion. The Jew was accordingly immediately seized, put in prison, and sent back to Bombay. All the books were collected that could be found, and sent back from whence they came. After this, all attempts to penetrate into the Dakhan were abandoned, till several years after, when Mr. Hall asked, and obtained, leave to make the journey to Násik, in returning from which he put off his carthy tabernacle. It is but justice, at the same time, to the

government and the collector above mentioned, to say, that we are quite persuaded that they really believed, that the attempt of the missionaries was as dangerous as the *Government Bráhmans* represented it. Several of those Bráhmans, as traitors to their country, in the general estimation, were, no doubt, glad of any pretence to show their zeal in favour of religion, and thus re-establish their character among their countrymen. Accordingly, when a second attempt was made by the missionaries of the Scottish Society to introduce the Gospel into Puna, the missionaries preaching and distributing tracts to thousands from morning to evening without ever leaving their lodgings, the same Bráhmans petitioned the same collector to send them back to Bombay, as he had done the Jew. No, no, said he; I sent back the Jew because I believed it wrong for him to attack your religion in the open street, but now, if people don't wish the books, they need not go to the missionaries' lodgings for them, and you, who are so learned, can go, if you are able to confute their arguments. Among the lesser things recorded, which we think might have been dispensed with, is a letter of Mr. Hall, showing the reasons why he thought it incumbent upon Christians to give thanks before meals only, and not after, and to do that in a sitting posture. This argument is the example of our Saviour, of whom it is not recorded that he gave thanks after meals, or that he stood when he gave thanks; and Mr. Hall thinks it important to keep exactly to our Saviour's method, since, should any one ask him a reason for his practice, he could at once refer to our Lord's example; whereas, on any other system, he would not be able to defend himself. Now, in answer to all this, had Mr. Hall been alive, we should simply have asked him, Why he stood while preaching, when it is recorded of our Saviour that, before beginning to deliver his sermon, recorded Matt. v. 6, 7, he sat down? Or why he prayed, or sung a hymn, before sermon, when no such preliminaries were used by our Saviour? And a hundred other questions we could have put, to which he could have given no reply on the principle he has laid down in regard to the giving of thanks at meals, and for all which the proper answer is the command of the apostle, "Let all things be done decently and in order."

We have no wish, however, to find fault either with Mr. Hall, or his biographer. In the removal of that holy and devoted man from the assiduous labours in which he was constantly occupied, and that too in the midst of his days, and when his mind, as we know from his intimate friends, was more than ever deeply impressed with the necessity of making every other branch of missionary labour, however useful in its place, stand aside and give way whenever it interfered with the direct oral proclamation of the Gospel, and when he had just relieved himself from every embarrassment which prevented him from devoting all his soul to the preaching of Jesus, is one of those mysteries in Divine Providence which we know not now, but which we shall know hereafter.* Mr. Hall's powerful address to the American Churches for the evangelization of Western India, and the heathen's world generally, has before been frequently noticed. Some extracts from it we have in the present publication, and it might have been advisable to have republished it entire in the present volume. The plan he had formed for the extension of missions, and which lay very near his heart, is briefly delineated in the following letter to Mr. Mills, with which we shall close our notice of the volume. May

* Mr. Hall died of Cholera, on returning from a missionary tour to a Jatra at Trimba-keshwar, in the forty-second year of his age, 19th March, 1826. The following notice of him occurs in the private journal of the late Mr. Robert Monny, dated the 6th of March, 1828. "Mr. Hall was reserved and apparently cold in his manners, and not of a very prepossessing appearance. But he had the spirit of a Brainerd."

God grant that all Christian communities may be stirred up to act on such a plan, for the extension of the Redeemer's kingdom.

"Auxiliary Foreign Mission Societies must be multiplied;—they are of infinite importance. Without them the Gospel could never be sent to the heathen, though there might be ever so many Bible Societies and Education Societies. But the Bible Society has a specific object, and will effect boundless good. So of the Education Society. The Lord prosper them all. By means of them all a greater mass of people will, doubtless, be engaged in the work of doing good, than could be engaged without such a diversity of objects. But the object of organizing *individual churches* of every denomination into regular Auxiliary Societies to some Foreign Mission, of their respective denominations, I still think to be of great importance. I can see no other plan so natural, so easy, and so effectual, for engaging all the churches to act each as a body, which is the great desideratum in evangelizing the world. . . . I am sure that two or three men of the right stamp, by travelling through the country, and exerting all their powers among the churches, might do wonders."

'To this, all we can say more, is, to add our hearty, Amen. J. S.

Religious Intelligence.

ASIA — INDIA.

PROGRESS OF TEMPERANCE SOCIETIES IN INDIA.

We have now the pleasure of laying before our readers the correspondence of the Bombay Temperance Society, to which we alluded in our last number. It will be seen that the cause which that institution has at heart, is making progress in this country. We would submit to our friends the propriety of urging the consideration, whether or not they can do more to advance it, than they have yet done.

Establishment of a Temperance Society in Ahmednuggur.—Letter to the Secretary.

Ahmednuggur, Jan. 15, 1835.

As you are the Secretary of the Bombay Temperance Society, I beg leave to present the "Constitution of the Ahmednuggur Artillery Temperance Society."

Ahmednuggur, Nov. 20, 1834.

Whereas the improper use of intoxicating liquors has been found, by experience, to be the source of evils of incalculable magnitude, and is never necessary to a man in health, we, whose names are hereunto subscribed, desirous of uniting our efforts with those of the friends of Temperance, for the purpose of checking the dreadful ravages of intemperance, solemnly promise never to drink any ardent spirit ourselves, nor offer it to others, except when it shall be prescribed by the surgeon as a medicine: for the purpose more effectually, of securing our object, we hereby form ourselves into a society, and adopt as a constitution the rules hereunto annexed.

Proceedings of the first meeting of the Ahmednuggur Temperance Society, assembled this 20th day of November, 1834.

The meeting having assembled, Serjeant Major W. Nowlan is requested to take the chair, and he having done so, the regulations of the Society were read and explained, as follows:—

1. The object of the Society shall be to promote Temperance by the influence of example, and the diffusion of knowledge, by means of Temperance tracts and other suitable publications.

2. The officers of this Society, shall be a president, secretary, and treasurer, who shall have the power of filling their own vacancies, and of transacting the business of the Society, in the intervals of its meetings.

3. The annual meeting of the Society shall be held at the Church Barrack, on the first Thursday in January of each year, when the annual report shall be read by the secretary, and any other necessary business may be transacted; the president also shall have power to call a meeting whenever he shall think proper.

4. Should any member violate his solemn promise, the officers shall have power to admonish or expel him, as the case may seem to require.

5. Any person belonging to the Society who shall make an improper use of vinous, malt, or any other intoxicating liquors, will be expelled from the Society.

At this meeting 20 individuals joined the Society, since which time a gradual increase has taken place: 2 have been expelled, and 22 more joined, which at present leaves 40 members.

During Christmas and New Year's day every member stood firm to his pledge. This for the non-commissioned officers and gunners, who stop in the barracks, was very praiseworthy; the temptation and importunities of their comrades being very great to induce them to drink.

The following officers were elected:—President, Sergeant-Major W. Nowlan; Secretary, Mr. Conductor J. Archer; Treasurer, Serjeant S. Chetham. We hope, Sir, to see a Station Society formed as a branch of the Bombay, which we should be happy to join. Tracts and papers on Temperance, will be thankfully received. We have at present 10 rupees in the Treasurer's hands for the purchase of temperance publications.

The difficulties the preceding Society has met with, the falling off of some, and the laudable perseverance of others.

March 11, 1835.

I beg to return my humble thanks for your very kind letter respecting our Temperance Society. I am sorry to state the death of our President, who was taken away quite suddenly; also that we have had a great falling off;—134 Artillery men are now on their march to Bombay. The day before they left Nuggur, I called a meeting, when our numbers were as follows:—

Members present in Nuggur	22
Removed to Bombay	5
Deceased	1
Expelled	26

Total, 54

Out of the number "expelled," there are several temperate men, who considered it advisable to draw their ration liquor on the march, they not being able to get wine or beer, and having to drink indifferent water each day. Alas! Sir, all men need the grace of God, to enable them to deny themselves, and to take up the Cross.

Our present number are, in general, sedate and pious characters—so I hope may be depended on. Whatever the result may be, several are determined to stand forward; and still continue the operations of the Society, which, we trust, will operate as a check on the intemperate.

The removal of the men induced some to drink: the parting of friends in the army, is a great temptation.

I hope, Sir, the time will soon arrive, when spirits will no longer be issued by government to the troops. They have succeeded in America; and why not with the British soldiers? Their minds are, in some measure, prepared for it, by the reports of Temperance Societies. Indeed, Sir, as long as spirits are daily issued to the soldiery, I can see no hopes of great success. Now the temperate man has to resist the temptation daily in the barrack-room, besides the scoffs of his comrades. This is hard for human nature to bear up against, unless the man is a child of God.

Our Society beg, Sir, to return their grateful thanks for the supply of tracts, &c. you was pleased to send. We have at present about 10 rupees in our funds, which I will remit, Sir, to you, or any other person you may be pleased to appoint, for the purchase of temperance tracts and publications.

An Auxiliary Temperance Society established at Trichinopoly.

To the Secretary to the Bombay Temperance Society,

Sir—I have the pleasure to inform you that a Temperance Society, in connexion with the British and Foreign Temperance Society, was established here on the 19th instant; the enclosed being a copy of the resolutions passed at the time. Fifty-three stepped forward and signed the pledge at the meeting, and 5 other names have been added since: in all 58.

If you have any means of circulating this account, you will oblige

Yours Most Obediently,

Trichinopoly, Feb. 23, 1835.

W. B. Woods, Secretary.

At a general meeting held at the public-rooms at Trichinopoly on the 19th February 1835, for the purpose of forming a Temperance Society, in connexion with the British and Foreign Temperance Society, Captain W. E. Litchfield in the chair, the following resolutions were proposed and adopted.

Resolved, That being deeply convinced of the great evils resulting from the use of ardent spirits, the frequent cause of distress, disease, and crime, and viewing the success with which it has pleased Almighty God to bless the endeavours of Temperance Societies at home and abroad, we feel it desirable to form a Temperance Society at this station, with a view to check the growing evil.

Resolved, That a Society be now formed in connexion with the British and Foreign Temperance Society, to be termed the Trichinopoly Auxiliary Temperance Society, and that it consist of such persons as subscribe to the following pledge, viz.—“ We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance.”

Resolved, That contributions to the fund shall not be deemed necessary to membership, although it is strongly recommended to all, to further the object of this Society by their benefactions.

Resolved, That any member is at liberty, at any future period, deliberately to withdraw his name from the list of members.

Resolved, That a committee of three members (with power to add to their number) one of whom to act as secretary and treasurer, be appointed; whose business shall be to solicit donations for the purchase of Temperance publications for gratuitous distribution, generally, and to superintend the interests of the Society.

Resolved, That the following gentlemen be requested to form the Committee:—Rev. T. C. Simpson, Captain Litchfield, and Lieutenant Woods.

(Signed) W. E. LITCHFIELD, Chairman.
P. B. Woods, Secretary.

The prosperity of this Society, and the benefits which have attended its

establishment, are detailed in the Madras Christian Observer for May, as follows:—

“It gives us sincere pleasure to learn that the number of members of the Temperance Society at Trichinopoly had increased, by the latter end of April, to about 530; and that the reformation of morals among its members was in all respects most striking. The harrack room of the King's regiment wears, we are told, quite a different aspect from what it formerly did. A cheerful appearance every where presents itself of sober temperate enjoyment; and men, who formerly shunned religious books and company, from a feeling of utter inability to live consistently as Christians so long as they allowed themselves to drink spirituous liquors, are now serious in their deportment, and given to reading and conversation on the most important of all subjects.”

Proceedings at Disá connected with a Temperance Society there—Subjects for tracts proposed, and means for disseminating information, and raising funds for publishing, or purchasing, tracts for distribution, and exciting greater interest in the cause.

Disá, Feb. 6, 1835.

My dear Mr. Jeffreys—I have received, I presume they are from you, a packet of tracts, which were very acceptable, and are now being distributed both among officers and men. There are a few who meet every night for social prayer, that promise to be the first nucleus of a society here. Your tract is much approved of here, as taking an original view of the subject. We want, however, something preliminary to it—“A condensed history of Temperance Societies.” “Abstracts from the American and British Reports.” “The Principles of Temperance Societies.” “The Necessity of establishing Temperance Societies.”—would all form useful subjects for as many tracts;* and good coadjutors to the British and American tracts, some of which should be reprinted. Mr. Wilson's excellent lecture also was promised to us in letter-press. We want printed information. I may lecture and talk, but the printed advocate is an inmate of the house, or the table and the shelf. There should also be some means of letting us outposts know what is doing elsewhere. A quarterly reporter for instance: but the Committee will say, Where are the funds? They will not be wanting—charge for the tracts a moderate price, let every subscriber be entitled to receive two-thirds of his subscription in tracts for his or their own use, and let this be widely known, and I shall be able to collect you some pice here for the purpose. Give each of your friends among the other sex, a book for subscriptions, let them take nothing more from any person than a *rupee*, and thus we shall enlist their ever successful activity in the cause, and obtain aid even from those who will not bind themselves. The “shilling-subscriptions” of England, produced thousands,—and, with the blessing of God—for it is He that giveth the increase—shall do so here. They should each have a card, with the rules of the Society regarding tracts and the establishment of Temperance Coffee-houses, and should put the names of all subscribers. All, even *scaffers*, would give a *rupee*. But, at any rate we must have information, at any price. The tracts should be headed, “Bombay Temperance Society.” If the tract of the proceedings be reprinted, by printing the second page on the reverse of the title-page, it would all come in one sheet, and the expence of stitching and printing that small page, at the end, be saved; and this would be no trifle, for it is the same labour to print that small page, as a whole sheet.

* The Bombay Auxiliary will be happy to receive tracts on any of these subjects for publication, if approved.

But I wish we could have an amended and fuller report. The general remark is, it is imperfect. The whole of that interesting discussion as to Temperance Coffee-houses, Colonel W——'s speech, Captain J——'s and Mr. Jackson's, might, in substance, be added. The objections there answered are otherwise still in the field, and have to be met again and again. The numbers of the meeting, and of those who *signed*, should also, and I am sanguine to think might, be added. If the size of the tract was increased to the size of two sheets, the Duke of Wellington's letter to the Guards—the sanction given at this Presidency* would form a useful appendix.

The enlisting the Ladies as collectors of small subscriptions, was eminently successful in England. It has one benefit, in bringing the subject into wider discussion. Somewhat of the following form would do.

Subscription Card.
Restricted to one Rupee.
Temperance Society,

Rule, 6th.—
Rule, 8th.—

_____ Secretary.

Subscribers.

When once a sufficient fund was obtained to set your press going, the subscriptions of members, and the purchasers of tracts, would keep it on. You will think me, I fear, with the rest of the committee, very forward and presumptuous in making an offer of advice on so many subjects. But let my anxiety for full success excuse me. Our fire must not go out for want of fuel or care. We are spreading information here; and my next will inform you, I trust, of some happy results. I see they are in the field at Ahmednuggur. Is the cause stirring at Belgaum? We must not labour only with our lips, but our hearts, to have blessings on our labour; and most sincerely (and I am sure in concert with all its members at Bombay) do I pray for that blessing, without which, it will fail of fruit, though teeming with the promise.

Very sincerely yours,
GEORGE FIGOTT.

Establishment of a Branch Temperance Society at Disá.

Disá, March 9, 1835.

My dear Sir—I am very happy to be able to give an account of a successful attempt to establish a Branch Temperance Society at this station.

On Thursday last, I gave a lecture explanatory of its principles, and detailing information as to its progress and effects in other places, to a large number of the Royal Warwickshire regiment. After which, the pledge was signed by twenty-three of the non-commissioned officers and privates of that corps. I cannot also sufficiently express my satisfaction in finding that the Society would receive the co-operation and assistance of the higher authorities of the regiment. I need not say, that this branch of the Society promises to be very efficient, when I have to inform you that Captain B. gave a powerful impulse to our success by coming forward the first to affix his name to the declaration, and in taking an active interest in its progress. The Officer in command, also Major A., has promised it all his support. Many men, not yet members, are applying to get their ration liquor discontinued, so that we have a most promising prospect before us.

Very few of the artillery attended our lectures, but I purpose addressing

* The Commander in Chief, in a communication to the Ven. Dr. Carr, has expressed himself friendly to the introduction of Temperance Societies into the Bombay Army.

them also in their own barracks, and shall pray God to continue his blessings on our undertaking.

Information on the subject is all we need now. There is an appendix at the end of the 5th American Report intended purposefully as a tract, which would suit as a tract here admirably, if only English temperance statistics were added to, or substituted for, American.

Trusting that the circle of the Society's experience is widening in the Presidency, as well as in the out-stations,

I remain, My dear Sir, your most obedient servant,

GEORGE FIGOTT.

N. B. Five more have joined since I wrote; they making our numbers 28 from the 6th regiment.

The state of the Temperance Society at Disá, in May.

The Temperance Society goes on steadily; and is, I trust, gathering strength. We have had some seceders, but our members are now forty-two, having increased by one third the last month. The new canteen regulations will, there cannot be a doubt, prove a great blessing. On their first promulgation and enforcement, there was a great outbreak of drunkenness, which has subsided—it was considered a triumph by some, and they gave way to indulgence; but I do not imagine that such will again occur. Two evils exist in the way of the sober man and our Temperance Society—the wine and beer and coffee, are served out in the same room with the spirits. This should not be: the two classes are thrown together, and gibes and jeers soon overcome a fresh and feeble resolution. They might be served in a room by themselves, or in the shop. If, whilst on cantonments where it might be done, they could be provided with sufficient supplies of good wholesome wine (Cape), much good would result; for it must be remembered, that the soldier is only enabled to get cheap beer by the profit on the noxious article we wish to drive out of use.

The Duke of Wellington's sanction to Temperance Societies in the British army, alluded to in the preceding communication has thus been noticed.

“The Duke of Wellington has given his sanction to the introduction of Temperance Societies into the army. A regimental order has been issued to the Grenadier Guards of which His Grace is Colonel; wherein it is stated that His Grace has inquired whether any Temperance Societies exist among them, and expresses his opinions of the great advantage that might result from the adoption of systematic measures to repress habits of intemperance and to encourage sobriety, adding that nothing would be wanting in the character of the English soldier, if the prevalent vice of drinking to excess could be eradicated. The order then notices the benefit of temperance, and states that those who become unfit for the service, will receive little or no pension at examination at Chelsea, if their disability shall be traced to habits of excessive drinking.”

A Branch Temperance Society established at Puna.

Poona, May 20, 1835.

Rev. Sir—I have much pleasure in forwarding to you the following extract from the minutes of the Temperance Society lately formed here. Though certain circumstances have prevented us forming a Station Society, we hope to be able, in a more unobtrusive manner, to do much good. Already the number of members is (38) thirty eight. We earnestly hope that you will extend to us your fostering care. We wish you, with as little delay as possible, to send us up a supply of tracts on Temperance. If you can do so gratuitously, you will have our best thanks; if not, let us know the price of them, and it will be transmitted immediately.

We wish as great a variety in the tracts as possible. And will you further have the goodness to continue to send us regularly such publications as you may obtain, that are likely to promote the object we have in view.

We look to you, Sir, with much respect, as one of the first movers, in this quarter, in this good work. Your name could not be associated with a nobler cause. We pray for your preservation and health, and trust to find you abounding still more and more.

Poona, April 15, 1835.

I. This day a considerable number of persons having, by previous agreement, met in the Scottish Mission Chapel, to take into consideration the propriety of forming themselves into a Temperance Society, D. A. Eisdale, Esq. was unanimously called to the chair.

II. It was proposed from the chair, and unanimously agreed to, that a Society be now formed auxiliary to the Bombay Temperance Society.

III. It was moved by the Rev. James Mitchell, and agreed to unanimously, that the following be received as the fundamental regulations of the Society.

1. That each individual becoming a member of this Society, shall subscribe the following declaration.

‘ We whose names are hereunto annexed, do agree to abstain from ardent and distilled spirits, except for medical purposes, and from the intemperate use of vinous and fermented liquors, and to discountenance the causes and practice of intemperance.

2. That any individual may withdraw his name from the list of members, whenever he may think fit so to do.

3. That there shall be held a meeting of the Society, on the second Monday of each month, at which the latest intelligence concerning the progress of temperance shall be communicated, new members received, and all other business transacted. The meeting in July shall be considered the annual meeting of the Society.

4. That a small fund shall be raised by subscriptions, donations, or otherwise, for the purchase of tracts, and other publications on the subject of Temperance, which shall be circulated at the station; and for the other purposes of the Society.

5. That all members of the Society shall study to keep their minds deeply impressed with the evils of intemperance, as alike ruinous to the moral, intellectual, and physical powers of man; that they shall view the cause of Temperance, as the cause of God and truth; and that they shall use all proper means to induce others to co-operate with them in this good work.

6. That a Committee be chosen for conducting the business of the Society, consisting of a President, Secretary, and Treasurer, and seven members.

Branch Temperance Society at Haidarabad.

By a private letter from Hyderabad, dated in June, it appears that a Temperance Society has been formed at the capital of the Nizam.

PROGRESS OF CHRISTIANITY AMONG THE HINDUS.

TO THE EDITOR OF THE DURPON.

Dear Sir—In continuation of some notices which I sent to you some time ago, I have the pleasure of handing you an abstract of some intelligence which has just reached me. It will prove gratifying to your

Christian readers who labour and pray for the conversion and temporal and eternal welfare of the inhabitants of this great country; and it may prove useful to your native readers, in arousing within them a spirit of serious inquiry into the doctrines and evidences of that religion which is professed in the most enlightened parts of the world, and which is evidently making great progress in certain districts of India.

On the 5th of April last, the Rev. Mr. Ridsdale baptized the son of the late Rájá of Cochin, and another Bráhmañ of the first respectability. Both individuals, the moment that they were admitted into the Christian Church, dispensed with the Bráhmañical string. They shortly after ate with some Christians with the view of marking their brotherhood.

On the 23d of April, no fewer than *ninety* persons were baptized at Jangera, in the presence of the Bishop of Calcutta. About half the number are adults.

In the month of March last, *sixty-three* families renounced Hindúism in connexion with the Tinnevelly mission. The total was, in 1834, *nine hundred*. The whole Christian population, in 261 villages in its neighbourhood, amounts to 3,225 families, containing 11,186 souls.

So let the Gospel, the glad tidings of salvation through the merits of the incarnate Son of God, continue to advance! Those who embrace it are delivered from hell, and from the eternal punishment which they deserve. God views them as righteous in his sight; he receives them into his favour, and adopts them into his family; he grants them the enjoyment of spiritual life; he sanctifies their souls and prepares them for heaven; and he confers upon them unspeakable and eternal happiness in the regions of glory.

J. W.

DIMINUTION OF PREJUDICES AGAINST NATIVE FEMALE EDUCATION IN BOMBAY.

The following editorial article in the *Darpan* is from the undirected pen of a very promising and well educated Bráhmañ.

The necessity and the importance of giving instruction to the female portion of the native community, have been often pointed out in our paper; it has been shown that there is no prohibition, religious or moral, to be found on the subject in any of the books of the Hindú Shástrás; and many instances have been produced of women, both of ancient and modern times, who were distinguished for their literary acquirements—nay, even poetical talents. It is hoped that after reading and examining the truth of all this, no person of sense will, for a moment, entertain the erroneous notion that the Shastrás do not permit the Hindús or other classes of our countrymen, to teach their wives and daughters; whose intellectual powers developed and expanded by the cultivation of their minds, are sure to contribute largely to the comforts and happiness, not only of their own families and dependants, but also of the whole country in which they are born. We are glad to find that a benevolent example has been set by a few influential individuals in Bombay and elsewhere, by putting their female children into a regular course of study; but until every man, great and small, rich and poor, thinks it his positive duty to give instruction to his daughters in common with male children, and until girl's schools are established in every part of the country, no sensible progress in the work of female advancement can be anticipated. This is a consummation

mation devoutly to be wished by every friend of India, and we repeat the expression of our hope, that all our countrymen, who have the good of their country at heart, will use their best efforts to raise the females of India from their present degraded state, by bestowing upon them the blessings of education.

While on this subject, we cannot refrain ourselves from noticing the philanthropic exertions of the late Mrs. Wilson in the cause of native female education in Bombay.*

A F R I C A .

CAFFER WAR—STATE OF THE MISSIONS AND COLONIAL CHURCHES.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Cape Town, March 5, 1835.

Sir—You will see from Cape papers, which I forward to you, the effects of the Caffer war, on the operations of the missionaries in this quarter of the world. All the Scotch missionaries (of the Glasgow Society), except one, have been obliged to abandon their stations, and have suffered a great loss of property. Their converts and others connected with them have, I believe, fled with them; and on the cessation of the war, they may all be restored to their former quiet and usefulness. In the mean time, they depend for subsistence on the kindness of the Governor, and the charity of the public in Cape-Town. One of the invading chiefs was Gaika, whose mother, residing at the time at one of the Scotch mission stations, kept him for some days from plundering and destroying it.

It is thought that the whole business of the war will come under the review of the British Parliament; and it is hoped that thus these disorders will result in an equitable and permanent settlement of the country, and in the "furtherance of that Gospel" which they now obstruct and retard.

There are here at present six missionaries just arrived from America. Three of them are to occupy a station in King Dingaan's territory which lies on the coast between Delagoa Bay and Port Natal. The rest are destined to a newly settled territory to the West of Amazoulah, governed by a native prince, who was formerly subjected to Dingaan. One of the American missionaries, I am told, has come out, and will pursue his labours among the heathen, at his own expense. This is an example of devotedness, which thousands of rich men would find it their happiness and their highest interest to follow. One of the six brethren just mentioned, is a regularly educated medical man. The American Board for Foreign Missions are to send out three additional missionaries to Bombay this year.

The French missionaries, who came here some time ago, are settled in one of the native prince's territories, and are doing well. They show themselves to be pious, intelligent, and active, ministers of the Gospel.

The majority of the Dutch ministers belonging to the Colonial Church are dead; but I am happy to say that almost all the Scotch ministers of

* Here follows an account of Mrs. W.'s exertions, concluding with the wish, that she "whose time and labour were devoted chiefly to the enlightenment of our countrymen had lived sufficiently long to extend the benefit of her exertions wide enough."

the same church are living and vigorous Christians, and successful preachers of those words which are spirit and life.

In the South African Commercial Advertiser for March 4th, you will see an interesting account of the Cape Town Infants' School. The new missionaries mean to carry with them the English language,* and infants' schools wherever they go; and some old missionaries are preparing to introduce them at the stations where they have long used only the native languages, and the common systems of education.

Yours very sincerely,
A SPECTATOR'S EYE.

A M E R I C A .

NOTICE OF THE BOSTON RECORDER AND NEW YORK OBSERVER.

We have received a good many numbers of the New York Observer and Boston Recorder, communicating intelligence to the end of October 1834. They contain many articles, which, if our space and the claims of India, permitted, we would gladly transfer to our pages. We must content ourselves, however, with a few notices.—The members of the American Temperance Society amounted, in May last, to 1,200,000; and it is stated, that 9,000 merchants have given up the sale of ardent spirits; that 3,000 distillers have ceased to make them; and that 7,000 drunkards have been reclaimed.—An American Seventh Commandment Society has been formed; but great doubts are entertained about its adaptation to promote the end which it has in view.—The cause of freedom, as far as the poor negroes are concerned, does not, alas! appear to make much progress. The tone of the religious newspapers on the subject, is by no means what is to be desired; what the general institutions of the country, and the reported state of religion within its bounds, would lead us to expect; and what would warrant us to prognosticate a speedy termination of an evil which every true Christian should deplore, and to bring about which, he should be prepared to make great personal sacrifices. The Anti-slavery Societies which have been formed, are but poorly countenanced; and some New-England towns have actually voted without their borders the eloquent and enlightened George Thompson, sent by the ladies of Edinburgh to advocate their cause! “Liberty,” in the mouths of those who act in this manner, is nothing but the veriest cant.

EDITORIAL NOTES.

A correspondent asks, Whether it is consistent with Christian courtesy, for an individual invited to a private party to leave it on hearing a proposal to engage in a dance? We shall readily insert the expressions of the opinions of the wise on this subject.

We have learned, on authority which we cannot question, that the pastoral letter of the Rev. James Jackson commented upon in our last number, though circulated among the members of his flock, has not been *published*. We candidly admit, then, the irregularity of our correspondent's

* There is an excellent article on this subject in one of the Commercial Advertisers forwarded to us.—*Edit.*

criticism upon it. Without any regard to it, we would express our belief that many of the publications of the Society for Promoting Christian Knowledge, deserve no better character than that given them by the editor of the Christian Observer, and the pleasure with which we have heard, that the proceedings of that institution are now such as to have induced a considerable number of evangelical clergymen, who had formerly stood aloof from it, to join it. Any communications on its merits or demerits, written with temper, and with the intent of advancing the cause of truth and godliness, will be readily inserted. It is deeply to be regretted, that so little progress is often made in calm discussion, without exciting party feeling, or giving offence in quarters where every question should stand or fall by its own merits, and not by those of the persons who espouse it.

Sentry-go's verses are not sufficiently correct for our pages.

As the Episcopalian Layman considers himself hardly dealt with, we shall certainly give him an opportunity of stating his grievances, while, at the same time, we ourselves shall bring the whole discussion to a close for the present,

Dr. Lang, Amen and Amen, X — X, N. S., Omega, the Comment on Mant's Bible, &c., and the Madras Missionary Register, have been received.

R. N., for reasons which will be privately stated, has not received our *imprimatur*.

Mr. Samuel's Journal as soon as possible.

The Madras and Travankur Report, we have been obliged to lay aside for another month.

We refer N. to Bishop D. Wilson's Discourses on the Sabbath, which are truly excellent.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

AUGUST, M, DCCC, XXXV.

I.—NARRATIVE OF A MISSIONARY JOURNEY IN THE NORTHWEST OF
INDIA. BY THE REV. J. WILSON.

CONTINUED FROM PAGE 202.

Chapter III. *Residence at Baroda, interview with his Highness the Gáikawád, and journey to Tankáriá Bandar.*

Jan. 17, 1835. The Munshí of the Nawáb, Alí Khán, to whom, as well as his master, I had spoken last night, called upon me, along with some other natives. I had a good deal of conversation with him. He is a Bráhmán from the upper provinces, but he is better skilled in the literature of the Musalmáns than in that of the Hindús. The *mánkulí ilm*, he says, he despises; but the *mákulí ilm*, he loves. He is an eclectic philosopher, rejecting every thing which he reads, be the informant whom he may, which is contrary to reason. He has no faith in the Védás and Puránas as inspired compositions. He was quite familiar with the religious discussions which had taken place in Bombay, and anxious to get the pamphlets which have been published. I gave him the most important of them, and a supply of books in Persian, Arabic, and Hindústání. He declared that he would read through the Bible. May he adhere to his resolution, and find that this book is indeed the Word of God. If he be candid in his judgment of it, he will admit that the accounts which it gives of the Divine character and government, and of the state of man and the means of salvation, are such as surpass the unaided power of man; and if he inquire into its history and effects, he will perceive that it has indeed the testimony of God.

Jan. 18. Sabbath. I preached twice in the English church (Mr. Fyvie conducting the devotional part of the exercises) to the European gentlemen connected with the station; and also addressed a small congregation of natives.

Jan. 19. In the morning, I distributed tracts in the camp, and conversed with a few lascars from the Maráthá country. In the forenoon, I was engaged in receiving and addressing visitors, and supplying them with books. I was glad to find some few natives disposed to purchase books and tracts; and I received about five rupees from sales. In the evening, I was accompanied by Captain Shaw to the town, and I preached to a very large crowd of natives. As I found many Bráhmans and others connected with the Gáikawád's government, whose mother tongue is Maráthí, I commenced my ministrations in that language, and ended them in Hindústání and Gujaráthí. Many books were distributed.

Jan. 20. I visited the Nawáb, in company with a few friends. We were received very politely. Many natives were present in his public room, and heard the Gospel. With two or three Bráhmans, I had a little discussion; but they started nothing new. An old dependant of the Nawáb, named Háfís, found fault with me for speaking of the Musalmáns as unbelievers in Christ. "We all view him," he said, "as having had no earthly father, as having proved himself a great prophet, as being now in the fourth heaven, and as being worthy of the greatest respect." "I know your faith," I observed in reply, "to be such as you describe; but your faith does not lay hold of Christ in the character of the Son of God, and the Saviour of men, in which he is exhibited in the Bible."—*Háfís*. "God is one: he has no spouse, and therefore he can have no Son." *J. W.* "Your opinion is that of the Korán, and similar to that of many Musalmáns; but it is erroneous. God, we are told in the Bible, is one; but in the one Godhead there are three persons, the Father, the Son, and the Holy Ghost, who are the same in substance, and equal in power and glory. I shall give you an extract from a tract on the subject of the Sonship of Christ.* These remarks I commend to your notice. You are old, and you cannot live long. You and all of us must soon meet God, and it becomes us "to consider how we can obtain a righteousness which God will accept."—*H.* "A righteousness is needed; but we must work it out by our own works." *J. W.* Our works! Alas! they can never remove the guilt which we have already contracted; and they are unconstant and imperfect. We live at this moment by the mercy of God; and if we are to continue to live by it in the world to come, we must receive it in the way in which God dispenses it. Christ became the Surety of men; and we must rely on his atonement and intercession as the only ground of our hope," &c. We parted in good terms.

Jan. 21. The cold this morning was greater than ever I have felt it in India; and greater than it was ever remembered by any of the natives with whom I conversed. Quantities of ice were seen in various places. The change of the weather made me rather unwell throughout the day; and I confined my labours principally to the house. I made a distribution of tracts, however, in the camp bazar, near Captain F.'s, with whom I had spent the afternoon, and addressed a few words to the Sipáhis. They all inquired about the cold in Britain; and seem surprised that it was greater than what was experienced in the morning, when, as they said, several of their comrades could not hold their muskets. They were surprised at the idea that such a cold as that I spoke of could be borne; and I called them to reflect on the effects of warm clothing, hard labour, and close houses. The goodness of God is manifested remarkably in his giving man such a constitution as can endure the climate in which he is born; and such understanding as leads him to vary his clothing, &c., according to the climate in which he may be placed.

Jan. 22. I spent the greater part of the day in private conferences with the natives who came to hear the Gospel, and to receive books. In the evening, I preached to a great multitude of people at Mandaví, the chief place of business in Baroda. Mr. Ramsay, who was with me, aided me in the distribution of books. The press which was made upon us, was very great.

Jan. 23. I spent the morning with Mr. Williams, the Political Commissioner. About eleven o'clock, I proceeded with him and Colonel Burford, Dr. Smytten, Mr. Malet, and Major Morris, to the palace of the Gáikawád. We were all mounted on an elephant, and attended by the guard of honour which accompanies the Political Commissioner on his

* Quoted the 17th chapter of the Reply to Hájí Muhammed Hashim.

visit to the king. We were introduced to the Gáikawád at the door of the Darbár; and we walked up with him through the ranks of his courtiers,* to the Gádí. Mr. Williams sat next to the great man, and I next to Mr. Williams. After conversing with his Highness for a little on the late frosts, I asked whether or not I should be permitted, as a minister of the Gospel, to give a statement of the principles and evidences of Christianity, the religion professed by the inhabitants of Britain, and many other countries, and which demands the acceptance of mankind throughout the world. His Highness informed me that he would be very happy indeed; and I proceeded. I gave a view of the Scripture account of the character of God, of the natural state of man, and of the means of salvation; and contrasted this account with those given in the Hindú Shástras. When I had concluded, His Highness called upon Venírâma, his minister, to come forward, and assist him to form a judgment of what had been said, which was entirely new to him. Venírâma obeyed, and declared that Jesus was an incarnation similar to Râma, and Krishna, who has received from God as a *war* (boon) the power of saving all those who believe in him. "Râma and Krishna," I observed, "were no incarnations of God at all. They might have been great warriors like the forefathers of the Gáikawád, who were deified by the poets; but most assuredly their characters forbid the entertainment of the idea that they were incarnations of the divinity. It is evident that they were sinners. Krishna is spoken of in the tenth section of the Bhágawata as having been guilty of murder, adultery, theft, and falsehood; and Râma is described by Válmiki, as a person who perjured himself to Mandedari, the wife of Râvana,—who banished his wife, though innocent of the charges brought against her, at a time when she was pregnant, and thus proved himself a bad husband and a bad father,—and troubled his poor brother Lakshman so much that he destroyed himself, and thus proved a bad brother. Christ Jesus, however, committed no sin, and acted every way suitable to his claims as God manifested in the flesh."

Our conversation then proceeded as follows. *Venírâma*. Don't allege that the seeming evil acts of our gods were sinful. God can do what he pleases, and who is to call him to account? *J. W.* God is not responsible to any, but he will act always according to his nature, which is perfectly holy. Even Krishna is represented in the *Gítá* as admitting the propriety of his regarding moral observances. *यदि ह्यहं न वत्सेयं जातुकं सैष्यं तं द्विजतः समवत्तौ नुवर्तते मनुष्याः* "If I were not vigorously to attend to these (the moral duties,) all men would presently follow my example, &c."† Judging Krishna by what is here said, I am bound to condemn him. The legend, moreover, says that he felt the effects of his sin. When Jagannátha was asked why he had no hands and no feet, he declared that he lost them through his mischief at Gokula. *Venírâma*. God can sin. He is the author of all sin. *J. W.* Do not blaspheme the self-existent. *Venírâma*. This is no blasphemy. If God is not the author of sin, pray who is the author of it? *J. W.* The creatures of God are the authors of it. You must admit that God has given a law to men. *Venírâma*. I do admit this, and say that this law is good. *J. W.* Now, I make an appeal to His Highness. Will the great king first make laws for his subjects, then give them a disposition to break these laws, and last of all punish them for breaking them? *Gáikawád*, (laughing heartily.) Verily I will do nothing of the kind. I am always angry when

* Composed of his Jáegírdárs, Ministers, attendants, and the more respectable inhabitants of the town.

† Bhagwat *Gítá*. Adh. III., Shlok 22.

my subjects break my laws. *J. W.* And is not the King of Kings and Lord of Lords angry when his laws are broken? Why does he send disease and death into the world, and why has he prepared hell unless for the punishment of the wicked? *Venúrâma.* I know not; but who is there to sin, but God? He is the only entity. *J. W.* So, I suppose, you have no objections to say *Aham Brahmâsmi** (I am Brahma.) *V.* It is not lawful for me to repeat these sacred words. *J. W.* Not lawful for God to declare his own existence! You were saying a little while ago that it was lawful for God to do any thing, even to sin. I think it presumption for any man to declare that he is God in any form of words. Never let the weakness, ignorance, sin, suffering, and change of men, be attributed to God. *V.* God in the form of men is apparently weak, and so forth. Suppose the Divine nature to be a tree. Men are the leaves of that tree. Now, the leaves differ from the branches and the stalk, and the root; and men, growing out from the Godhead, differ in some respects from the Godhead from which they grow. *J. W.* But my position is that men are in no sense part of the Godhead. Their weakness, ignorance, sin, suffering, and so forth, to which I have alluded, prove this. They are the workmanship of God. *V.* But what is the creation, but the expansion of God. *J. W.* It is the product of the Divine word and power. I cannot admit for a moment the theory of God's swelling and contracting, and contracting and swelling. *V.* There are differences in religion, you observe. Your religion, I admit, is good for you. *J. W.* My religion professes to be the only one which is given by God, and to be good for all men. God never would give such contradictory accounts of himself and his will, as are to be found in the Christian and Hindù religions. Both of them cannot be true; for, in a thousand points which I can enumerate, they are directly opposed to one another. Pray, on what grounds do you believe in Hindùism? You say, that evidence is of four kinds *pratyaksh* (sensation,) *shabda* (testimony,) *anumâna* (inference,) and *upanâna* (analogy.) What kind and degree of these species of evidence have you for Hindùism? *V.* We have our religion as we got it from our forefathers. It was their business to inquire into its evidence. *J. W.* What a strange evasion! If you be in the wrong, will the errors of your forefathers excuse you for neglecting to seek the truth? Dont the Bhîls plead the custom of their fathers as an excuse for their thefts and robberies? *Gâikarâd,* (laughing.) Most certainly, they do. *J. W.* Surely your minister will not listen to their plea! *Venúrâma.* But what have you got to say for Christianity? *J. W.* Your question is very proper. I have got much to say for it. Suppose the Christian Shâstra to be a letter. I peruse it. I find nothing inconsistent with its claims to Divine inspiration. It is, in every respect, worthy of the holiness and wisdom of God. It bears the impress of the Divinity. I can no more believe it to be the unassisted work of man, than I can believe the sun to be the fabrication of a blacksmith. I behold it producing the most marvellous results, particularly in communicating sanctification and happiness to those who believe in it. I find from authentic history, that it was published to the world at the time which it alleges; and that it testifies as to miraculous transactions which, if unreal, could not have been believed at the time when it was published, &c. I shall be delighted to give you a copy of it, that you may judge for yourselves. The more you peruse it, the more will you discover its excellence. The more that you inquire into its history, the more will you discover its credibility.

When we had proceeded thus far, His Highness began to compliment

* One of the four great sentences of the Veda.

me on my *Dakhaní bolí*, and to declare, that he, and his ministers, though possessed of a spice of the *rerum terrestrium prudentia*, knew little about the affairs of the other world. He then turned to Mr. Williams, and told him that he ought to have given him warning, that he might have the Bráhmans in readiness. "There is no lack of Bráhmans here," said Mr. Williams. "I never dreamt when you requested leave for the Padre to visit me," he said, "that he would act otherwise than the Lord Padre Saheb, who, after looking at every object in the Darbár, went out to see the artillery-yard. This is a *guru vishesha*."

After declaring myself unworthy of the compliments which His Highness paid me, I offered him a finely bound copy of the New Testament in Maráthí. This, however, he declined to receive, as he had not yet seen reason to wish to abandon Hindúism. I recommended him to take the earliest opportunity of reflecting on what had been advanced, and stated to him that his acceptance of the Testament was not tantamount to abjuring Hindúism. Mr. W. sported a joke or two, as to his fears; but I thought it proper not to be too importunate, particularly as he would probably not refuse the gift, if offered to him privately. The Gáikawád cautioned me against misunderstanding him, and, after again complimenting me, he insisted on my accepting from him, as a token of his good-will, a couple of shawls and a gold ornament. I decidedly refused the offering for some time; but, on being informed by Mr. W. that my refusal would probably give offence, I yielded. I then received a letter from the Gáikawád to the authorities at Dwárka; and, after a little miscellaneous conversation, we took our leave. The Rájá, as on our entrance, walked with us through the Darbár. He is rather a good-looking Maráthá, and superior in point of talent to most of the great men with whom I have come into contact. His dress was plain; but his ornaments were splendid. His son, a young lad of about 16 years, who was present during the interview, seemed modest and placid. The Muhammadan Sardárs made rather a good appearance. The Maráthás were scarcely to be distinguished from the *plebs* of their tribe.

Leaving the Darbár, we examined the artillery-yard, and other curiosities, and then proceeded homewards. After dining with Mr. Williams, Dr. Smytten and I, without taking leave of many of our kind friends, proceeded on our journey in the direction of the Gulf of Cambay.

Jan. 24. We rode from Padrea to Gwasad early in the morning. I distributed, as usual, some tracts to the natives whom we met on the roads, and preached in the village. We rode to Jambusar in the evening. After our arrival, I received the following letter from Mr. Williams, relative to the visit to the Gáikawád.

Camp Baroda, Jan. 24, 1835.

My dear Sir—His Highness sent for my head clerk this day, and desired him to explain to me, that his reason for not accepting the Testament from you yesterday was, that his ministers, relations, and the whole Darbár, would have considered it as a kind of avowal of his inclination to desert his own creed; that he was very much pleased with what he heard yesterday, and requested that I would send the Testament, and other books, to him by my men. I shall do so, either through the Nawaub, or —, whichever channel His Highness prefers. His Highness further wishes to receive a letter from yourself to his address, stating that you are not offended at his apparent incivility in not receiving the book from your hands when offered to him in the Darbár yesterday; and desires me to offer you his best wishes, and to say, that he has directed all the authorities under him to afford you every aid.

Jan. 25. I spent the hours between 12 and 2, in preaching in the town, and distributing books among the adults. My auditors were very numerous; and their pressure upon me, as well as the heat of the sun, made me very uncomfortable. I was attended to the bungalow by an immense crowd of children, whom, after catechizing and addressing, I supplied with tracts. I repeated my visit to the village in the evening. The desire to obtain tracts was so great, that I was soon obliged to desist preaching, and to give away all that I had. I was able, however, at a temple outside the town, to say a few words to some villagers, who had come to render their devotions to the *tinga*. I tried to make them ashamed of the object of their worship, by repeating, and commenting on, the legend which refers to its origin, and by reprobating the impure ideas with which it must be ever associated.

Jambusar is the head quarters of the Jámbu Bráhmans, one of the eighty-four sects found in Gujaráth. The town contains a population of about ten thousand. A statistical account of the Pergunna, by the late Dr. Marshall, is to be found in the third volume of the Bombay Transactions. It appears, on the whole, to be very accurate. It gives a strong testimony to the depravity of the Bráhmans, and of the untruthfulness of the people in general. Such a testimony may, with propriety, be extended to every district in the country. I lately heard a gentleman of the Civil Service, who has considerable experience in several quarters, declare, that the natives generally, in the first instance at least, tell the grossest falsehoods when their evidence is solicited. The religious system to which they are devoted, gives direct countenance to much of their falsehood.*

Jan. 26. We rode in the morning to Tankáriá Bandar. In passing through the village, I offered some tracts to the natives, which they refused. I had no sooner, however, read a little from them, and explained their contents, than a demand for them became apparent, and continued throughout the day. I have now observed for a considerable time, that the books are viewed with some jealousy in the first instance, in those villages into which none have formerly entered, or in which they have not been formerly heard of. The inhabitants fear that they may be nothing else than summons to attend the Government Courts! I once, when riding along a road, gave a tract to a man, who could not read, for the benefit of his son, who was from home. The old man began to suspect that he had got something like a death-warrant into his possession, and he came several miles in search of me, in order to get himself disburdened of it! The distribution of books, and the preaching of the Gospel, go well together. The sermon illustrates the book, and the book illustrates and impresses the sermon.

To-day, I dispatched a Maráthí letter, of which the following is a translation, to the Gáikawád.

Shri Raja Chhatrapati Akela Praudha Pratap Sayaji Rao Gáikawád Sena Khas Khel Shamsheer Bahádur. To His Highness Sayaji Rao Gáikawád, &c. John Wilson, the Servant of Jesus, Christ with all respect writeth as follows:—

The illustrious Mr. Williams, having communicated to me your Highness's wish to receive a few lines from me, I have the greatest pleasure in addressing you.

I was much gratified with the interview which I had with your Highness in the Darbár on Friday last, and I am duly sensible of the kindness and condescension which you evinced in granting it to me. I shall always remember it with much satisfaction.

* See Second Exposure of Hinduism, pp. 56, 57.

As the Christian religion appears to me to be possessed of supreme importance, I embraced the opportunity afforded me while in the presence of your Highness, and by your Highness's inquiries, of giving a summary of its principles, and of the evidence on which it rests its claims to universal reception; and it was with a view to afford your Highness an opportunity of judging of the merits of that religion that I proffered to your Highness a copy of the Christian Shástra. For the patience and interest with which your Highness and your ministers listened, I am truly grateful. Your declining to receive the Christian Shástra in the Darbár, proceeding as it did from an apprehension that the public reception of it, might be viewed as giving a public testimony in its favour without examination, has given me, I assure you, not the least offence. Nothing is farther from my wish, and that of other Christians, than that Christianity should receive any countenance which does not proceed from the perception of its own merits. We wish it, in every case, to receive the fullest inquiry.

I return my best thanks to your Highness for the favours given to me in the Darbár; and I shall preserve them as memorials of your kindness.

Why should I enlarge?—That your Highness may long hold the *chhatra* of protection and shelter over a happy people, and enjoy every blessing in this world, and that which is to come, shall ever be my most fervent prayer to Almighty God.

Tankária Bandar, Jan. 26th, 1835. (Signed) JOHN WILSON.

Jan. 27. During the forenoon, I had several native visitors; and I tried to improve the interviews which I had with them, to the advancement of my work. An old man, denominated a *Bhagat*, of reputed sanctity, sung us several songs. I made a few remarks upon them. He gave me his *málá* (rosary) of 108 beads; and in return for it, I offered him a cup of tea. To my surprise, and that of the natives, he drank it without any hesitation. He was a Koli and superior to some of the absurd prejudices of caste.

Chapter IV. *Crossing the Gulf of Cambay—Visit to Bháwanagar, and Journey to Pálitáná.*

We embarked for Gogo about 3 o'clock in the afternoon. The navigation of the Gulf of (Cambay) *Kambál* is very smooth at this season. The water, which is very muddy, was seldom found by our boat men to be more than four fathoms in depth. In many places, it is very shallow at the ebb-tide.

Jan. 28. We arrived off the creek of Gogo early in the morning; but we were not able to enter it till the influx of the tide in the forenoon. We took up our abode in the traveller's bungalow.

Jan. 29. We went early in the morning to Bháwanagar. On our arrival, we visited the principal bazar, and made a distribution of books, and gave a summary of their contents. We afterwards visited the Thákur or Rájá, to whom we had a letter of introduction. A considerable number of persons were present at his Darbár. The Wasír Paramándadás was introduced to us; and I commenced religious conversation as follows:—Are you, according to your name, a devotee of Supreme bliss? Can you tell me how Supreme bliss (*parmánanda*) is to be obtained. *P.* You know that yourself. *J. W.* I know for certain, that it is not to be obtained by the entrance of the soul into the Godhead after death. It is a great delusion to imagine, that the soul of man is a part of the Godhead. It is merely the work and the servant of the Godhead. From the substance of the Godhead nothing comes forth, and into the substance of the Godhead nothing can enter. I then proceeded to give a scriptural statement of the character of God, and the principles of Christianity. The Thákur and his attendants listened and conversed

with much interest. They did not object to any of my statements; and they admitted, in words at least, the sinfulness of idolatry, and the vanity of the Hindú atonements. A learned Bráhmañ quoted a few shlokas; but he merely did this to see if I could make out the meaning of them. I soon satisfied him that I knew a little more than was agreeable to him, and the folks of his caste, who wish to confine knowledge to themselves.

The Thákur is a fine-looking Rájput; but much cannot be said for the appearance of two of his sons whom we saw. . . . We were favoured with the loan of one of the Thákur's elephants, and we rode through the town with the view of inspecting it. . . .

Bhàwanagar is one of the six cities from which the Nágur Bráhmañs originate. Considerable numbers of them are settled in different parts of Gujaráth.

Before leaving the town, I addressed a great number of the people, and delivered books to them. We returned to Gogo about sunset. The road is pretty level. The soil is light and sandy. Dr. Smyttan, my kind and interesting fellow-traveller, sailed about midnight for Bombay.

Jan. 30, 31. My labours during these days were principally confined to the bangalow. I found that much business connected with the Religious Societies had been accumulating for some time, and I endeavoured to get through with it.

Jan. 1. Sabbath. I preached the Gospel several times during the day. Some of my visitors were viewed by me with considerable interest. A young lad, who had been in our Mission Gujaráthi School in Bombay about three years ago, seemed very happy to have his knowledge of the *Sárú Samákhár* (good news), as he called it, renewed. Manurdás, a man of great learning, who was introduced to me at Bombay by my friend Mr. Law, and who attended the English school for a few months, I found to have lost the good impression, which, at one time, I was hopeful, had been made upon him. He seems to have bewildered himself with metaphysical difficulties. He still condemns idolatry; but he pleads for pantheism, a system which, though more refined than that of polytheism, heaps every dishonour upon the Divine nature. A Prabhu told me the following story, illustrative of the native proverb *Ek nischay a páhije* (Maráthi) *ek nische joie* (Gujarathi), one aim is needful. Two men, a Musalmán and a Hindú, came to the banks of a river. As they stood conversing about crossing it, the floods came down upon them, and they were obliged to commit themselves to the stream. The Musalmán exclaimed, O Allah. Allah came to my assistance; and he was saved. The Hindú exclaimed, O Ráma, O Krishna, O Hanumán, O Deví, &c! When Ráma came, he heard the name of Krishna, and he said within himself, my services are not required, and then retired. When Krishna came, he heard the name of Hanumán, and he said, my services are not required. So came, and so said all the gods called upon; and the poor man was drowned! Had he contented himself with one God, be his character what it might, he would, said my informant, have been saved. "The story," I observed, "illustrates your meaning; but I cannot assent to the proverb which you quote, and which is so common in the country. The one God, the one living and true God, is needful. All other Gods are false, are never needed, and should never be depended upon." "But," said the Prabhu, "according to our faith, so will it be. When a man can believe a stone to be God, even that stone will save him." "Faith," I said, "is necessary; and a secure resting-place for faith is necessary. The other day, believing my chair to be sound, I reclined upon it, and it fell to the ground. If you lay hold of a false Saviour, he will assuredly let you go, and you will fall into hell. If you will prosecute inquiry to the fullest extent, you will find no Saviour worthy of your confidence but the

Lord Jesus Christ, who became incarnate, that he might die for the sins of men."

In the evening, I had the pleasure of welcoming my friend Mr. Fyvie, who had come from Surat to accompany me throughout Kátiá-wad. He had encountered a strong wind in the Gulf of Cambay, and been exposed to considerable danger. I united with him in the expression of gratitude for his deliverance. He brought me several letters from those who are dear to me. One of them conveyed the intelligence of the death of Robert Cotton Money, Esq., of the Civil Service, at Solápur, on the 21st ultimo.

Feb. 2. We had several visitors throughout the day. In the evening, we proceeded to the town with the view of announcing the Gospel. We met on the road several marriage processions of Nágár Bráhmans, and several companies of Bráhmans in the pursuit of boys, whom we saw running before them. The fugitives, we learned, had just been made Bráhmans by the sacrament of sávíttri. It is customary for the boys, as soon as they receive the string, to declare that nothing will satisfy them but a journey to Káshí. They are then clad in the habit of pilgrims, and they actually set out in the pretence of going to that far-famed place. The friends follow them for a little, apprehend them, and beseech them to become Grihasthas, which they do not fail to do. All this, like the other services, is a mere farce. The marriages which were celebrating, were generally those of boys who had just received the savitri, and had consequently, in the eyes of an ignorant people, become "twice-born." The brides were about five or six years old, and the bridegrooms even younger. Such marriages must be very prejudicial to the welfare of the people. They are arranged by the parent, without any regard to the wishes of the children; and before they are even capable of judging about what may be proper for themselves. No regard can be paid to affection, and to suitableness of disposition and circumstances. Many are made widows, and not permitted again to re-marry, even before they have dwelt with their husbands. As neither husband nor wife are one another's choice, they can seldom be expected to live happily together. In ancient times, marriages were otherwise ordered among the Hindûs, as is evident from the Sukantola, and other *Nátaks*.

Feb. 3. We started for Ukala early in the morning. The soil over which we passed is light, and not very fertile. Much of it was undulating and sandy. At Ukala, we addressed most of the male inhabitants. The readers were pretty numerous; and many travellers received books.

We travelled from Ukala to Agiáli, where we spent most of the day in commending divine truth to our fellow-creatures. We went to Táná in the evening. Here I was recognised by a Gujar Bráhman, who had often heard me officiate in Bombay. It is pleasant to meet with some in these remote quarters, to whom the Gospel sound is, in some degree, known.

Feb. 4. I arrived in Pálitáná about 9 o'clock, and I proceeded to read to, and address, the people, till Mr. Fyvie came up. We took up our abode in a kind of dharinashálá, to which we were directed by the agent of Hemábhái, a rich Jaina merchant of Ahmedábád, in whose favour the village is sequestrated, till such time as the Rájá discharges the debts which he owes to him. We had, as usual, large audiences throughout the day. Many of those who came to hear the Gospel, were *Shrávakas*, (laymen of the Jaina order.)

About three o'clock, P. M., we commenced the ascent of the Shetráji hill, which is about a mile and a half distant from the village, with the view of inspecting the far-famed Jaina temples. I had intended to

walk up the mountain; but, after arriving at the base, and being told that the ascent was at least two kos, and very difficult, I followed the more prudent example of Mr. Fyvie, and entered into a doli, carried by kolis. The poor creatures seemed anxious to have the job of transporting me, a circumstance which removed the disinclination which I felt to put them to trouble. Two of them conveyed me with great rapidity, but with considerable distress to themselves.

On arriving at the summit, I thought it right to look at the works of God, before examining the works of men, which they have impiously placed in his stead. The voice of nature unequivocally proclaimed, "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all, life and breath, and all things." The ear of man, however, has, for many centuries at least, been deaf to this voice in this place. The very place where the view of the Divine workmanship is the most glorious, is that which has been chosen for the sanctuary of those who are no Gods, who are even allowed by their votaries to be nothing else but mortals who have obtained *nirvāna*, absorption into the Great Spirit, or a freedom from all the incidents common to mortality, and change.*

The temples are the most splendid, and, with the exception of the cave temples of Ellora, the most costly, which I have seen connected with heathenism in India. They are principally built of a coarse-grained sand stone, or of greywacke (the principal rock of the hill); and in many places are neatly chunamed. The floors and doorposts are of variegated marble. The departments and shrines are numerous; but the two most worthy of notice are devoted to Rishabha Deva, and Párasanátha, the first and twenty-third of the emancipated Jains. That which includes the image of the former lord, is ascribed to Kunára Pála, the great sovereign of Gujaráth, who was converted to the Jaina faith in the year 1174. The images are colossal, and, with the exception of that of Párasanátha, which is black, they are of white marble, and of the kind denominated Swetámbar, decorated with ear-rings, necklaces, armlets, and footlets (nepûr), of gold or precious stones. They lately invited the attention of some thieves, who robbed them, according to the native account, to the amount of ten thousand rupees. The wonder is that in such a country as this, where honesty is not much regarded, and where the inhabitants are distinguished among Hindús for their daring, such a quantity of treasure has been suffered to remain so long unmolested. The Gods, it must be remembered, however, are under the protection of a small military or police establishment. Several cannons stand along the outer walls with open mouths, ready to speak terror to all enemies who are disposed to give due warning of their approach.

The following is a list of the twenty-four Tirthakara, who are venerated by the Jains on this mountain, and other places, with the epithets commonly added to them:—Rishabhdeva, Ajitanátha, Sumatinátha, Padamprabhu, Supárasanátha, Chandanaprabhu, Suvadhinátha, Shitalanátha, Shregansanátha, Vasupujya, Vimalanátha, Anantanátha, Dharmanátha, Shantinátha Untinátha, Aranátha, Malanátha, Manisavrataprabhu, Naminátha, Neminatha, Párasanátha, Wardhamanprabhu.

It will be observed that the epithets of *Nátha* (Lord), *Prabhu* (Lord),

* I have found it very difficult to arrive at the precise notion which the Jains attach to this term. Most generally, they speak of it as equivalent to the *Sáyujyáda* (absorption) of the Bráhmans. Sometimes, they speak of the twenty-four emancipated Jains as having a separate existence in the state in which they now are.

Deva (God), &c. are in common parlance more particularly associated with particular Tirthakars. The Hindù gods, and goddesses, occupying as they do a secondary place, or that of a class of beings much superior to man, are not overlooked in the *Chaitras*. The images Deví and Saraswati thrust themselves on our attention in several places.

The natives who showed us the temples, informed us that we might enter the *sanctum sanctorum*, provided we would take off our leather shoes. This, however, we declined to do, fearing that compliance might be mistaken for an admission of the divinity of the place. All the *Yatis* (Jaina priests) whom we saw, had cloth shoes. They carried an *ughá*, or besom, to sweep the road as they advanced into the interior, and thus put all insects out of the way of harm; and a *mohomati*, a mouth cloth, to prevent insects from entering their mouths when praying. Tenderness to life, is what they much attend to. They believe that all life, however diffused, is uncreated; and that the matter in which it is wrapped up is uncreated. They make no distinction between the life of vegetables, brutes, men, and God essentially considered, and thus fall into the grossest religious errors. An active Providence, they do not admit; and their religious services, consequently, have no reference to the adoration of the Supreme. They are gone through merely because they are believed to have certain beneficial effects on those who practise them. The following letter I prepared to the *Yatis* of Pálitáná, in reference to the errors in which they are involved.

To all the *Yatis* of Pálitáná, two servants of Jesus Christ, the only Saviour of men, write as follows:—

Though we have no acquaintance with you, we wish your welfare. It is the desire of our hearts, in the presence of God, that you may be happy in this world, and that which is to come.

We have surveyed the splendid temples which are on the Shetranjí hill; and, however much we admire them as buildings, we do regret the object for which they have been erected. They are not, as they ought to have been, places in which *God* is worshipped. They are filled with images of *men* whom you suppose to have obtained *Nirvána*. These images, or those whom they represent, are the objects of your supplications!

We do mourn over the errors into which your fathers fell respecting the divine nature, and from which you have not yet been delivered. It is lamentable to think that you do not admit a creating and superintending Providence. You cannot but see in the world on which you move, and in the worlds above you, decided marks of design and wisdom; and if you reason correctly, you cannot but attribute this design and wisdom to a being who exercises it. When you look to your own temples, you say that they have been built. Why do you not admit, when you look to the temple of the Universe, that *it* must have an architect, whose wisdom and power and goodness are infinite? It is the height of folly to attribute what you see to a necessitous fate.

You are wiser than the Bráhmans, when you say that there is an essential distinction between matter and spirit. Of neither matter nor spirit, however, have you correct ideas.

All spirit is not, as you imagine, uncreated. God, whose existence and attributes are proved by his works, is uncreated, but all other spirit has been created by him, not from his own spirit as the Bráhmans imagine, but from nothing, by his powerful word. In that spirit which has been created, there are essential differences. The spirit of man differs from that of all the spirits with which we are acquainted on earth. It alone is capable of knowing, loving, and serving God, and it alone has a moral responsibility in the sight of God. It will continue either in a

state of suffering or of happiness after death, while the spirit of the beasts, &c. shall have perished.

Matter is not, as you imagine, uncreated. God made the whole of it not from his own substance, but from nothing, by the word of his power; and, whenever he pleases, he can destroy it. To suppose it to exist independently of the creation of God, is to make of it a God.

You engage with scrupulosity in what you believe to be religious services; but no service, of whatever nature it may be, which does not directly refer to God, deserves the name of religion. Your worship of the twenty-four Tirthakars is useless. It is worse than useless: it is highly sinful. God alone is entitled to worship. They who give his name or his glory to others commit great sin, and deserve great punishment. Think of this circumstance, and repent. If such persons as Rishabh, Párasanátha, &c., ever lived, and if they recommended their own worship, you may depend upon it, that instead of being happy at this moment, they are involved in great misery. Do not, we beseech you, follow their example, lest you become their companions in the place of woe.

You admit that there is such a thing as sin. This, my friends, is the greatest of all evils; and it is an evil affecting the whole human race. All men are involved in it from the earliest moments of their existence; and they all practise it to a great extent. God testifies against sin; for you must bear in mind, that the suffering which attends it, arises from the circumstance, that it is a violation of the Divine law, either as written on the heart of men, taught by the works of nature, or manifested by divine revelation. The suffering which attends it in this world bears no proportion to that which attends it in the world which is to come. Those who die in their sin go to hell, and endure inexpressible torment. The most important question which a man can urge, is, How can I escape their fate? All others, in comparison with this, dwindle into insignificance. Let me urge you to press it on your consciences.

You imagine that you can destroy sin, and remove its evil consequences by the performance of good works. A little consideration will show you that God, who requires that *all* works should be good from the moment in which men come into being, cannot be satisfied, while *any* sins have been committed. He demands from us at every moment the observance of the precept, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind;" and he thus intimates that when we have done our best, we have done nothing which can have any reference to the past period of our lives, but only that which is demanded of us at the present moment. He informs us, moreover, by the voice of reason and of conscience within us, that at the best we are unprofitable servants; that our obedience is never perfect at any period of our lives; and that all our righteousness is only as filthy rags in his sight. It follows, that if we be saved at all, we must be saved entirely through the Divine mercy and grace.

In the dispensation of mercy it is of the greatest importance, that no encouragement should be afforded to sin. If a sovereign were to pardon all his subjects when they rebel against him, and profess to amend their ways, his authority would not be respected. No punishment would be dreaded; and the transgression of the laws would be little thought of. The general opinion among the subjects would be, that they might sin when they pleased, and make their escape when they pleased. God, who is the King of Kings and Lord of Lords, and who has the perfection of holiness and justice, must be more jealous of his honour and his glory than any earthly sovereign can be. He cannot extend mercy to the guilty without a display of his justice and holiness, without showing that he is altogether opposed to transgression.

Men are unable themselves to discover how this manifestation can be made. They need a divine revelation as to the way of salvation. Such a revelation has been given in the Christian Scriptures, and in them alone.

In giving you an account of this way of salvation, I beg of you to observe, that the Christian Scriptures teach that there is only one living and true God, who is possessed of every perfection, and adorned with every excellence; and that in the one Godhead, there are three persons—the Father, the Son, and the Holy Ghost, who are so denominated, not because they differ from one another as to the duration of their being, but because of the intimate connexion which is between them, and who are the same in substance, and equal in power and glory.

According to the fundamental principles of Christianity, God the Father so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus Christ, the Son of God, in the exercise of infinite compassion, became the willing and sufficient Surety of those whom God determined to save, and assumed a human body and a human soul, that he might manifest himself to men as the Saviour, and suffer the punishment due for their sins. God gave information of his approaching incarnation to men; and at the appointed time, about 1835 years ago, it actually took place in the land of Judah, lying to the northward of Arabia. When Jesus Christ became incarnate, he had no earthly Father; but his mother, a virgin named Mary, conceived by the power of the Holy Ghost. He displayed extraordinary wisdom and grace in his early days; and he entered on his public ministry when he began to be about thirty years of age. During its continuance, he gave divine instruction for the illumination of men, and wrought miracles to confirm his divine mission; and at its close he took upon himself the load of the world's guilt, and gave his life as a sacrifice for sin. He afterwards rose from the dead, and ascended to heaven, where he now lives and reigns, and pleads for his people. The works, sufferings, death, and intercession of Christ, God accepts as righteousness; and he is just in thus accepting them. Being those of a divine person, they are infinitely meritorious. God, when he pardons sin for the sake of Christ, shows that it is an infinite evil. It may be seen by all, that if he spared not his own Son, when he stood in the room of the guilty, he will not spare sinners when they stand on their own footing; and that if sin is not restrained throughout the universe by the exhibition of God's dealing with Christ, his own Son, it must be evident, that, as it cannot be expected that God will repeat the gift of his Son, sinners must be left in all time to come to suffer the punishment which is due to them.

God offers to men the Saviour whom he has provided; and to all who will exercise faith in his name, and trust in his infinite righteousness, he is ready to extend a free and a full pardon of every transgression. He delivers all those who take refuge in his grace from hell, and from the eternal punishment which they have merited. He views them as righteous in his sight; he receives them into his favour, and adopts them into his family; he grants them the enjoyment of spiritual life; he sanctifies their souls through his Holy Spirit, and prepares them for heaven; and he confers upon them unspeakable happiness in the regions of glory. The happiness which they obtain does not consist in *nirwána*, absorption, or insensibility, for from the Divine nature nothing comes forth, and into the Divine nature nothing can enter; but it consists in their perfect holiness, their contemplation of the Divine glory, and their engagement in the Divine service.

The Christian Scriptures, which reveal the way of salvation to which we have now alluded, have been translated into Gujaráthi, and copies of them can be obtained gratis in Surat, Bombay, and most of the stations where Europeans are to be found. Take them, and read them with attention and prayer. You will find them, if you peruse them in a right spirit, to be worthy of God to give, and consequently of man to receive. You will see in them a glory, and a holiness, such as you will nowhere else discover.

We have thus briefly told you, brethren, our mind on a very important subject. May God unfold to you his truth, and enable you to embrace it!

We are, your sincere friends,

TWO CHRISTIAN MINISTERS.

Extensive as are the temples on the Pálitáná hill, they must be considered insufficient for the purpose for which they have been erected; for a most extensive work, to cost five lákhs of rupees, is going on under the auspices of Motichand Amichand of Bombay. Considerable progress has been made with it. About five hundred persons are engaged in forwarding it. All the stones are brought from a distance, and carried up the hill with great difficulty. A number of Maráthas from Bombay are engaged in blasting the rocks.

Feb. 5. I went to the Jaina temple in the town early in the morning, that I might have an opportunity of observing the mode in which the worship is conducted. After the *chaitra* was cleaned by a Bráhman, a number of the Vanias, and their wives, made their appearance. The men carried a wooden case containing the *moho mali*, *payla*, &c., and a quantity of rice. After the name of Adhishwár, or Rishabh, whose image is adored, was taken, the ground plan of *chaitra*, or a symbol called *sátya*,* exactly the same as that depicted on the caves at Kárlí, was formed by the men with the grains of rice upon a part of the floor which they swept. They then commenced a song in praise of the Náthas, which they continued for five or six minutes, each person worshipping by himself. The discordance corresponded with the impropriety of the whole service. I took occasion, from what I saw, to bring forward the exclusive claims of Jehovah to the worship of men, and the necessity of laying hold of the righteousness of his Son from heaven. Mr. Fyvie and I continued thus to plead the cause of truth and salvation throughout the day to many whose attention had never formerly been directed to it. In the evening, we called upon the Rájá. We had not much religious conversation with him; but he listened to a statement of the principles of Christianity. He is a relative of the Thákur of Bháwanagar.

Feb. 6. We proceeded in a Northwest direction to Nandaneyagar, a village belonging to the Thákur of Bháwanagar. On my arrival, I assembled the people, and read to them and addressed them. Mr. Fyvie and I continued to announce the message of Divine love for several hours.

Among our auditors, there was a Jaina of the *Dhundia* sect, with whom we had a good deal of conversation. The Dhundias, he told us, never worship images, though they revere the twenty-four Náthas. Their temples are called *Apásra*, and have neither images nor pictures. They profess greater strictness than the other Jainas. They teach, that the essence of religion consists in the observance by laymen of the four *dharmmárga* (religious ways), *dán* (charity), *sial* (upright conduct), *tap* (austerities), *bhávana* (faith); and, by Jatis the eight *karmas* (works) viz., *mayávrati* (the exercise of compassion),

* In Sanscrit it is called *Swastika*. See Wilson's Sanscrit Dictionary.

strītyāga (celibacy), *jivhyā-karma* (government of the tongue), *agnīkarma* (abstinence from the use of fire), *karanakarma* (repairing from listening to that which is evil), *vairukarma* (keeping out of the way of the wind, lest it should blow insects into the mouth), *gotrakarma* (dissolution of family connexions.) The *Dhundias* are very numerous in the Surat and Baroch districts, as well as in Ká-tiawád. Their consciousness of their tenderness to life, renders them very conceited. I terminated all disputes on the subject with my friend with the following dialogue. "J. W. Pray how many lives are there in a pound of water? D. An infinite number. J. W. How many are there in a bullock? D. One. J. W. You kill thousands of lives then, while the Musalman butcher kills one." The Hindús began to laugh, and the Dhundias joined them.

TO BE CONCLUDED NEXT MONTH.

II.—THE CLAIMS OF SEAMEN TO TEMPERANCE EFFORT.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My dear Sir—As Temperance Societies and their happy effects are making such rapid strides over India, it may not be out of season for me to call to your mind, that there is a class of men to whom, as yet, very little attention has been directed, and who are but very little acquainted with the great good which it is the object of these societies to bring forth. I sincerely hope that some abler person than I, who has the cause at heart, will come forward and urge the necessity of some exertion on the part of the friends of this society to promote temperance amongst the seamen of the India Navy, and others who visit the port of Bombay, by the distribution of Temperance tracts, &c. Although there are some who may argue that seamen cannot do without ardent spirits, urging the necessity of it from the nature of their employment and the boisterous elements against which they have to contend, and this argument may appear pretty plausible to some, I hope that the day is not far distant when it will be proved with irresistible force that seamen are much better without such stimulants to brutal courage; and that whatever they may now bring forward in favour of such a custom, will but prove of little force against the increasing power of Temperance Societies. Let me ask the supporters of this custom, the cause of the punishments which take place amongst the European seamen? Do they not all arise from intemperance? or if not all, very few cases can be brought forward which have not their rise from this bane to the morals of our seamen? How can the man who, after having witnessed a fellow-creature and a Christian, tied hands and feet, and heard the sound of the horrid instrument which lacerates his flesh, and viewed the blood trickling down his back, tell me that he wishes well to seamen, while at the same time he advocates the very custom which makes such scenes of so often occurrence? But the day is now dawning when seamen will no longer view the defender of this custom as one who acts for his welfare, but will rejoice in the means which are taken to reclaim them from the horrid character for intemperance which they bear; then, instead of their being seen rolling about in the streets covered with filth and mire, and degrading themselves to the standard of the brute that perisheth, they will be known as sober and steady men; every heart will sympathize in the hardship of the sailor who has to toil in the storm, and bless and respect them as the brave defenders of their country. O Christians! shall we sit idle and view such scenes amongst our fellow-creatures? Come then, and rescue them from

the gulf of ignorance into which they are fallen,—remember it is required by Him who has taught you to impart your knowledge to your fellow-creatures. And do not seamen deserve it? Do not they, as men and fellow-creatures,—and, above all, do not they, as Christians and fellow-countrymen, loudly call for our utmost exertions in such a cause? Cut off as they are from opportunities of hearing the glad tidings of the Gospel of Jesus preached to them, should it not be sent on board the vessels to them? When this is the case, we may hope to see that, instead of perishing for lack of knowledge, as they indeed are, they will be enabled to proclaim the sound of the glad tidings of salvation, to the lands which they visit, and thereby bless the heathen, and forward that work which their bad example now greatly injures. On board a ship where that Holy Name, at which it is declared every knee shall bow and every tongue confess, is continually blasphemed, and used to call down curses on their own heads, shall there be a dearth of Christian instruction, when now the heathen hears and is instructed to seek out the truth as it is in Jesus; and shall our countrymen remain in want of the bread of life? I trust that many, (as it is now brought to their notice,) will come forward and lend their aid for the seamen's good. O that my pen could write the feelings of my heart, and that I had eloquence to impress on the mind of those who may read this, the necessity there is for books on board the vessels: then, indeed, the call would be loud and earnest!

“ O God, their inmost souls convert!”
 And deeply on each thoughtless heart
 Eternal things impress:
 Give them to feel their solemn weight,
 To tremble at their guilty state,
 And wake to righteousness.”

Truly, seamen see the “work of the Lord and his wonders on the deep,”—when he rouses the depths of the sea, and thunders in the howling of the storm; when the bark is tossed, and driven, so that she rises up to the clouds and descends again to the depths! Then, O then, ought they to see that the hand of an Almighty God directs the howling storm and rules the boisterous sea; and ought to acknowledge his hand, to fear his power, to seek his blessing, and to live and believe in his Son Jesus Christ. If a subscription was entered into, so that books might be purchased, and the head of the service be requested to allow the officer, who has charge of the ship's library, to take charge of them, and issue them out to the seamen about once a week,—when such a measure is pursued, or any other for the same purpose, we may be satisfied that our seamen are instructed to know that,

“ There is a God that reigns above,
 Lord of the heavens, and earth, and seas.”

And may hear them singing such songs of faith as the following:—

Though waves and storms go o'er my head,
 Though strength, and health, and friends be gone,
 Though joys be withered all and dead,
 And every comfort be withdrawn:
 On this my steadfast soul relies,
 Jesus, my Anchor, never dies!

Bombay, July 7, 1835.

NAUTICAL REFORM.

Note by the Editor.—In confirmation of the view taken of the effects of spirits on seamen, by our friend Nautical Reform, the following extracts from the printed report of the House of Commons, of the evidence of Mr. Scoresby, who had much experience of the Greenland latitudes, deserves the attention of our readers.

"Have the goodness to state to the committee the physical effects which you conceive the inordinate and intemperate use of ardent spirits to produce upon the classes of society in which you have witnessed it? My principal experience has been in severely cold climates, and there it is observable that there is a very pernicious effect in the reaction after the use of ardent spirits.

"Is it not the general impression that spirits are more necessary in cold climates than in hot? It is a very common impression; but from my own experience, I can say that ardent spirits are not necessary. I did not use ardent spirits myself, and I was better, I conceive, without the use of them.

"Do you know instances of other persons having abstained from their use from any motive whatever? Very few. I have known instances of the pernicious effects of ardent spirits in subjecting individuals, in consequence of the reaction, to premature death.

"Then you consider it to be a fallacious opinion that ardent spirits are necessary in cold climates? Certainly; they are decidedly injurious.

"How do they injuriously affect the men? In consequence of the reaction.

"How do they affect them in the first instance? As a general stimulant; they give excitement as a stimulant; they act like a spur to a horse; but that is followed by a reaction, not merely in proportion to the excitement, but much greater, consequently the whole measure of energy produced by spirits is much less than that resulting from the ordinary physical strength without stimulant.

"Are drinkers of spirits considered more liable than others, or less liable to be frost-bitten? They are liable to suffer subsequently from exposure to cold, of which I have known many instances.

"Is it in consequence of the spirit throwing a perspiration upon the outer skin that is checked by the cold? It is in consequence of the system, when in a state of reaction, being less able to resist the effects of severe cold than the system in its natural state; of this there have been many examples.

"What effect has the use of spirits on the constitution under the severe labour to which whalers and other seamen are often exposed? The first effect upon persons not previously fatigued and exhausted, is to act as a strong stimulant, and to produce a temporary excitement and capability of strong exertion; but after frequent repetitions I have invariably found that the effect is stupifying; that the men who have been frequently assisted with this stimulus have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep.

"You think it bad economy of the strength of the men for commanders to stimulate them to their labour by serving out grog? Unquestionably there may be a case in which men in full vigour of body may be stimulated for the moment to sudden exertion by spirits.

"But even with those there would be a loss of strength upon the whole? Yes, decidedly.

"But it might in a storm, or a case of great difficulty, enable a man to do more work than he could otherwise at the moment? Yes, that is quite possible; but even then the quantity must be small, or it deprives a man of that sobriety and thoughtfulness which is as necessary as his strength in many nautical operations.

"But even so, suppose yourself in the predicament of a sudden storm coming on, which should you prefer, to be in a ship of water-drinkers, or with men who required the stimulant of ardent spirits? I should decidedly prefer the water-drinkers."

III.—ON BISHOP BERKELEY'S PHILOSOPHICAL OPINIONS.

Mr. Editor—Your correspondent, A Berkleyan, in his attempt to defend the philosophical opinions of that pious divine, and acute philosopher, Bishop Berkeley, from what he esteems the misrepresentations of Dr. Reid, as published in your Feb. No., has himself, evidently, plunged into the very error into which he thinks Dr. Reid has fallen. Surely, it is as likely that Dr. Reid should understand Berkeley as your correspondent; and if he had misunderstood him, is it not likely that Dugald Stewart would have corrected him, and not followed him in his error? Your correspondent says, that Berkeley's great aim was to establish from his principles the doctrine of the existence of a God; and Reid, as quoted by your correspondent, asserts, that if Berkeley's premises be correct, "the fortress of Atheism must be effectually overturned." This does not much look like misunderstanding him. But no wonder poor Dr. Reid misunderstood this subtle philosopher. Hylas, who carries on the dialogue with him, tells him, that "he set out on the *same* principle that the academics, sceptics, &c., do." It is true that Berkeley says, that "*every thing* that is seen, felt, heard, or in any way *perceived by the senses*, is a real thing. But then he elsewhere tells us, that *nothing is perceived by the senses besides ideas*. So then we have this syllogism.

Every thing perceived by the senses is a real thing.

Nothing is perceived by the senses besides ideas.

Therefore nothing but ideas are real things.

And, as a corollary, it follows that there is no such thing as a real external world. Nothing is real but the internal idea. If this is not denying the existence of an external world, what is it? I will, however, admit that Dr. Reid expressed himself strongly when he said, that Berkeley's "*serious conviction* was, that there is no such thing as a material world;" but this much is evident, that the scope of his whole book is to show, that we *have no evidence* of the existence of any such thing. It is in vain to say, that Berkeley admitted the external world to exist as perceived by a mind. That which does not exist as much when unperceived as when perceived, is a mere imagination, a mere internal idea, but nothing external.

I am willing still to grant that Berkeley's theory is more philosophical than Hume's; for we perceive ideas immediately, but material objects only through the medium of ideas. It is very absurd to say then, that we have no proof of the existence of any thing *but the external world*, when that very external world is only known to exist by means of internal sensations.

I am, yours, &c.

A REALIST.

 R e v i e w s .

Observations on the Nilgiris, including an account of their Topography, Climate, Soil, and Productions, and of the Effects of the Climate on the European constitution: with Maps, &c. By R. Baikie, Esq., M. D., late Superintending Medical Officer on the Nilgiris. Edited by W. H. Smoult, Esq., Calcutta. Printed at the Baptist Mission Press, Circular Road, 1834: large 8vo. pp. 136.

It is scarcely sixteen years since the first visit was paid by Europeans to this beautiful elevated region, and already it has been de-

scribed at different times in some half dozen volumes, besides numerous detached notices in various periodicals and newspapers. This is to be accounted for only by the delightful impressions the scene and climate make upon those who resort to it. The traveller finds himself suddenly transported from the enervating heats of the arid and uninteresting plain, or the closeness of the dense Indian jungle, to a pure and bracing climate, and to a scene that has little of India in its composition; but which, with all its picturesque beauty, and many associations, serves to remind him of the dear distant land of his fathers. If a sufferer from the enervating effects of an Indian climate merely, he experiences a rapid accession of vigour. He walks forth over hill and dale, rejoicing that he is again capable of so much enjoyment without requiring the aid of palankeen or horse. He brushes thro' the fern, or treads upon a carpet of the wild strawberry, perhaps, if in the morning, stiffened by hoar frost-winds through the wooded dell, cheered by the notes of the blackbird and thrush, or soothed by the murmur of the mountain rill—he meets, during his ramble, children and boys with cheerful ruddy countenances, and returns in the evening to a snug parlour with window curtains drawn, and chairs placed round a blazing fire. The spirits are elevated in proportion, and, with nothing in the landscape to remind him of India, the illusion of absence from it is well kept up. Is it to be wondered at, that he should feel prompted to communicate to others the delight which he himself experiences in this favoured region? He writes in glowing colours to a friend a description, which, with occasional notes, and the lively impressions on his memory, he afterwards feels induced to embody in a goodly volume for the benefit of the public. We doubt not this is the history of the origin of most of the accounts of the Nilgiris that have been printed.

Dr. Baikie's work has a somewhat different history, and is the result of longer residence, and more deliberate observation and inquiry. It gives by far the most complete account of the Nilgiris which has yet appeared; and, as it was written only after a residence of three years, during which he was engaged in practice at the head of the Madras Medical Staff on the Hills, he must have had ample opportunities of acquiring the best information, especially as to the capabilities of the climate in restoring the health of invalids; and on this head it is certainly very valuable. But there is no deficiency of information on other points also; and, having availed himself of the kind aid of the traveller Baron Hugel, who contributed a valuable paper on the botanical physiognomy of the Hills, embodied in the work, and of the Rev. Mr. Schmid, who has furnished a copious catalogue of plants, contained in the Appendix, there is really no want of talent either in the matter or composition of the work, which is written in a simple and easy style. The author expresses himself as indebted to several friends for assistance in preparing his work for the press,—which is not always an easy matter in India,—and particularly to Mr. Smout of Calcutta, who suggested the plan; and, as editor, has shown great zeal and industry in furnishing a variety of routes, maps, and drawings, which greatly enhance the value of the work. The drawings, although in the infant state of the arts in India, not executed in the first style, are yet sufficiently faithful, and convey a very good idea of the scenery at and around Utacamand. So different is this, as well as the climate, from any thing familiar to Europeans in India, that it was long before the accounts of the early visitors to these hills were credited.

The goodness, not less than the power, of God is displayed in the formation of these stupendous mountain masses. Here the weary invalid, sinking under the irritating and enervating effects of a fervid atmos-

phere, finds, after a few hours travel, that remedy which all the skill of the physician fails to supply. The effect of an elevation of nearly 8,000 feet above the level of the sea, which is here obtained, is to afford a climate more temperate and equal than that of Europe, and that too within 12 degrees of the Equator! How wise, how bountiful, and how apparently simple, are the provisions of the God of Nature! "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. Bless the Lord, O my soul, and all that is within me, bless his Holy Name." Surely this should be the language of him who is in the enjoyment of this fine climate, and looks abroad upon the fair face of Nature, in the midst of these lofty mountain tops!—But alas! he is still upon earth, and earthy,—and how often, in the pride of health, and amid the enjoyments of Nature's bounties and beauties, does ungrateful man forget Him who is the author and giver of life, with all the enjoyment it is capable of! It is one of the few faults of this work, that it does not indulge in any of those pious reflections which the scenes and circumstances it refers to might be expected to call forth.

Each of the Presidencies is provided with a temperate station in some hilly tract of country; all of them brought into notice since the discovery of the Nilgiris. Bengal has its Simla, besides other inferior mountain tracts occasionally resorted to, and Bombay its Mahabaleshwar; but none of them possess all the recommendations of the Nilgiris under the Madras presidency, which is fortunately not only the most central for all India, but most accessible both by sea and land. The station of Utacamand possesses the advantage not only of greater elevation, but, from the comparatively isolated position of the Nilgiri Hills, there is a freedom from those sudden vicissitudes of temperature which most mountainous situations are subject to, and which are particularly trying to invalids. Its superiority to Mahabaleshwar in the beauty and English appearance of the landscape, is not less observable, than that the climate is more peculiarly its own, being less within the influence of that of the subjacent low country.—But the remarkable difference consists in the fall of rain. On the Nilgiris, as in Europe, the rain falls more frequently throughout the year, and in moderation, as it partakes partially of the influence of the N. E. as well as the S. W. Monsoon. The annual average fall of rain is about 45 inches—whereas on the Mahabaleshwar, the average fall is above 200 inches; and not less than 120 inches have been known to fall within one month,—in fact, from the middle of June till towards the end of September, it is a region of rain, or gloomy fogs and mist, even to such a degree as to be destructive to the vegetation of the more tender plants. Indeed, this is the principal drawback to the Bombay Convalescent Station of Mahabaleshwar; for, during the rainy months of June, July, August, and September, it is obliged to be abandoned. This is the more to be regretted, as, besides its agreeable coolness, it has much to recommend it in equability of temperature, regularity of winds, &c; for it seems to partake, in these respects, of many of the features of an insular climate, which may probably be derived from the proximity of this elevated region to the wide expanse of ocean. It possesses a mean annual temperature* 15° less than that of Bombay—18° than Madras—13° 5, than Calcutta—10° or 11° than Poona—9° than Bangalore—and nearly 1° than the Cape of Good Hope—of about 10° more than that of Utacamand—and 3° than that of Naples. Its great equability of temperature is shown

* The mean annual temperature is about 68° and the rain-fall about 218 inches.

by a mean variation of only $8^{\circ} 80$, and an extreme range of $18^{\circ} 00$ —and, although possessing little more than half the elevation of the Nilgiris, it has the advantage of being accessible, within 24 hours, from Bombay and two other principal stations, without the ordeal of a pestilential jungle, which has to be encountered in most of the approaches to the Nilgiris. We regret that we are not possessed of sufficient data for extending the comparison to the Bengal Convalescent Station at Simla. But it is time that we should allow the author to speak for himself. We give a few extracts from the introductory remarks, and those on topography and climate, which will be interesting to most of our readers, and may serve to give some idea of the author's style, &c.

"The Nilgiri Hills are situated between the parallels of $11^{\circ} 10$ and $11^{\circ} 32$ N. latitude, and $76^{\circ} 59$ and $77^{\circ} 31$ E. longitude, from Greenwich. Their greatest extent in an oblique direction from S. W. to N. E. is from 38 to 40 miles, and their extreme breadth 15. Taking into account the great undulation of the surface, and the circumstance of the breadth above stated being pretty constant throughout, their superficial extent may be fairly estimated at from 600 to 700 square geographical miles.

"They are joined to the table land of Mysor by a narrow neck of land, but are completely isolated on every other side, and rise abruptly from the plains to the height of from 6000 to 7000 feet, (viz. the table-land ~~on~~ the top,) the highest point, Dodabet, being 8,760 feet above the level of the sea. They are about 40 miles distant from the nearest point of the Malabar Coast, and about 230 from the sea on the Coromandel side.

"It is not easy to describe the climate of the Nilgiris so as to convey an accurate idea of it to a stranger, as there is no other with which I am acquainted, to which it can be strictly and analogically compared. The cold weather or winter is like the Spring of the North of Persia, or the Autumn of the South of France, and the Monsoon is very nearly a mild Autumn in the South of England. These two divisions include our whole year; and if I were to say that I consider it, all prejudice apart, as equal to any, and superior to most, of the climates I have seen in the course of pretty extensive wanderings, I may be suspected of partiality or exaggeration. I shall, therefore, content myself with an appeal to facts, of the accuracy of which any one may satisfy himself by an examination of the Meteorological Tables in the Appendix.

"It appears from them, that the mean annual temperature of Ootacamund is $59^{\circ} 68$, the greatest annual range 39° , the maximum being 77° , and the minimum 38° ; the mean annual range is $16^{\circ} 84$, and the mean daily range $17^{\circ} 01$.

"The quantity of rain that falls, on an average of four years, is 44.88 inches; the number of days in a year in which there is heavy; rain 19 of showery rain or drizzle with fair intervals, 81; cloudy, 28, and of days perfectly fair and dry, 238.

"Ootacamund, the principal station, is situated nearly on the centre of the table land, about 10 miles from the Southern edge of the range, and seven from the Northern. It is placed directly at the base, and on the western side of Dobabet, being completely sheltered on three sides by this mountain, and only open to the W. N. W. It is elevated 7,400 feet above the level of the sea; and though the choice of the situation was, in the first instance, almost purely accidental, it could scarcely have been better selected, after a more minute acquaintance with the different localities. It is, as before observed, perfectly sheltered. The climate is decidedly the most perfectly European of any point of the Hills, and, upon the whole, less affected by the various vicissitudes of

monsoons, rains, &c. than any other; it has plenty of excellent water, and wood in abundance; while the facilities of access are infinitely beyond those of any spot of similar elevation yet known.

"An artificial lake, formed by damming up the opening between two hills, so as to produce a sheet of water nearly one and a half mile long, and in many places 40 feet deep, adds considerably both to the ornament and comfort of the place.

"A very excellent and nearly level road leads completely round the lake, forming a very pleasant ride or drive of from five to seven miles, including the windings. The roads in the cantonment, and in fact all over this part of the hills, are excellent. It would be perfectly practicable to enjoy a canter of 27 miles in a straight line, with scarce an interruption, from Coonoor to Neddiwattum.

"There are at present upwards of 70 habitable houses in Ootacamund, of every size and description, from the palace built by Sir W. Rumbold, down to thatched cottages with two or three rooms. Of these, 25 or 28, (besides Sir W. Rumbold's large house, now converted into an hotel,) are in point of size and accommodation fitted for the reception of large families; the others are smaller, and better fitted for bachelors or small families. During the last year, there were between 120 and 140 people from the two presidencies of Madras and Bombay resident at Ootacamund, of which from 40 to 45 were married people, with families.

"A very elegant church in the Saxo-Gothic style, is one of the greatest ornaments of the place.

"A handsome building at the W. extremity of the cantonment, erected two years ago by the Church Mission Society, is appropriated as a school, under the charge of the Rev. Mr. Morewood. Though chiefly intended for the education of the families of missionaries, the sons of Europeans above a certain age are admissible."

The author sums up his account of the climate in the following impressive language.

"Such is, what I believe to be, a fair resumé of the climate and seasons of Ootacamund; and after considerable experience of the climate of almost every country in Europe, and some few in Asia, I can safely say, that there is not one in which there is more to praise or less to blame; none in which less inconvenience is suffered from extremes of heat or cold, moisture or dryness; in short, none in which I could more easily make up my mind to pass the evening of my days, than the lofty regions of the Nilgiris, could I forget the ties of home and country.

"In the various discussions which have lately been entered into on the difficult subject of colonization of Europeans in India, it has been frequently stated as an objection, that the climate is unfavourable to the exertion of skill and enterprise, from its physical effects on the European constitution. It appears to my humble judgment, that, as regards the South of India at least, this objection might be got over, by the colonists establishing their head-quarters on the hills, to which they might retreat for repose and refreshment, when their presence was not required in the low country—and where their families at least would enjoy an European climate, and, in some degree, the benefit of an English education."

EFFECTS OF THE CLIMATE ON THE EUROPEAN CONSTITUTION.

"From the preceding account of the climate, it follows almost as a matter of course, that it should be perfectly congenial to an European in sound health. Such is, in fact, the case. The principal inconvenience experienced by people on first ascending the Ghats, is a slight degree of tightness in the chest, and oppression of breathing, caused by the rarefaction of the air; but this is neither universal nor of long continuance.

"The difference of temperature is seldom complained of by any, but such as, from a long residence in a warm climate, have become so Indianized both in their feelings, constitution, and habits, as to be unable to bear the slightest approach to a European climate.

"Men who, in the low country, though having nothing to complain of, were in such a state of relaxation, as to feel their morning "constitutional" a task and a bore, think little of being eight or ten hours in the open air on the hills, and that for several days in succession, the only effect of the exercise being an increase of appetite and spirits, and capability of exertion.

"Females are in general less favourably impressed with the climate than those of the other sex. The indolent habits of life acquired by them in the low country, the almost universal derangement of their system, consequent upon exposure to a constant high temperature, and the susceptibility of atmospherical impressions natural to their highly mobile temperament, sufficiently account for this circumstance; though I fear it must now and then be attributed to the moral effect of a quiet secluded life, as contrasted with the brilliant, though heartless, society they are accustomed to at most of the large stations in India. Allowing, however, a longer period of acclimatization, they become quite reconciled to it in the end; and the effect on their health, appearance, and spirits, is quite as decided as in the stronger-marked, but less impressible characteristics of the other sex.

"Let visitors prepare themselves by proper clothing for the change to a cold climate, take care to get themselves settled in a comfortable house, and see to the comfort of their servants, &c., and I will answer for their quitting the hills with only one wish, that of revisiting them as soon, and for as long, as possible."

HINTS TO INVALIDS.

"The first most obvious effect of the climate of the hills on an invalid, is to repel the blood from the surface. It appears from the preceding remarks on climate, that the average temperature of Ootacamund is 58°, while that of the low country on the Coimbatoor side, is probably 86° or 88°, and on the Mysore side, 82° or 84°; consequently the difference of temperature is on the average from 24° to 30°. But if we suppose an invalid to arrive in the dry season at Goodaloor or Mootapollium in the morning, he will find the thermometer at all events 88°, probably 90°, and the same evening, on reaching Ootacamund, it will descend to 45°, perhaps to 42°, making a vicissitude of from 43° to 46°. The immediate consequence of such a decided change of temperature, aided by the superior dryness of the air in the higher situation, will be to constrict the vessels of the skin, to check perspiration, and transpiration, and throw the blood on the internal organs; and should any of these be weakened by previous disease, the consequence will be a greater or less degree of accumulation of blood in the weak viscus or congestion, as it is technically called. From the close sympathy between the skin and liver, the latter is the organ most frequently affected in this way; but the bowels, head, and lungs frequently partake of this unequal distribution of the circulation, the effect being added to in the lungs by the difficulty of respiration produced by the rarefaction of the air.

"When no actual organic disease exists, and when the constitutional powers are not permanently debilitated, nature soon restores the balance: a reaction takes place, &c. &c.

"It is only in cases of actual disease, or when the debility of the constitution is so great as to prevent reaction, that any serious or permanent mischief is to be dreaded from the congestion of the viscera. Cases

of the former description should not approach the hills at all; and the latter should, if possible, premise a sea voyage or residence on the sea-coast, until convalescence is somewhat advanced: and in these, as well as the more aggravated cases of what is called, by medical men, functional derangement of the viscera, the time selected for ascending the hills, if a choice exists, should be in April or May, when the comparative warmth and moisture of the air naturally lessens the risk of a check to the action of the skin, and consequently of internal congestion. In all such cases also, it is prudent to try the effect of a short previous residence at Kotagherry or Coonoor, the milder climate of which renders the change less abrupt, and will generally be found, for many reasons, to agree better with delicate invalids. Under the most favourable circumstances, those who are unable to take much exercise in the open air will derive more benefit from the the climate of Dinbhuty or Coonoor, where the temperature throughout the year is so mild as scarcely to necessitate the use of a fire.

"The next point requiring the attention of invalids at first, is the circumstance of their digestive powers seldom keeping pace with the increase of appetite produced by the change. This is especially the case with vegetables, a tempting array of which is placed before the stranger, and but too often induce him to forget the laws of diet as immutable as those of the "Medes and Persians," and any infraction of which is sure to be followed by retributive punishment, in the shape of a violent attack of dyspepsia succeeded by colic, diarrhæa, and not unfrequently dysentery. Luckily, the cause is here within reach, and a little prudence at first is sufficient to obviate all mischief."

"In every instance of whatever description, warm clothing is of vital importance. Medical men are now generally agreed, that even in the low country a light flannel banian is of service in maintaining the action of the skin, preventing chills, &c. and *a fortiori*, it is indispensable on the hills; every invalid indeed should, as he values his life, be provided with a good stock of banians, cummerbunds, drawers, and worsted stockings, in which he should proceed to array himself from head to foot before ascending the Ghat."

EFFECTS OF THE CLIMATE ON DISEASE.

"Fever is unknown on the hills, except when contracted previously in the low country. In cases which have suffered from it below, it is, of all other diseases, probably that which derives the most immediate and decided benefit from the climate, at least if unconnected with permanent derangement of the liver. When complicated with affection of the spleen, as in the Seringapatam and Guzerat fevers, it proves more obstinate, but rarely intractable. Jungle fever, one of the most dreaded and intractable of the whole class, is in general so much modified by the climate, as to lose its formidable character, as a proof of which may be stated the fact that, out of some 18 cases, which have come under my observation, we have lost only one patient.

"Dyspepsia or Indigestion, when unconnected with serious derangement of the liver, is another of the diseases which benefit in the most marked and decided degree by the climate. When we recollect that this protean malady often baffles the highest order of talent and professional experience in Europe, it is no small proof of the efficacy of our climate to say, that dyspepsia is rendered even manageable by its influence.

"Debility, in whatever degree, and particularly when occurring as the result of long residence in the low country, without being connected with decided disease, seldom or never fails to yield to the in-

fluence of our bracing air, aided by proper diet, exercise, and regimen.—The host of diseases peculiar to females, acknowledge the influence of our climate in a remarkable degree.”

Some of the drawings give a very faithful representation of a Toda family and their dwellings. This is an extraordinary race of people, considered to be the aboriginal inhabitants of these sunmits; and who, distinguished from other tribes by their fine forms, and pastoral life, are a source of much interest to most of the visitors to these Hills. The full account of them, given in a printed work by Captain Harkness, of the Madras Army, is quoted in the Appendix. They do not exceed in numbers six hundred; and among them one might expect to find, and the pen of Romance would perhaps portray them with, all the virtue and innocence associating with the idea of a primitive pastoral people. But alas! the corruption and depravity of unregenerate human nature has been exhibited as forcibly among this secluded race as amid the haunts of the crowded city. Their hands, until lately, have been stained with the blood of their own offspring; and, within a short period, a large body of them had to appear, and sentence of death was passed upon them, at the Criminal Sessions of the province, for murders committed in a sort of feudal affray about the possession of some disputed pasture lands. As the benevolent interference of Europeans, since becoming acquainted with them, has been effectual in putting a stop to the practice of Infanticide, so, it is to be hoped, the endeavours of Christian missionaries, or other pious individuals, may in due time be effectual, with God's blessing, in relieving them from the trammels of a blind superstition, and enlightening them with the knowledge of the true God, “and Jesus Christ whom He has sent,” with all its humanizing and peaceful influences. The greatest obstacle to this, is the difficulty which seems to attend acquiring the peculiar language of this people. Why might not attempts be made to obviate this, by collecting the young people and children in schools and teaching them English; a plan which has already been adopted among some of the South African tribes?

Travels into Bokhara, &c. By Lieut. Alex. Burnes, F. R. S., &c. In three volumes. London: John Murray, Albemarle street, 1834.

The work of Mr. Burnes is one of those which, we believe, is destined to descend, from its large type and octavo shape, to the small lettered duodecimo of the Cabinet Cyclopaedia, or Family Library. It is not a work the interest of which is to be confined to a few, or which is soon likely to pass into oblivion; but one which, as a faithful and minute register of the manners, customs, statistics, antiquities, and geography of many interesting regions in the present period, must descend as such to posterity. It is not of the work, however, in a literary point of view, that we mean to speak. Our censure can neither detract from its character, nor our praise add to its renown. In a religious point of view, however, we may be allowed to make a few remarks on a work which is in the hands of many of our readers. We are aware that to do so, is a task not unattended with difficulties. Mr. Burnes does not pretend to have been actuated in all his movements by a desire to act in conformity to the Divine will, but merely successfully to accomplish the perilous journey he had undertaken, to explore the turbulent and barbarous regions that lie between India and the Caspian Sea. We find him accordingly not only adopting the dress and manners of the countries through which he passed, a thing, in his situation, lawful and proper, but also, in perilous circum-

stances, giving out that he was really an Asiatic, the domestic of a Mahomedan Nazir. We know indeed that it is much easier for us, in the midst of civilized society, and under the protection of equitable laws, to condemn such subterfuges, than it would be to act otherwise ourselves, were our lives and liberties at stake among Barbarians; and we might have overlooked this part of Mr. Burnes' history, had we not found him attempting to justify it from the Persian poet, Sady, who somewhere says, that, "An untruth that preserves peace, is better than truth that stirs up troubles." No doubt, a man is not obliged to let others know all his affairs, but he ought not, though to preserve his life or liberty, either himself to say what is false, or put lying words into the mouths of others. This is a point where a partial view of utility seems to justify a partial breach of morality, but the effect is fatal to all around, in shaking their morals, principles, and leaving their minds less impressed with the hatefulness of falsehood. The better the excuse, and the more complete the success, of any such scheme, so much the greater is the injury done to morality; because it is so much the easier to justify the act, and to fancy that it had the approbation of Providence. It is a singular thing, and well deserves the attention of those who reject Revelation, that though the Bible records conduct similar to that of Mr. Burnes, as having been practised by several holy eminent characters, there is no justification of it by any of them recorded; but one of them emphatically prays to God, that he would "put away from him the wicked way of lies."

It is right, at the same time, to state that, though Mr. Burnes heard others give out of him, on one occasion, that he was a Hindú, he never spoke of himself but as a Christian. Mr. Burnes' conduct on two occasions, in making offerings to the Shikh Grunth, and on one to a Mahomedan saint, must also meet with our decided protest. Charity, to a sick man, does not consist in joining his flatterers, and saying to him, that he will soon be well, leaving him to his fate; but, in as gentle and insinuating a manner as possible, pointing out to him his danger, and inducing him to call in timely medical aid.

But with these and some other exceptions, there are many things in Mr. Burnes' volumes interesting, in a moral and religious point of view.

The following passage deserves the attention of the friends and foes of Temperance Societies.

"I found that abstinence from wine and spirits proved rather salutary than otherwise; and I doubt if we could have undergone the vicissitudes of climate, had we used such stimulants." p. 247, vol. 1.

Notwithstanding the authority of Mr. Elphinstone and Mr. Wolff, Mr. Burnes thinks the Afghans originally descended from the Israelites, and thinks their countenance quite Jewish. They have traditions to this effect among themselves, and surely their claim is as good as that of the Karens of Burmah, or the North American Indians, among whom the name of Israel is unknown; while the Afghans say, they are Sons of Israel.

The state of morality at Bokhara, the place where all the external rites of Mahomedanism are most regularly attended to, shows how ineffectual any thing in that system is to purify the heart and life. There a man is paraded through the city, and whipt for sleeping at prayers, while all the Mahomedan Doctors have determined that the heretical Persians may be attacked, and driven away into captivity, and slavery; and there are, in the words of Mr. Burnes, "bands of the most abominable wretches who frequent the streets at evening, for purposes as contrary to the Koran as to nature." Mr. Burnes is justly indignant against slavery, and even in Tartary, where the slaves are well treated, he shows that the love of liberty is hardly ever extinguished. Slavery is a galling

yoke in all circumstances and in all places, whether worn in the temperate zone, or within the tropics. It is doubly cursed in him that imposes, and him on whom it is imposed.

Mr. Burnes, soldier as he is, did not always manage to avoid theological controversy among the garrulous Shiaks. So ill prepared, however, was he on theological grounds, that he never had heard that the Mahomedans called in question the genuineness of our copies of the Old and New Testament. The Mahomedans however, although they say that Christians and Jews have no perfect copies of the Scriptures, tell them where they can get all that is needful of them; namely, in the Koran. Deists, however, while they have joined issued with Mahomedans on the first count, desert them on the second, and leave us all in uncertainty in regard to the rule of human duty. Mr. Burnes got on better with the Mahomedans on scientific grounds; and after, as he says, Mr. Wolff was *posed*, stopped the mouths of the Mahomedan Doctors, by questioning them about the hours of prayer within the Arctic circle. In regard to his remarks on the above mentioned gentleman, we formerly expressed our opinion, and have seen no reason to retract it. It is evident that his mind was not prepared to view Mr. Wolff's character and conduct with becoming candour. We trust that the knowledge which we are acquiring of those remote regions, may pave the way for the introduction into them of the Sacred Scriptures, and the full proclamation of the blessed Gospel to Jew and to Gentile.

Religious Intelligence.

ASIA — INDIA.

ABRIDGED REPORT OF THE SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR WITHIN THE GOVERNMENT OF BOMBAY.

The last annual report commenced with an announcement that, unless the funds of the society increased, the directors would be reluctantly compelled to diminish the number of children admitted to the benefits of the institution. That an announcement was followed, on the part of public, by vigorous and successful exertion, and, on the part of the directors, by patient investigation into every branch of the internal economy and external resources of the society. The effect of this united effort has been, by the blessing of Almighty God, beneficial beyond the hopes of the most sanguine.

The master, at an early period in the year, represented to the committee the desirableness of re-establishing the office of assistant—an officer who should be present with the boys at all hours when they are not employed in school. Mr. Harrington, the master, having for upwards of twelve months previously conducted the school alone, and found great want of such assistance, the directors considered themselves happy in being able to meet with a well informed and regularly conducted gunner of the Artillery, whom the government with much kindness permitted to join the institution.

As many of the children are orphans, they have not any opportunity of witnessing, or of being trained by practice to, the discharge of the relative and domestic duties of life, the directors have attempted to supply this defect by encouraging the boys to perform all those offices for each

other and in the school house, which, as children of poor but industrious and respectable parents, would have been required of them in their own homes,—duties by the regular discharge of which, it is hoped, habits will be formed which in manhood will fit them as laborious useful members of society. But, whilst the directors have endeavoured to stimulate the boys to active habits of body, they have also encouraged them to store their minds with a fund of practical knowledge. With this view the libraries of the institution have been opened under certain regulations to all children who wish to employ a portion of their leisure hours in reading; and it is pleasing to record that the reading room is never found, within the regulated hours, empty or noisy.

As the principle of the plans now detailed is applicable to both branches of the institution, the directors gratefully acknowledge the full co-operation of the ladies directresses with them, in devising and carrying into effect these measures—some of which originated with the ladies, and were first applied in the female branch of the institution; more particularly, the directors would mention, the training the girls in the most useful domestic arts. Provision has been made for teaching all girls above twelve years of age, the whole work of a laundress, a measure that cannot fail to make them better wives, and better mothers of families, in that state of life in which it has pleased God to place them. Nor has the attention of the ladies ceased here; they have been enabled to encourage the girls to perform other household labour in a greater degree than formerly, and they trust not unsuccessfully.

And in furtherance of these views, Mrs. Colonel Russell presented to the library, for the especial use of the girls, a valuable and appropriate selection of books, which the girls have had regular opportunities of reading, subject to similar regulations with the boys.

Anxious to extend the benefits of the institution as widely as possible, the directors made inquiries into the state of the society's district schools at Tannah and Surat. At the former place, the number of children connected with Europeans being very small, and the native population being supplied with a good English school under the superintendence of the collector and magistrate of the zillah, it was deemed advisable, on the appointment of the present master, to reduce his salary from twenty rupees to five rupees per mensem, a sum which is found sufficient encouragement by the society to secure, for the European and other Christian children of Tannah, sound instruction in the rudiments of an English and religious education.

The number of applications for admission during the past year has been greater, and the numbers actually admitted more, than on most former years, and nearly thrice that of the previous year. The number of boys provided for during the year has also been great. These are circumstances to which the committee refer as proofs, that the measures above detailed have not been in vain.

The following table exhibits a comparative statement of the institution at the end of December, 1833 and 34.

Boys School.—Remaining in the school, whole boarders, December 1833, 119. Do. do. 1834, 125. Day scholars in December, 1833, 13. Do. do. 1834, 10.

Girls School.—Remaining in the school, whole boarders, in 1833, 94. Do. do. 1834, 109. Day scholars in 1833, 2. Do. do. 1834, 0.

Depending upon the sympathy and co-operation of the public, the directors increased the number of children to be received into the female department, from 100, to which it was formerly limited, up to any number of applicants whom the directresses might deem proper objects of the society's bounty; and they have ventured upon this measure in the

full confidence that they will not be deceived,—that the liberal hand of charity will still be stretched out to lead within these walls the destitute and friendless infant to be fed and clothed, and brought up “in the nurture and admonition of the Lord.”

THE LONDON SOCIETY'S MADRAS MISSION.

Eastern Division. The Rev. J. Smith, the Rev. W. H. Drew.

“In the English congregation,” writes Mr. Smith, “while the attendance has lately decreased, we have been much encouraged by the attention and interest of some, who, we trust, have been growing in grace, and will be increasingly stable in their Christian profession, and increasingly useful in the Church of Christ.

“In the native department there has been much to try our faith and patience. Two of the members of our little church have turned again to wallow in the filth of sin. Others of whom we did hope well, have also grievously fallen, and we are left almost alone.

“Three members have been admitted into the church; Lydia, Enos, and Purashotam.

“There have been five baptisms; one adult and four children, and one marriage.”

251 children are in the course of being educated at the schools mentioned by Mr. Smith. 4 catechists are particularly mentioned.

“In addition to the regular duties of the Sabbath in English and Tamil,” says Mr. Drew, “it has been my practice in the evening of the day to go on all possible occasions, into the streets and villages near. Sometimes I have met with much to encourage in the attention of the hearers, and in the interest with which they have asked pertinent questions. At other times I have been tried by angry and offensive disputants, yet on the whole there is a great disposition to hear and receive tracts. Here however they stop; there is no deep conviction: there is no conversion. O may the Spirit of the Lord be poured out on this blinded people!

“During the year, I visited Tripatur and Conjeveram, both famous seats of idolatry, and was encouraged by the reception in both places. In Conjeveram especially, considerable interest was excited.

“The readers connected with the mission assemble in my house one morning in every week, at which time I have expounded to them the Epistle to the Romans, bringing before them the wide compass of Christian truth which it contains, thus teaching them the things of God in the words of the Spirit. My reader also prepares essays on different subjects, and has been employed in reading a translation of an abridgment of Horne on the Scriptures.

“The schoolmasters meet every Saturday afternoon from four to five, when I have expounded to them the Gospel of John, which will, I trust, prepare them to explain that Gospel to their children, and lead them into a knowledge of the truths of God.

“*Schools.—Town.* During the year, I have been enabled to obtain a spot of ground in the centre of the town, to serve the double purpose of school-room and preaching station. After having completed the purchase, a number of inhabitants violently opposed the erection of the building, and got up a petition praying Government to interfere and prevent me from proceeding; but I am thankful to say the Govern-

ment did not comply with their request. The school is built, and there is an average attendance of twenty-six children. Being in the heart of the town and open on all sides, it is very convenient for addressing the people. I visit it once a week, when a considerable number of persons gather together, to whom it is my privilege to declare the Word of Life. Many hear—may they hear unto salvation!

“**ROYAPOORAM.** The average attendance in this school has been twenty-one children. The schoolmaster is a Christian from Tanjore, but without much capability for his situation.

“**VANARAPETTAH.** This school has been recently established. A kind friend had engaged to support it, but he has since left for England, and it has now come under the general fund of the society. The average attendance is twenty-four children.

“These schools have been regularly visited in the day time by the reader, and in the evening by myself and the reader, and have furnished many opportunities for addressing the people. It is a great advantage, resulting from these schools, that they afford us convenient preaching stations in different parts of the city, give us a hold upon the affections of the people, and produce a confidence in our friendly intentions.

“We have also a school for girls in our compound, which is under the superintendence of Mrs. Drew. The average attendance is twenty children. They are instructed in needle-work and in reading. This school is supported by the sale of fancy articles and the childrens’ work, donations of friends, and other private means.

“In connexion with the English Church, there is a Sabbath School for boys and girls, which assembles at the chapel from four to five o’clock. Mrs. Drew has charge of the girls, and is pleased with the progress of some, but much laments the lack of suitable teachers.”

TO BE CONTINUED.

ENGLISH EXTRACTS.

As the daily papers in Bombay give but a very imperfect view of the *religious state* of Great Britain, our readers will, we trust, not be displeas-
ed if, at this interesting crisis, our European extracts are more full than usual.

CHURCH OF SCOTLAND—INDIA MISSION.

The Rev. Mr. Duff, Superintendent of the General Assembly’s Missionary Institution in India, preached on the afternoon of last Lord’s-day in the parish church of Falkirk, when a collection was made in aid of the funds of that establishment, amounting to the sum of £20. The following evening he addressed the annual meeting of the Society for religious purposes, in the town of Falkirk, when the sum of £8 was voted by the committee for the same object. Mr. Duff’s statements in regard to the plan and the success of the General Assembly’s Mission, was such as most triumphantly to dispel the misconceptions which have prevailed on this subject, and to recommend the scheme at once to the understanding and heart of all who heard him. We are delighted to hear that the cause of the General Assembly’s Indian Mission has been so warmly espoused by the Rev. Mr. Patterson of Falkirk. Besides giving it his powerful advocacy on the present occasion, and contributing the handsome donation of £5 to its funds, he is, we understand, about to organize a Parochial Association for its special support, in conjunction with the other religious schemes recommended and supported

by the General Assembly of the Church. It is to be hoped that such an example will, ere long, be followed by every minister of every parish in Scotland.—*Scottish Guardian*.

THE IRISH CHURCH.

On Friday evening, Lord John Russell explained his *Monday's* resolution on the Irish Church. The following is the *Times'* report:—

Lord J. Russell said that a few days ago the Right Honourable Baronet had asked him whether he could give an outline of the motion he meant to propose on Monday? He was not prepared to pledge himself to any particular words, or that he would not vary the terms of his motion; but his present intention was, as he already declared, to propose that the house should resolve itself into a committee for the purpose of considering the expediency of applying any surplus revenue of the Church of Ireland, not required for the erection and repair of churches, or for the maintenance of the members of the Church, to the religious and moral instruction of all classes of Christians. (Cheers.)

Sir R. Peel.—Supposing the House accede to the proposition, and resolves itself into a committee, will the noble Lord be prepared to produce any practical plan by which to carry that proposition into effect. (Hear.)

Lord J. Russell.—That is a question I am not bound to answer now. (Hear, hear.) It will be sufficient for me to state my plan when the House has resolved itself into the committee. (Cheers.)

Mr. Finch.—I wish to know whether, by religious and moral instruction of all classes of Christians, the noble Lord means instruction of the Roman Catholics upon Roman Catholic principles?

Lord J. Russell.—I do. [We think these were the words used by the noble Lord, but the speaker's chair intercepted our sight and interrupted our hearing.]

Under the disguise of this *liberal* motion is involved a principle subversive of the Established Church of Ireland, and of the principle of every other religious Establishment in the empire. If the Protestant Church in Ireland is to be contracted to the Protestant population of each district in Ireland, then so should the Church Establishments of England and Scotland. A Church Establishment is, if it is of any value, a home missionary enterprise, not for upholding the truth only, but for extending it to the ignorant and neglected—not for Ireland's Protestantism only, but pre-eminently for Ireland's Popery—not to call the righteous, but sinners to repentance. The question, then, of the appropriation of the *surplus* revenue of the Irish Church, is a question of high principle.—*Ibid.*

STATE OF THE ENGLISH METROPOLIS.

The Honorable and Rev. Baptist Noel has just published a letter addressed to the Lord Bishop of London, which is entitled, *the State of the Metropolis considered*. It abounds with important statements, and suggests many considerations which demand the most serious attention. We propose, therefore, to furnish our readers with a few extracts, not doubting that they will be felt to be alike interesting as disclosing a part of the metropolitan statistics which has hitherto been lamentably neglected, and instructive as pointing out the obligation under which we are laid to attempt some effort commensurate with the spiritual wants of so large a portion of our fellow countrymen. After a few introductory remarks, Mr. Noel observes:—

“The first point to which I call your Lordship’s attention, is the want of church-room.

“By the last census, in 1831, the population of the metropolis is as follows:—

Chelsea parish, 32,371. Finsbury district, 226,036. Kensington parish, 20,902. London City, within and without the walls, 132,803. Marylebone district, 246,294. Tower Hamlets, 367,864. Westminster City, 202,891. Lambeth district, 160,613. Southwark district, 134,117. Total 1,517,41.”

He then enters into certain computations of the numbers who, whether regularly or irregularly, or accidentally, can be considered as attending any place of worship whatever. The following is the result:—

“Thus, finally, we arrive at the total number of those in the metropolis who do not wholly neglect the worship of God. The orthodox worshippers are 864,491; the unorthodox are 58,800: the whole number of those who more or less regularly worship God in public, is 923,291. And thus, the population of the metropolis without the city being 1,460,141, when 923,291, the number of worshippers, is subtracted, there remain 536,850 persons who are living in neglect of all public acknowledgment of God.

“Hence we may obtain the following tabular view of the state of the metropolis with respect to public worship:—

“Regular worshippers in the Establishment, 247,039. Ditto of other orthodox denominations, 89,000. Regular orthodox worshippers 336,039. Members of church-going families 201,524. Regular orthodox worshippers and their families, 537,663.—Occasional worshippers in the Establishment 232,323. Ditto of other orthodox denominations, 44,500. Occasional orthodox worshippers 326,823. Whole number of orthodox worshippers, 864,491. Unorthodox worshippers, 58,800. Whole number of worshippers 923,291. Population of the metropolis without the city, 1,460,141. Remainder neglecting public worship, 536,850.

“I fear that the real number of worshippers in the establishment is *very far* less than that here supposed; but I was willing, with a view to avoid all exaggeration of our social evils, to assume the highest possible numbers; and it thus appears, that, at the very least, 536,000 are living without any Christian instruction, and without any public acknowledgment of God.

“In 1831, the population of the six counties of Bedford, Cambridge, Hereford, Huntingdon, Rutland, and Westmoreland, amounted to 477,839. The population of the metropolis entirely destitute of Christian instruction, is therefore more than equal to that of six entire counties of England.”

Mr. Noel then proceeds to show what is the character, and what are the probable Sabbath occupations of the 536,000 habitual Sabbath-breakers:—

“There is a *something*, my Lord, unspeakably painful in the contemplation of this mass of immortal beings, in such close juxtaposition with ourselves, living, as we have reason to fear, without God and without hope. 500,000 Sabbath-breakers, at the very least, in total neglect of the restraints of religion, communicate the plague of ungodliness to all around them. 10,000 of these are devoted to play: above 20,000 are addicted to beggary: 30,000 are living by theft and fraud: 23,000 are annually picked up drunk in the streets: above 100,000 are habitual gin-drinkers; and, probably, 100,000 more have yielded themselves to systematic and abandoned profligacy.

“For this unhappy part of the population what can be effected? I need not remind your Lordship, that the State has provided the clergy of the

establishment for this very end, that there may be no part of the population without its pastor. The incumbents of St. Leonard's, St. Luke's, and St. Pancras, for instance, are not pastors to the 2,000 persons, merely, who may be in attendance at their respective churches, but to the 68,000, the 46,000, and the 103,000, who inhabit their several parishes. If the State has thus committed, to three pastors, the charge of instructing a population more than enough to demand all the time and strength of seventy-two, it has made them responsible, not indeed to communicate instruction to them all, but, at least, to provide it for as many as possible.

"A population like this, as Dr. Chalmers has justly argued, can never be reached but by a series of aggressive efforts. It is not enough that churches are built for those who are anxious to worship there; there must be instruction provided for those who have no religious anxieties at all. At present, we leave the ungodly without warning, and the ignorant untaught; content to see that our churches are crowded with the decent and the devout. 'It is certainly cheering to count the positive numbers on the side of Christianity; but beyond the ken of ordinary notice there is an out-numbering, both on the side of week-day profligacy and of Sabbath profanation. There is room enough for apparent Christianity and real corruption to be gaining ground together, each in their respective territories; and the delusion is, that while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt.' 'It is often not adverted to, how much work of a missionary character is indispensable for perpetuating, and still more for extending, Christianity at home; how families within the distance of half-a-mile may lapse, without observation or sympathy on our part, into a state of practical heathenism; how, within less than an hour's walk, hundreds, or rather thousands, may be found, who, morally and spiritually, live at as wide a separation from the Gospel, and all ordinances, as do the barbarians of another continent; how, in many of our crowded recesses, the families, which, out of sight and out of Christian sympathy, have accumulated there, might at length sink and settle down into a listless, and lethargic, and, to all appearance, impracticable population; leaving the Christian teacher as much to do with them, as has the first missionary when he touches on a yet unbroken shore. It is vain to expect that, by a proper and primary impulse, originating with themselves, those aliens from Christianity will go forth on the inquiry after it. The messengers of Christianity must go forth upon them. Many must go to and fro among the streets and lanes, and those deep intricacies which teem with human life to an extent far beyond the eye or the imagination of the unob-servant passenger, if we are to look for the increase, either of a spiritual taste or of Scripture knowledge, among the families.'"—*The Record*.

SCOTTISH CHURCH ABROAD.

Dr. McGill wished to call the attention of the Presbytery to a subject of very great importance to the Church of Scotland, as involving the comfort and respectability of her licentiates at a distance, and particularly in England and the Canadas. It was very desirable that we should know something of them, and that they should know something of us;—they might, for aught we know, be erroneous in doctrine and immoral in conduct, and yet they were entitled to come down and receive charges in Scotland. He was aware of the difficulties which beset the question—he was aware of the obstacles at present existing to their being received as members of Assembly; but what he would suggest was that they should be allowed to sit as visitors in the Supreme Court. Such a recog-

dition would encourage and support their minds. As visitors, the Assembly might hear them report as to the state of the Church abroad, and on the other hand the Assembly might report to them in return,—while its constitution would not thus be invaded, nor its tables overburdened with more business than it could overtake. The Rev. Doctor said he had no desire for any discussion on the subject, but if he found that the proposal met the views of the Presbytery, he would embody the explanation he had given in a short overture to the Assembly, which he might submit at next meeting of Presbytery. It would be imprudent to ask a great deal of the Assembly in the first instance, and perhaps it would never be proper to ask for more than he had suggested.

Mr. Forbes highly approved of the proposal, and mentioned that when he had lately the honour of introducing a minister to his pastoral charge in Manchester, he had an opportunity of observing the high estimation in which the Church of Scotland was held by all classes of that manufacturing community, and the very general desire evinced by its members for the recognition of the General Assembly, by allowing their ministers to sit in that Court. Such a privilege would materially strengthen the hands of those ministers, and for his own part he would not object to see them sit there as members.

NEW CHURCHES.

A petition was received by the Presbytery of Glasgow, from William Collins, Hugh Cogan, William Brown, and Andrew Macgeorge, Esquires, in name of the subscribers to the fund for the erection of additional churches in Glasgow, praying for a constitution for the new church in Cambridge Street.

Another petition from the same gentlemen, was also brought forward, praying for a constitution for the church lately opened by the Society in Anderston.

Dr. Black proposed that the petitions be allowed to lie on the table, and that the petitioners be summoned to attend the next meeting of Presbytery, when a constitution would be submitted, which the Court might either approve or reject.—Agreed.

Mr. Burns reminded the Presbytery of the scruples which he and other members had entertained to the number of *saintships* crowded into the designations of the new parishes. He understood that one of the churches lately opened by the Society in Glasgow was called St. Mark's; but he felt so much delighted with the accession of new churches, that he quite forgot to object to the name, and really he now almost felt disposed to abandon his objections to the *saintships* altogether. (Laughter.) It was refreshing to observe in his own parish the effect of the statement, that the Church-building Society of Glasgow had purchased and opened a place of worship in connection with the Church of Scotland, which the former congregation had abandoned, to go farther up the hill to a wealthier neighbourhood; and this simple fact he regarded as nothing less than an irresistible demonstration of their practical argument, that it is the National Establishment alone, with the assistance of the State, which can effectually and perseveringly meet the wants of the poor.

PUBLIC SHAVING ON SUNDAYS.

In the Bailie Court of Dundee, in August last, a complaint was brought by a barber against his apprentice for refusing to shave his customers on the mornings of Sunday, when the Magistrates decided in favour of the master. The case for the apprentice was advocated to

the Court of Session, and on the 11th inst. Lord Jeffrey altered the interlocutor of the Magistrates, and found the apprentice entitled to expenses in both Courts. The following note, appended to Lord Jeffrey's interlocutor, places the question in a very clear point of view:—

“*Note.*—This is the first instance, in so far as the Lord Ordinary is aware, in which a Court of Law has directly and positively *ordained* a handicraftsman (without any pretence of necessity or serious urgency) to work at his handicraft on a Sunday; and he certainly is in no way anxious to establish such a precedent.

“The cases of apothecaries' shops, Sunday travelling, and others that were cited, are evidently quite inapplicable. These exceptions have been admitted (with more or less scruple and reluctance), on the ground that they may frequently be requisite for purposes of *necessity* and *mercy*; and that it would be impracticable to investigate cases of occasional abuse. But it is ridiculous to speak of a public shaving shop as an establishment of such a necessity as not to admit interruption for a single day in the week. If the advocator had refused to shave the head of a lunatic, or one whose skull had been fractured, the case would have been parallel. The pretence of usage—especially such a partial usage as is alleged—is irrelevant in a question of illegality, by violation of a public law. That, and the mitigated nature of the offence, may account for the connivance of the civil and ecclesiastical authorities, and may raise a doubt as to the wisdom of proceedings for interdiction and penalties. But it is impossible to connive when these authorities *enjoin* what they may have blamelessly *permitted*, and actually subject a man to penalties for not doing what the law has forbidden.

“As to the alleged contract of the parties, it was admitted by the respondent at the bar, that if what was required was illegal, the contract must go for nothing. The words are ambiguous; and the whole arguments of the respondent import that his sense of them could not be maintained. If holydays meant Sundays (which is his construction), then the contract must have meant that the apprentice should serve on Sundays exactly as he did on week days; and that there should be no distinction between them. Yet he admits that he could not require him to work even at shaving during divine service, nor at wig-making even on the Sunday morning. If he says he should only work when consistent with law and decency, then the Lord Ordinary is of opinion that he should not work on that day at all. “F. J.”

MONTHLY RECORD OF THE PROGRESS OF POPEY.

A Roman Catholic, converted from the truth as it is in Jesus, in Holland, of the name of J. Lesage Zen Broch, has written to the R. C. Magazine that he had been translating its controversial matter into Dutch, and requesting, at the same time, information on the progress of Popery in England, as he believes that Britain *will soon furnish many instances of a Catholic reaction.*

Dr. Baines, we are informed by the Popish Magazine, is to add to his splendid College a University, that Roman Catholic gentlemen may pursue their studies “without being exposed to the contamination of those schools of immorality, the Protestant Universities of the country.” On laying the foundation stone of a Roman Catholic chapel at Bermondsey, the Popish Magazine observes, that the interior foundation line of the building was filled, and that, for the first time since the reformation, they had the proud gratification of witnessing the mitred prelate with crozier in hand, preceded by attendant ministers, in the rites of their office, making the rounds of a new church in the metropolis. Such a

scene, the Popish editor remarks, proves the triumph of their faith, more especially the fact that the frequenters of the chapel, from 200 are now 3000, and these very wealthy. We could wish to lay the Popish Magazine, for last month, before our readers, that they may see that our declaration of the progress of Popery in Britain are below actual facts. In the Popish chapel at Bristol, 451 have been confirmed by the Popish bishop during the year now closed, 100 of whom are converts.

The Roman Catholics are anticipating more extensive triumphs, and in consequence they are building handsome chapels in every quarter. In Sunderland they have built a cathedral,—if extensive dimensions and beauty, are part of the definition; and while Protestants are reluctant and indifferent in this great controversy, they seem to get money long before they actually require it.—*Protestant Journal*.

IMPARTIAL VIEW, ETC. OF MAYNOOTH COLLEGE.

BY EUGENE FRANCIS O'BEIRNE, LATE STUDENT OF MAYNOOTH.

Well has Popery been described by the unerring voice of the Christian Prophet, the great "Mystery of Iniquity." Born in dark ignorance, she is fed by a blind superstition, and her very existence depends upon the unquestioning reverence of her devotees, who will not, or who dare not, lift the veil which at once conceals her deformity, and inspires the awe-struck worshipper with a dim idea of excellence too bright to be looked upon—of sanctities too chary for the eyes of the uninitiated. Long has her reign been upheld by this shadowy sceptre, and her power perpetuated by the palpable obscure in which she moves. Still from the blackness of darkness in which it delights her to dwell, light breaks forth now and again, and flashes bursting from her labouring sides enable us not only to discover what she really is, but demonstrate the increasing force of that internal flame which is struggling to make its way into the open atmosphere of Heaven, and which no restraints can long prevent from bursting forth with the fearful power of a volcano, and rending in sunder its "concealing continent."

The last twelve months have been a distinguished era for the Roman Catholic faith in Ireland, and, we trust, a critical one. Within this period three gentlemen—two of them in holy orders, and the other in progress of preparation for the ministry—have burst their bonds, and set free the secrets of their prison-house. The Rev. Mr. Croly has exhibited a true picture of the whole system, and particularly its workings amongst the parochial clergy. The Rev. Mr. Nolan has exposed the vanity and error of the creed. It remained that a master hand should develop the secrets and mysteries of that lurid and gloomy alembic in which error is prepared for the mind, and the youthful ministrants of the poison taught to exhibit it in appropriate doses. This has been most ably and luminously effected by Mr. Eugene F. O'Beirne, whose "Impartial View" we have just arisen from reading. We have no hesitation in saying, that the interest attached to this very powerful production will fall very little short, if any thing, of that which attended Mr. Croly's publication.

Mr. O'Beirne wields a pen of great power and perspicuity: nor are there wanting those graces of style and felicities of diction, which clothe reason in its most attractive figure. The pamphlet is at once easy and forcible, clear in its arrangements, convincing in its reasonings, and abounding in facts corroborative of its assertions. It displays, in the colours of reality, the internal government—tyranny, superstition, ignorance, and utter unfitness for the task of education, of the Royal College

of Maynooth. We shall give our readers a few extracts of this admirable pamphlet, which will at once enable them to discern the abuses of that establishment—to appreciate the vigour of the author's style, and, we hope, raise an appetite for the work itself, which we heartily commend to their notice.

The following may be considered as the general head of the charges which Mr. O'Beirne brings against the College, and which the rest of his book goes to substantiate:—

“I denounce the system pursued in Maynooth, both as it regards mental instruction and moral discipline. I denounce it as at variance with the best interests of the State. I denounce it as directly opposed to the constitution of the British Empire, upon the inborn and secured rights of a portion of whose subjects it is a never-ceasing infringement. I denounce it as the perpetuator of monkish prejudices, and monkish hostility to tolerant and philanthropic views. I denounce it as the fomentor of bigotry—as an enemy to the diffusion of light—as a drag-chain upon the intellectual movement. I denounce its internal governors, as the contemners of the code of laws originally agreed upon between the trustees and government for the regulation of the establishment—as having invented and acted upon a set of arbitrary and cruel regulations, unsanctioned by the Legislature—as the inflictors of capricious punishment—as the violators of the common constitution of Great Britain and Ireland, by which a fair trial is secured, and the accuser is confronted with the accused; and as the setters-up in its stead of a Dagon, the work of their own hands—an inquisitional tribunal in the heart of a free country. I denounce them as not only conniving at, but encouraging the infamous trade of the spy and the informer, and selecting by preference, from those who have sustained such a character, the most persevering, the most unprincipled, as the worthiest members of the priesthood, and the most befitting guardians of the people's morals. I denounce them as incompetent, some of them from sheer lack of intellect, and others from a total absence of all dignity of character and enlightenment of views, to hold the reins of government in an institution of such vast importance, and preside over the education of the future Roman Catholic clergy and heirarchy of Ireland.”—pp. 15, 16.

In part the second Mr. O'B. treats of the government of the College under the President, and Vice-President, junior and senior Deans. The rigour of discipline by which the grossest acts of injustice are perpetrated without complaint is upheld by the most complete, and disgraceful system of espionage.

Speaking of the arbitrary power usurped by the President, he says—

“There are twelve Professors residing in the College. To them is intrusted the superintendence of the education of the students. It is but natural to suppose that men in such a capacity should be enabled to exercise some influence, at least in the more serious matters connected with the internal government of the College, and that this influence should be directed to the protection of the rights of the students. And so it was, while a semblance of justice was retained. Until of late years, whenever a matter of serious moment (as the question, for instance, of expulsion) occurred, the President, Vice-President, and Deans, invariably called to their assistance a ‘council of the house,’ or, in other words, admitted the three Theological Professors to a participation in their deliberations. During the Presidency of Doctor Crotty, this privilege, poor in itself, but satisfactory in no small degree to the students, was discontinued; that gentleman did not hesitate to constitute himself an autocrat, as irresponsible as the imperial Russian, who issues his Ukases at pleasure, and banishes the victims of his caprice into the

midst of the suows of Siberia. Since that unwarrantable assumption of power, every penalty to which the student is subject (including even the *ultima pœna* of expulsion,) has been inflicted by the President solely, without consulting a single professor, or following any other advice but the dictate of his own wayward will.—When at the last visitation I accused the Vice-President and Deans, then present, of exercising unjustifiable severity towards me, their defence was, that the sentence of expulsion passed on me was the sole act of Dr. Crotty, as President, who, at the period of the visitation, was not an inmate of the College. They thus washed their hands out of all responsibility in the transaction. Now the statutes of the College are most explicit in restraining the power of the President in a case of expulsion. The Chapter '*De Præsidae,*' in defining the limits of that functionary's authority, states as expressly as words can convey, '*Ita, tamen, ut ne maximam pœnam solus (sc: Præses) in ferat.*'"—pp. 21, 22.

The degrading system of espionage is thus ably exposed.

"The only security of which the student, under this system, can avail himself, for the preservation of the Superiors' good opinion, is the assumption of the character of a spy upon his associates. If he has moral integrity enough to spurn at so unprincipled and degrading an office, he becomes by that very fact suspected. He is looked upon with a sinister and jaundiced eye by the Deans, in whose work of surveillance he declines to participate; he is, in short, a 'marked man'—devoted to destruction—because he dares to assert his independence; and he is doomed to an intolerably rigid scrutiny of his every action, because he will not condescend to become a register of the movements of others. Instances have frequently occurred where the most disorderly and ungovernable among the students have reinstated themselves at once in the favour of the Deans—have been caressed, and even promoted to the situation of *Monitors*—have been held up as patterns to the rest of the students, and, subsequently, have been elevated to Professorships—by turning informers against those with whom they have been previously on terms of the closest intimacy. Admirable system for the formation of the characters of the future priesthood of Ireland! What a state of things in the heart of one of the British Islands! And what a source of gratification it must be to his Majesty's government, to think that in the King's dominions a system of this description for the education of youth has been pursued for many years, with the most perfect immunity from their interference!"

With a brief but characteristic sketch of one of those accomplished teachers of divinity, we must conclude for to-day, promising to return to the subject on the earliest opportunity, and giving our readers a taste (but marry, how? tropically or rather typically) of the discipline:—

"Figure to yourself a low-sized, smart, and dapper little body, dressed with much clerical precision—a face with a sanctimonious and down-cast expression, the effect of which is considerably heightened, by a large quantity of grim looking black stubble environing the whole of the lower jaw, and imparting to its reverend wearer much of the mortified appearance of the anshorn St. Dominick; under the chin, one of those nondescript stocks which, through a protervity of taste, have lately become 'the rage' among the priests, is strapped so tightly as to lay bare the entire of the black and bristling throat, and to occasion in a benevolent spectator the most imminent dread of the mortified looking gentleman's death by strangulation.—His step is a stride, adopted for the purpose of giving to his diminutive figure a stately and imposing appearance, and intended to convey an indication of the high and uncontrolled authority of him who disports so pompous a pair of legs. A superficial

spectator would never suppose that this lofty personage was some years since a *barefooted and bareheaded boy* in the neighbourhood of Dungarvan; but one who possessed some knowledge of human nature, might read in that supercilious and awkward pomposity the evidence of original meanness, mistaking the manners of a gentleman in its elevation, and aping a dignified deportment. If the exhibition of his authority stopped here, it might only provoke a smile, but unfortunately men of very low origin are seldom fitted for the exercise of power with discretion, particularly when their elevation to authority has been at all sudden. Unprepared for its reception, they become intoxicated by its sweets; after the 'first blush' they are uneasy, except when they are exercising it; and, in an inconceivably brief space of time they become callous, and frequently unprincipled—overbearing, arbitrary, and despotic."—pp. 24, 25.

STATE OF VERMONT.

[A friend has sent us the following Proclamation of an American Governor, which presents a fine example of a Christian ruler ruling in the fear of God.]

BY HIS EXCELLENCY WILLIAM A. PALMER, GOVERNOR.

A Proclamation.

"It is good to give thanks unto the Lord, and to sing praises unto the name of the Most High God—for his merciful kindness is great towards us, and the truth of the Lord endureth for ever."

I do therefore, by advice of the Council, and at the request of the House of Representatives, appoint Thursday, the fourth day of December next, to be observed as a day of Thanksgiving, Prayer, and Praise throughout the State. Suspending the usual avocations of life, let us pause and reflect on the mercy of our Father in heaven,—let us call to mind that by our sins we have rendered ourselves unworthy of his favour—let us, in secret retirement in our families, and in the various places of our public solemnities, present ourselves in his presence, devoutly to praise him for his goodness, and for his wonderful works to the children of men. The past year has been signalized by the exuberance of his bounty. The earth has yielded an abundant increase, and rewarded the labourers' toil with a better harvest than for many preceding years—health has been enjoyed throughout the State to an unusual degree, and cases of mortality comparatively few. Our liberties and privileges—religious, political, civil, social, and literary, are still continued—shedding on us and on our country their invaluable blessings, and giving us abundant reason to exclaim, "The lines have fallen to us in pleasant places, and we have a goodly heritage." For these, and all other mercies, let us render ascriptions of praise, and honour, and glory, to Him who sitteth upon the throne and unto the Lamb. Especially, and above all, let us give thanks for the gift of the great Mediator, through whom is laid a foundation for the pardon of the penitent, and a well-grounded hope of everlasting life beyond the grave, to all who believe and obey the Gospel.

And in connection with such services, let us penitently confess our sins, and implore forgiveness for our manifold transgressions through the merits of our Redeemer, and seek the aid of the Divine Spirit, that in all time to come, we may render obedience to our Father's will, which is the best evidence of a grateful heart. Let us also implore the continued blessing of Jehovah on our State and nation—beseeching him

to prosper all our interests and lawful pursuits; especially that he would bless and guide, by his wise counsel, the President of the Union, and all officers of the General and State Governments, that, in the faithful discharge of their several official trusts, the blessings of good Government may be secured to our country, and our rights and privileges be transmitted unimpaired to the guardianship of their successors. That He would preserve, in prosperity and peace, our relations with foreign nations, and all useful institutions among ourselves,—that all riotous and insurrectionary movements may be repressed, and the supremacy of the laws established and maintained,—that our seminaries of learning may continue to flourish and diffuse a healthful influence throughout the community,—that all our youth, the hope of society, may be trained to habits of intelligence, morality, love of country, and true piety,—that the ministers of religion may be clothed with the garments of salvation, faithfully declaring the whole counsel of God,—that slavery in our own country, and throughout the world, with all its crimes and miseries, may speedily come to an end,—that the nations of the earth may be so enlightened and purified as to be qualified for the establishment and enjoyment of Republican governments, founded on the pure principles of our free institutions,—that success may attend the operations of the various benevolent institutions of our own and other countries,—and, finally, that the peaceful and glorious reign of Immanuel may be speedily extended over the whole earth.

Given under my hand in Council Chamber, at Montpelier, this 25th day of October, Anno Domini 1834, and of the Independence of the United States the fifty-ninth. (Signed) W. M. A. PALMER.

EDITORIAL NOTES.

A letter bearing the signature "A Voice from Socotra," addressed to the Secretary to the Scottish Missionary Society, has been received. Mr. Laurie will be glad to converse with the writer on the subject of the letter.

Owing to the absence from illness of the usual Editor, and other circumstances, various communications have been delayed and others remain unacknowledged. Our Landour correspondent can pay the amount due to us to Rev. W. H. Pearce, Calcutta. The charge of our work in 1834, was Rs 6 per annum, and in 1835, Rs 9 per annum.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

SEPTEMBER, M, DCCC, XXXV.

I.—NARRATIVE OF A MISSIONARY JOURNEY IN THE NORTHWEST OF
INDIA. BY THE REV. J. WILSON.

CONCLUDED FROM PAGE 295.

Chapter. V. *Journey through Kátiáwád to Kach (Cutch), via Rájkot.*

Feb. 8. *Sabbath.* I rose very early this morning, with the view of preparing for the services of the day; but a minister of superstition had nearly got the start of me. As I was dressing myself, a Bairágí, who had been sleeping in the *utáro*, (halting-place,) in which we were accommodated; sprung upon his feet, and commenced his prostrations and adorations before an insignificant image of Krishna, known here, and in most places in the peninsula, as Thákurjí. I could not but admire the man's zeal, though I felt that it was sadly misappropriated. I rode to a village about a kos to the westward, from whence, after preaching, I returned to Mr. Fyvie to breakfast. We had many auditors throughout the day. In the evening, Mr. F. went to a neighbouring village to preach, as I had done in the morning. Till a late hour at night, the people of Nandanwagar were occupied with the processions of couples of Rajputs, who, having been married some years ago, were about to go for the first time to their own homes. The brides and bridegrooms, if such names be now suitable to them, went to every house, and solicited a blessing from the inmates.

Feb. 9. We rode early in the morning to Dámnnagar, a town belonging to the Gáikawád. It is in charge of a Maráthá Bráhman, whom we did not find so civil as the settled inhabitants of the country. We were but poorly accommodated with shelter from the sun throughout the day; but our inconveniences were more than a thousand times compensated for by the readiness of the people to listen to divine truth, and to receive books. Great multitudes, in the bázár particularly, crowded around us. They were no doubt actuated, in a great degree, by simple curiosity, there never having been a missionary in this part of the world before; but it is a reason of thanksgiving for us, that we were permitted to minister among them.

Feb. 10. I arrived in Bábará* some hours before Mr. Fyvie; I found no fewer than 100 Bairágís preparing their *kháná* in the *utáro*. The country swarms with such mendicants; and the superstitious people show

* Sometimes written by the natives Bábarun.—Un seems to correspond with the Maráthá *en* in names of towns. The *á* has crept in from Hindustáni usage.

them every respect. Two of them I found to be good scholars, and with a view to understand their habits, I wrote down a short history of their life as narrated by themselves. As I had been very inquisitive about them, and patient in listening to them, they could not but proceed to catechize me, and to give me their attention when I expounded the error of their ways, and preached to them the truth as it is in Jesus. A short time after Mr. Fyvie came up, the Kátiá Chief of the village, and his three sons, paraded themselves before us in richly ornamented horses, with the view, we supposed, of bringing themselves under our notice. They afterwards paid us a visit, along with many of their attendants and people of the village. We had an excellent opportunity, which we embraced, of making known to them the doctrines of salvation, about which the report of our proceedings in other places had made them very inquisitive. When we asked the Chief some questions about his family, he called forward his *Cháran*, or domestic bard, who repeated a poem in which the deeds of his forefathers were most extravagantly extolled, and their various genealogies recorded. The bards are a *sine qua non* in all the establishments of the chiefs in this part of the world. Sometimes, they are Bháttás; sometimes, Chárans. They have almost unbounded influence over those who retain them, and, in a worldly point of view, are well provided for. They are ready to disfigure and dismember themselves, and even to take their own lives, whenever their wishes are opposed. They seem to be more regarded than the Bráhmans.

Feb. 11. At Kotrá, to which we proceeded, and in some of the villages on the way, we had, as usual, large audiences.

Feb. 12. We reached Sardhár, (or Hardhar)* the principal town of the Thákur of Rájkot, early in the morning. The town is large, and our audiences corresponded with its extent. We were informed that an attachment had been just placed upon it by the orders of the Political Agent, on account of the Thákur having been found guilty of infanticide.

Feb. 13. We left Sardhár about 3 o'clock, A. M. We arrived in Rájkot, distant eighteen miles, at breakfast time; and were very kindly received by my friend Dr. Cadogan Graham. We spent the day principally with a few natives who called upon us, and in making arrangements for our further operations at the station.

Feb. 14. After breakfast, we proceeded to the native town to visit the Thákur. He is a young man, and at present in great disgrace, having been accessory to the murder of his own infant daughter. We regarded him with the feelings which become his character; but with deep compassion for him as having contracted great guilt in the sight of God, and involved himself in misery. We gave him, and all the persons present in his *darbár*, an exposition of the ten commandments, not overlooking the sixth which he has so daringly violated; and we directed him to the only Saviour of men, and urged him to take refuge in his grace. He professed to be a willing inquirer; but we greatly doubt his motives. He was anxious to learn from us the probable duration of the sequestration of his villages; but we could give him no information on the subject. Mr. Willoughby, the Political Agent, has acted with great firmness and judgment in this case; and I trust that he will continue to show his sense of the worse than brutal practice of infanticide, by inflicting signal punishments in every case of established guilt.†

* The inhabitants of Kátiáwád and Kach often use the *h* for the *s*.

† The Thákur, I have since learned, has been fined in the sum of Rs. 12,000. This is the first instance, I believe, of a punishment having been inflicted by the Bri-

The following is a copy of the engagement into which all the Jhàrejás in Kàtiawár entered, at the solicitation of the zealous and humane Colonel Walker.

"Whereas the Honourable English Company, and Anund Row Guicowar, Sena Khaskel Shamsheer Bahadur, having set forth to us the dictates of the Shastras, and the true faith of the Hindus, as well as that the Brimhaway Wurtuch Purán* declares the killing of children to be a heinous sin, it being written that it is as great an offence to kill an embryo as a Bráhma; that to kill one woman is as great a sin as killing 100 Bráhmans; that to put one child to death is as great a transgression against the divine laws as to kill 100 women; and that the perpetrators of this sin shall be damned to the hell Kule Sootheeta, (?) where he shall be infested with as many maggots as he may have hairs on his body; be born again a leper, and debilitated in all his members; We, Jahreja Dewaji, and Coer Nuthu, Zemindars of Gondul, (the custom of female infanticide having long prevailed in our caste,) do hereby agree for ourselves, and for our offspring, for ever, for the sake of our own prosperity, and for the credit of the Hindú faith, that we shall from this day renounce this practice, and, in default of this, that we acknowledge ourselves offenders against the Sircars. Moreover, should any one in future commit this offence, we shall expel him from our caste, and he shall be punished according to the pleasure of the two Governments, and the rule of the Shastras.

"The above writing" it is added, "is duly executed. With the exception of Jám, every Jhàrejá Chief readily, and without offering a single objection, subscribed to a counterpart of this instrument."†

Colonel Walker cannot be too much praised for the benevolence, ingenuity, and perseverance with which he brought about this engagement. It is to be regretted, however, that as a Christian, he made the *gravamen* of the charge against the Jhàrejás to consist in their violation of the Hindú Shástras; that he should have imagined that they would really expel an offender from their caste; and that he should have framed the covenant without *specifying* the temporal punishments to which they should be liable. To the circumstances which I have now mentioned, as well as to the remissness of some of Colonel Walker's successors, I attribute the continuance to this day of the practice of infanticide. Let Mr. Willoughby continue the vigilance which he exercises over the family affairs of the Jhàrejás, and signally punish every transgressor, and the crime will cease. The whole of the Jhàrejás, I hear, are now terror-struck. I can see no good reason for abstaining from inflicting the highest punishment of the law upon the next culprit.

Feb. 15. *Sabbath.* Mr. Fyvie and I conducted divine worship in the forenoon for the benefit of our countrymen at the station. I afterwards baptized the child of an officer. In the course of the day, we conversed with many visitors; and in the evening, we both preached in Gujaráthí, and distributed tracts, to an immense multitude in the native bázár. Many heard us with much interest; but our voices, raised to the highest pitch, could only reach part of the assembly.

Feb. 16. Many natives came to us throughout the day. With one of them, Devasí Sundarjí, the son of Sundarjí Jevaji, who aided Colonel Walker so much in his efforts to abolish infanticide, I had a good deal of conversation. Colonel Walker, he told me, was remembered with

tish Government on a Jhàrejá for infanticide. The next ascertained offender cannot expect to be so leniently treated.

* Brahma Vaivertha Purána.

† Moore on Infanticide, pp. 24, 95.

the greatest interest in all parts of the country.* I showed him, without making any remark, the translation of Matthew by the late Rev. James Gray, of Bhuj. After reading a little of it, he declared it to be in the language of Kach. Kachí, he said, differs considerably from the Sindhí. He quoted a few sentences illustrative of his observation.

In the evening, an officer, (Capt. F.,) who was dining with us at Major Seymour's, showed me a curious Jaina brass image. I was able to decipher most of the inscription. It bears the date of Samvat 492, and is consequently 1399 years old.† It proves the existence of the Jaina faith at the time when it is dated, a point disputed by some orientalisks, and consequently possesses much interest.

Feb. 18. We rode from Rájkot to Pardharí, a town containing about 500 houses, in the morning; and were fully employed throughout the day in addressing the natives. In the evening, we proceeded to Liálá, a village almost totally forsaken, as we were informed, on account of the exactions of the servants of European gentlemen, who visit it on their hunting excursions. Surely, our countrymen are bound personally to see the natives who furnish them with supplies, duly paid for them. Justice, as well as benevolence, requires them to take this trouble, for it is really surprising to find so many means resorted to by their underlings to deprive the unoffending villagers of their dues.

Feb. 19. We proceeded in the morning to Dharol. On arriving in the bázár, we began to address the inhabitants. A Baniá said, that he had a "book" containing all that we had said, and he produced a tract which, he said, he had received from a Bráhmañ at the Rowá† Kántá about two years ago. It was evident from its appearance, that it had been frequently read.

About mid-day, Mr. Fyvie proceeded on the journey; but I staid in the village for a short time, that I might have an interview with the Jhárejá Chief to whom it belongs. On being introduced to him, I questioned him as to his family; and I was delighted to find that he had preserved the life of a daughter. She was brought to me, and the father seemed to be much pleased with the notice which I took of her. As there were several Jhárejás present, I proceeded to condemn infanticide in the strongest terms. All that I said was assented to; but the Chief said, As the Government wishes us to preserve our daughters, it must aid us in discharging the marriage expenses.§ I told him that it was improper for kings to ask alms; and that the expenditure at weddings should be regulated by the ability of the parents. I spoke of Colonel Walker, who at this place saw the first consequences of his benevolent arrangements, and who was received in a most affecting manner by some parents who had preserved their children.|| Some of the people present remembered him.

The Chief expressed a wish to learn the "new doctrine" which we had been teaching in the town. He listened with much interest to a full statement of the principles of Christianity, and catechised me on the subject with very considerable intelligence. He proposed to call his Pau-

* Our own observation had agreed with this testimony.

† Since I wrote this, I have begun to suspect that Samvat is not here applied, as it usually is, to the era of Vikramáditya, on which the calculation is founded; but to some era peculiar to the Jainas, probably to the one mentioned by Colonel Todd.

‡ Native name of the Nerbudda.

§ This the Government does. All the fines levied on the Chiefs of the Peninsula are devoted to a fund formed for the purpose.

|| See Cormack on Infanticide, a work which contains a succinct, and very interesting, account of all Colonel Walker's laudable exertions, with suitable Christian reflections.

ránka to hold a discussion with me, and I assented, begging him at the same time to summon the astrologer. In a few minutes, the two men of "learning" made their appearance; and told me that they had been amongst our auditors throughout the day. As my time was nearly exhausted, and as the Thákur principally wished to see some brow-beating for his amusement, I started a few questions for their solution, which referred principally to the conflicting statements of the Puránas and Siddhántas. They were immediately in arms against one another; and after remarking, that either the Puránas or the Siddhántas must be false, I took my leave of them. The Thákur I solicited to judge wisely in the case, and exhorted him to peruse the Christian Scriptures, in which he would find, not scientific instructions, but what was of infinitely more value, the discovery of the true way of salvation.

In the journey to Juríá Bandar, I was happy to learn from a native, that the interest which Mr. Willoughby, the Political Agent in Kátíawád, (at present in Bombay,) takes in the suppression of infanticide, is attended with very happy results, and that the inhuman crime is much on the decrease.

After labouring among the people for several hours, we went on board a boat to proceed across the Gulf of Kach. The ferry farmer of the Jám of Navanagar robbed the owner of *half* his fare, and declared that this was his *dastur*, (custom). Some of the Jám's villages, from what we have seen of them, appear to be in very bad order.

Feb. 20. We landed at Juná Bandar in the evening. We met some horsemen from Bhúj, kindly forwarded by Capt. Ward, the Acting Assistant to the Resident, waiting our arrival. We asked them to indulge us with some specimens of the *Kachí bolí*, which they were very happy to offer us. Their master, the Ráo, they represented as a prodigy of learning of every kind. His instructors, they said, were an old and venerable Padre *Garé* (Gray) Saheb, and a red-coated Padre *Karífatan* (Crofton) Sáheb, to both of whom he was much attached.

Chapter VI. *Journey through Kach (Cutch,) and interview with his Highness the Ráo, &c.*

Feb. 21. Nothing remarkable attracted our attention in our morning's journey from Juná to Anjár. The latter place is a large town containing about 10,000 inhabitants; and, notwithstanding the damage done to it by the great earthquake in 1839,* it has a respectable appearance. We found many Baniás in it, who speak and read the Gujaráthi language; and considerable numbers of them heard the words of eternal life, and received Gospels and tracts. We found also many persons who speak the Kachí, but who, at the same time, understand a little Gujaráthi and Hindustáni. Most of them were Lohánás. At Padra, to which we proceeded in the evening, we heard little but Kachí spoken by the villagers in their ordinary conversation.

Feb. 22. *Sabbath*. I have never travelled on this day, since I came to India; but, in order that we might have an opportunity of preaching to our countrymen, in a camp where the face of a minister has not been seen since the death of Mr. Gray, we road into Bhúj early in the morning. We found that arrangements for public worship had been made by Colonel Pottinger, the Resident, (with whom we took up our abode, and who received us very kindly,) and by Colonel Hughes, who commands the force. The attendance was very respectable. There are at present 140 Europeans at this remote place. It is to be regretted, that in the distribution of the chaplains, it should have been so much over-

* See Bombay Transactions, vol. III.

looked. * Mr. Postans, the Line Adjutant, however, regularly reads the Liturgy on Lord's Days.

Feb. 23. Colonel Pottinger kindly introduced Mr. Fyvie and me to the Ráo Desalji. He received us at the palace with much cordiality, and proved very affable. According to the promise which I made to you, I shall give a brief account of him, and of our interview with him.

In 1819, when only three years of age, he was elected to the throne by the *Bhárad* (brotherhood) of the Jhárejá Rajputs, the nobles of Kach, in room of his father Bhármalji, whose oppressive conduct to his brethren and subjects, and his infidelity in the engagements which he had made with the British, had led to his deposition. His education was particularly attended to by the Resident; and he was placed under the care of the late Rev. James Gray, and latterly of Lieutenant John Crofton, of His Majesty's 6th regiment. His instructors devoted great attention to his education; and the labours of both of them, as far as they extended, proved highly commendable.

The report of the attainments of His Highness, presented by Mr. Crofton to Colonel Pottinger on the resignation of his charge, on the day that the Ráo ascended the masnad, and which is printed in the Oriental Christian Spectator for January last, appears to me to be remarkably candid and correct.

His Highness' acquaintance with the English language is considerable. Of its vocables he has a creditable store, and a tolerably ready, though not a very correct, use. While of the English literature and science, properly so called, he has little knowledge, he has a general acquaintance with English manners and customs. As an oriental linguist, he is deserving of much praise. With the Kachi, Gujaráthi, Hindustáni and Persian, he is familiar; and he is able to speak and read them with fluency. He is distinguished for his good sense; and manifests a vast deal more of correct and amiable feeling than I have seen among any of the grandees in India. There are few, indeed, of the natives in Bombay, whom I could prefer before him in this respect. There is a modesty on the one hand, and a self-respect on the other, which I have seldom seen united in a native of Asia. He is represented by those who know him as free from the prominent vices for which many of his predecessors were so lamentably distinguished, and which led to the misery of their subjects, and their own ruin. He is much respected and beloved by his people, as well he may; and, under God, he may prove to them the source of the greatest blessings. He has commenced his reign, by declaring his determination to suppress infanticide; to prevent an increase of the Pawáyas, (Eunuchs and Sodomites,) who have formerly not only been tolerated in the country, but received from it state-endowments, and been recognized as entitled to receive *per annum*, a loaf of bread, and four pice, from every inhabitant of the land, and to discourage other evil practices. In reference to infanticide, he has brought all the Jhárejás under new and strict engagements, and an offender he has signally punished by depriving him of his property. We took an opportunity of commending him for what he has done, and encouraged him to persevere. He expressed himself in a very satisfactory manner on the subject; and clearly showed that the common feelings of humanity had full play in his breast. I cannot say so much for any other Jhárejá whom we have seen, either in Kátawád or Kach.

The Ráo is certainly superior in *some* respects to the superstitious of the country. He seemed to ridicule the deference which is paid to the Bráhmans; and he laughed heartily, when, in reply to an observation of

* The Rev. Ambrose Goode is now settled as Chaplain at Bhúj.

one of his ministers, we related some of the evil deeds alleged to have been committed by Râma and Krishna. His suspicions, however, of the vanity of idolatry are not sufficiently strong to lead him directly to discourage its practice. He lives in an atmosphere of contagion; and he has not escaped infection. He observes heathen rites; and he lately yielded to the solicitations of his mother, and repaired a temple which had been long neglected. The horrid practice of Sati, he has not yet opposed. A poor deluded woman of the town burnt herself with the body of her husband about two months ago.

His Highness seemed aware that Christians profess to worship only the great Creator, and that the English have no images in their temples. We regretted to find, however, that of the *principles* of Christianity he had no knowledge. His curiosity on the subject, it was not difficult to awaken. He readily received the books and tracts, which we gave to him, questioned us as to their contents, and promised to read them. I have little doubt that he will act according to his declaration. He observed that he was convinced that the English could not have attained to their present greatness without a good religion.

The books with which I presented him, were Mr. Gray's translation of the Gospel in Kachî, and my two Exposures of Hindûism, and Refutation of Muhammadism. The Gospel is not only the first book printed, but the first book written in Kachî. It was viewed as a great curiosity. The Râo declared that while the language in which it is written is generally understood, and spoken by the lower orders of the people, it is never used even for a single note, and, of course, never taught in schools. He added, that Gujarâthî and Hindustânî are spoken by great numbers of the people, understood by all, except those in the north, who follow a pastoral life and have no villages, taught in schools, and used, more particularly the former, in all correspondence. The Resident, and the Ministers, expressed their assent to what he said on this subject. As all this authority possesses the greatest weight; as the testimony which we have received from natives, and our own observation agrees with it; and as books in Kachî can be read only by those who read either Gujarâthî or Hindustânî, it seems to follow as a consequence, that we ought to conclude that there is no occasion for multiplying them at present. Were missionaries settled in the country, they would of course seek the education of the lowest orders, and promote their instruction through the language most familiar to them. Mr. Gray, in making his version of the Gospels, (for I have now learned from his Munshî that he translated the whole of them,) contemplated of course the use of them in connexion with Kachî schools, which, if God had spared him, his benevolence would have prompted him to establish. If the present peaceful state of the country continue, the Kachî language will probably perish in the course of half a century. None will regret its doctance, for no treasures of knowledge will perish with it. All the friends of the religious improvement of the people will hail their universal accessibility through the medium of Gujarâthî and Hindustânî, in which the scriptures, and a variety of Christian publications, already exist. I have made these observations with the view of discharging a duty which I owe to the Bombay Bible Society, in whose behalf I edited the Kachî Gospel, to which reference has been made, and the other philanthropic institutions whose sphere of labour is the West of India.

The Râo read the introduction to the Refutation of Muhammadism, and observed that the discovery of truth must be the result of discussion. He seemed to derive much pleasure from the anticipation that the pamphlet would prove a curious treat to the *Darbâr Munshî*.

Mr. Fyvie presented His Highness with a copy of two of the Gospels, and Acts, a Summary of the Holy Scriptures, Forms of Public Worship, and a variety of small tracts in Gujaráthi. He read part of some of the tracts, and conversed a little about them. He told us that Mr. Crofton had informed him that the Bible had been translated into many languages; and we took occasion to state the motives of the Christian public in giving it a universal circulation, and noticed the contrast between their conduct, and that of the Bráhmans who prohibit their followers, not of the sacred order, from perusing the Vedas, and that of the Musulmánans who propagated their faith at the point of the sword. We promised to send him, through Col. P., complete copies of the Scriptures in English and Gujaráthi. He said that he would receive them with much pleasure.

His Highness seemed to be quite familiar with the statistics of his country. Colonel Pottinger mentioned to us, that he is an excellent man of business, and interested even in the *minutiae* of his affairs. He spoke of both his instructors with much interest. He has erected a monument to the memory of Mr. Gray; and he often peruses, he observed, a valedictory letter of advice addressed to him by Mr. Crofton. We recommended him to observe its counsels, and remarked that his own welfare, and the woe of his people, must ever much depend on the attention which he pays to its precepts, and other moral instructions which he has received. *Yathá rájá tathá prajá*: as is the king, so are the subjects. Mr. Money's death, he noticed with much regret.* In Col. Pottinger, he seemed to have much confidence, and toward him he evidently bears both great affection and respect. The English, in general, he considers as his friends. They are so in every sense of the term. To them, under God, is he indebted not only for his education, but even for his throne and the peace of his country, which a few years ago was the scene of rapine, plunder, and bloodshed. May he speedily learn from them the way of eternal life, and receive, through faith in the Son of God, the salvation of his immortal soul, and enter into that kingdom which passeth not away!

When we were about to leave the room in which His Highness received us, he begged of us to wait to see a gigantic Zonzibarian slave whom he had lately obtained in a present. We sat till the African Hercules came to make his *salm*, and in the interval conversed with the king on the subject of slavery. We were delighted to hear him announce, that he not only treated his few slaves with kindness, but that he had given them to wit, on the occasion of the desertion of two of them, that they might all take their departure whenever they might feel inclined.

The Ráo, on our rising to return home, after a long interview, proposed to show us all the curiosities of his palace and palace-yard. He personally pointed out to us every object of interest. What struck us most, was the Darbár room of Ráo Rákhá.† It is constructed with a taste highly creditable to the workmen of Bhúj; and it contains many ornaments brought from Holland by a Kachí who had visited that country. The Ráo has an excellent collection of horses; and he evidently takes great delight in inspecting them. Those of the breed peculiar to the country, are very superior as Indian steeds. We saw, for the first time, specimens of the lions found in Kátiavár and Párkar, &c. They are as large and fierce-looking as any which I have seen else-

* Mr. M. was for some time Assistant to the Resident here.

† There is a tomb erected to the memory of this prince outside the city, which shows considerable skill both in its plan and execution.

where. We also observed some specimens of a small and curious deer found in Sindh.

I do not recollect any thing else worthy of particular notice in connexion with our gratifying visit to the Ráo. I have always viewed him with the greatest interest. We sent a few pamphlets in Gujaráthi to his father, Bhármalji, who has been at liberty for several years, and who is now conducting himself with general propriety.

Many natives called upon us in the afternoon. From the Darbár Munshi, who was formerly with Mr. Gray, I received a satisfactory account of the manner in which the Kachí version of the Gospels was executed.

Feb. 24. Several learned natives, sent by the Ráo and others, called upon us throughout the day. We conversed with them on the subject of religion. A Jaina priest joined us in unfolding the errors of the Vedas and Puránas. Among other Sanskrita verses which he repeated, the following are worthy of notice.

The contents of the Rámáyana and Bhágawata.

एक खोकी रामायण लिखते आदिराम सपोवनं प्रविशन् चला मगं का
चनं वैदेहीहरणं जटाशु मरणं सुषोव संभाषणं ॥ वासे निर्ग्रहणं समुद्रमरणं लंका
पुरी दाहनं पञ्चाद्रावण कुंभकर्ण चननं रतत्रिरामायणं ॥ १ ॥ एक खोकी भाग
वतं लिखते ॥ आदौ देविकि देव गर्भजननं गोपीग्रहे चर्द्धनं मायापूतन जीवताप
हरणं मोक्षार्थनोद्धारणं कंसवैदन कौरवादि चरणं कुंती सुमान् पालनं रतद्वा
गवतं पुराण कथितं श्रीकृष्ण लीलामृतं ॥ १ ॥

The Jainas* universally oppose the idea of the inspiration of the Hin-
dú sacred writings. It is seldom, indeed, however, that they can com-
mand the attention of the Bráhmans to their arguments, or that they
reason on general and philosophical principles.

In the course of the day, we called, with Colonel Pottinger, on Colo-
nel Hughes, and several officers in the camp, who had visited us at the
Residency; and we spent the evening with Capt. Ward. This place
seems to be well liked as a military station. It is generally healthy,
though a good deal of sickness prevailed last year immediately after
the rains.

The following is an analysis of an estimate of the population of
Kach, which I made from a paper kindly furnished me by Colonel
Pottinger.

Hindús.			
Bráhmans,	82,559	Ahír, Macháá, Bqrijá, (agri-	
Kachí Vaniás, (merchants,)	86,000	culturists,)	35,000
Gujar Vaniás,	16,000	Ojá and Khervaiá Kum-	
Moth (or Mod) Vaniás,	1,600	bhárs (potters,)	4,000
Vaetà Vaniás (originally		Rebári (herdsmen,)	5,000
from Bet),	400	Bharwad (lawless herdsmen,)	100
Jorwad Vaniás,	200	Jhádejás (descendants of	
Jáladá Vaniás,	200	Jhàrà viz., form divisions,	
Kandof (confectioners) Va-		according to the sons of	
niás,	400	Hamír, Khenjar, Sæb,	
Toni (Soni?) Vaniás,	500	Ræb, Aloaji,	15,000

* The writer having, from indisposition, been unable to look at the proofs of some of the preceding parts of this paper, some typographical errors have occurred. The objects of the worship of the Jainas are denominated *Jainas* instead of *Jinas*, and *Tirthakars* instead of *Tirthankars*.

Māhesarī Vanīās,	1,500	Inferior Jhādejas or Raj-	
Lohānās (tribe originally		puts,	25,050
from Lohagad),	60,000	Hindū Mendicants (various	
Depālās (section of the pre-		orders),	6,000
ceding),	75	Chārans (bards,)	3,000
Bhāteās,	32,000	Bhāts (bards),	500
Khatrī,	6,000	Varia (Shipahīs?),	100
Kansārās (coppersmiths),	2,000	Walad, (?)	100
Sonārās (goldsmiths), viz.		Kawas ?	2,000
Parjā,	400	Jangarīa (musicians,)	4
Garānā,	400	Jagarīa (tape-makers,)	400
Bansālī Vegau,	2,000	Dheds, Maghavan, and out-	
Jatī (Jaina Priests),	160	casts,	6,000
Lohārs (blacksmiths),	1,000	Pawāyas (Sodomites,) Kas-	
Sutārs (carpenters) Gujarā,	400	bins (prostitutes,)	1,000
Saīs (tailors),	3,000		
Mochīs (shoe and harness-		Grand Total of Hindūs,	331,902
makers),	1,200	Musal māns	152,950
Salāts (stone-cutters),	100		
Kunbīs (agriculturists) Le-		Grand Total.	484,852
va and Kadava,	2,500		
Kunbis Mumnā,	5,000		

I have endeavoured to give the names according to Sir William Jones' system, as lately improved. I am responsible for the words in parentheses.

It will be observed, that the religious orders among the Hindūs are very numerous. They are also numerous among the Muhammadans. Several of the Europeans have remarked to me, that there is not a more superstitious country than Kach on the face of the earth. The inhabitants have the religious principle in busy misapplication; but they have little fixed connected with it. The distinction between Hindūs and Musalmāns is even often imperceptible. It seems exceedingly desirable, then, that Christianity should be brought before their notice, before settled bigotry make its appearance. I should think that a mission could easily be established, even with the concurrence of the authorities. The Rāo has, probably, as much toleration as that of any of the other native princes in India in whose territories missions have been already established.

Of the Pawāyās, additions to whose numbers I have already noticed as interdicted by the Rāo, form, probably, the most abominable class of people on the face of the globe. Colonel Pottinger gave me an account of them to peruse. They seize upon destitute boys, constitute them eunuchs, and train them up as professional Sodomites. They have a considerable piece of land held in *inām* at Kotārā, near the coast! They are to be found in most of the large towns, and particularly in Bhūj, alluring to the practice of the sin spoken of by the Apostle Paul in Romans i, 27. They are believed by many of the people to be natural hermaphrodites, and to have something divine about them, and to be entitled to their regard and support! There is surely no limit to human wickedness. Emphatically, said the prophet, *The heart is deceitful above all things, and desperately wicked, WHO CAN KNOW IT?*

Feb. 25 — 27. We left Bhūj on the morning of the 25th, and arrived at Māndavī on the morning of the 27th. Our conveyance for ourselves and luggage was gratuitously furnished to us by the Rāo. At Kera and Phirādī, where we halted and laboured among the people, we found tents pitched for us by Colonel Pottinger. The first part of the road passes through a country where there is little water, and consequently

little culture. Towards Mándavi there are some good fields; though the soil, as in most other parts of the country, is light and sandy. We found more readers of Gujaráthi and Hindustáni in the villages than we expected, and a great readiness to listen to the Gospel. There was nothing peculiar in our instructions, except in those addressed to the Jhárejás, whom we exhorted, in the strongest manner, to spare the lives of their female children. They told us that they would save them, if the Europeans would spare their cows! We pointed out to them the difference between the human soul and brute-life; and added that the Europeans in Bhùj did not kill cows. They then said that they would obey the engagements into which they lately entered, and that they hoped that the *Sarkár* would afterwards reward them. We accused them of the meanest selfishness and declared that the lowest of the brute creation had more compassion on their offspring than they.

At Mándavi, we took up our abode in the palace, which, some years ago, was fitted up for the use of Europeans. The Ráo had ordered supplies to be furnished to us, and every attention to be paid by his servants, who faithfully followed their instructions. The town is large, and contains upwards of 40,000 inhabitants, many of whom are merchants. Many boats were in the harbour, including some from the Coast of Africa, the Red Sea, and the Persian Gulph. We preached to great multitudes, and made large distributions of books, both publicly and privately, Gujaráthi is the principal language spoken.

Mándavi would be the best head-quarters of a mission for Kach. Its populousness, intercourse with other places, and healthiness, should give it the preference. Tours could be made from it with facility to any part of the country. Many of the merchants in it have heard the Gospel in Bombay. I was recognised by a good number of them.

Feb. 28. After labouring throughout the day, we went aboard a boat, provided for us by the Ráo, to proceed to Bet.

Chapter VII. *Visit to Bet, Dwáráká, and Porbandar.*

March 1. *Sabbath.* We were longer in making our passage across the Gulph of Kach than we expected. We arrived at Bet about four o'clock in the afternoon; and, as I had been very sick in the passage, we immediately left it, and took up our abode in a Vairági Math. I conducted public worship in Maráthi, principally for the benefit of our servants.

March 2. We had many visitors during the day at the Math, to whom we declared the words of eternal life. A majority of them was composed of Vairágis and Gosávis, belonging, without any exceptions, to the Vaishnava sects. Few of them were residents in the place, though there are establishments at Pràntanàtha, Kalpavriksh, Kabir Choro, Tulashi Choro, &c. Two of them, who knew Sanskrita, and who were otherwise possessed of a good education, I examined at considerable length concerning their tenets and practices. They were originally Gaur Bráhmans; but they now wish to be considered only as Rámànandis, and the worshippers of Ràma and Sità, in whose names they give to all, who solicit it, the blessing and salutation of *Jaya Sità Ràma!* The only Sanskrita work explanatory of their tenets with which they had any acquaintance, is the *Ramánánandbhásha* by Rámànanda. Though they belong to the class called Nàga Vairági, and consequently do not marry, * they do not practice austerities. These sectorial marks they form with *Gopichandan*, a kind of clay found near Posutrà, in Bet. They obtain their livelihood principally by singing.

In the evening, we assayed to see the great temple of Dwárákánàtha, or Ranchod. We were conducted round the walls of the fort in which it

*The Vairágis who do marry are denominated *Sanyoji*.

was situated, and which are, with some of the holy buildings, fast falling to decay. When we arrived at the gate of the "sacred court," we asked admittance; but it was refused to us, in no very respectful terms, by the Pujáris and other Bráhmans. I then produced the order of the Gaikawád; but it was unavailing. "You have seen all that any European can see: no European has been within the gate," was the reply. As we saw nothing very attractive about the place, and much in its dirt and filth which was disgusting, we prepared to leave it. We were told, however, that the God dwelt originally at Dwáraká; that he fled for bare life from that place at the approach of the Musalmáns; that the discerning spirits of the Bráhmans discovered him in this village, originally denominated *Rámandi*; that he condescended to enter the idol when brought hither, and that, defended by powder and cast-metal, worked by foreign Mákaráni, he had maintained his existence to this hour, and captured many a richly laden vessel on its voyage round the point of Dwáraká. In an unhappy moment, he forsook his followers so far as to allow them to yield to the force of the English, when they captured his abode a few years ago. These Mlechhas had sold him to the Gaikawád, who, from the poor returns obtained from the pilgrims, is beginning to find that he had been led to strike a bad bargain. The God, however, though now comparatively forsaken by men, is not left solitary. A host of sacred beings dwell beside him; to wit: Tikamjì (Baldeva) Kalyánji, Mádhavaji, Keshavaji, Devakijì, of old his mother, Garudji, on whom his father was accustomed to take his aerial flights, Satya Bhámajì, Jambhavati, Lakshmi, Rádhajì, one of his beloved spouses, Gopáji and Gowardhanji, his own precious self in the days of his infancy. Whether they have occasionally music and dancing among themselves, or have even simple conversation, we did not hear. Though they are less than nothing and vanity, thousands make them the occasion of their eternal ruin.

Leaving the fort, we proceeded to the skirts of the village, where, we were told that marvels great and numerous were to be seen. The first of them was the tomb of Háji Karimáni, a Musalmán Pir, but a very fit object of adoration to the poor Hindús, who seem to worship whatever comes to hand. It had nothing remarkable about it. To the *Kalpavriksha*, the tree which yields better than golden apples, — the fulfilment of all human desires, — and which we had been accustomed to believe is only to be found in Indra's third heaven, a domesne in the air, we next repaired. We found a large tree, (*Adansonia digitata*), of which there are many in Bombay and the Konkan, but which the deluded Vairágis, sitting beneath its shade, declared to be the only one on the face of the globe. We were requested to take off our shoes as we approached it; but we declined to give it any honour. We next directed our feet to the temple of Shankhánaráyana, said to be built over the exact spot where Vishnu, in the fish Avatára, caught the Vedas which had been stolen by the Shankh (couch) Asur (devil.) We exposed the delusion connected with this fable. How, we had asked during the day, can you blaspheme the God of all, by supposing that he needs repose like a wearied mortal? How can you suppose him to be ignorant of the position of any object, as to render it necessary for him to assume the form of a fish to seek it? Why do you make it impossible for the Almighty to bring the Vedas to himself by the word of his power? Why do you represent the Omniscent as needing the Vedas? No satisfactory reply could be given to these questions.

We returned to our lodgings, taking a glance at various temples sacred to the impure *linga* of Shiva, lamenting over the delusions of our fellow-creatures, but rejoicing to learn, from every person whom we

met, that the glory of Bet is quickly departing, and that few, except Vairágis, who visit it on their tour round the sacred places of India, ask it, *What art thou?*

March 3. On going down to the shore this morning, with the view of addressing the people, and making arrangements for our leaving the island, I found that one of my servants, a Parvári, had not been permitted to leave the boat in which we had come from Mándavi. The Bráhmans declared to him that no low-caste person could be permitted to put his foot on the "holy island;" and they had ordered the shipáhís to seize him on his attempting to go on shore. Another of my servants, labouring under the same disqualification, had denied his caste, and was suffered to roam at liberty. Though I rebuked him for his prevarication, I had some satisfaction in seeing that the Bráhmans had suffered themselves to be outwitted. The poor man who was confined to the boat, vowed that he would leave Hindúism altogether; and I believe that he will follow up his intention.* It is a mark of the base origin of Hindúism, that it despises the poor.

We left Bet about mid-day in a small boat, and reached the Coast of Okhámandal in an hour and a half. We halted for some time, and preached the Gospel to many of the villagers at Arámrà. We saw a company of Vairágis get the holy stamps on four different places on their arms and breasts. The impression made by the hot iron will ever continue legible. That made by one of the stamps (they are of two kinds) has the figure of the Lotus, sacred to Vishnu. The printer received only a few pice for his trouble. Pilgrims, not being religious mendicants, pay from one to twelve rupees to the Sarkár according to their ability. Those who receive the stamp proceed across to Bet, a signal being made for a boat to convey them. Those who reach Bet by sea, are stamped on the island Shankhodwar, (its proper name) at the landing place.

We left Arámrà about 4 o'clock in the afternoon, and proceeded on the road to Dwáraká. Okhámandal lies very low, and it is mostly covered by euphorbia, bàbal, and other jungle bushes. We saw few cultivated fields; but we found an immense herd of camels grazing, under the charge of Rebáris, who support themselves by rearing them. The camels find sufficient food from and among the bushes, which at first sight appeared to us to be almost entirely useless. God has made the world to be inhabited. Of none of it, can it be said that, in every sense, it is a perfect waste. The soil of Okhámandal is sandy. The rocks are, in general, of a coarse grit, formed from the fragments of innumerable shells. Many of them are of coral, some curious specimens of which we took care to collect. There cannot be a doubt that the whole province was formerly covered with, the sea, which, in several places, is again making breaches in it. We rested at Virwálá for the night.

March 4. This morning about a dozen of Arab shipáhís came to make their *salám*. Mr. F. went to the village, and left me to address them, which I did at considerable length. I found two readers among them, to whom I gave an Arabic New Testament, and a copy of the Reply to Háji Muhamad Háshim. When they were about to leave me, they begged me to interfere for their protection from the fraud of the authorities of the Gáikawád at Dwáraká, whom they represented as so greedy of filthy lucre as to cheat them regularly out of the fourth part of their pay.

We got to Dwáraká, or Goináti, about a kos and a half distant from

* He has since asked admission into the Christian Church, and is under a course of instruction.

Virwàla, about 10 o'clock, A. M. Though I had the Gàikawàd's letter ordering every attention to be paid to us, we were received by his agents with much coldness. The person highest in office was absent; but his substitute, an empty-headed and cold-hearted Bràhman from the Dakhan, appeared an exact avatàra of pride. He strutted about under an immense silk umbrella, with a train of 20 or 30 Jásads and Shipàbis, and introduced himself to us as A'pà Sàheb. He had little to say to us, and still less to do for us; but we soon found ourselves comfortably settled in a newly erected *dharmashàla*. In a short time, fearing probably that his neglect of us might be reported, he sent a man to inquire as to our wants. They were few and simple, and we thought it better to express them than to conceal them, and give way to that pride which we were lamenting in a fellow creature. We employed ourselves throughout the day in addressing many Vàiràgis, and other religious mendicants, whom we found very ready to listen to the "new doctrine." Only a small portion of them seemed inclined to the practice of austerities. Some of them allowed that they had taken to their present courses simply from the desire to gain a livelihood. They were all overpowered in argument, having to support a bad cause with bad logic. Some of the villagers (Gomati cannot be called a town) formed part of our audience.

The evening we devoted principally to researches into the antiquities and superstitions of the place. The temple of Ranchoð (Krishna) has a lofty steeple; but there is nothing otherwise remarkable about such parts of its exterior as we were permitted to see. It cannot, I should think, be more than four or five hundred years old at the most. The Bràhmans would faintly claim for it a higher antiquity. It stands upon an elevated piece of ground, and a slight of steps leads from it to the creek of the sea, denominated Gomati from its many windings. At the foot of this slight, there is a small *darmottar*, where each of the mendicant pilgrims receives from the Gàikawàd a "*gowpin*" of dried rice, and a benediction instead of water, on which to subsist for a day. The creek is a place of sacred ablution; and the poor deluded natives imagine that they can really wash away their sins in it. Its celebrity is, I rejoice to say, greatly on the decline. Neither its attractions, nor that of the idol, are successful in inviting the visits of one fourth of the pilgrims who used to come to it a few years ago. The proceeds do not cover a sixth part of the expense to which the Gàikawàd is subjected in supporting this idolatrous establishment. All this speaks favourably as to the decline of superstition among the natives. The Bràhmans seemed disposed to admit the fact.

There are several temples and Vairàgi *Maths* (monasteries) outside the village. We visited them all, but found nothing about them as buildings at all worth noticing. A Vairàgi, as fair as any European, with hair and a beard nearly as white as the snow, who inhabits one of them, claims the age of 150 years. His wisdom is not according to the number of his days, be they what they may, for his brains are brimful of Hindú nonsense. He is, in appearance, one of the most self-righteous persons with whom I have ever met; and he has not the honesty to correct the mistakes and misrepresentations respecting himself which are made by the natives, who allege that he walks on the sea, and exercises the power of enchantment, &c. &c. I discoursed with him in Hindúi (as Mr. Fyvie's reader had done before,) but our reasonings on temperance, righteousness, and judgment to come, seemed to produce no conviction of sin, and excite no desire for the salvation of the Son of God, which we announced as ready to be imparted to the believing and penitent. Two of his companions, and others, seemed astonished that, instead of listening to him as an oracle, we ventured to reason with him, to dispute the accuracy

of his assertions, and to expose the folly and danger of his pursuits and practices.* I saw another Vairágl, with whom I was much pleased, as he seemed to be, on the whole, an humble and considerate person. He has an excellent knowledge of Sanskrita, and an intimate acquaintance with the Hindú Shástras; but he professed to be an inquirer after the truth. I had a good deal of conversation with him, and his attendants and he promised to call upon me, that he might learn more of Christianity. This individual despises all austerities. In his dress and demeanour, he appeared very respectable.

March 5. After having seen all that is to be seen in Dwáraka, and made many inquiries respecting its history, we find nothing connected with it, which can at all support the fables of the Puránas. It is not even alleged on its behalf, that it is the town said to have been built by Krishna. This place is declared to have stood to the South of Mangrol; and to have perished shortly after the death of its founder, by a bursting forth of the ocean, whose waves, very conveniently for the Bráhmans who ever hate the light, now cover it. The present Dwáraká is not even alleged to have been the Múl-Gomati. The place seems not only to float like an Irish bog, but its honours also seem to be very evanescent. About six centuries ago, as mentioned by Captain MacMurdo, and admitted by all here with whom we have conversed, the valued image of the God Ranchod, by a manœuvre of the priests, was conveyed to Dhákur in Gujarát, where it still remains. After much trouble, the Bráhmans at Dwáraká substituted another, the *prân* (life,) of which, as I have already noticed, fled to *Bet*, on the approach of the Musalmáns. Surely nothing is too absurd for the faith of a Hindú.

Being on the spot most sacred to Krishna, we took an opportunity to-day, of exposing to our many visitors the absurdity and sinfulness of the legends respecting him, which are found in different Puránas, and particularly in the tenth section of the Bhágawata. "So highly improper, indecorous, and sinful, are the acts of Krishna, the avatára of Vishnu," we observed, "that his name.† &c."

In reference to these charges, various excuses, mostly the same as those urged by Mora Bhatta, were brought forward. We replied to them with arguments similar to those which I have used in the reply to that Bráhman. When it was said, for example, that as God, being independent, can do what he likes, we maintained that God, being holy, can never *like* to sin; when it was said that the persons injured by Krishna were

* Respecting this individual, I have received the following memorandum from my friend D. C. Bell, Esq.

Albino. There is now living near the Pagoda at Dwáraká, in Okhámandal, a native of India, apparently about sixty years of age, and enjoying excellent health. He is perfectly white, with the exception of a few dark spots about his breast, the largest not bigger than a common horse-bean. They have a net-like appearance. His hair on the crown of the head is beautifully white; but on the sides, where it is tolerably long, it is flaxen or cream-coloured.—The iris is light grey, the pupil perfectly red. The eyes change colour often, according to the quantity of light admitted; the choroid coat is seen so blended with the colour of the iris, that it produces various shades of red and grey. His eyes are sensible to the stimulus of light; so that he scarcely ever opens his lids wide enough to enable a bystander to get a good view of them.

He either does not know, or will not give, any rational account of himself, as to where he was born or came from. He appears to be a very shrewd intelligent old man; says he remembers Calcutta when it was not larger than a village, and relates many ridiculous tales about himself and his origin. He is very charitable; feeding many of the poor pilgrims who resort to Dwáraká. No boat arrives without bringing him some present. I am informed he has not resided there above twelve years.

Virwálá, Dec. 1816.

I have since been told he was born at Banáras.

D. C. B.

† Quoted First Exposure, pp. 48, 49.

afterwards rewarded by him, we maintained that it is an incontrovertible principle in morals, that evil ought never to be done, that good may come; when it was said that Krishna only blunted his evil passions by indulgence, we maintained that every adulterer might say the same, and that Krishna, if the incarnation of God, would have had no evil passions to blunt; when it was said that, as Yudhisthir and Krishna were punished for their sins, (the former by the loss of his thumb, and a sight of hell, and the latter by the loss of his life by the arrow of Vali, and the disgraceful destruction of his body), no evil could result from the record of their tricks, we declared that, being punished for their *own* sins, they could never save *others* from *their* sins, and that even Krishna had admitted that he ought to behave himself aright for the benefit of example, as taught in the following passage of the Gítá.*

In lively contrast to the life of Krishna and Ràma, to whose evil deeds we also alluded, we dwelt on the life of Jesus Christ, the true incarnation.†

We left Dwáraká in the evening, rejoicing that its glory is fast passing away, and praying that our deluded fellow creatures who resort to it, may speedily be convinced of their errors, and betake themselves to the only refuge of the guilty.

March 6. We arrived in Porbandar about 10 o'clock, and spent part of the day with Capt. D. W. Shaw, who commands the detachment. Several natives called upon us at the house where we were accommodated. In the evening, we walked round the walls of the town, which are very strong, and in most places in good repair. We had a good view from them of the town, which is populous, and well built. It is said to stand on the site of Sudámápúr, which, according to a Hindu fiction sufficiently absurd to gain credence, was transformed from a small village to a city of gold by the wonder-working Krishna, who thus sought to gratify his friend Sudámá. The port is now well frequented. The Rànà is a Jaitwa Rajput. Being a minor, his affairs are managed by his mother, a lady with a will of her own, and a Nàgar Bràhman. Colonel Walker suspected the family of following the worse than brutal practice of infanticide, because no daughter had been reared in it for a hundred years. I do not know that matters have been improved since his day. On the family flag, there is a figure of the monkey Hanumán, from whom the Rànà claims descent. Surely Lord Monboddó had this, or something similar, in view, when he asserted that men had originally tails.

The rocks in the neighbourhood of Porbandar are rather curious. They are principally of a coarse sandstone, which has been submitted to some fiery agency. There are curious holes in them.

March 7. We preached, apart from one another, both morning and evening in the bázars; and we had many visitors throughout the day, whom we addressed and supplied with books. The report of our proceedings in other parts of the province had reached the town, and contributed not a little to the interest with which our ministrations were viewed. I am more and more persuaded, that long missionary tours are by far the most beneficial. Had we confined ourselves on this occasion to a small district, there would have been little or none of this ardour, which procures us numerous and interested auditors. "I must hear," say many, "what every person in every place hears." There has been too much overlooking of human sympathy in the conduct of many missions. If the Hindú's are to be wrought upon, they must be roused.*

* See the passage quoted during the interview with the Gálkawád.

† Quoted First Exposure of Hindúism, p. 64, &c.

The ministry of excitement, both of John the Baptist, and our Blessed Lord, preceded the ministry of conversion through the apostles in the land of Judea. Something similar may be the case in India.

March 8. *Sabbath.* We spent the greater part of the day in private. We had, however, divine service (Mr. Fyvie officiating) with Capt. and Mrs. Shaw, and Lieut. Coventry, the only Europeans at the place, and with a few natives at our lodgings. In the afternoon, a message was brought to us from the darbar, asking us to have an interview with the young Rānā, and his followers; and as we conceived that, without any difficulty, we could so manage as to make all our conversation turn on religion, and as we could not wait for another day, we accepted the invitation. The Rānā is a boy of about 13 years of age, and rather good-looking and intelligent. His education is not in a state of great forwardness, a circumstance which does not speak much in favour either of his mother or his *Kārḥārī*; and I fear that there is not much intention of making it what it ought to be. A paper image of Ganpati was exhibited as a specimen of the prince's art. I thought it a very good text, and asked the Brāhmins a few questions about Ganesha's pedigree and early misfortunes, as recorded in different Parānas, which completely puzzled them. They could neither tell whether he was born from his mother's *teja*; or from her *wala*, or whether he had, or had not, the right to claim Shiva as his father. The loss of his head, and his acquisition of that an elephant, they could not well reconcile with the respect which they claimed for him. We drew the right conclusions from the difficulties in which they were involved, and stated to them the claims of that "Law of the Lord," which "is perfect converting the soul"; and of that "Testimony" which "is sure making wise the simple." The *Kārḥārī* thought to demolish us by firing Sanskrita shlokas upon us without either rhyme or reason; but he was sadly disappointed. By way of making friends with us, he ultimately listened in silence to the doctrine of salvation through the Cross of Christ. I was sorry that time did not permit us to enlarge on the subject so much as we wished. Capt. S. went with me on board the boat, intending to go with me, during the night, to Mangrol; and I took leave of my Christian friend and fellow-labourer, Mr. Fyvie, who embarked for Surat. May the divine blessing go with him, and abide with him! We have spent our time both profitably and agreeably, since we began to travel together.

Chapter VIII. *Visit to Mangrol, Junāgadh, Gīrnār, Pattan-Samnāth, &c. and voyage to Bombay.*

March 9. After a very rough passage, during which I suffered much from sea-sickness, we arrived at Mangrol, about half past 8'clock A. M. I was received with much kindness by Captain W. Lang, the Acting Political Agent for Kāṭiāwād. Numbers of people, who said that they had heard of our proceedings at Rajkot, came to me throughout the day. Had Captain Lang's tents been near the town, which is large and populous, I should have had more employment than I had in the prosecution of my work. As I felt somewhat indisposed, I did not visit it. I had an opportunity to-day of giving the Chief of Māliā, a petitioner at Captain Lang's court, a lecture on the subject of infanticide, which he took in good part. Were all Europeans, who come into contact with the Jhāre-jās, to act in this manner, the interests of humanity might be promoted.

March 10. When we were sitting at breakfast this morning, we observed the Chief of Mangrol, denominated the *Shaikh*, and his followers, leaving the town, and walking in procession in the direction of Captain Lang's tents. They halted on the road, and sent a Jamidār to me for books, and told us that they wished to have an interview with us. I had much

pleasure in complying with their request. The Shaikh, I found to be a man of very little talent and information, and quite incapable of sustaining a rational conversation on religion. His principal servants were sufficiently intelligent; and listened and conversed with some degree of interest. The longings of their hearts, however, I found to be for the despatch of some political business with Captain Lang. After they left us, I distributed a considerable number of books in several languages, and gave a summary of their contents to a considerable number of visitors. A company of Nágár Bráhmans made a very sorry defence of Hindúism. They admitted it to have faults neither few nor small, but, strange to say, they attributed it to God! What low ideas they must have of his attributes and affections, of his providence and grace!

After dinner, I proceeded to Keswad, distant about 16 miles to the northeast, in a bullock gádí of Captain Lang. The first part of the road is very rough, the country being rocky.

March 11. I collected the inhabitants of Keswad at an early hour, and continued to proclaim to them the Gospel of Jesus, till about 8 o'clock A. M. They were very attentive; and a number of them received books. When I was about six miles from the village, I observed a man coming to me on horseback with great speed. He told me that he had come for the express purpose of getting books. I had much pleasure in giving him, and two other persons, a supply. They returned to Keswad. I arrived at Tháná Pipli about 2 o'clock, P. M. In the evening, I addressed the male inhabitants. They are mostly Musulmáns, and I did not find among them a single reader. As they thought that my doctrines did not differ essentially from those of the Kúrán, I was obliged to unfold to them their error. They assented to what I said in reference to the false pretensions of that work; but it is very probable that no lasting impression of them was made on their minds. Were the Musalmánns once convinced of the true relation of a sinner to God, they would soon see the necessity of a Divine Mediator.

I reached Junágad a little before mid-day; and I was very kindly received by the Nawáb's people, to whom I had letters of introduction from Mr. Williams, the Political Commissioner, and Captain Lang. They were not long in entering upon religious conversation with me; and to them, and all other visitors, I preached the Gospel of Jesus. The Nawáb, I was told, usually rises from his slumbers at 4 o'clock, P. M. I was requested to be in readiness to attend his *darbár* in the evening; and exactly at 10 o'clock, I was called to enter it. I found the room filled both with Hindús and Musulmánns. The Nawáb told me that he had often heard of me; and expressed his hope that I would use all freedom of speech in denouncing the errors which I believed to abound in the land. I told him that it was my custom to do so, believing that respecting a matter so important as that of religion, it is highly sinful to conceal the truth. I commenced with Hindúism; and I gave a summary of the charges which I usually bring in it. Ranchodji, the Díván, and some other Bráhmans, attempted to answer me; but, in the opinion of the Musalmán part of the audience, who could not retain their gravity, they had no success. Before turning my attention to the Kúrán, I found it necessary to declare, that all that I had said on the subject of Hindúism, had proceeded from the desire to awaken inquiry in the minds of my Hindú friends, with whose intelligence and attention I had been much pleased; and that I was influenced by the same feeling, as well as by the expressed wish of the Nawáb, to express my sentiments respecting Muhammadism. Two Munshis, who had hitherto been in the back ground, were immediately called forward by the Nawáb, and they seated themselves directly opposite to me. . . . We proceeded nearly as follows. J. W. What evidence

have you in the favour of the alleged divine authority of the Kúrán? *Munshi*. Muhammad was an illiterate man, unable either to read or write, and yet he delivered it in a pure and flowing and majestic style. This is an eternal mark of its divine authority. *J. W.* There are many clever and well informed men in these eastern countries who are able neither to read nor write. I have met with many such. An individual of this sort, I lately found well skilled in logic, and metaphysics, and perfectly able to dictate in a proper manner. I do not, however, admit that the Kúrán has the beauty of style which you claim for it. It is turgid and swelling, and full of deprecations and repetitions, not agreeable to my taste. I do not know, moreover, how far the style of the Kúrán is that of Muhammad, or the person to whom he dictated it. It is probably to be ascribed to the latter. Will you allow me to appeal to the doctrines of the Kúrán, a more tangible subject than that of style, for evidence against it? *M.* The Kúrán is immaculate. *J. W.* That is exactly the position which I call in question. What do you think of the charges which I have brought against it in the pamphlet, of which I gave you a copy in the course of the day? *M.* That pamphlet, I shall answer. *J. W.* I shall be happy to learn that you read it and consider it, and quite prepared to give a reply. *Second Munshi*. Let us select twenty persons, neither Musalmáns nor Christians, and stand by any award which they may make. *J. W.* In matters of religion, we must stand or fall by our own judgment. The great end of religious discussion is personal conviction. Would you really yield to the award of the twenty persons you mention, if your convictions were contrary to them? *M.* I would not. *J. W.* Why then do you propose to make a reference to them? Let us proceed with the subject. What do you think of Muhammad's account of Zulkarnain? Muhammad makes this personage, whom you declare to be Sikandar Rumi (Alexander the Great), a prophet, while I can prove to you that he was an idolator. *M.* Where is your proof? *J. W.* I refer you to the horns upon Alexander's coins, which he used as emblematical of his pretensions as the son of Jupiter Ammon, a heathen God. But I allude merely to this in a casual way. I wish you to notice the absurd account which Muhammad gives of Zulkarnain's resistance to Yajus and Magus, of his making the huge wall, and blowing with the bellows, &c. &c. *M.* The whole is miraculous. *J. W.* But does the narrative bear the air of a true account of a miracle? *M.* It does. *J. W.* I hope that you will peruse it, and again consider it. *J. W.* What does Muhammad mean, when he says that God made the mountains to make the earth steady? *M.* The language is figurative. *J. W.* But what is the meaning of the figure used? Muhammad does not use a figure, in my opinion. He thought that he was philosophising, when he was teaching error. What do you make of the contradictions of the Kúrán? *M.* Muhammad, by the authority of God, constituted that *mansukh* (repealed) at one time, which was *násikh* (in force) at another. *J. W.* I do not think that this plea explains the discrepancies. Muhammad was guided by his own licentiousness, and by his desire to escape the charge of error, to the changes which he made. Keep my theory in view, when you next read the Kúrán.

We proceeded in this style for a considerable time. I then endeavoured to show the impossibility of removing contracted guilt by the observance of the forms and ordinances of the Musalmáns, *namaz* (worship), *haj* (pilgrimage), *zakát* (alms), and *roza* (fasting), or the performance of any works, or course of works, by the hand of man; to show the necessity of a Divine Saviour; and to defend the Divinity and Sonship of Jesus. On this last subject, I referred to the seventeenth chapter of the Reply to Hají Muhammad Hashim, which was read and discussed at length.

I endeavoured to communicate to my audience serious impressions; and I left it considerably after mid-night had passed away, with the assurance from all that no offence was taken, and that, if time permitted, the discussion would be renewed on a subsequent occasion. The Nawáb, I had presented with an Arabic Bible, a Hindustaní New Testament, and a copy of the Reply to the Hají, all of which he professed to prize. He is not wanting in talent. His Díván is the first Hindú whom I have met, who has any thing like a tolerable acquaintance with the Arabic. He is a clever and well-informed, and modest, Bráhmañ.

March 13. After leaving the Nawáb's, I rested for a little, and then proceeded in a doli to the celebrated Girnár hill. I found myself at the base of it (the road leads through thick jungle) about day-break. The ascent is very difficult, and, in some places, from the precipitousness of the mountain, rather trying to the nerves. The rock is of granite, containing, particularly near the summit, a large quantity of mica. There is scarcely any vegetation upon it, and, indeed, from its steepness, no possibility of the formation of a soil. The greatest temples are at an elevation, I should think, of about 2000 feet, estimating the greatest height at 2500. They are built of the granite, though some of the steps and staircases are formed of sandstone from the plain below. They are works of prodigious labour, and are executed in excellent taste. They are at present appropriated by the Jainas; but the most ancient and remarkable of them appear to me from the Dhagob, and other arrangements, to be undoubtedly Buddhist. The most remarkable Jaina images in them are those of Neminátha, not much exceeding the size of a man, black and ornamented with gold, and at present worshipped; and Rishabhdeva, of a colossal size, of granite covered with white chunam; and Párasnátha. In the inferior parts, there are the images of all the twenty-four Tirthankars. There are numerous cells in the courts of the temples, and places adjoining, which were probably formerly used by the priests. At present, the only persons who live on the hill, are the shipáhís who guard the temples, a few *pujáris* (beadles) and pilgrims who come to worship, and who may sojourn for a night or two. I was allowed to go through all the temples, and even to enter the shrines, and measure the idols. When I had finished the inspection of them, a large company of Yatis and Banias came to perform their devotions; and as soon as I could command their attention, I preached to them the words of eternal life. I rejoiced in the opportunity, the first probably enjoyed by any Christian minister, of giving a testimony to the truth of God in this "high place" of iniquity; and the attention with which I was heard was very gratifying. I observed on the walls of the place where I had assembled the congregation several inscriptions; and I added to their number by writing off-hand the following lines, expressive of the thoughts which were at the moment uppermost in my mind.

This mountain tow'ring midst the clouds on high,
 Now crown'd with many gods of vanities
 And lies, that neither know, nor hear, nor help,
 Their ardent devotees who prostrate full,
 And praises loud recite within their shrines,
 Shall be a "hill of holiness" to Him
 Whose potent hand doth weigh it in the scale,
 And less than nought its gravity esteem.
 Its statues hewn as the strange device
 Of those, with dark'ned eye and erring heart,
 Who view the soul of man, not as the work,
 But essence, of the Deity Supremo,
 Shall doubtless be destroy'd, or seen by all
 As monuments of folly and of sin.

The saint devout its airy heights shall tread,
 And upward cast his eyes to God the Lord,
 Who fram'd and peopled the wide firmament,
 And number'd all its worlds with their vast hosts.
 His honour he will celebrate in lays
 Indited by the word of inspiration sure ;
 The valleys shall re-echo to his voice,
 And, from the western sea to Cambay's strand,
 The song of Christ shall rise, who hath receiv'd
 The heathen as his heritage belov'd,
 And over them shall reign while sun endures.
 I hail that day ; O may it soon appear !
 Haste, Lord, thy work, and shed abroad thy fear.



After taking a little refreshment, I proceeded to the temple situated at the summit of the hill. Though good looking in the exterior, and evidently of Buddhist or Jaina origin, it is very filthy within. In one extremity, there is an uncarved block of granite, with huge eyes and a monstrous mouth depicted upon it, sacred to Deví under the name of *Ambáná*. I found a good many people around it, to whom I spoke of the folly and guilt of idolatry. There are two other peaks on the hill, from one of which, the Hindús who get tired of life, throw themselves down in the hope of making a speedy journey of it to heaven. I did not think of visiting them on account of the difficulty of reaching them. There was, however, a stair-case leading to them, as to the peak on which I stood.

The view from the top of Girnár is one which is not dearly purchased at the expense of ascending it. It embraces the adjoining hills (of granite), and one of which the Dhátar vies with it in height, and an immense range of low country extending in all directions, and, toward the West, reaching to the sea. There is much jungle on the lower hills; and cultivation, from the want of water, is not very extensive in the low country. Villages appear scattered only here and there.

I made as quick a descent of the mountain as possible, that I might reach, before the darkness of night settled upon me, the block of granite near Junágad, which contains the ancient inscriptions which, though never decyphered, have attracted much attention. I was able to accomplish the object which I had in view. After examining the block for a little, and comparing the letters with several ancient Sanskrita alphabets in my possession, I found myself able, to my great joy, and that of the Bráhmans who were with me, to make out several words, and to decide as to the probable possibility of making out the whole. The taking a copy of the inscriptions, I found, from their extent, to be a hopeless task; but, as Capt. Lang had kindly promised to procure a transcript of the whole for me, I did not regret the circumstance. . . .

March 14. I was greatly pressed by the Nawáb's people to remain a day or two longer in Junágad, and particularly to witness the sports of the Holí. I told them that, instead of having any relish for what they called the amusements of the Holí, I had ever viewed them as highly unbecoming and sinful; and that I could not conscientiously be, in any degree, accessory to them; and that, as the approaching day (Sabbath) was sacred to Jehovah, I wished rather to spend it in the quiet of a country village, than in the bustle of the town. When they found that I was determined to leave them in the evening, they said that they must make the best of the time which was left; and they interrogated me at great length, and listened with much interest from the morning till about 2 o'clock P. M., when I started for Samandíálá. I had a large audience at this village after my arrival.

March 15. *Sabbath*. I assembled the inhabitants of the village on

two or three occasions during the day. I was rather surprised, that, as the *Holí* was at its height, I was able to command their attention. The groups around me, from the painting of their faces, and the staining of their clothes, had a very fantastic appearance. Some of them were so far convinced of the impropriety of their revels, that they proceeded to wash themselves, and array themselves in decent attire.

March 16. At *Máleá* (?), and some villages on the way to it, I collected tolerable audiences. The villages have of late been going much to decay.

March 17. I arrived at *Veráwal Pattan*, where I was very kindly received by the Agent of the *Nawáb*, and where I had an opportunity of addressing immense crowds of people. The town is large, and apparently thriving.

March 18. I rode to *Pattan*, about a *kós* distant from *Veráwal*, before breakfast; and after preaching and distributing books at two places in the *bázár*, I proceeded to both the new and old temples of *Somnátha*. The former was built by the famous *A'lyá Báí* about 50 years ago; and it is now under the care of the *Sompádá* Brahmans, with one of whom I conversed. The latter is that which the image (a *linga*) was destroyed by *Muhammad Ghizni*, and of which the most extravagant accounts have been published. The greater part of the building (of sandstone) is still standing; and the remains of its external ornaments, though much defaced by the violence of the *Musalmán*s, show, that as pieces of art, they had been well executed. Some are not very decent; and it is not to be wondered at, that the attempt was made to destroy them. The *Musalmán* conqueror might find treasure about the premises; but most certainly it was not within the *god*, who had neither head nor belly.

On returning to *Pattan*, I found large crowds assembled, whom, after taking a little refreshment, I addressed till about 2 o'clock P. M., when I embarked for *Bombay*.

March 20. I arrived safely in *Bombay*. I found that one of my children had just recovered from a dangerous illness; and that my dearest wife was not so strong as I expected to find her. She united with me in praising God for the great goodness which he had made to pass before me in my long journey, both as it regarded my preservation, and the signal and important opportunities of usefulness which I had enjoyed; and in supplicating God to turn to himself the hearts of the multitudes whom I had addressed, and into whose hands I had put the words of eternal truth. Little did I think, when engaged with her in these hallowed exercises, that she was so soon to be called from the services of the Church militant on earth, to those of the Church triumphant in heaven. I could not but mark, however, her preparation for the great change which awaited her; and I cannot but adore that grace in which it originated.....

“ Now when her form has ceas'd to meet my sight,
And all the gladd'ning influence it brought
Is felt no more; and when my heart still longs
In vain to press her in its fond embrace.
Where shall I seek for comfort? Whether turn,
Since all the joys on earth are doubly stamp'd
With mutability; and all the props
On which, we, trusting, lean'd are, one by one,
Torn from us—leaving disappointment pale,
And Killing Grief, and withering Remorse.
Seek, O my soul, for those unfading joys,
Which we, on earth, may taste, if from the source
Divine, Eternal, Uncreated, Pure,
We truly ask,—but which in heaven alone,

Can have their consummation.—To that *Heaven*,
 Then let me onward press! that blessed *home*,
 Where we shall meet again to part no more;
 And all our weary weeping journey past,
 We may retrace our painful steps with joy,
 And mark how each advanc'd our heaven-ward course."

II.—SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

To the general design of this Society,—"the promoting Christian knowledge,"—every Christian at once assents; to effecting that object on the principles of the Established Church, every Churchman as readily concurs. To diffuse the knowledge of this Christianity, the Society publishes the Holy Scriptures, and such religious tracts and books, practical and doctrinal, as are not contrary to the discipline of the Church, with the interests of which, the Society is inseparably connected. To maintain this connection, they issue Books of Common Prayer, the Homilies, and other books and tracts on the offices, discipline, and practice of the Church; and as education is intimately connected with the spread of Christian knowledge, they circulate, though they do not publish at their cost, school-books and other books of a miscellaneous character. These books are borne upon the supplemental catalogue of the Society, and generally sold at cost prices. But as books are human compositions, and the Society composed of sinful, but well-intentioned, men, the books issued necessarily partake of the infirmities of their authors and publishers. Looking back through the long period of time during which the society has existed, (a period too, the far greater proportion of which is characterised by lukewarmness, not to say positive indifference, in religion, above every age since the Reformation,) we naturally expect to find the Society's publications, more or less, affected by the prevailing corruption of the age. Accordingly, in reviewing them, many have been pointed out as trifling, or unnecessarily controversial, lukewarm, and, some, unsound in doctrine. Yet the Society's GREAT WORK of promoting Christianity by the diffusion of the *Holy Scriptures*, and the circulation of the *Prayer Book* and *Homilies*, has *never been intermitted*; and had these efforts of the Venerable Society not been in constant operation, who shall say how gross a darkness would have overspread our fatherland and its dependencies? For many a year, the CHRISTIAN KNOWLEDGE SOCIETY, was the *only Bible* and the *only Missionary Society*; and India felt, and still feels, the blessed effects of the Society's influence. The connection of the Apostolic Schwartz and his colleagues with the society is familiar to all; the society's urgent appeals to the Government for the removal of all support to, or control over, the idolatrous rites of the natives; for the establishment and increase of the Episcopate in India, and generally for enlarged means of proclaiming the glad tidings of the Gospel, and the success which has followed them, are some proofs, among many, of what, in a *missionary character*, the Society has done for India. But as a BIBLE SOCIETY, it is conceived, its claims are still stronger. To their benevolence we are indebted for *all the English Scriptures* circulated on this side of India. By them we are supplied with *all our Books of Common Prayer*. Had these been the only books issued by the society, no voice need have been raised in opposition to her strong cries for support.

It is strange, that a Society, having so strong a claim upon all classes of Protestants, should either be neglected or opposed by Christians. It

is, however, satisfactory to observe, that in all the opposition which has been raised, neither the design nor the principles of the Society have been impugned, but only some of its individual acts. Now, fully conceding that the publication of certain tracts and books was injudicious—that the books in question are injurious, and opposed to the lively doctrines of “the truth as it is in Jesus”—still these are separate proceedings—deviations from the avowed principles and acknowledged design of the Society. We do not support every act of the Society to which we belong—but the object for which the association is formed. No combined effect can otherwise be made.

The distribution of the Society’s publications is made through “*District Committees.*” These select the description, and direct the number of all books required by their respective districts. It is therefore manifestly within the power of every committee, to exclude all erroneous publications which may be upon the Society’s catalogues, from their lists for circulation. Every committee have further the privilege of purchasing, at the Society’s prices, to the full amount of their subscriptions; so that all money collected, may be expended for the exclusive benefit of the district. By these means the objection that is sometimes urged—“The Society issue books full of false doctrine, and I cannot aid in propagating error,”—is, if not altogether obviated, very much restricted; indeed, it may be said, entirely removed, for no subscriber is compelled to purchase error; he may have, if he choose, for his money *only* the blessed Book of God. The tabular view appended to this paper, will show in what manner the *District Committee of Bombay* have exercised these privileges.

Charges of a very grave nature have from time to time been made against some of the Society’s publications; and had they refused to discuss, or neglected to weigh, these objections, the sincerity and zeal of the Society might justly have been questioned. Early in 1834, however, they entered upon the consideration of these charges, and very soon came to the following resolution—“*That any Tract which shall be objected to by three members at any meeting of this Board, be referred, without discussion or division, together with a written statement of the objections, to the standing Committee, with a request that they will report on the same at their earliest convenience.*” At the meeting 2d May, 1834, this measure was followed up, by the appointment of a TRACT COMMITTEE, consisting of seven members of the SOCIETY, with the increased power of procuring additional tracts and books; and in July, these measures were made perpetual, by directing the election of the Tract Committee to be made annually.

By these wise councils, it is presumed, every objection to the Society has been removed, for they establish a principle which will remove every book unsound in doctrine from the list of works in circulation.

It is most gratifying to remark the energy which the Society have evinced to promote “Christian Knowledge” in all those countries, to which the influence of Great Britain extends. In order to publish and promote the circulation of the Holy Scriptures in foreign languages, and also versions of the English Liturgy, they have,

- I. Appointed a Separate Committee.
- II. Granted from their funds £4000.
- III. Opened books of subscription for *this special object.*

To encourage this good work, the Society offer, in cases where associations may be formed for the purpose of contributing to the foreign object, “facilities for obtaining English Bibles and Prayer Books, at the cost price, from the nearest District Committee; and they will be at liberty to make their own regulations for the supply of their subscribers.” This

branch, it will at once be seen, is a BIBLE and PRAYER BOOK SOCIETY, and as such entitled to the support of all Christians.

Another most important measure adopted by the Society, is the appointment of "a Committee of General Literature and Education," which, within the year 1834, circulated upwards of five millions of "good and useful books, of a religious and moral tendency;" for which department also *separate contributions* are received.

That the Venerable Society is, then, a most powerful and efficient, and, it may be added, lawful means of doing good, appears, from the foregoing statements, to be clear. And were a far larger proportion of the Society's publications of an improper character than, as yet, has ever been asserted, it would still remain the Christian's duty to support the Society, as a singularly excellent mode of promoting Christian knowledge. "The wrath of man worketh not the righteousness of God;" and continually to bring before the public accusations against books, acknowledged to be erroneous, and for the correction of which, the Society has now provided a means, exhibits more zeal for a party than for the promotion of Christian knowledge, whilst the urging objections, which are valid, against individual works, as reasons for not supporting the general design of the Society, evinces much of "the wrath of man," but works no righteousness. Surrounded as we are in India by the grossest idolatry, we can ill afford to lose any mode of casting a ray of light upon the thick darkness. If we "love as brethren," let us unite as a family in forwarding that interest we have all most at heart, "that of the household of faith;" let us promote as "*one body*" that knowledge which we know to be most precious,—even "the knowledge of Jesus Christ and him crucified." Let the Protestant of every denomination support the Christian Knowledge Society, as the only means now in operation of circulating the Holy Scriptures in our own language on this side of India; for the Bible Society has, by an arrangement, given up this branch of labour to the Society for Promoting Christian Knowledge. If he object to the general design, let him only subscribe to the Bible Branch;—let the Churchman aid in the circulation of the Word of Life, and of that Liturgy which, next to it, appears the best mode of "promoting Christian knowledge"—each throwing the mantle of charity over the multitude of his brother's offences, anxious only "to prepare the way of the Lord," and "make straight paths for his coming."

The following table exhibits, for the last five years, the number of Bibles, Testaments, Prayer Books, and Psalters, and of religious tracts and books, selected annually from the catalogues of the Venerable Society by the Bombay District Committee; and, though there be a few publications of a character now acknowledged to be wrong, the committee might confidently appeal to the great proportion of Bibles and Prayer Books over every other book in every year, to the unexceptionable character of almost all the religious tracts and books, and their own* resolution to order no books or tracts on the Society's fixed catalogue which have been made the subject of controversy with the Society, (unless ordered by some subscribing member,) in proof of their anxiety, to do good according to the means committed to their stewardship.

Names of Books.	1830	1831	1832	1833	1834	Total.
Bibles	224	204	233	220	238	1174
Testaments	42	60	70	50	152	374

* *Resolved*, That as the Venerable Society's catalogues are abundantly copious for our purpose, we do not require disputed matter; and in order to do away with objections that cramp the usefulness of this District Committee, no book or tract on the Society's catalogue, which has been made the subject of controversy with the Society, shall knowingly be ordered by this Committee.

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Common Prayer Books	208	140	360	166	208	1022
Psalters	—	20	20	20	20	80
Dayley and Mant's Family Bible	—	—	—	—	—	—
Do. Prayer Books	—	—	—	—	—	—
<i>Religious Tracts and Books.</i>						
New Manual, on large paper . . .	16	—	20	42	20	98
Gastrell's Christian Institutes	6	31	10	22	10	79
Faith and Duty of a Christian, in Portugese.	—	50	—	—	—	50
Osterwald's Arguments, 3 vols. .	—	10	—	—	—	10
Patteson's Plain Account of Do.	—	100	—	—	—	100
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Kenn's Manual of Prayer	—	10	10	—	—	20
Ditto, on large paper	—	10	—	—	—	10
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Duty of Man	—	10	—	22	10	42

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Nature of Sin	25	—	—	—	—	25
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Prayers for Private Persons, Families, and Children	—	—	—	20	20	40
Serious Advice to Persons who	—	E . .	—	20	—	20

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have been sick	—	—	—	20	—	20
Bowen's Companion for the Aged	—	—	—	20	20	40
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Peer's Companion to the Aged	—	—	10	—	—	10
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tian Sabbath	—	—	—	20	20	40
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Holy or Passion Week	—	—	—	20	—	20
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Pious Man's Daily Preparation	—	—	—	50	50	100
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III.—MANT'S FAMILIAR GUIDE TO THE UNDERSTANDING OF THE CHURCH CATECHISM.

The following communication was sent to us by a friend some months ago, but we have hitherto been unable to give it a place. It is taken from a number of the Record newspaper for January, 1834. Our correspondent observes respecting it, that "it may be useful if published in the Spectator, as *Mant's Bible* is much in circulation in India." We insert it not merely for this reason, but to warn our readers against the tract itself, (No. 74, of the Society for Promoting Christian Knowledge,) which is also in circulation in this Presidency, and to give them an opportunity of perusing the excellent remarks which are subjoined. The Society for Promoting Christian Knowledge is an institution mighty both for good and evil; and its enlightened friends do not, we are persuaded, deprecate Christian criticisms of its publications.—*Edit.*

- "Q. What were you then made? (In baptism.)
- "A. A member of Christ.
- "Q. What is that?
- "A. A member of the Church, of which Christ is the ruler and head: in one word a Christian.
- "Q. You suppose then, that the promise of future happiness was given you, on condition of your behaving in a particular manner?
- "A. Yes, certainly.
- "Q. So that you look upon baptism as a covenant or agreement?
- "A. Yes: God, on his part, was graciously pleased to promise me his fatherly affection and care in this world, and happiness in another; and I promised to observe certain conditions on my part.
- "Q. What do you mean by a state of salvation?
- "A. A state, in which, if I strive to do my duty, I shall be saved from sin, and from everlasting misery — the wages of sin.
- "Q. How were you placed in this state?

"A. Through Jesus Christ our Saviour, who purchased it for me by his death.

"Q. Are all persons in this state?

"A. No; no persons are born in it: all Christians are put into it at baptism.

"Q. How came you into it?

"A. I was called to it by our heavenly Father.

"Q. How did he call you?

"A. By letting me be born in a Christian country, and of Christian parents; and by putting it into their hearts to have me baptised.

"Q. Is he the Father of mankind in more than one sense?

"A. Yes: he is our Father, because he made us; he is also the Father of us Christians, who became his children at our baptism.

"Q. What is meant by the word Saints?

"A. The word Saints means holy persons: and it is used for the members of the Church of Christ, because all of them (as I said before) bind themselves to be holy.

"Q. What do you mean by 'the Forgiveness of sin'?

"A. I mean, that by reason of the death of Christ, God will be pleased to forgive sins, on certain conditions.

"Q. What is meant by God forgiving sin?

"A. That he will withhold his anger, and release the sinner from punishment.

"Q. You say that he will do this on certain conditions?

"A. Yes: upon condition that the sinner do heartily repent of, and forsake, his sin, through faith in Christ.

"Q. Do you mean that the future amendment of the sinner can atone for, or make satisfaction for, his former misdeeds?

"A. By no means. The death of Christ alone can make atonement or satisfaction to God for sin. Future amendment of life is the only condition, on which the sinner may have the benefit of Christ's death.

"Q. Who are the elect people of God?

"A. They are those whom God hath chosen out of the world, and made his own people, by admitting them into his Church at baptism.

"Q. Does the Holy Ghost sanctify all such persons?

"A. The Holy Ghost sanctifies those who are really holy; and he gives to all of them the power of becoming holy.

"Q. In order to your being admitted to this happy state, what is necessary?

"A. That I should study to do my duty; and for this purpose I am taught the third petition.

"Q. Is this the only condition on which you hope to be forgiven?

"A. By no means. I must be sorry for, and repent of, and forsake my sins, and live a better life; and I must have a lively faith in God's mercy through Christ; or I must not expect God to forgive me.

"Q. For the use of what persons are the sacraments ordained?

"A. For the use of all persons, who desire to be saved through the merits of Jesus Christ.

"Q. Why may not persons refuse to partake in the sacraments?

"A. That they may not lose that inward and spiritual grace, given unto us by God: of which the sacraments are outward and visible signs.

"Q. Do you mean by this, that persons who have been baptized, are dead to all sinful passions?

"A. No; I mean that they are dead to the dominion of sin, so as to have it in their power, 'not to follow or be led by it;' and that they receive a promise of forgiveness from God.

"Q. And what do you mean by their being born again unto righteousness?

"A. I mean, that they are put into a condition of living a life, not altogether righteous, but more agreeable to the will of God, than in their natural state they would be able to do. And this difference is so great, that it is called regeneration, or a new birth.

"Q. Where is the change of which you speak, called new birth, or regeneration?

"A. In the Holy Scriptures, which say, 'Except a man be born again,' that is, 'of water and of the Spirit, he cannot enter into the kingdom of God.'

"Q. Do the Scriptures speak of any other regeneration?

"A. No; they speak of Christians being continually and daily renewed; but persons are said to be regenerate, or born again, only once.

"Q. And when do you say that is?

"A. When they are made Christians, at their baptism."

No one who himself rejoices in the freeness of the Gospel, and views the above extracts in the light of Scripture, can doubt that the class of writers to which Bishop Mant belongs, have no just apprehension of the Gospel themselves, and consequently that they communicate to the public "another Gospel which is not another." And where is the enlightened Christian, who, judging of the principles of D'Oyly and Mant's Bible by the views unfolded in these extracts, can fail to mourn, that the venerable Society for promoting Christian Knowledge should be instrumental in circulating, over the length and breadth of the land, a work tainted to the core with principles which rob the Gospel of all its freeness and all its glory, and thrust men back from its pure light and liberty, into the prison-house and bondage of the old dispensation?

The errors displayed in the above extracts are various and lamentable: at present, however, we shall only remark that, in the apprehension of Bishop Mant, salvation is not free, but *conditional* on our *repentance, and faith, and holy life.*

The mistakes of such writers as Dr. Mant lies in part in this, that they do not perceive that repentance, and faith, and a holy life, are the primary, fundamental, and constituent parts of the salvation of the Gospel which Christ died to purchase and lives to bestow. A preacher of this description says, Christ will receive you if you repent, and believe, and reform. The Gospel message is very different; it is—Christ will receive you this moment, without money and without price, and give you repentance, and faith, and holiness in heart and life. What say the Scriptures—“He is exalted a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins:” “and that, (faith) not of yourselves, it is the gift of God;” “without me ye can do NOTHING:” “I can do all things, through Christ which strengtheneth me.”

Bishop Mant, though he suspects it not, is resting substantially on the old covenant of works. His creed, if probed to the quick, is no better than—“Do this and live.” Repent, believe, and amend, and Christ will be your salvation. How different from—how opposite to—the terms of the New Covenant as unfolded in the following verses of the 8th chapter to the Hebrews:—

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

Here all is freedom. Every child of the Gospel is invited to drink of the fulness of this salvation: to subscribe to the terms of "*this better covenant, established upon better promises,*" without condition and without restriction. "Him that cometh unto me I will *in no wise* cast out." "And whosoever *will* let him take the water of life **FREELY.**"

One objection started by such writers to the freeness of the salvation of the Gospel is, that it leads to licentiousness, and that to prevent licentiousness it is necessary to make it *conditional*. This imagination simply proves afresh their ignorance of the nature and entirety of Christ's salvation, which ignorance is again set forth in the figment of baptismal regeneration of which we read so much in the extracts given above.

The Gospel when effectually applied to the heart by the Spirit of God accomplishes a *change of nature*. "A NEW heart will I give thee, and a *right* spirit will I put within thee." "If any man BE in Christ (as the branch is in the vine) he is a NEW creature." "For ye are dead, and your life is hid with Christ in God." And in consequence of this union with Christ, the believer must bring forth fruit unto God, just as every thing, whether it possesses animal or vegetable life, *must* yield fruit according to its own essential nature. In the new birth the Christian is "made a partaker of the Divine nature," and this Holy seed, implanted in his heart by the operation of the Spirit of God, cannot but yield fruit, under the constant watering of the same Divine agent, of the same nature as itself, namely, "fruit unto holiness," and "the end is everlasting life." "*Verily, verily, I say unto you*" (it is a saying thus marked with peculiar emphasis by our Lord himself), "he that believeth in me hath everlasting life."

But such writers as Dr. Mant cannot receive doctrines of this transforming and new-creating order; and accordingly, as the Papists have, as it respects the one sacrament, laid hold of the *signs* and transformed them into the *thing signified*, so do these Popish-Protestants lay hold of the sign in the other sacrament, and, in like manner, transform it into the thing signified. There is more *appearance* on which the pure Papist has to rest his abuse of the one sacrament, than the Popish-Protestant to build his abuse of the other—for, literally, there is not a word in the New Testament, as far as we remember, which gives even the *appearance* of foundation for the delusion. But mark how it works. The child is baptised—in other words, according to Dr. Mant, it is regenerated—or made a new creature. Let this child be examined with the child of a Baptist, and except in peculiar circumstances no difference of nature will be manifested. They will both be found of the earth, earthy: alive to the world, and dead unto God. Still the one, according to Dr. Mant, has been made a new creature, and the other is in a state of nature. But the difference between the two, in the state of their hearts, their affections, or their conduct, it is acknowledged by all, is generally not perceptible; and accordingly it follows, as an unavoidable consequence, that the change, which in the highly figurative language of the East is called a new creation, being born again, being raised from the dead, is a very little matter indeed as it regards the *change effected in the nature* of the individual, whatever it may be as it respects the relation in which he stands to the Gospel. Awful delusion! Deplorable perversion of Scripture!

The change when God the Spirit creates a new creature in Christ Jesus, is "as life from the dead." When the Son of God speaks, "*the dead* hear his voice and live." "The world," indeed, "knoweth them not, because it knew Him not." And why are such statements as these considered visionary and ridiculous, unless they are explained away, by such processes as those of Bishop Mant, till they mean little or nothing.

The Holy Ghost alone gives a satisfactory explanation in the 14th and 15th verses of the 2d chap. of the 1st Corinthians,—“The *natural* man receiveth not the things of the Spirit of God; for they are *foolishness* unto him; neither *can* he know them, *because* they are *spiritually* discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no (natural) man.”

Our readers are quite aware that we cordially subscribe to the practice of infant baptism, and consider it most valuable in different points of view; but we utterly repudiate it as the new birth spoken of in Scripture.

Reviews.

Memoirs of the Life and Correspondence of Mrs. Hannah Moore. By William Roberts, Esq. 4 vols., 12mo. Seeley and Burnside: London, 1834.

Though Hannah Moore's birth and education were more respectable than was commonly believed before the publication of this her Memoir, she was principally indebted to her own merits for the singular notice which she attracted. Her early poetical attempts were very successful; and they procured for her the patronage and friendship of Garrick and Johnson, and almost all the literary characters connected with the metropolis. What appeared afterwards under the auspices of these distinguished men, was shielded from envious and unfair criticism; and, without the slightest molestation, she was suffered to take a high station in the temple of Fame. She became not only a welcome, but a coveted, guest in the most distinguished circles in the land; and the most marked and flattering attentions were paid to her by all who were privileged to come in contact with her. Genius, learning, nobility, and fashion alike agreed in doing her obeisance. In the private parlour and in the public theatre, her praise was alike acknowledged.

When we consider what human nature is, we can easily imagine what the effect of all this must have been on a mind as yet unimpressed by the realities of the eternal world, and unattracted by the glorious manifestations of Divine grace in the work of human redemption, and its inestimable results in the felicities of the upper sanctuary. Miss Moore was well nigh enchanted by the Syren songs to which she was perpetually listening, and almost intoxicated by the cup of terrene pleasure which was seldom from her hand. She not only experienced that delight which every person must have in his own intellectual pursuits, and in the essays of his own genius,—a delight evidently designed by the Author of our frame to be one of the most powerful springs of exertion; and she not only enjoyed that satisfaction which every person must feel in the approbation and encouragement of those who are competent judges of merit, and which is evidently intended as a part of the reward of honourable exertion: but she became immoderately, nay feverishly, anxious for applause, and seemed to feed upon it as the aliment of her soul. We make her early letters the ground of this judgment, which is one the justice of which her biographer would scarcely admit.

In the midst of all her pleasures, she was far from being happy. She gradually felt that there was nothing substantial in her acquisitions, and nothing truly satisfying in all that the world can bestow. The inward monitor, directed no doubt by the Spirit of God, would not suffer her to be at rest. Her intellectual persuasion of the divine origin of the Bible, and her admiration of its unrivalled simplicity, beauty, and sublimity, led her to seek leisure to peruse its sacred pages. Her reading,

by the divine blessing, urged her to prayer. The light of heaven gently diffused itself over her soul; and the warmth of the beams of the Sun of righteousness revived that which was naturally dead in trespasses and sins. The internal change soon appeared in her pursuits and engagements. Her intercourse and correspondence with her friends, her ingenious, but uncompromisingly faithful, publications, and her astonishingly extensive works of benevolence, connected especially with the spiritual wants of her species, soon evinced that she was a "chosen vessel" unto God, to bear his name before nobles and princes, and the whole body of the people of England. Her conversion and subsequent usefulness, were altogether wonderful. Well does John Newton, that minister of mighty spiritual discernment, observe of them, in a letter printed in the second of the volumes now before us:—"I think your case is almost as remarkable as my own, though in a different way. Indeed, madam, you are a miracle of mercy;—how much had you to break through! how much to give up! All things are equally easy to Almighty power; but, comparatively speaking, I think the conversion of a libertine much more hopeful than of those who, after having been applauded and caressed by the world, must give up their characters, and must be content to be thought fools by many who once looked up to them, before they can be truly wise. I cannot wonder that a sense of the love of Jesus to you should constrain you, as it does, to devote all your time, and talents, and influence to his service. Nor do I wonder at the success and encouragement he gives you in your department. I believe that for this very cause he singled you out, and raised you up, to be eminently useful in your day; and that your example, if any thing can do it, might force conviction on the minds of infidels and gainsayers."

No female, of whom we have ever read, was honoured to do more good in her life time, extending to the long period of 89 years, than this remarkable character. Her influence, however, is not expended. By her publications, she, though dead, yet speaketh, and will probably speak to many a generation yet to come. The record of her doings in these volumes, is most instructive, and cannot fail to produce the most powerful effects. The biographer has performed his part very unostentatiously, but with much judgment. He has left his heroine, and her numerous and accomplished acquaintances, as much as possible, to speak for themselves. They describe the feelings of their own hearts in language the most elegant, rich in allusion, and frequently pious in its strain. Perhaps, some of their epistles, particularly in the first volume, might have been omitted with advantage. A few more reflections would not have been unacceptable.

We dare not commence giving quotations, or noticing interesting incidents, lest we should not know where to stop. Though this brief article forms no repast to our readers, it accomplishes the end which we have had in view, when it directs them to a rich feast already provided for them. They will have themselves to blame, if they do not take the hint which it affords. Let all who can command leisure, peruse these charming volumes.

The Works of William Cowper, and Life and Letters. By William Hayley, Esq. Now first completed by the introduction of *Cowper's Private Correspondence.* Edited by the Rev. T. S. Grimshawe, A. M., Rector of Burton, &c. 8 vols. 16mo. Saunders and Otley: London, 1835.

Only two volumes of this work, so far as we know, have reached India; but the perusal of them enables us sufficiently to judge of its ps-

cularities. Mr. Grimshawe, the biographer of Leigh Richmond, and the brother-in-law of the late Dr. Johnson, the friend of Cowper, has *Christianized* Hayley's interesting Life of the Poet, and enriched it by the introduction of the Private Correspondence, suppressed by Hayley, or collected after his death, according to the date of the several letters. Cowper's character consequently appears in its clearest light; and religion, which was formerly, by not a few, blamed as the cause of his malady, is made to appear as for a season entirely delivering him from it, as afterwards supporting him under it when its pressure was most severe, and as being the animating and directing principle of his whole life.

Were we asked to give the characteristics of Cowper's poetry, we should, after admitting his right to the designation of "Prince of Christian Poets," attribute to him in his own words,

" Fervency, freedom, fluency of thought,
Harmony, strength, words exquisitely sought;
Fancy, that from the bow that spans the sky
Brings colours, dipt in heaven, that never die;
A soul exalted above earth, a mind
Skilled in the characters that form mankind."

His letters, in point of merit, rank nearly as high as his poetry. The late Rev. Robert Hall, no mean judge in matters of piety and taste, thus writes of them, and particularly of those published by the Rev. Dr. Johnson. "It is quite unnecessary to say that I perused the Letters with great admiration and delight. I have always considered the Letters of Mr. Cowper as the finest specimen of the epistolary style in our language; and *these* appear to me of a superior description to the former, possessing as much beauty, with more piety and pathos. To an air of inimitable ease and carelessness, they unite a high degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. I have scarcely found a single word which is capable of being exchanged for a better. Literary errors I can discern none. The selection of words, and the structure of periods, are inimitable; they present as striking a contrast as can well be conceived, to the turgid verbosity which passes at present for fine writing, and which bears a great resemblance to the degeneracy which marks the style of Ammianus Marcellinus, as compared to that of Cicero or of Livy. In my humble opinion, the study of Cowper's prose may on this account be as useful in forming the taste of young people, as his poetry. That the Letters will afford great delight to all persons of true taste, and that you will confer a most acceptable present on the reading world by publishing them, will not admit of a doubt."

In the letters contained in the two volumes before us, there is only one passage in which Cowper inadvertently, and contrary to the habitual persuasion of his mind, as could be proved from many parts of his writings, falls into a theological error of any consequence. As it is one, however, on which the notions of a pretty large class of people are, to say the least, rather obscure, we shall notice it. Writing to Lady Hesketh, and with reference to a book of Meditations which she had sent to him, he observes:—"There is one circumstance which he (the author) gives us frequent occasion to observe in him, which I believe will ever be found in the philosophy of every true Christian. I mean the eminent rank which he assigns to faith among the virtues, as the source and parent of them all. There is nothing more infallibly true than this, and doubtless it is with a view to the purifying and sanctifying nature of a true faith, that our Saviour says, 'He that believeth in

me hath everlasting life,' with many other expressions to the same purpose. Considered in this light, no wonder it hath the power of salvation ascribed to it." That faith is the instrument of *sanctification*, or the "source and parent of all the virtues," is abundantly evident from many passages of the sacred scriptures; and had Cowper asserted only this, we should not have found fault with him. It is in reference to faith, however, as the instrument of *justification*, that Christ says, "He that believeth in me hath everlasting life." To suppose the case to be otherwise, would be to introduce *human merit* into the article of man's salvation, and would be tantamount to representing the Saviour as saying, "To him that get holds of a principle that will make himself good, I will give eternal life." Faith, it must ever be remembered, saves only as it lays hold of the imputed righteousness of the Son of God. Cowper's mistake occurs in an early letter; but Mr. Grimshawe should not have overlooked it. Cowper, as we have said, lived otherwise to write and to sing.

As the work which we notice is the first *complete* edition of Cowper's Works, we doubt not that it will find, as it deserves, many purchasers. The volumes are very neatly got up, and contain a great deal of matter, and are by no means dear at five shillings, the price which has been fixed upon.

Religious Intelligence.

ASIA — INDIA.

REPORT OF THE HARNAI POOR'S ASYLUM.

Puna, 12th August, 1835.

Dear Sir—I find that it is now about fourteen months since I reported, to its friends and supporters, the progress of this institution.

I am happy to say that my fears, in reference to funds, so deeply felt at the beginning of the past year, have been disappointed, and my fondest hopes have been more than realized. There is, as will be seen from the statement of accounts, (see the cover,) a balance in favour of the institution, after discharging all claims. I am sorry to say, however, that the funds have been chiefly derived from the donations of friends at a distance, and comparatively little has been subscribed by individuals living in the neighbourhood of Harnai. To those friends, near or at a distance, who have enabled me to carry on the operations of the institution, I return my best thanks.

The number of individuals now in the asylum is forty-six. Of these eighteen are men, thirteen women, and fifteen children. Amongst these there are seventeen lepers, four cripples, and the remainder are (except the children) old and infirm. Three of the oldest children are employed in carrying water and grain to the disabled, and the rest of them, who are old enough to do so, attend one of the mission schools in Harnai. During the year, six individuals have died.

Though there is no lack of poor in that part of the country, and though there have been many applications for admission, only two or three individuals have during the year been received into the asylum; and these on account of their peculiarly trying circumstances. The only reason that has led me to refuse applications, is the smallness of the funds obtained from local sources. Had it not been for the exertions of friends in other parts of the country, it is evident, that long ere now all the above distressed and enfeebled creatures, must have been turned

out, to exhibit their diseased limbs at the doors of the great, or on their thoroughfares, and perhaps to die by high-ways and hedges. As the funds on hand are not nearly sufficient for the disbursements of the year, on which we have entered, I must still look to the liberality of the public for the means of supporting those individuals who are now in the asylum. It would be imprudent to think of receiving any new applicants, as long as the support drawn from *annual* subscriptions is so small. As I myself have, during the greater part of the year, resided at Púna, the asylum has been under the immediate superintendence of a pious young man, Mr. B. Drake, who, on my leaving the place, was appointed to the oversight of a few schools, which it was still thought desirable to continue in connexion with the mission in that part of the country. He has daily instructed the inmates in Christianity, by reading to them the Bible, and examining them as to its contents. No particular impressions of a religious nature seem to have been produced by his labours; but the two individuals who were formerly baptized, continue to give satisfaction.

As the Rev. John Stevenson, of the Scotch Church, Bombay, is, in the discharge of his ministerial duties, frequently at the station, he has kindly consented to take, for the present, the asylum under his care; and, whilst he does so, it is my intention to transfer the funds of the institution into his hands. I am certain that this arrangement will tend greatly to the benefit of the asylum, and be fully approved by all its supporters.

I am, my dear Sir, your obedient servant,

JAMES MITCHELL.

SIKANDARABAD TEMPERANCE SOCIETY.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Secunderabad, July 17, 1835.

Dear Sir — I have the pleasure, by the desire of the Committee, to inform you, that a Branch Society, auxiliary to the British and Foreign Temperance Society, has been established at this station on the 10th instant. I beg also to forward the proceedings of their first meeting, and request you will have it published in the *Oriental Christian Spectator*.

Previous to the meeting, a proposal was circulated through the cantonment, and 53 individuals signed the declaration, of the same tenor as that of the Parent Society; since which ten (10) more names have been added to the list.

I remain, &c.

St. L. WEBB, Major H. M's. 45th Regt.

Secretary S. B. T. S.

At a Meeting held, by permission of Brigadier Vigoureux, C. B., at Secunderabad, on the 10th July, 1835, for the purpose of organizing a Branch Society, auxiliary to the British and Foreign Temperance Society,

Present — Lieutenant Colonel Ketchen, Artillery; Major Webb, H. M's. 45th Regt.; Major Bell, 28th Regt. N. I.; Captain Whingates, Horse Brigade; Captain Clarke, 37th Regt. N. I.; Captain Thomson, 39th Regt. N. I.; Captain Dickson, 50th Regt. N. I.; Captain Alexander, 48th Regt. N. I.; Lieutenant Hine, H. M's. 45th Regt.; Lieutenant Dunlop, 50th Regt. N. I.; Ensign Lamb, 28th Regt. N. I.; T. Shoolbraid, Esq. H. M's. 45th Regt.; E. Eyre, Esq. 50th Regt. N. I.

Non Commissioned Ranks — Serjeant Graham, Horse Brigade; Serjeant Anderson, 50th Regt. N. I.; Serjeant Johnson, H. M's. 45th Regt. Assistant Apothecary Barns, H. M's. 45th; Medical Apprentice Borrell, H. M's. 45th. Out of 53 members who have already joined the Society.

Proposed by Major Bell, and seconded by Captain Alexander, that Lieutenant Colonel Ketchen be requested to take the chair. Carried unanimously.

Lieutenant Colonel Ketchen, having taken the chair, explained, in a full and impressive speech, the object of the Society; and having detailed some of the dreadful effects of drunkenness which had fallen under his observation, urged upon the members present the duty of zealously using their individual exertions in promoting the good cause for which they had met.

The following propositions were then put seriatim by Captain Alexander, seconded by Captain Thomson, and agreed to unanimously.

1. That a Society be formed auxiliary to the British and Foreign Temperance Society, to be called the Secunderabad Branch Temperance Society.

2. That a Committee be appointed to manage the affairs of the Society.

3. That Lieutenant Colonel Ketchen, of the Artillery, be requested to be President, and the following gentlemen, Members and Secretary.

President — Lieutenant Colonel Ketchen. Members — Major Bell; Captain Clarke; Lieutenant Hine; Captain Whingates; Captain Thomson; E. Eyre, Esq. Secretary — Major Webb.

4. That members of the non-commissioned rank and file be requested to form a second committee, consisting of a President, four Members, and a Secretary, to co-operate with the above named committee.

5. That becoming a member of the Temperance Society, does not render any one liable to any pecuniary demand on account of donation or subscription; but, as there will be some small expense incurred for stationery and procuring publications, such sums as members or well-wishers to the Society may be inclined to give, will be thankfully received by the Secretary.

6. That the Committee immediately proceed to carry into full effect the objects of the Society.

Proposed by E. Eyre, Esq., seconded by Major Webb — That the committee be requested to enter into correspondence with the Parent Society, and to give publicity to the formation and proceedings of this branch. Carried unanimously.

Proposed by Major Bell, seconded by Major Webb — That the thanks of the meeting be tendered to Lieutenant Colonel Ketchen, for his conduct in the chair, and his zeal in forwarding the formation of this Society. Carried unanimously.

Agreeable to proposition 4th, the following committee of non-commissioned ranks have been appointed.

President — Color-Serjeant Johnson, H. M's. 45th Regt. Members — Serjeant Graham, Horse Brigade; Privato W. Blunt, H. M's. 45th Regt.; Assistant Apothecary Henderson, 2d Regt.; Private J. Coulter, H. M's. 45th Regt. Secretary — Quarter Master Serjeant Anderson, 50th Regt. N. I.

The formation of a second committee from the non-commissioned ranks at military stations, appears to us to be an excellent arrangement. It is evident that such a committee can transact much business, the discharge of which, the rules of the service render, to say the least, very inconvenient, and, in some cases, as the detection of violators of the pledge, altogether impracticable, for commissioned officers. Perhaps, it may be advisable to have committees in regiments composed of Europeans, whose supervision and management is confined to their own corps. — *Edit.*

CALCUTTA BAPTIST MISSIONARY SOCIETY—RECENT BAPTISMS.

The Agents of this Society have recently been encouraged by several additions to the Churches under their care of converts from among the natives. Early in December last, *eight* persons were baptized on a profession of their faith at *Lakhyántipur*. In March, *four* more were baptized at *Chitpur*, two of whom are youths in the Christian Boarding School at that station. On the 11th of April, an elderly female, formerly a Musulmán, was baptized at *Salkiyá*, and on the 17th of the same month, *four* other converts were in this way received into the fold of Christ at *Khári*; of these three were elderly females, and the fourth a youth, who received his first impressions in the Boarding School at Chitpur, making in all *nine* hopeful conversions the fruit of that useful institution.

In the month of April, too, a man and his wife; and on the first Sabbath in June, two other persons were baptized, and joined the Native Church at *Calcutta*.

The Missionaries are deeply conscious of the injury inflicted upon the rising Church of Christ in India, by the too ready admission of immoral or worldly individuals, and of the immense importance of preserving the honour and influence of true Christianity, by admitting to its profession none, but those whose hearts are truly changed. Hence, all the above have been long retained as candidates, repeatedly and closely examined, and admitted to baptism only when, in the opinion of the best judges, they gave evidence of repentance for sin, faith in Christ, and sincere desire to live in every respect according to his commandments. Still are they weak in faith, and surrounded by temptations, to which their European brethren are perfect strangers. The prayers of the reader for their stability and final salvation are therefore earnestly solicited.—*Calcutta Christian Observer*.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Letter to one of the Secretaries of the Bombay Auxiliary.)

April 13, 1835.

My Dear Friend—Our Committee have had much pleasure in complying with the various requests of our friends in Bombay, and the supplies that are going from England will be forwarded without delay. We shall also send a copy of the latter part of the resolution immediately to Calcutta, that no time may be lost in your obtaining now, or on future occasions, the Hindustáni Scriptures.

I notice what you say about the Portuguese Bible (Ferreira's); and I may mention that our Committee are quite aware of the defects of this particular version; and there is no prospect that it will be reprinted in its present form. You will not be sorry to hear that there is a demand in Portugal itself for the sacred volume. Universal toleration has recently been allowed by law in that kingdom. There is another version by Almeida, which is considered much better. It is a version sanctioned in the Church of Rome.*

* This version closely follows the Vulgate. It is, however, in general much more faithful and intelligible than that of Ferreira. In Mr. Wolff's Journal, there is a curious letter from Dom Manuel, the late Governor of Goa, on the faults of the latter work. *Edit.*

I cannot write more, as our anniversary is drawing nigh, and the report embraces all my thoughts and all my time. You will rejoice to learn that the year now closing has been one of remarkable prosperity.

Begging you to accept my kind regards for yourself and fellow labourers,

I remain, yours very sincerely,

A. BRANDRAM, Secretary.

Minute. At a meeting of the Committee of the British and Foreign Bible Society, held London, April 6, 1835, The Right Honourable Lord Bexley, President,

Read a letter from the Rev. J. Wilson, dated Bombay, Nov. 1, 1834.

Resolved, That 100 Hebrew Psalters, together with 500 reams of printing paper, and a corresponding quantity of printing ink, be forwarded without delay to the Bombay Auxiliary Society.

Resolved, That the Auxiliary Society at Calcutta be authorized to supply the Bombay Auxiliary with such copies of the Hindustáni Scriptures as it may require, without applying direct for the sanction of the Committee.

The preceding communication shows that the friends of the Bible cause in England are ready to do their duty with regard to this Presidency. It remains to be shown that the Christian public here will promptly furnish the pecuniary means for the printing of the Scriptures in the native languages. The Bombay Bible Society does not, we are sorry to say, meet with a support corresponding to its merits and necessities. A large legacy which it received two or three years ago, and which is now nearly expended, has made many persons believe that it stood little in need of donations and annual subscriptions.—*Edit.*

EUROPE — BRITAIN.

UNITED ASSOCIATE SYNOD'S MISSION TO JAMAICA.

Our readers are aware that, several years ago, the General Assembly of the Church of Scotland commenced foreign missionary operations in India, in its corporate capacity. We are happy to observe that its example is now at last about to operate favourably on the dissenting bodies in that country, as will appear from the following extract of a letter from the Rev. John Cowper, late of the Konkan Mission, and now seceding minister at Fala, near Edinburgh.

March 9, 1835.

“The interest in the cause of missions, so far as I can judge, is not suffering. It is true, that the Scottish Society does suffer, and is, I fear, likely to do so still more; but the interest has taken a new direction, and a far better one. The United Associate Synod, at all events, have taken up the cause in real earnest. Two missionaries have, within the last few months, sailed for Jamaica from them, and they are at this moment ready to send four more, had they the men. The manner in which these additional four are ready to be supported is interesting, and encouraging. Dr. Heugh's congregation are to support one themselves; Mr. King's a second; Dr. Brown's a third; and Mr. McGilchrist's a fourth: this spirit is spreading; so that, I have no doubt, ere long, the increase will be great. General Societies will, no doubt, suffer from all this; but that is of the less consequence, as the Church, as a Church, is doing the work . . . Mr. Paterson, one of the Synod's missionaries to Jamaica, resigned his charge for the purpose of going.”

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THE
O R I E N T A L
CHRISTIAN SPECTATOR.

OCTOBER, M, DCCC, XXXV.

I.—ON PRAYER FOR THE PROSPERITY AND EXTENSION OF THE
CHURCH.*

* * * While we admit the fact in general, that every Christian yields a voluntary assent to the efficacy of prayer, and can trace some of his highest and purest enjoyments to those moments in which he engaged in its hallowed exercises, we conceive that in regard to some of the *objects* of prayer, there exists a shameful culpability, and a vagueness and generality, which ill accord with the examples recorded by the inspired penmen, or by those holy men, who, in subsequent times, drank from the living fountain of inspiration, and received the waters of immortality pure and unsullied from their source. We might enumerate several of these objects, but we shall at present confine our attention to two; namely, the circumstances of the church in countries where it has been established for ages, and that portion of it planted in heathen lands, where its enemies say, "Raze it, raze it to the foundations," and where its members are exposed to the galling yoke of persecution and scorn.

The Church, it will be admitted, is to individual believers what the body politic is to the members of state, or to those who are the subjects of its government. It is not alone the well-being of individuals that is concerned in its existence and security; the glories of the sovereign, the stability of the laws, and the perpetuity of order and harmony throughout all the dominion are alike involved in it. A befitting and loyal subject of the state feels that his interests are embarked in it, and he identifies himself with his country's glory, and with her renown. When calamities overwhelm her, or when the spirit of dissent stalks abroad to excite commotion and turbulence within her borders, he feels sensibly wounded, and calls forth his utmost energies to render more secure her bulwarks, and to turn the battle from her gates. If such be the case in regard to kingdoms and governments, whose glory is so evanescent that to-day they may appear to be consolidated, and to-morrow may be broken and dispersed like the leaves which an autumn wind has scattered abroad, in how much higher and nobler a sense ought the Christian to identify *his* interest with that kingdom and government over which Christ is the divinely constituted head, and whose dominion and power shall endure through eternal ages! In the Church's security and glory, the personal

* These remarks form the only part, which can now be found, of an Essay which was written for our work, shortly after its commencement, by one who particularly excelled in the duty which they so forcibly recommend, and who has now joined the General Assembly of the Church of the First-born in heaven.—*Edit.*

happiness and comfort of believers are not alone concerned: the honour of the Sovereign to whom they owe unbounded allegiance is also involved, and of that Saviour who purchased it with his own blood, and who has now passed into the Heaven of Heavens to be its High-Priest and Representative till its anticipated splendours shall be accomplished, and it shall be presented a glorious church not having spot, or wrinkle, or any such thing. We are now called to view the church in the wilderness, exhibiting a warlike attitude, encompassed by the thickest battalions of her foes, and often destined to sustain a severe and protracted warfare with the enemy who has encamped within her walls, as well as with her numerous adversaries without. Every Christian professes to have stepped across that line of demarkation which divides the church from the world. His all is embarked in her; and he ought to feel that oneness of interest which would lead him to rejoice, or to sorrow, in her triumphs, or in her defeats. Every mean, or instrument, which providence has put into his hands, ought to be sacred for her defence; and if prayer be one of the most efficacious of these means, and that by which such splendid achievements have been wrought for her in the ages that are past, ought not intercession to be made unceasingly on her behalf? When Zion languishes, therefore, or when her enemies obtain a temporary triumph over her, those who love her should mourn because of her oppressions, and should lift to heaven the voice of entreaty, that God would avert the tide of her calamities, and cause the day-star of hope again to arise and cheer her with its rays. When her joys abound, and when new accessions are made to her strength and to her numbers, the song of praise should ascend from his heart, and with uplifted voice should he ascribe the honour and the glory to Him who guides her with an unerring hand, and whose agency is continually exercised in her behalf. Such was the case, in an eminent degree, with those devout and holy men, whose conduct and actions the pen of inspiration has recorded for our use and pattern. The patriarch Abraham prayed in behalf of the righteous few in that devoted city which had sealed its own vengeance, and upon which fire from heaven was soon about to descend. Moses, the man of God, when about to engage in an arduous enterprise, when leading the chosen people through the wilderness, or when witnessing the tendency which existed among them to depart from the Lord God of Israel, lifted up his soul in supplication to God; and so intense was his ardour and his devotedness, that we find him forty days and forty nights falling down before the Lord to entreat for them. Samuel, Hezekiah, and many others, engaged in similar exercises. The prophets, whose vision was not bounded by a little territory, nor confined to existing events, and who could look from the Church's captivity and desolation to the period of her release from Babylon, and to the unbounded liberty which awaited, were not indifferent to her present necessities, but, in language the most sublime and impassioned, besought for her the controul and the interference of the Almighty. They knew, indeed, her security, and sang in glorying strains of the glory which awaited her, when her gates should be open continually, and when wasting should no more be found within her borders; but this certainty only inspired them with new fervour, leading them to exclaim, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "O that thou wouldest rend the heaven, that thou wouldest come down, that the mountains might flow down at thy presence." In regard to Daniel, so fervent was his prayer for Jerusalem, the holy mountain, and for the sanctuary which had become desolate by reason of the sins of the people, that, whilst he

was yet speaking, the Lord heard, and sent his angel to "declare unto him the vision, even the number of weeks determined upon the people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the most Holy." In the apostolic ages, we find that prayer was wont to be made without ceasing for the churches, and for those individuals by whose conduct they were likely to be affected. The churches planted at Rome, at Corinth, and at Ephesus, are all specifically mentioned by the Apostle of the Gentiles as having formed the subjects of his unwearied intercession; and some of the signal deliverances which he obtained from impending evil, are by him ascribed to the prayers which were offered for him by his fellow-believers in Christ. In subsequent eras, every revival of the church's glory, and every renewal of life from the dead, has been characterized by the outpouring of the spirit of prayer. Those intrepid and holy men who dared to encounter the horrors of persecution, and to sound the note of alarm in times of general apostacy and guilt, were not only heroes in the field, but, in the secrecy of their own chambers, they were men who wrestled with God. With skill and unappalled courage they fought the church's battles: with strong crying and tears they made intercession on her behalf. The walls of their prison-house, or the solitudes of the desert, where they were sometimes compelled to take shelter from the relentless persecutor, witnessed the unabating fervour of their petitions and desires. When the crown of martyrdom was about to encircle their brow, or when torture had exhausted its devices, and the innocent victims, worn out with exhaustion and suffering, were ready to sink into an untimely grave, the church's honour and her welfare were still their glory and their theme. She was dearer to their hearts than the ties which bound them to the world, than the sacred affections of kindred; and when sealing their testimony with their blood, their last solemn prayer was generally offered up for her welfare. We have still an example more powerful than these, to which we can make our appeal, — that of our blessed Saviour himself, who declares that he prayed not for the world, but for those who had been given to him out of the world, and who, in view of the fearful temptation which awaited Peter, prayed that his faith might be sustained by divine energy, so that it might not fail in the hour of trial.

Let us now inquire if we imitate the example set before us by these holy men, and do what is not only sanctioned, but expressly commanded, by the injunctions of holy writ. We live at an eventful period of this world's history. The wheels of prophecy are carrying us rapidly forward, and, although we cannot point with unerring certainty to the precise place which we occupy on the prophetic chart, we know assuredly that we stand on the verge of a great and terrible crisis. Events have of late taken place which the most sagacious and quicksighted politicians could not altogether have predicted, and which have baffled and defeated their calculation of chances. By these revolutions, the church's weal, or woe, may be powerfully affected; and it becomes us to examine what peculiar aspect she now presents, that our petitions regarding her may not wander among fruitless generalities, but may be directed to specific objects, our prayers respecting which, the Lord Jehovah will hear, and will approve. We can now look back upon the church's history through a long period of adverse and of propitious circumstances. We have witnessed her long and painful struggles, her wastings, and blightings, her conquests, and her rejoicings. We have seen her in the cloud and on the sea, in darkness and in tempests, and in the midst of the burning bush while she remained unconsumed by its flames. We have witnessed her

emerging from obscurity, and, like the glorious sun which gilds with glowing lines the clouds around him till they are dispelled by the effulgence of his beams, we have beheld her in her morning, and in her noon-tide, brightness. Our faith, if sincere, should be strengthened by such a record as we have, and our obligations to fervent and persevering prayer mightly increased. Have we not, however, reason to believe that a fatal indifference exists among many respecting the interests of Zion, whose supplications when offered up for personal and family blessings are characterized by animation and fervour? They mourn not when the church's banner is torn and despoiled of its glory. They have no longings of soul after Zion's prosperity; and, instead of that impassioned ardour which rises to the heights of poetical conception, and embodies itself in imagery the most sublime and splendid which nature presents, their aspirations are feeble, and summed up in a few brief and hurried expressions. They recognise not that community of interest, nor those claims to affection which are involved in the very existence of a church, and which are necessary to constitute its unity and its perfection. This argues a low, or diseased, state of the spiritual life. It is portentous as it affects the church, whose security depends upon the well-being of its particular members, and, if not speedily rectified, may spread such a tide of desolation around us as it will require ages to repair. Let us endeavour, by earnest supplication, to rectify the evil, ere the vials of the divine judgments are fully poured out. In almost every country of Europe, a dark cloud may be seen hovering over the church, and it may be yet said to be trodden down by the enemy. In courts of law, in political assemblies, in the administration of order and justice, there is no full or distinct acknowledgment of her claims. Learning, philosophy, and poetry, whose ethereal touch can spiritualize the soul and waft it to regions whose forms of beauty and of goodness are not subjected to the influence of cold decay, are as yet leagued against her. Infidelity the most dangerous, because clothed in some of the attractions of truth, is secretly endeavouring to undermine her foundations. We see not infidelity, it is true, in its naked form, as we were wont to see it, but we can trace its features and ascertain its identity in those ingenious and fine-spun theories which the neologists of England, of Germany, and of France, have bequeathed to the world. Within the bosom of the Church, ancient heresies have been revived; new dogmas have been engrafted upon the old; and established principles have been so tortured and misapplied, that there is nothing so absurd in reason, or so dangerous in theology, that they have not been adduced to support. The spirit that reigns among Christians has also become narrow and impolitic. Where is that intrepid avowal of opinion, that fearless boldness, which carried the lantern of truth into the councils of nobles, and made it bear upon their actions and their designs? Where are those palpable proofs of the divinity of our holy religion which every Christian was wont to carry about with him, and which might be inferred from the self-denial and heroism of the man of God? The Church has now lost, in some degree, her distinctiveness, and has merged into the world. Her spiritual glory is lessened, and many of her institutions have become corrupt. Those voluntary associations, by which a concentration of effort might have been obtained, and incalculable good accomplished, professing to be formed upon her principles, have also forgotten their legitimate functions, and are acting on the principles of worldly expediency. Some of them have swerved from their integrity, and been guilty of delinquencies the most appalling and base. The tide of corruption seems to be advancing onwards, and to be carrying us rapidly towards the time

of those terrible plagues and judgments which are to precede the millennial glory.

Notwithstanding this corruption, events are taking place in rapid succession, which will ultimately facilitate Christ's reign and dominion upon earth. His kingdom has in these latter ages been greatly extended; and, through the preaching of the Gospel, such mighty transformations have been accomplished, as to exhibit, in partial fulfilment, the glories of the latter day. We can now point to lands whose ferocious and prowling inhabitants were addicted to every species of superstition and of barbarism, who were literally men of blood, and whose habits of cruelty and of oppression filled with terror and dismay those who approached their coasts, presenting a lovely specimen of moral excellence, where peace and social virtue have found their abode, and where science and the arts begin to spring up and to flourish. We can also point to other places where the seed of the divine word was sown in sorrow and watered with tears, where the materials seemed so unproductive as to baffle every attempt at culture, and where the labourer, worn out with his repeated efforts, was about to resign the ungrateful task, becoming fruitful as the garden of the Lord. The mind is regaled by the contemplation of moral beauty in the desert, as the eye of the traveller who has passed through burning sands, or traversed mountain solitudes, when he unexpectedly alights upon some scene of tranquil loveliness, or when he beholds vegetation and bloom in places where all before was desolation and sterility. The present period is big with important events. We cannot look to a corner of the world where the moral elements are not in a state of commotion, and where there is not some presage of revolution and of change. That old and gothic fabric of superstition, by which so many millions of this country's population have been kept in thralldom, and which is so incorporated with every form and mode of their being, as to have become the foundation of their literature, of their laws, of the whole system of their polity, has been shaken from its foundations, and will, ere long, crumble and fall to the ground. The same remarks may be extended to other countries, and to other systems of religion and of superstition.

We know not the consequence and issues of these approaching revolutions. But shall we sit still and wonder? Shall we be unconcerned spectators of events in which we are concerned, and which must bear so closely upon the Church's destinies? Prayer is within our reach, and we know not what good may be accomplished through its instrumentality. Let Christians arouse themselves from their fatal indifference. Let them remember that they are kings and priests unto God, and so must be intimately connected with his designs and purposes. Let them bear in mind, also, that they are workmen within the gates of Zion, and that the weapons, which infinite wisdom has decreed for her defence, must be wielded by them with skill and with dexterity, if they expect to secure the victory, and to be honoured with plaudits and the rewards of conquerors.

However defective and culpable some Christians may be in their prayers for the Church in general, and in lands where it has been long established, we apprehend that they are equally, if not more so, in regard to that interesting portion of it which exists in heathen lands. It requires little reflection to see that the Church is there exposed to peculiar temptations and hardships; and that the beautiful and affecting imagery of the prophet, when he likened it in his own time to a besieged city, to a cottage in the wilderness, and to a lodge in a garden of cucumbers, is here peculiarly appropriate. We are too apt to suppose that they who have been brought out of heathen darkness into the marvellous light and liberty of the Gospel, will be so overpowered by the transition as that

they shall attain at once to the expansion of intellect, to the elevation and purity of affection, and to the ardour and devotedness of purpose and of design, by which some, in the favoured lands of our nativity, have been distinguished at the very commencement of their Christian career

II.—ILLUSTRATIONS OF CHRISTIAN DOCTRINE AND PRACTICE, FROM
THE LIFE OF DR. PAYSON.

Sir—The accompanying illustrations of various points connected with Christian doctrine and practice, have been extracted from the Life of Dr. Payson, and might be useful if published in your journal. That eminent servant of God was gifted with the power of illustrating, in a very striking manner, the clear views which he possessed of Christian truth. A word fitly spoken is like apples of gold in pictures of silver, said the wise preacher; and even heathen nations have shown that they recognized the truth of this principle, for the sayings of the wise men of Greece have come down to the present day. It becomes Christians, therefore, to store up in their memories the words of wisdom, which they, who were shining lights in their generation, uttered for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect.

I am, Sir, yours, &c. &c.

Mahábaleshwar, March, 10th, 1835.

I. L.

1. *Suppose professors of religion to be ranged in different concentric circles around Christ as their common centre.* Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work they will bring up, and do it in the light of his countenance; and while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one beam of his light. Others who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these, and may be seen a little farther off engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

2. *On distinguishing true from false conversion.*—The manner in which people obtain a false hope is generally this: they first believe that God is reconciled to them, and then are reconciled to him on that account; but if they thought that God was still displeased with, and determined to punish, them, they would find their enmity to him revive. On the contrary, the Christian is reconciled because he sees the holiness of the law which he has broken, and God's justice in punishing him; he takes part with God against himself, cordially submits to him, and thus when he expects condemnation. *He is reconciled because he is pleased with the character of God; the false convert, because he hopes God is pleased with him.*

3. *On temporal prosperity.*—The effects of temporal prosperity on the mind, resemble those of an unhealthy atmosphere upon the body. The

constitution is gradually, and almost insensibly, undermined and weakened, and yet no particular part can be pointed out as the seat of the disease, for the poison is diffused through the whole system. Spiritual lassitude, the loss of spiritual appetite, and an indisposition to vigorous spiritual exertion, are some of the first perceptible symptoms, that the poison of prosperity is at work. When a man detects these symptoms in himself, it is time for him to be alarmed. If he delays a little longer, the disease will make such progress as to render him insensible to his danger.

4. *On the necessity of a Christian's suffering affliction.* — It seems as evident as noon-day, that the same love which prompted the Saviour to bear the curse for us, would have led him to bear all our afflictions for us, were it not absolutely necessary that we should suffer in our own persons.

5. *Every Christian knows more evil of himself than he can know of any other human being.* He ought, therefore, to feel as if more had been forgiven him, and as if he were under greater obligations to love God, than any other human being; as if it were worse for him to sin against God, than it would be for any other.

6. It should be a never-failing source of consolation to the Christian, when he reflects on all the misery in the world, that still happiness predominates; for God is infinitely — infinitely happy.

7. *Christians seem to expect that their views of Christ and love to him will increase without their using the proper means.* They should select some scene in his life, and meditate long upon it, and strive to bring the circumstances before their minds, and imagine how he thought and felt at the time. At first all will appear confused and indistinct; but then let them continue to look steadily, and the mists will disappear, and their hearts will begin to burn with love to their Saviour. At least one scene in Christ's life should be thus reviewed every day, if the Christian hopes to find his love to his Redeemer increase.

8. *In the Christian warfare to maintain the conflict, is to gain the victory.* The promise is made to him that endures to the end. The object of our spiritual adversaries then is to prevent us from enduring to the end. If they fail of effecting this object, they are defeated. Every day in which you are preserved from going back, they sustain a defeat. And if, by praying yesterday, you gained strength enough to pray to-day, and if, by praying to-day, you gain strength enough to pray again to-morrow, you have cause for thankfulness.

9. *The reason the men of the world think so little of Christ, is they do not look at Him.* — Their backs being turned to the sun, they can see only their own shadows; and are therefore wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.

10. One mark of a true convert is, that he continues to repent of his sins, after he hopes that they are pardoned. All that the hypocrite desires is salvation from punishment, and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin, and his hatred of sin and repentance for it increase, in proportion as his assurance of heaven increases. Another mark is, that all disposition to make excuses is taken away. The repentant sinner feels willing to lie at God's feet, and confess his sins, without even wishing to excuse them.*

* A review of the Memoir of Dr. Payson, by the late J. M. G. Robertson, Esq. of the Civil Service, a young gentleman of great piety and promise, was published in our second volume. We have lately read the *Remains of Dr. Payson*, published by the Tract Society. They are truly excellent, and can be obtained for one shilling.— Edit.

III.—ON THE USE OF THE WORD "GRAVEN" IN THE SECOND COMMANDMENT.

Mr. Editor — You kindly inserted my former letter to you on the use of the word *graven* in the second commandment: and you also announced the having received some very severe comments on my communication on the same subject to the East Indian's Friend. Why people should see fit to be severe on such a subject, I cannot tell; nor can I see why any person, blessed with common sense, should sound the alarm of popery, when only an investigation of the second commandment was demanded. These methods, however, are much less toilsome than is a critical examination of texts of Scripture; and are also, I will own, the most likely to please a world of readers. But, as the matter is one far too important to be lightly given up, I have to beg that you will favor me, by the admission into your Spectator, of a few more thoughts in justification of what I wrote before. These thoughts may be conveniently arranged in the shape of a reply to your editorial remarks upon my letter.

You think it "proved," dear Sir, that *graven* should be retained; and your grounds for such a conclusion seem to be the following:—

First, The derivation of the word.

Secondly, The authority of lexicographers, &c.

Thirdly, Your inability to perceive how, in certain passages, *graven* may be dispensed with; and how, in others, its retention will mar the sense.

1. Now, dear Sir, with regard to the first point, I feel it unnecessary to do more than repeat my former observation; "I admit that *pesel* comes from a root which signifies to grave. All readers of a dictionary however, know the precise value of this admission. *It proves nothing.*"

2. But, secondly, you refer to the testimony of "all lexicographers and translators *whom the writer had an opportunity of inspecting.*" The words in italics are certainly no useless additamentum; for they prove, at least, that your correspondent had seen neither Professor Lee's translation of *pesel*, "an image" in Is. xxx. 22, nor the lexicon of Simons. The latter, I believe, is generally acknowledged as a standard, and his second definition of the word I quote, "*Simulacrum* (etiam fustum) Jes. xl. 19." I have not troubled myself to go further than these authorities, for.

3. I have been able to perceive, that the context of several passages sufficiently favours the supposition of *pesel* occasionally meaning not a *graven image* but an *image* generally; ex. gr.

Judg. xvii. 4, "He restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a *graven image* and a molten image, and they were in the house of Micah."

Now, we all know that the copulative between "graven image" and "molten image" means AND, OR, EVEN, &c., &c., according to the context. The remarkable place, in reference to Jephtha's daughter, (Judg. xi. 31,) where the misuse of AND for OR has so often troubled the English reader, should make us cautious what meaning we attach to the copulative particle: and, in the text we are now considering, every one accustomed to read his Hebrew Bible, or even the Septuagint version of it, must see that AND has been thoughtlessly employed. Aware of the variable import of this conjunction, I can read the passage thus:

"His mother took two hundred shekels of silver, and gave them to the silversmith,* who made thereof an image, even a molten image, and it was in the house of Micah."

Now, I think there is no candid critic who will not at once assent to this as the probably true rendering. It removes that discrepancy of ideas which is caused by the assertion, that the silversmith had converted the silver into two images; the manufacture of one of which belonged, not to his, but to the sculpturer's art. On this ground, I say, the rendering I have suggested cannot but commend itself to the candid: but if *proof* be required, that too — proof, let me add, as exact as the nature of the case admits — will be afforded by the syntax of the passage. The auxiliary verb (which, to accommodate the idea of *two* images, our translators have given in the plural) "*they were*," is not only singular in the Hebrew, but is rendered in the lxx. by the singular, "*it was* in the house of Micah."

Isa. xl. 19. The workman melteth a graven image.

Jer. x. 19. Every founder is confounded by the graven image, for his molten image is falsehood: and so in Jer. li. 17, &c.

Now, as in these and similar passages, *graven* means *sculptured*, I think, Mr. Editor, most persons will see that its retention is highly inconvenient. In the passage above quoted from Isaiah, (where the original for melt exactly corresponds with the Maratha *आतवे*, "to pour, 2 to cast, to form by melting and pouring into a mould,") there is an evident inconsistency of translation. An artist may, by *thus* melting, prepare an image; he cannot so prepare a *sculptured* image.

Thus, in several passages, it still seems to me that there is a "marring of the sense" by the retention of the word *graven*. And to see this, I think, requires no logical acumen. I think too that, with all the advantages of modern criticism, we shall not find it difficult to speak of the *molten image* as a parallelism, or amplification, or explanation, of the generic term *image*. At least, I do not with you, Sir, apprehend that the omission of *graven* from any of these passages, will leave us "in a sorry plight."†

I ventured, in my former communication, to assert "that in every place where *pesel* occurs throughout the Bible, our rendering it by the single term *image* will give a complete meaning; and that, while in no single instance does the context require that we should add *graven*, the introduction of that word has, in several places, utterly marred the sense."

If one or both of these assertions can be disproved, such disproval will give great force to arguments grounded thereon. But, in this case, arguments, or something equivalent, something at least stronger than mere assertions, are demanded. I remain, dear Sir, yours sincerely,

November, 1834.

A NASIK MISSIONARY.

P. S. Replies will perchance be made to me; and as my absence from the country will render me, for a long time, unable to notice any such, I hope that hasty conclusions will not be formed.

The inaccuracy I complain of, has been promulgated by the Vulgate. That version, it is well known, would be superstitiously adhered to by Roman Catholics: and it cannot be denied, that Protestant translators (some from a desire to conciliate the Papists, others from a conscientious dread of innovation) would inadvertently retain many errors of the Vulgate. Hence, to appeal to European translators, as if each had se-

* Heb: Sorph Hind. Suraph—Shr. ff. Lat. Aurifex, argentifex. (Simon's Lex.)

† We shall leave this to be determined by an appeal to a concordance, under the words "molten," and "graven." We would not, however, particularly object to the rendering by "image," when the context requires it.—*Edit.*

parately exercised his individual judgment in selecting a definition for the Hebrew, does not seem like an anxious searching for the truth.

I did not vainly enter on this subject, in the hope of seeing *graven* expunged from the English text. I think its retention there a matter of very little consequence: not so with *कारलेया*, a word which, though a very proper rendering for the Hebrew, expresses a good deal that is not generally conveyed to modern English ears by *graven*. See Molesworth's Dictionary.

The preceding communication would have appeared some months ago, had it not been unfortunately mislaid by us. In order that the circumstances in which it originated, and our own remarks on the previous communication of the respected writer, and the merits of the case, may be fully understood, we think it right to add to it the following documents.

1. *The original communication of the Nûsik Missionary to the East Indian's Friend.*

"Mr. Editor: Sir — Being a religious person, I incline to instruct in Christianity the Bráhmans and other people around me. However, my lectures to them some persons think are not just that they should be; and a few days ago, I found that my sentiments on a particular passage were especially unlike what others have adopted. That passage, Sir, was the commencement of the second commandment; and I make no apology for asking the East Indian's Friend to tell me, whether my exposition of it was not altogether just. I need trouble you, Sir, with no more than the first heads of my discourse; and, as I wish to be altogether intelligible, I hope you will excuse the vulgarity of Maráthí. I will give the text as it stood before me on the occasion alluded to.

"I. व आपल्यासाठी, On your own account: whether 1st, For sale; or 2dly, For domestic use; or 3dly, For closet; or 4thly, To increase your fame; or 5thly, For any possible intent or purpose in which selfishness may be involved.

"II. करू नको, Make, not, 1st, By your own hands; 2dly, By means of others.

"III. कारीव सुक्ति, *A sculptured image.* Under this head I said, in my own loose way, "Sculpture, my friends, is particularly sinful. Therefore neither manufacture, nor get others to manufacture, *sculptured images.* But the worship of images made by fusion; or with the hammer and chisel of goldsmith, coppersmith, blacksmith, or any other smith or artist, save only the man who sculptures — the worship of images made by such persons, being at least not forbidden by the commandment — you may manufacture these, and, as you like, may keep or sell them."

"Now, kind Sir, please to say whether this exposition was not altogether unexceptionable; or, if you feel kindly willing to suggest any hints of improvement for its repetition, pleased add a something of direction as to the manner in which learned Bráhmans shall be satisfied that I am not quibbling with their Maráthí text. So, Sir, you will render an important service not merely to myself the writer, but to many countrymen and brethren of an

EAST INDIAN.

2. *Answer to the preceding communication from the East Indian's Friend.*

"To the Editor: Sir — I am rather surprised at your admitting into your periodical, which professes to be conducted on Protestant principles, such a direct advocacy of image worship, as your correspondent 'East Indian's' "Question." It is too jesuitical to put the blame upon the vulgar Maráthí. The Vulgate itself, (if it contains the second commandment unabridged,) or the English authorized version, would have

served his purpose equally well. But no, that would have been too glaring. "Thou shalt not make to thyself — any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," which instantly flashes on the memory, is too sweeping a prohibition for the advocate of a fine spun distinction between a graven and a molten image. It searches into the imagination of the thoughts of the heart, and convicts him of idolatry, who serves his money or his lusts, or the opinion of the world around him, and labours for, or loves, or fears, any one of these before his God.

Your zealous friend, PRINEAS."

"We have received several other replies to East Indian's question, but cannot give more space to a subject so uninteresting to the general reader, as verbal criticism. We know, however, that the best Maráthi scholars agree in the correctness of the received translation; but, admitting East Indian's word *sculptured* to be the accurate meaning of the term, we remark, what every tyro knows, that *sculpture* in some of its forms is applied indifferently; by the best English writers, to wood, stone, or metal, and even to the plates of the engraver. So that every image, except a molten one, is prohibited by this clause; and that, and every other mode of fabricating images, the second clause of the commandment entirely excludes.

"Farther a molten image might be polished or cut with a graving tool, when, without impropriety, it might be called "a graven or sculptured image." Such was the calf which Aaron made, Ex. xxviii. 5, "and fashioned it with a graving tool, after he made it a molten calf."

"If then the received Maráthi translation be correctly rendered by East Indian, "idol making," the main object of the commandment, is entirely excluded."

3. *Another answer sent to the East Indian's Friend, and afterwards to the Oriental Christian Spectator.*

TO THE EDITOR OF THE EAST INDIAN'S FRIEND.

Dear Sir — I am exceedingly sorry to find that such blundering individuals, as your correspondent "East Indian," should ever "incline to instruct the Brahmans in Christianity." I fear, though he tells us that he is a "religious person," he has yet to learn what be the "first principles of the oracles of God." He, in his third head, teaches the grossest error, and without the *least* authority, from the text. The translation of the text in Maráthi can be supported by the best authority, and is incapable of ever suggesting, to the mind of the most careless reader, the ideas which ignorance, or wilful perversion, has attempted to attach to it. One of the first rules followed by a good preacher, is to examine well his context. Now, had E. I. done so, he would have found that the very next words to कोरीव सुत्ति, rendered all his doctrine as unsound, as "the baseless fabric of a vision," किवा कांहीं अहत्ति, &c, "nor the likeness of any thing" &c. This sentence is evidently put in to prevent any one blundering so woefully as poor E. I. has done.

June 3d, 1834.

Yours very truly, BRITO-INDIAN.

4. *Another answer sent as above.*

I am sorry to find that a certain individual, signing himself "An East Indian," has tried, in your last number, to throw suspicion on the existing translations of the Christian Scriptures into Maráthi, by holding up to derision, the expression कोरीव सुत्ति, which he translates a *sculptured image*," and which is used in the second commandment, both by the American missionaries, and all the other translators.

In order to vindicate the translations, the first thing that we have to do,

is evidently to ascertain the exact meaning of the original Hebrew word, which is (פסל) *pesel*. This word, according to *Parkhurst*, is derived from the verb "pashal, to hew, chip, cut with a tool;" and means itself "a graven or carved imaged;" according to *Boothroyd*, it means, *what is carved, and also a carved idol.*" according to *Gesenius*, the verb signifies "to cut or hew out;" and the noun, "a graven image, an idol." *Poole*, one of our best and most judicious commentators, admits the sense of the word now given, and adds, "or molten, or any other image, as is most evident from the nature of the precept. Nor is any thing more common than such synecdochical expressions, wherein under one kind named all other things of the like are contained." So much for the evidence of some of the best lexicons and commentators.

Let us hear what some of the versions say. We begin with our own venerable translators. They say, "Thou shalt not make unto thee any graven image." We shall next refer to the vulgate, one of the oldest Christian versions. It has, "non facies tibi sculpturam." *Martin's French version* has, "Tu ne feras point d'image taillée." And the Arabic uses a word similar in meaning.

From these authorities, and many others that could be adduced, were they at hand, it is plain, that the proper meaning of the word in question is "graven image."

The next point we have to ascertain, is the exact meaning of the words in the Maráthi translation objected to. The meaning I have always heard given to them by Pandits, is *carved* or *graven image*; but we have, happily, authorities in the shape of dictionaries, to which all have access, and to which we will now refer. We need not quote any thing in reference to the word *सर्जन*, as even *East Indian* seems to admit that it is properly enough rendered *image*: it is, then, only with the qualifying word *कार्त्तव*, that we have to do. According to *Captain Moseworth's Dictionary*, *कार्त्तव* comes from the verb *कार्त्तवे*; "to cut gradually from any body; to chisel off, carve, scrape;" and the first meaning of the word itself is "carved," the next "sculptured," that which *East Indian* uses, and the third "engraved." The *Dictionary* by the Pandits of the *Native Education Society*, is to the same effect. . . .

It now, I hope, fully appears that the meaning of the Hebrew, is *carved* or *graven image*; and it appears equally evident, that the translation has no other meaning than a *carved* or *graven image*. What then would *East Indian* be at?

June 10.

Yours very truly,

B. M. J.

The signature at first adopted by the "Násik Missionary," led probably to some of the remarks in the preceding papers, which are not confined to the philology of the question. The communications which we have marked (3), and (4), were those of which we formerly thought it better to give an analysis, than insert. From the turn which the question to which they refer has now taken, we have at last felt it a duty to give them a place. We hope that, in further discussion, our correspondents will preserve a spirit and tone becoming our work.—*Edit.*

IV.—A PROTESTANT EPISCOPALIAN'S STRICTURES ON A PART OF MR. LAURIE'S SERMON ON THE CHRISTIAN MINISTRY.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Str—It is, I believe, generally supposed, that whatever opinions are given to the public through the medium of the press, become the subject

of fair comment; and that the same channel of publication (more especially if none other of the same description be available) ought to be open to any remarks in reply, provided they are couched in courteous language.

With this impression on my mind, I was not a little surprised at the editorial notification in your last number, (p. 55,) subjoined to what appears to be only a part of a communication from "*A Presbyter of the Church of England*:" for, as the first paragraph of the sermon, therein referred to, most decidedly attempts to uphold the position of *ecclesiastical parity*, which, although unknown and unheard of for the first fifteen centuries of the Christian era, * has (as the reverend preacher, and those at whose request the discourse was published, must have been fully aware) been the subject of continued discussion since the period of the Reformation: — consequently, the promulgation of the sentiments in question, through your miscellany, rendered them liable to be canvassed by those who entertain different views of a point most intimately connected with the valid administration of the sacraments, and other ordinances of religion. If, therefore, the portion of the letter, which you have rejected, was in unison with the temperate tone which pervades the part which you have given, I know not on what principle, consistent with *strict impartiality*, it was suppressed. †

With the declaration contained in the notification before referred to in view, it may, I am sensible, appear presumptuous in another writer to expect more consideration than what was accorded to your previous correspondent. If indeed so much can be looked for, I shall, nevertheless, venture to offer a few remarks on the subject under notice, which I cannot but consider, has been, in the present instance, first agitated in the sermon published in the *Oriental Christian Spectator* for December last.

The position set forth in that discourse, avowedly rests on the indiscriminate use of the terms "Bishop" and "Elder" in the apostolical writings, without considering the marked difference which is therein indicated betwixt the spiritual functions of these two orders of church officers. Whereas the argument maintained by those who advocate the apostolic origin of episcopacy, as it is at present understood, is founded on *things*, not *names* or *words*; and if it can be proved that Timothy and Titus, and others mentioned in the New Testament, possessed authority of the nature in question, their titles are not worth the investigation. There are not wanting instances where our Divine Lord himself, besides many other appellations, is called both Bishop and Deacon [or Minister], 1 Pet. ii, 25, and Rom. xv. 8. Yet, does this *lower our ideas* of the dignity of his person and office? And when the apostles occasionally styled themselves Elders, 1 Pet. v. 1, and sometimes Deacons, 2 Cor. iii. 6, did those whom they addressed lose sight of their apostolic supremacy?

The particulars of the authority vested in Timothy and Titus, are so expressly enumerated in St. Paul's Epistles to them, as to leave no room,

* To what is mentioned above, there is certainly one exception which, however, only tends to confirm the general rule. The instance is as follows.

Aerius, a Presbyter of Sebastia in Pontus, in the fourth century, and a follower of the Arian heresy, having failed to obtain the bishopric of Sebastia, endeavoured to undermine the authority of Eustatheus, who was preferred to him; first by calumnies, and afterwards, when that did not answer his purpose, by heading a schism against him, and maintaining, by the same arguments which are now used by those who hold the same opinions, that Bishops and Presbyters are of the same order, and equally qualified for every religious office. Epiphanius relates the story, and calls his doctrine "insane beyond conception." [*Epiphani. adv. Hæres.*, lxxv. edit., Colon, p. 906.]

† We have already stated that this was withheld on a misapprehension by our *locum tenens* of the principle on which our magazine is conducted. We give full scope to temperate discussion on the subject of Church Government, without editorially espousing any side of the questions which may be agitated.—*Edit.*

one would imagine, for doubt or cavil. They are authorized to ordain elders, (1 Tim. v. 22, and Tit. i. 5) to regulate what pertained to the due order of their churches, (1 Tim. ii. and iii., and Tit. i. 5,) to take cognizance of the doctrine of the subordinate ministers, (1 Tim. ii. 15,) and to sit in judgment on offenders, (1 Tim. vi. 19—21.) If Timothy is empowered to receive accusations against elders, (1 Tim. v. 19,) can we suppose him of the same rank with those who are subjected to his spiritual censures? If Titus is authorized, in his individual capacity, to reject heretics from the society of his church, (Tit. iii. 10,) can his authority in that church be other than episcopal and supreme? Indeed, I will here confidently ask, How any person who reads the Acts of the Apostles, the Epistles of St. Paul, and the Apocalypse of St. John, can contend "that Timothy and Titus, Epaphroditus, Sosthenes, and Silvanus, with the Angels of the seven churches in Asia, were mere Presbyters, or that the government of the church was in those days by a college of elders?"* In fact those who will not acknowledge Timothy and Titus to have been Bishops of Ephesus and Crete, with *diocesan* authority, and that others had similar charges intrusted to them, may as well deny that there have ever been bishops in any part of the world, or that there are at present twenty-six of that order in England.

Before I conclude, I feel compelled to notice a passage in the paragraph of the sermon now under consideration, which, whatever may have been the intention of the highly respectable writer and preacher of it, has the appearance of referring to the church, which is established in the larger portion of our native country, in a manner, which must, of itself, have naturally elicited observation and comment. I allude to the following remarks. "Thus, if it were necessary to our purpose, it might be shown that the divine office of Bishop in the Saviour's Church is not to be regarded as an elevation to temporal honours and immunities, or as an exemption from the sacred duties of the ministry; but, on the contrary, that it is an office so purely spiritual, as to have no relation to a temporal dignity of any kind." This is surely too loosely and undefinedly expressed: for, although "temporal honours and immunities" are wholly distinct in themselves, and perfectly separable from the "spiritual office," they are fully compatible with it: and these two may be, and often are, most usefully connected, and that such was from the first comprehended in the divine plan, in respect to the Church is clearly demonstrated in the prophetic intimations, that "The Gentiles should bring her sons in their arms, and carry her daughters on their shoulders; that kings should be her nursing fathers, and their queens her nursing mothers"—(Isaiah xlix. 22, 23). Indeed, if the remark above quoted were to be pushed to its fullest extent, it might be asked, On what principle the several appointments attached to the "Chapel Royal" in Scotland, are held by those who now fill them? and it might lead to an awful catastrophe which, I feel convinced, was most distant from the wish and thoughts of the reverend gentleman by whom it was delivered, by giving countenance and sanction to the dangerous schemes now on foot, for destroying all religious establishments of whatsoever form or denomination. But on the point immediately under notice, I will venture to affirm, in the words of a learned divine of the Church of England, that there is none "in which the adherents to apostolical episcopacy have uniformly insisted more, than the difference between that which is *essential*, and that which is *incidental* to the ministry. The one a power unalienable, being connected with an office which could have no authority were it not of divine

* Vide "*Encyclopædia Britanica*." (6 Edit.) Art "*Episcopacy*," to which those who wish for a candid view, of the subject under discussion, are referred.

appointment: the other contingent, being such privileges as the State can either refuse, confirm, or impart."—"Should it happen" continues the same writer "that episcopacy were deprived of all that support which it now enjoys from the temporal powers; were its ministers even spoiled of its proper revenues; were they ejected from national councils, and rendered in their external condition contemptible and destitute; its claims to authority in the Church of Christ would, nevertheless, continue exactly the same as they are at present: nor could one single argument, of all that have been here adduced, be affected by the change. Should the time ever arrive, (though we trust in God's mercy that it will not, yet if it should,) then the piety, the zeal, the constancy, with which the Episcopal Clergy would adhere to the afflicted Church, would prove that their attachment to it in the hour of its prosperity proceeded solely from the conviction, that this form of ministry, whether persecuted or whether exalted, is truly that which was appointed by their blessed Lord."* What is here supposed of the future piety, zeal, and constancy of the clergy of the church referred to, had, indeed, been most fully and convincingly displayed by those of every rank during the Great Rebellion, when they suffered every earthly privation, and persecution even unto death, under a fanatical usurper, who denied to them the toleration which he granted to all the wild heterogeneous sects, which sprung up in that disastrous age. It is, also, perhaps not unknown to some of your readers, that the conservation principle of episcopacy, derived through the channel of the above church, has been preserved in the northern part of Great Britain, not only wholly unsupported by the State, but even, at one time, exposed to some penal statutes.

I remain, Sir, your obedient servant,

A PROTESTANT EPISCOPALIAN LAYMAN.

V.—NOTE ON THE MONSOON.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — Your correspondent N. (O. C. S. page 263) is mistaken in the reason he gives for the westerly direction from which the monsoon blows. Were his view of the case correct, by the same course of reasoning, it would be a *south easterly* monsoon on the Coasts of Coromandel and Africa. The direction of the wind may be, and probably is, slightly modified by this and various other causes, but the true reason is, the revolution of the earth on its axis. The surface of the earth at the equator, revolves at the rate of about a thousand miles an hour, from West to East, carrying with it the atmosphere resting on its bosom, to which it has imparted a similar motion. Now, it is a law of nature, that whatever is once set in motion, will continue its course until restrained or stopped by opposing causes; the comparatively cool air resting upon the sea in the vicinity of the equator, in consequence of its greater specific gravity, rushes towards the north to take the place of that which rests upon the parched and heated lands bordering along the ocean; but as the rapidity with which every part of the earth moves, over which the current of air passes, decreases rapidly from the equator towards the poles, which the air itself retains nearly its original force, it follows that the more the air advances towards the north, the faster it will travel in an easterly direction, in proportion to that part of the surface of the earth over which it passes.

* Nott's "Bampton Lectures." 1802. Note to Sermon II. p. 107—108.

This phenomenon is reversed in the case of the North East monsoon, and of the North East and South East trade winds, the two latter of which, being independent of the variable temperature of the land, in some parts of the world, continually blow in the same direction. The cause is as above. The air in the torrid zone being heated and rising, that from the temperate zones rushes in a direct latitudinal direction, to supply its place; but, as the earth at the poles, (as far as the atmosphere is concerned) is at rest, the current in its passage to the equator must gain an easterly force of a thousand miles an hour, before it can be at rest on the surface there of; and as it is successively passing in its progress, from one point when the onward motion of the surface of the earth is slow, to another when it is faster, it will lag as it were behind the earth's motion, and appear to us under the form of a North Easterly and South Easterly wind.

Were the trade-winds thus to continue rubbing (as it were) on the surface of the earth in one direction, without any opposing balance, it is evident that the earth would either require a continual force to be applied to it by Him who first set it in motion, or it would, in the course of centuries, lessen its* speed and finally stop. But mark the provision. To remedy this, ordained by infinite wisdom, the heated air, which in the torrid zone rises in the atmosphere in order to keep up the equilibrium thereof, throughout the earth, passes over that which supplies its place, and without its bounds again makes its appearance on the earth between the parallels of 40° and 50° N. and S. latitude, in the form of strong westerly winds, which force, be it remembered, it gained at the equator, and had not yet lost during its progress through the upper regions of the atmosphere. Every navigator knows the prevalence of these westerly winds, in the British Channel and to the South of the Cape, during the greater part of the year.

July 25th.

Yours obediently,

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VI.—CORNELIAN MINES AT RATANPUR.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — The following extract of a letter from Guzerat is at your service, if you consider it worthy a place in your valued publication.

Yours Obediently,

×——×

I have just visited the cornelian mines at Ratanpur, which are really worth seeing: between 20000 and 30000 Rupees-worth of cornelians and agates are sold; every year to the Cambay Lapidaries; rupees 500 *per annum* are paid as rent to the Rájá; but, owing to the wasteful and expensive way in which the mines are worked, the farmer has sustained much loss, and has mortgaged them to a saukár, in whose hands they are at present. I saw a curious instance of the adherence of the natives to old customs. The stones are heated in common round earthen pots, the aperture of which is too small to admit the large stones, which makes it necessary to knock a large piece out at the bottom; this would evidently be useless, were the pots made with larger apertures; and the people admitted this, but said that, ever since the mines had been worked, it had always been the custom to break the bottoms out of the pots! It is said, that 200 rupees are spent every year for these pots alone. The black cornelian is considered the most valuable, being sold as high as 25 ru-

* I of course here found my argument on the laws of nature as at present fixed and established by the almighty architect of the universe — not on what they might be.

per maund. A great deal of ochre and steatite is found with the stones. Do you know if the former article is to be met with in any quantity near Bombay? as otherwise it might, perhaps, become a profitable article of export from Baroch.

VII.—CLOSE OF THE DISCUSSION ON AN ATTENDANCE ON A
“NON-EVANGELICAL MINISTRY.”

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — The very sneering and indecorous tone which pervades the letter signed “An Enemy of Bigotry both in and out of the Church,” which appeared in your last number, joined to the wish expressed in your editorial note, that the discussion should proceed no further, had almost induced me to refrain from offering any comment on that production. Notwithstanding these considerations, however, I feel impelled to submit, even at the risk of having this communication consigned to “the repository of the Chinese trunk-maker,” a few remarks on some points on which, I regret to observe, that my sentiments have been either most sadly misunderstood, or wilfully perverted.

In the first place, I cannot possibly trace the slightest *evasion* in any one of my letters, to which you have given a place in your miscellany, for the whole scope and tenor of these have been to uphold the first and merited pre-eminence which is due to the *devotional* exercises of the church over the act of *preaching*, and to prevent a person of the same communion from withdrawing from it, and thereby falling into the sin of *schism*. For, notwithstanding the insinuation of the writer of the letter under notice, I will confidently submit to yourself, and to every candid person amongst your readers, whether the terms, in which the query which originally called forth this discussion is conveyed, do not bear strong internal evidence that it comes from a member of the Church of England. Under this impression, therefore, my observations were drawn up, as was most distinctly stated in my second letter, (or what may be considered a continuation of my first,) which you have not done me the favour to publish.

With respect to the mischievous calumny which is insinuated by your (or shall I consider him as my?) correspondent, that a part of the English clergy in this country do not preach the Gospel, I will confidently maintain that if the point could be fairly determined, (for I again ask, “Who is to be the infallible judge in such a matter?”) the assertion would be proved to be as unfounded in fact, as it is devoid of charity. If, however, the allegation were correct to the fullest extent, I repeat that the invaluable and truly *Scriptural Liturgy* with which the venerable church in question is blessed, renders *preaching* a *secondary* consideration.

The next part of the letter under reply, to which I shall advert, is that in which the Enemy of Bigotry charges me with having asserted that I consider “the Church of England as alone established by public authority,” and that I speak “of ministers unconnected with either of the established churches as no ministers.” The first of these allegations is, I conclude, grounded on the first extract which I gave in my last from the “London cases:” but, on referring to that part of my letter, it will be found that it is not therein affirmed that the Church of England is alone established and authorised; at the same time it is to be remembered, that, when the discourses bearing the above title were written and

published, the same constitution existed in the established church throughout the three kingdoms.* With respect to the other opinion which is attributed to me, (although I cannot find it in any of my letters,) I will candidly avow, that it contains only part of my sentiments on the point to which it refers; for no dread of being charged with *bigotry* by those who are wholly unacquainted with the true meaning and application of the word, shall deter me from declaring that I cannot yield the title of "*Church*" and "*Ministers*" in the real and scriptural sense of the terms, to any society and class of men, *whether sanctioned by the State or not*, who are not constituted under a *valid commission* derived from our Divine Lord through His apostles and their regularly ordained successors. "A national establishment" observes a late bright ornament of that church which has been so often referred to, "*protects and supports*, but does not *make* a Church of Christ it was a Church of Christ previous to its establishment by the state: and it will continue to be the same church, should the State think fit to desert it. The Church of Christ in this country (England) is established, because it is the Church of Christ; but it is not the Church of Christ because it is established."† I am well aware that it has been attempted to calumniate the pre-eminently learned divine, from one of whose works the above sentiments are taken, with the epithet of *bigot*: and if such an appellation is to be given to all who hold the sound and unflinching opinions expressed by this truly excellent writer throughout his several publications, let the same be attached to me.

Toward the close of the letter of the "*Enemy of Bigotry*," I regret to notice a specimen of *irreverent bantering* which must, I am convinced, have shocked every serious minded person by whom it has been perused. The passage to which I allude, is as follows: — "Allow me to recommend to your perusal three *Letters* written by the Rev. Mr. Paul formerly of Tarsus, to the evangelists (*if you like you can call them archdeacons*) Timothy and Titus, and to be found in a book entitled the *New Testament*, and which, I rejoice to say, is on the list of publications of the venerable Society for Promoting Christian Knowledge, and is now meeting with more attention from the members of that institution, than it experienced in the days of old, when the tracts with which you are so familiar were brought into existence."

I know not what terms to use in regard to the highly objectionable witticism set forth in the first part of the above quotation, which is, in every respect, in the spirit of Hone, who, from his writings must, be considered a decided "*Enemy of Bigotry in and out the Church*." But, whatever may be thought of the above language by others, I am not ashamed to declare, that I was taught in my youth, (and my reading and reflection in mature years have confirmed the early instructions which I received,) to attach a far more solemn designation to the Great Apostle of the Gentiles, than that used, with such unbecoming familiarity, by the writer of the letter under consideration. In respect to the other sneer relating to Timothy and Titus, I feel assured, that every archdeacon deserving of that, comparatively, modern dignity, whilst he must feel shocked and disgusted at the manner in which it is here applied, requires not to be informed that those two persons possessed the spiritual pow-

* The discourses above referred to, were written soon after the restoration by Bishop Grove, Dean, Sherlock, and other Dignitaries of the Church, for the purpose of recovering the Dissenters to unity. Through the infirmity of human nature they failed in producing the desired effect; but they do infinite honour to the divines of that day, and satisfactorily point out the weakness of the objections by which the unhappy separation from the communion of the Church of England was originally maintained.

† Archdeacon Daubing's "*Guide to the Church*," Appendix, p. 112.

ers of a higher order in the primitive church than he is invested with, as is clearly and incontestably shown in the epistles (so flippantly termed *Letters* in the communication under notice) addressed to them by *Saint Paul*. The highly unjust insinuation set forth in the concluding part of the passage above quoted, that the study of the Scriptures has, till lately, been neglected by the members of the society referred to, is quite in unison with the spirit and tone of the whole composition. The last sentence of it, being purely personal to myself, shall be passed over without any comment. In fact, I would rather be the object, than the writer, of the whole production.

As this shall, undoubtedly, be the last letter which I shall address to you on the present (or perhaps on any other) topic, I beg to bring to the serious consideration, and notice of your "*Constant Reader*" by whom the original query was submitted, and of all who may be disposed to entertain lax and *pseudo-liberal* notions on so important a subject, that in the deprecations of her sublime Litany, the Church of England, as the primitive one did, ranks *schism* amongst the greatest of sins: such as hardness of heart, and contempt of God's word and commandment. From such, therefore, we should ever most fervently say, "Good Lord, deliver us."

May 20th, 1835.

I remain, Sir, your most obedient servant,
A PROTESTANT EPISCOPALIAN LAYMAN.

We shall leave our readers to form their own judgment as to the tone and temper with which our correspondent writes. In making a few remarks on his communication, we shall avoid all reference to the question connected with Church Government, to which he alludes.

We agree with the "*Hater of Bigotry*" both in and out of the Church" in the opinion, that the Layman's former communication was almost altogether irrelevant to the point which was originally proposed for discussion. The "*Constant Reader*" wished to learn the sentiments of some of his Christian brethren, as to his continuing to attend the services of a minister who did not preach the Gospel, in preference to those of another *minister*, whose *form* of prayer might not be the most congenial to his mind. No reference whatever was made to the Church of England. No doubt was expressed as to the authority by which the Gospel preacher was called and nominated, whether resting on succession, or judicial appointment. No intimation was given that a liturgy was to be abandoned, or to come into use. The Layman, however, overlooking these circumstances, chose to view the matter in a sectarian light, and to dwell on subjects which, however proper for discussion, had no connexion with them. That the query came from a member of the Church of England, there is not the smallest reason to conjecture. It could only be from its supposed applicability to the situation of many persons in that church, that it could be imagined that it *could* have such a reference. Such we take to have been the foundation of the "*Hater of Bigotry's*" retort. We think it right to say this much, as we do not intend to admit any further reply from that quarter. There may have been something wrong in the spirit of the "*Hater of Bigotry's*" communication; but had we not viewed it as an answer to the "*Layman*" on his *own principles*, we should not have inserted it. Surely, he had no right to be surprised, that after his laying the stress of his arguments on the *dicta* of the *ultra* High Church party, and arraying before the reader so many ecclesiastical dignitaries, he should at least view the "*Rev. Mr. Paul*" as entitled to *some* consideration. For what he views the degradation of the apostle, we hold *him* responsible. We are not at all satisfied by his attempt to mend the matter by his willingness to denominate the apostle a *saint*. Unless the word be taken in

its *Roman Catholic* sense, or as it is, in consequence of that sense, commonly used by the different Protestant churches without much consideration, it must be viewed as too little distinctive to characterize the inspired and divinely commissioned apostles. It is used in the New Testament, with a reference to *all* believers; and when applied to different orders in the church, it points out the body of church members as contrasted with church officers, as in Philip i. 1. — "Paul and Timotheus, the servants of Jesus Christ, to all the *saints* in Christ Jesus which are at Philippi, with the *bishops* and *deacons*." The application of it *κατ' εἶδη* to the apostles, though now generally pretty well understood, has, we are persuaded, been the cause of much mischief in the Church of Christ. We have always thought, that there was much point in the question of one of the reformers — Why have we not our St. Jobs, and St. Abrahams, and St. Isaiabs, as well as our St Peters, and St Pauls?"

Our correspondent has all along been anxious to establish the charge of *schism* against those who would leave an anti-evangelical minister using an evangelical liturgy. His success, however, has not been great. How could he do otherwise than fail, when he was running counter to the plain declarations of the Holy Scripture, which warn all Christians against listening to, or countenancing, false teachers? The followers of such teachers are the schismatics. They are the breakers of that communion which the Lord and Saviour Jesus Christ has established. When they discover such teachers, they should not merely absent themselves from them, but, as we said before, if they have any confidence in the discipline of the Church with which they are connected, they should seek to have them excommunicated. Let them not, under the profession of respect to *devotional* exercises, which no true Christian can view otherwise than as in the highest degree important, represent the *preaching of the Gospel*, which occupies the first place in the apostolical commission, as less important, as merely "*secondary*," as the Layman would have it. Let them not be frightened at the papistical questioning of the right of private judgment as it regards the "first principles of the oracles of God," and the essentials of a course of Christian conduct. *Let them make their Bibles their infallible judge, and with humility yield to the influence of sacred truth.* With this advice, we close, for the present, a discussion which we have permitted in our pages, not from any wish to disparage any body of Christians, but from a conviction of its great practical importance. We have had the thanks of many for the liberty which we have granted; and, though feelings, which are to be regretted, have been excited in certain quarters, we have had the assurance, from not a few, that good has been the result. May this good be established, and may the Lord pardon whatever has been amiss. — *Edit.*

VIII.—JOURNAL OF MR. SAMUEL, MISSIONARY TO THE JEWS, FOR THE MONTH OF JANUARY, 1835.

Bombay. The Jews of this city and neighbourhood, seem to be in a state of preparation for some great change; and are desirous of having the divinity of our Lord Jesus Christ proved from the Old Testament. After much prayer, I commenced my labours amongst them, and they paid me frequent visits. In some instances, there was an evident blessing on my labour; in others, apparently little or no effect was discernible. From the following remarks in my journal, will be seen the manner of my in-

structions, and the impression made on their minds, which I hope will be lasting.

Jan. 1. I sent a letter to the Jewish community, wherein I acquainted them with my arrival, and the object of my mission, accompanied by two letters of recommendation from the Jewish community at Calcutta. On the 5th., I visited the Nasi, or Prince, of the Jews, accompanied by the Rev. J. Stevenson, chaplain of St. Andrew's Church. He received us very kindly, and respectfully; and, after the usual salutation, Mr. A. apologized for not having called on me before this, not being able to find my lodgings. I expressed my gratitude towards him for this great honour. Why, says he, the Jews have written to us from Calcutta, that, whenever you come to us, we should receive you as one who loves Israel. I consider it therefore a duty to show you all the kindness in my power, and shall feel obliged, if you would tell me wherein, or in what manner, I can serve you. I thanked him for his kindness, and expressed my desire to have my request to the Jews, in my letter of the first, granted, to which he promised me to do all in his power. He asked me kindly where I lived, and offered me a little house in the fort for the time of my residence in Bombay.

Jan. 7. When the vestry of St. Andrew's Church was kindly granted to me by the two chaplains, I commenced my labours, and was visited by five Jews; the fourth was one Ezekiel Elijah, who was a candidate for baptism during my residence at Calcutta; and the fifth was David Abijah, who attended to my ministry there for two years. After proclaiming to them the Gospel of peace, I exhorted them to seek the Lord while He may be found; and desired them to wait upon me daily for instructions.

Jan. 8. Finding it necessary to attend earlier than the usual hour, I visited the vestry at eight in the morning, when I found two Jews waiting for me; and who spent with me nearly the whole day, in receiving instructions in the Christian religion. The elders of the Jewish community, seven in number, paid their respects to me; with whom I was engaged for nearly four hours. Our conversation was chiefly concerning the coming of the Messiah. After having plainly shown them the certainty of His coming, in the way represented in my former journal, they asked me, whether all the Jews in Europe still wait for Him. I answered some do, and some not; as there are thirteen thousand men well skilled in all Jewish literature, who have publicly declared Jesus of Nazareth to be the Messiah, as I do this very day. They said amongst themselves, that there could be no harm in my preaching to them from Moses and the Prophets; and, as they are in duty bound to show me respect, it remains with the elders whether I should be permitted to preach in their synagogue, to which all of them agreed. The Nasi stood up, and said, "In taking leave of you, I express my gratitude towards Almighty God for having preserved you during so long a journey; and may the God of Abraham, Isaac, and Jacob, still be with you, and preserve you. That you may be able to show mercy to us, captive children of Israel, many days, we have agreed that you shall have the privilege to preach unto us the word of the law in our synagogue." I thanked him for all the kind expressions, and promised, God willing, next Saturday to visit their synagogue.

Jan. 9. On my road to the fort, I met an aged Jew, who requested me to give him a Bible, which I did; and after a short conversation, I left him. On my return, five Jews stopped me on the road, with whom I conversed, by the way side, for a considerable time, on the doctrine of the regeneration.

Jan. 10. Being the Jewish Sabbath, I went, for the first time in this place, to the synagogue, accompanied by the Senior Chaplain Mr. Jef-

freys, Mr. Farish, Major Robertson, and three other gentlemen. After they had finished the reading of the second lesson, which was in the 37th chapter of Ezekiel, I put on the veil with the fringes. While the law of Moses yet stood upon the altar, I addressed them, for about ten minutes, on the importance of studying the prophecies, and then I offered up three prayers; the first, for the King and Royal Family, under whom they enjoy the privilege of the exercise of their religion; the second, for all the house of Israel, the present congregation, and for a blessing on the Gospel amongst all nations. I concluded with the Lord's Prayer. They all seemed to reverence and join in the prayer, by repeating constantly Amen, every time when I said, O Lord, bless us! This, I hope, will be acknowledged by all those that were present; and those who now read this, may know that such a wonderful sight has never been manifested, since the time of the Apostle Paul! How Christians can leave the poor Jews to perish in their unbelief, and seek the welfare of the heathens only, is a mystery to me, after the Lord has shown them visible tokens for their good. Should not Christians take the instructions from our Lord to his disciples to themselves, and say, In the way of the Gentiles, we will not go, and the cities of the Samaritans we will not enter, but rather proceed to the lost sheep of the house of Israel?*

Jan. 11. In the morning, I visited two Jews, who desired baptism of me. After exhorting them relative to that subject, I went to St. Thomas' Church, where I heard an affecting sermon, in the 11th chapter and 28th verse of St. Luke, by the Reverend Dr. Carr.

Jan. 12. I visited two Jewish families, with whom I was engaged, for near two hours, in disputing on the rites of the ceremonial law.

Jan. 13. I visited three Jewish families, with whom I conversed on the coming of our Lord. Having pointed to the several prophecies, I left them. Two Jews called on me at the vestry; the one was the reader of the synagogue, who was very anxious to hear of Jesus Christ. I spoke to him for half an hour, and, as I was not well, I requested him to call again. He seemed to be displeased, and expressed that he expected more attention. I told him that I was not very well; if he would call again, I would show him all the attentions in my power. The other Jew requested me to give him a Bible; finding him to be poor I gave him one, and a New Testament, both of which he promised to use carefully.

Jan. 14. Mr. A., who was amongst the numbers of the elders, who called on me on the 5th, paid me a visit. On conversing with him in the Christian doctrine, he asked me, why I gave myself so much trouble to persuade the Jews of the Christian doctrine. I told him that love is the sum and substance of the Christian religion, and nothing but love towards my brethren, induces me to warn every man of the danger he is in, for neglecting the glorious invitation of the Gospel; for my Saviour said, "Whosoever believeth not in me, shall not see life." I feel it therefore my duty to make known the Saviour to you, in order that you might partake of so great salvation. After much conversation upon the fundamental articles of the Christian Church, he left me.

Jan. 15. Two Jews called on me from Cochin, and brought me the good news of the progress of the school established in June, 1834.

Jan. 16. A Jew called on me, who brought me a message from the Nasi, or Prince, that they are prepared to hear me to-morrow.

Jan. 17. Being the Jews' Sabbath, I went to the synagogue, accompanied by the Rev. Mr. Fletcher, Mr. Carr, Captain Stewart, and other two gentlemen.† I hope the gentlemen present saw the manifest kind-

* But, see Matth. xxviii. 19, &c. — *Edit.*

† They were just reading the Psalms for that day; and, after prayer, the tribe of Levi

ness of our Lord, in enabling me, a poor wretch to answer all their objections against Christianity, so that not one of them could say any thing after. Having finished my discourse, which is printed in behalf of the poor Jews at Cochin, I concluded with prayers; and thus the Lord was glorified in the midst of his enemies.

Jan. 18. Being Sunday, went to St. Andrew's Church, where I heard an affecting sermon by the Rev. Mr. Laurie.

Jan. 19. The reader of the synagogue and I conversed afterwards for nearly two hours about the prophecy of Moses in Deuteronomy, "A Prophet the Lord thy God will raise up from the midst of thee." We then went to visit three families.

Jan. 20. I visited two families who seemed to be well inclined to receive instructions. Two Jews called on me; and, after a short conversation, I found them to be very ignorant of the word of God. Two other Jews called me, one of whose names are Abraham Ezekiel, and Juda Isaac Shekur; one from Babylon, and the other from Shiraz. Both requested me to baptize them. Finding them ignorant of the solemn ordinances, I requested them to wait on me for further instructions. Another Jew, Judah Isaac, who had received Christian instructions by me while at Bengal, desired to be received into the Christian Church, but, being aware that his moral character does not become a member of that church, I replied in the negative.

Jan. 22. This day I was very busy with the Jews conversing with them. I hope that good has been done; for they all seemed to listen patiently.

Jan. 23. The Beni-Israel invited me to preach in their synagogue.

Jan. 24. Being Saturday, I went to the place, accompanied by several ministers and friends. To the Jews, after reading the law, I preached from the lesson of that day; but, on account of their ignorance of the Hebrew language, the Rev. Mr. Stevenson kindly interpreted to them what I said in Maráthi.

Jan. 25. After Church, two Jews called on me, with whom I spoke concerning Jesus Christ.

Jan. 26. I visited two families, with whom I was engaged from 9 till 12 o'clock. Three Jews called on me in the vestry, to whom I gave each a New Testament. Finding them to be very poor, I could not ask them to pay for them.

Jan. 27. After having been much troubled by fifteen poor Jews at the vestry, on my return to my lodgings, I met three Jews sitting at the gate, who informed me that they had waited the whole day for me.

called Cohanim; went to the sanctuary, and covered their faces with a veil, and lifted up their hands, and blessed the people in a melodious voice, saying,

Cohanim. Oh! Jehovah.

People. Oh! Jehovah.

Cohanim. God bless thee.

People. God bless thee.

Cohanim. God keep thee.

People. God keep thee.

Cohanim. And let the light of his countenance shine upon thee.

People. And let the light of his countenance shine upon thee.

Cohanim. And be merciful unto thee.

People. And be merciful unto thee.

Cohanim. And give peace unto thee.

People. And give peace unto thee.

Cohanim. And upon Jerusalem.

People. And upon Jerusalem.

Then they took out of the sanctuary the law of Moses; and seven persons were called to read a portion of it. Soon as they had read, I preached a sermon.

After having inquired into their business, which was rather disagreeable, I told them that whenever they felt inclined to argue with me upon the word of God, and thereby to prove that Jesus is the Messiah, I should be happy to attend on them, should they call even at midnight; but, on any other business, I must decline giving them an interview.

Jan. 28. I was officially called upon to meet several of the clergy and others, for the purpose of giving them my views relative to a mission to the Jews. I need not to state fully the proceedings of that meeting, since it did appear twice in public print; in the *Bombay Christian Spectator* for February, and the *Bombay Gazette* of Saturday, February the 7th. When I attended at Christ's Church, I found at the vestry a very respectable meeting of the clergy and laymen, who all were anxious to further the object of sending the Gospel amongst the Jews. After having given them my decided opinion, they seemed dissatisfied for my rejecting the offer of two hundred rupees per mensem, to stay in Bombay. However, I am satisfied that neither men nor angels could be displeased at my rejecting an offer where I should eat my bread in idleness, as there are only five families of Jews resident in this place to whom I can have access.* However, their kind and generous feeling deserves my public acknowledgements; and the zeal they have manifested in this object, will, no doubt, call down the blessing of Almighty God upon them. This I the more confidently hope since, after they failed in their first attempt, they did not suffer themselves to be deprived of the opportunity in the plan adopted, by some Christian friends, of sending the Gospel to the Jews; and I trust they will now feel an additional obligation to support this great and long neglected cause, in the manner now conducted, and that their prayers may be unceasing in behalf of Israel. Afterwards, I visited the vestry, where I found two interesting Jewish lads waiting for me. After I had read with them a portion of Scripture in the Old and New Testaments, they informed me, that they came to me for a blessing (which is a custom among the Jews). I gave them a Bible and New Testament, and laid my hands upon their heads, imploring the Shepherd of our salvation to send down his blessings upon these children, for of such is the kingdom of heaven. After prayer, they thanked me, and would not receive some money that I offered them. They kissed my hand and left me. May the Lord go with them, and suffer them to come unto Him for a blessing, as they did to His servant.

Jan. 29. Three Jews were waiting for me, with whom I had a conversation about Christianity; and after a long argument, the conduct of the one was so rude, that I was obliged, for example's sake, to order him out by the peon. Many battles I had to fight this day. Thanks be to God, who never leaves the enemy to subdue me. To two Jews I gave Bibles and New Testaments.

Jan. 30. I visited two Jewish families, and conversed with them about the restoration of Israel; and the conduct and attention that they manifested towards me, was admirable.

Jan. 31. I intended to preach in the synagogue, to which I invited several respectable ladies, who had expressed a desire to witness the solemn service; but, on account of being informed that the synagogue fell down, I was obliged to postpone the invitation. However, some Jews informed me that, on account of my preaching there, and the elders not knowing how to prevent it, they broke in a wall in a part of the synagogue. Others again say, that the elders have done nothing of the kind;

* Mr. Samuel seems to have misunderstood the meeting. They were quite willing that he should go to Basora, and all the places upon the Gulph, from the very first. There are many Jews in Bombay, exclusive of the Israelites, who have no families.
Edit.

only some of the Arab Jews, who have turned formerly to Muhammadism. However, it is certain that the synagogue is an old native building, and I am inclined to think, that the building gave away from age. In the afternoon, the reader of the black Jews' synagogue called on me, informing me that he was discharged on account of having allowed me to preach so long in their synagogue about Jesus of Nazareth. He being a man of family, and a white Jew, whose necessities are greater than the natives of this place, I mentioned it to a Christian friend. However, I felt it my duty, for Christ's sake, to support that individual whom I deprived, by the preaching of the Gospel, of his daily bread, and accordingly promised to re-establish him in his place, if he had done nothing but allowing me to preach. In the mean time, I granted him half of his monthly pay, which I hope will encourage the readers of the other synagogues, not to hesitate a moment to give me permission to preach in their places.

IX.—BISHOP OF CALOUTTA'S CHARGE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Bombay, May 29, 1835.

Sir — The concluding passage of the following extract from the lately published Charge of Bishop Wilson, has excited so much warmth of feeling in the minds of some who, I am persuaded, have misunderstood the intention of the bishop, that I beg you to allow me to quote the passage at length.

"A disinterested personal example, is further most essential to all the ends of your doctrine. The acuteness of the natives in detecting inconsistencies in their teachers, is extraordinary. They are so accustomed to hypocrisy and lies, and finessè and secret pollutions of life themselves, that they at first conclude all are the same. But if they discern steady consistency, truth, sincerity, openness, and purity, their confidence is unlimited. The European authority in India is almost boundless, when sustained by disinterestedness. "I can trust Padre Swartz," said Hyder Ali, "because he is superior to all considerations of money." The reputation which extorted that acknowledgment, had been the fruit of thirty or forty years of undeviating integrity, uprightness, self-denial, moderation in all personal indulgences, comparative disregard of accommodation, a saint-like hermit-like life, an uncompromising rejection of every thing approaching to the receiving of gifts, and a princely generosity in pouring every thing he had into the treasury of the mission. Such an example can hardly occur a second time. And to attempt to mimick a great character by copying his peculiarities, his gestures or turns of expression, or particular act, is as disgusting, as the general desire of imitating him is generous and praise-worthy. Be as much superior as you can, dear brethren, to secular objects. Despise petty indulgences. Think little of accommodations, house, appearances. Be intent on greater things. The native teachers never have the same weight. "Never gain," said Gericke, "the confidence that is placed in an European, when they are once convinced that he is really what he exhorts them to be." "Without good missionaries, true disciples of Jesus Christ from home," he proceeds "the work of the mission would lose its respectability, even though the native teachers were good men; and missionaries without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the mission the most graceless thing imagina-

ble." I dwell on this particular, dear brethren, because so many break down here. Very few missionaries have fallen into open vice, and profligacy — though three or four, alas! in a century and a quarter, as I before stated, have — but into secularity, into inactivity, into anxiety after petty objects of their own, into jobs for their families, multitudes have been betrayed. Perhaps not one in twenty of those who come out from Europe in all the Protestant societies, with the best promise and who go on well for a time, persevere in the disinterestedness of the missionary."

It is the concluding passage that is felt as a galling reflection upon the missionaries who have come out from Europe in all the Protestant societies. But, my beloved brethren, and revered fathers in Christ, should the strong assertion of so large a proportion, falling thus short of the high, the apostolic, standard just before sketched out, stir up the spirit, that would spurn the charge as utterly unfounded or grossly exaggerated, and indignantly call for proofs? Are there not some among you who have had the same things brought strongly to their notice, in love by their Christian brethren, and tauntingly by those who are opposed? Is there, indeed, a larger proportion of truly devoted apostles of Jesus Christ in the present day, than would warrant in its exact numerical computation the assertion in this fervid language of appeal, this call to greater self-denial, than we see in many of our missionaries, beloved for the love they indeed have for their Lord? *I am one who believe, there is, and bless God for it;* but this, I am sure of, that those who have received, in largest measure, the gift of humble resignation of their own will to that of Him who sent them, are the very persons who would most feel their own secularity, and love of ease, and want of that conformity they pant for, to the high standard at which they aim. These are the persons who bless God for this warning voice, this rousing call, to give themselves a fresh, and more unreservedly, to Him who has called them to be Apostles to the Gentiles; nor least of all Him, from whose pen the warning fell; to his own heart it spoke that, as the bishop of those over whom he has been placed as "the steward of God," he is called to be pre-eminent in self-denial, in prayer, in watchings, in holy zeal, in love, in earnest yearnings for the weak of the flock, for the care of all the churches; and deeply would he feel himself how unable, how unworthy, to take up, in any sense, the words of the apostle, "Are they ministers of Christ, I am more." Yea, he is thus abased by the weighty consideration, and calls upon himself and you, "Let us all humble ourselves under the mighty hand of God, as a missionary church, that he may lift us up. We have sinned. We have left our first love. We have fallen from our simplicity. Let us return unto the Lord, for we have fallen by our iniquity. Let us cast ourselves on His compassion and His loving kindness, which have been ever of old. Let us be zealous and repent. Let us do our first works."

I will add no more, but my most fervent,

AMEN, AMEN.

In the preceding paper, there are some good practical remarks, on account of which we insert it. The language of the Bishop, however, which has been strongly objected to by the Calcutta missionaries, who, from respect to the weight of his authority, appointed a deputation to wait upon him for an explanation or apology, we consider incapable of defence. Those who have addressed us in reprobation of it, must excuse us from inserting their communications, especially as the question has been fully discussed in the periodicals published on the other side of India, and a strict criticism of the language used has been deprecated by

the Bishop himself. The Christian public is too well acquainted with the character and proceedings of the missionaries in this country, to be unduly influenced by the opinion of any individual, however high may be his station in the church, or great the respect entertained for his personal worth.—*Edit.*

X.—A BERKLEYAN'S REPLY TO "A REALIST."

Mr. Editor — I beg to offer the following observations in reply to your correspondent "A Realist." He charges "A Berkleyan" "with having himself evidently plunged into the very error, into which he thinks Dr. Reid has fallen." A grave charge this! But how is it substantiated?

I know not whether to others who have read what "A Berkleyan" has advanced, the subject appears so "*evident*," as it does to "A Realist." But Realist seems to be aware, he requires something stronger than mere assertion, and therefore backs himself with the great names of Reid and Dugald Stewart.

Who would venture to combat so overwhelming an argument as he adduces? "Surely it is as likely that Dr. Reid should understand Berkeley as your correspondent." By the way, I am not quite sure whether the above is grammatically expressed. It is certainly wanting in precision. The words would convey the idea, that Reid would surely understand Berkeley, as fully as he did "A Berkleyan." But the meaning of "A Realist", I conceive to be, that Reid would surely understand Berkeley's sentiments, as fully as your correspondent "A Berkeleyan" would.

But not to dwell upon verbal inaccuracies. "Realist" proceeds — "And if Reid had misunderstood Berkeley, is it not likely that Dugald Stewart would have corrected him, and not followed him in his error?" This is surely no argument. It is only an appeal to great names. Nor can I imagine "A Realist" would rest the matter upon so unstable a foundation, as the opinions of others only. He doubtless needs not to be told, that great names have often been enlisted on the side of error, and that the greatest authorities have been often divided in opinion upon the merits of a question. What I contend for, is an independent opinion, unshackled by the weight of mere names. The question must stand or fall by its own merits. But to proceed. "Realist" states, "that Reid asserts, that if Berkeley's premises be correct, the fortress of Atheism must be effectually overturned;" and adduces this as a proof, that Reid did not misunderstand Berkeley. Surely "A Realist" has not carefully perused the instances "A Berkeleyan" has brought forward. Reid plainly asserts, that Berkeley believes "that there is no such thing as matter in the universe." But Berkeley himself says, "Let me be represented as one who trusts his senses, who thinks and knows the things he sees and feels, and entertains *no doubt* of their existence. If by material substance is meant only sensible body, that which is seen and felt, then I am *more* certain of matter's existence, than you, or any other philosopher: pretend to be. If there be any thing which makes the generality of mankind averse from the notions I espouse, it is a *misapprehension* that I deny the reality of sensible things. But as it is you (Hylas) who are guilty of that, and not I, it follows that, in truth, the aversion is against your notions, and not mine. I am of a vulgar cast, simple enough to believe my senses, and to leave things as I find them. I cannot, for the life of me, help thinking that snow is white, and fire hot." Can language be plainer? Whether Berkeley's opinions be correct or not, he certainly understood the meaning of the words he himself makes use

of. No one, not even Reid or Dugald Stewart, has supposed otherwise. Well, then, Berkeley asserts, that "he is certain of matter's existence." Reid asserts, that Berkeley does *not* believe in the existence of matter. Is there no misapprehension here? Need I say any more?

But "A Realist" proceeds—"No wonder poor Dr. Reid misunderstood this subtle philosopher. Hylas, who carries on the dialogue with him, tells him, that "he set out on the *same* principle that the academics, sceptics, &c., do."

Surely "A Realist" cannot be serious! He seems to intimate, that if Dr. Reid misconceived Berkeley, Hylas must have done the same. But did it not occur to "A Realist," that Hylas evidently *did* misconceive Berkeley? Indeed, the very quotation brought forward by Realist proves it. Hylas says, "He set out on the same principle that the academics, sceptics, &c. did; but (to continue the quotation) his conclusions were directly the reverse of theirs. Is not this plain language? He "set out" with opinions similar to those of the sceptics; but his conclusions were directly opposed to theirs. "A Realist" adds, "But this much is evident, that the scope of his whole book is to show, that we we *have no evidence* of the existence of any such thing."

Berkeley says nothing of the kind. Berkeley thinks there is ample evidence; and that the evidence arises from its perception by a mind. What he states is, that we have no proof of the existence of matter, *independent* of its perception by a mind—and because many things do exist *unperceived* by any *human* mind, therefore Berkeley concludes the mind that perceives them, is, the mind of God. Thus proving the existence of God unanswerably. To the correctness of this conclusion from Berkeley's premises, even Dr. Reid assents.

But "A Realist" says, "It is *in vain* to say, that Berkeley admitted the external world to exist as perceived by a mind. That which does not exist as much when unperceived as when perceived, is a mere imagination, a mere internal idea, but nothing external."

This is really a bold assertion, unsupported as it is by argument. But, I suspect, mere assertions, destitute of proof, will avail but little in producing conviction. Your correspondent would do well to consider how far he is "A Realist;" and if so at all, upon what grounds?

A BERKELEYAN.

XI.—ORIGINAL POETRY.

To the Memory of the late Mrs. W—r, of B—m.

For the Oriental Christian Spectator.

We laid her in her lowly home
 Far in a foreign land;
 And who shall fill the mournful void,
 Amongst our social band?
 'Twas plain to all who saw her walk,
 Religion pav'd her way;
 And in the trackless maze of vice,
 Forbade her soul to stray.
 She needed not the glare of gems,
 To deck her mortal frame,
 For virtues' hues reflected back
 A clear celestial flame.
 She gave to wedded love a charm
 Too seldom found below;

'Tis this the hopeless sufferer leaves
 The joyless child of war.
 She's gone to breathe in other worlds,
 The atmosphere of love;
 Deserted here, 'tis all we know,
 That she is blest above.
 And will not this suffice to calm
 Each deep, convulsive sigh?
 That those we lov'd and cherish'd here,
 In heaven have ceased to die; —
 Yes, when reflection gains her sway,
 And peace reclaims the soul;
 And when no more, to drown our faith,
 The waves of sorrow roll.
 But when shall mem'ry cease to paint,
 The image of the dead?
 And tell the stricken mourner here
 That life's best joys have fled?
 For Oh! it is an untold pang,
 To close life's relics air;
 And Hope lies buried in the grave,
 As if 'twould rise no more.

Jan. 17th, 1835.

PRESBYTER.

Hymn, by the late R. C. Money, Esq.

A small number of Christians are heard singing after having finished their evening worship.

Lord of our Fathers, Mighty God,
 Thou great Eternal King,
 Whose everlasting arms uphold
 The trembling pilgrims who have trod
 The pathway to this fold,
 And triumphed in their suffering—
 Chorus. Oh, listen from thy throne,
 Thou High and Holy One.

Lamb of the World, to thee we cry,
 Not slain from out our flock;
 But from that purer one above,
 Lead us to Christ unchangingly,
 For thine abounding Love,
 The waters of the immortal rock—
 Chorus. Oh, listen from thy throne,
 Thou High and Holy One.

And thou, Great Spirit, stoop and rear
 Thy temple in each heart,
 Bright Herald of eternal rest,
 Crush every sin that lingers there.
 Nor let there be a guest
 Dearer than him whose gift thou art—
 Chorus. Oh, listen from thy throne
 Thou High and Holy One.

R E V I E W S .

Christians in India. By R. C. Money, Esq. 8vo p. 72. Bombay, 1835. Sold by the Agent to the Oriental Christian Spectator. Price Rs. 3, bound in cloth.

It is due to the highly gifted, and deeply lamented, author of this little work, to state, that he was aware that he had not rigidly adhered to the plan which he laid down for his guidance, and that the style which he adopted was more diffuse than is desirable. He wished his appeal to his Christian countrymen in this great land to be that of the *heart*; and in this light, we are persuaded, it will be considered by every candid reader. It is distinguished for its earnestness and love; and it is both touching and beautiful in no common degree. It has already been read with great interest by many; and to those who have not yet perused it, we give it our strongest recommendation.

The first section of the work is devoted to a consideration of the character of the Primitive Christians. In illustration of it, several striking quotations are made from the writings of the Fathers. A, perhaps, too favourable judgment is formed respecting them; but fact sufficiently sustains the point of the following comparison. "The student of sacred and ecclesiastical history, must be struck by the vast difference between the two great bodies, the ancient and modern worshippers of the living God, and his Son Jesus Christ. I know that they were a church in storms of darkness; we are a church in sunshine and security. Is it, then, that this noble religion can only thrive in adversity, and weather uninjured the violence of the loudest storm, but droops and dies when the insidious touch of prosperity has begun to corrupt a single root, and some reptile heresy has quietly wormed itself through, and lodged in the very heart of its trunk. Under the heat of a summer sun, she has parted with the raiment which covered her up in hunger, cold, and pain, and which neither the winds of winter nor the furious hail could tear from off her. This serves to show the depravity of our nature the more—and guided by the Spirit of Inspiration, the Christian has always maintained a marked difference from Pagans and sinners in his opinion of true happiness, connected with temporal rest and prosperity, and times of trouble, pain, and death. Experience has taught him that affliction refines the heart, and greatly raises its spiritual pleasures, when properly received. The heathens could never understand this, and it was left for the Christian world to prove it."

From the second section entitled "Character of Modern Christians in India," we extract a few valuable passages. On the duty of the chaplains to extend their ministrations to the Heathen, as well as the European population, we have the following remarks. "Times are better now than they were a few years ago, as far as the visible Church is concerned. It is still in the remembrance of many, when grievous wolves howled in the Church of Christ, who took the oversight of his flock not for their Master's sake. Yet the object of sending ministers to India was not only to fan the fire of religion among us, but to offer some of its light to the perishing natives. This object is stated broadly in passing the last charter, when an episcopal establishment was raised in this country. I refer my friends also to the celebrated Mr. Boyle's letters on this subject. When he was a Director, holy men, by his influence seem to have been chosen for the ministry. I make this reference,

so far back, simply to show, that the intention has always been, to have chaplains who shall preach Christianity to the natives as well as to Europeans; and who does not dwell with delight on, who does not love the memory of, Buchanan, Brown, Martyn, and Thomason. I do not deny that chaplains, in the first place, are to minister to their European brethren, and that they should be located to learn the languages. — A friend of mine, in seven years, had been at six different stations, where four different languages were spoken — but how many are there who have time enough and to waste — who think the Sunday the only day on which duty is to be done, and the other days in the week holidays, in which they can take their pastime, and eat the bread of idleness and ease. These are they who look only to the covering and not to the inner temple; only to the comforts, and not to the character of Christianity, — who cast lots for the garment, and part the vesture of Christ among themselves, — who little heed the wants of thousands famishing around them for lack of the divine food which they break and give to a favoured few with singular coolness and charity.”

On Deism, we have some excellent observations. “Deism,” it is observed, “is disarmed of all its point by its selfishness. A deist is essentially a selfish man; a selfish man is one whom none have been ever known to love. For itself, the followers of infidelity and deism have wasted the finest energies of life, trampled on the holiest ties, and cast to the winds the tender and sacred charities of the heart, which to the genuine lover of good lie beneath its surface, like coral beds of wonderful form and beauty, to attract the eye, instead of the empty depths of a dark and turbulent sea, foaming out their own polluted iniquities.” It is to be regretted that this frigid and soul-destroying system is still cherished by not a few of our countrymen in India. The history of their adoption of it, is very simple. The doctrines of Christianity were found to be spiritual and exalted for their grovelling intellects; its precepts, too pure for their unchaste and licentious practice; and its sanctions, too awful and solemn for their guilty consciences. If ever even educationally respected by them, it was speedily hated, and then rejected, in neglect of the numerous and satisfactory proofs, external and internal, of its divine origin.

The responsibility of Christians for all their moral actings is strikingly illustrated by what follows, “We live and act for others and by others — we give and take impressions which shall last for eternity, which affect the mind, memory, heart, and everlasting happiness — we communicate, as we receive, feelings which, like vibrations in the air, or motion in the water, agitate an extensive circle around us — and in the Christian economy, we are either among the number of those who leaven the lump of mankind with iniquity, or with righteousness. A filthy word, an unholy expression, or a wicked act, does not stop short at us. The slightest particle of sin, put in motion by a human agent, has too many invisible hands to work to keep it afloat through a world of thoughts and actions, gathering power as it goes, till it bursts out into a whirlwind of inconceivable fury. There is no impotence in sin — and an act committed in one quarter of the world may be the spring of all the misery and moral deformity which has violated the space and repose of some spot in the other. The narrative of the greatest epic poem of antiquity, hinges on a “*labes hæc prima malorum*” of this kind — and who does not see the venom of the first committed sin, six thousand years ago, in full activity now. That acts of the nature I refer to, may lurk invisible for a length of time, like the electric fluid, till attracted to its shining point of energy and havoc by human agency, we have myriads of disastrous instances to prove. Could we perceive the intimate connexion between such agency,

and the operations of those fearful spirits of wickedness, we should tremble at the infernal companionship commenced on earth, and which nothing but God's grace and our resolution can stop from being perfected in hell. It is here that we should put the question, Which part am I taking in the world? Could I persuade my readers to look into old John Bunyan's "Losing and taking again of the city of Mansoul," they would quickly see if they love Immanuel or there vindictive Foe. On the first blush of such a question, who would not disavow all doubt, and range himself on the side of good order, happiness, and piety."

The third section, through an unfortunate typographical error, is not distinctly marked. It refers to the similarity of the situation of Christians in India, and that of the early Christians in the Roman empire. We give what we consider the best and most appropriate passage which it contains. "It would be interesting to trace, had I the time, the exact resemblance in the two religions which Christians have had to war against — the Pagan and Hindú. The resemblance is so close, that we may safely say, the existing one is but a Protean-limb of the other. The same in its observances and internal requirements — the same temples same kind of imaginary gods; same mode of worship; same ridiculous, licentious, and abominable ceremonies; the same order of priesthood; and the same domestic restrictions and family rites. A young convert now, would have his feelings shocked in perhaps precisely the same way, as a Roman convert would 1300 years ago. The historian whom I have before quoted, says somewhere, in these terms, (for I here quote from memory,) that "the convert could not hear a sneeze, or yawn without being brought in contact with Paganism — could not cast his eye on a garland that was not dedicated to devils, or cross the threshold of his unbelieving relatives, without being reminded of a superstition which he hated" — and thus it is now. Had we too the lively faith, the deep devotion, the steadfast principle, the unmoveable love, the abounding in labours, which our ancient brethren had, we should be equally wounded when witnessing the degrading and brutalizing effects of idolatry on the human intellect and the immortal soul. Instead then of countenancing such a system in any single part, we should set our faces against any of its falsehoods, follies, and criminal indulgences. Our line of duty is clearly marked — leave the heathen to support their own absurdities, and by reason dissuade them from their hardness of heart and unbelief. The preaching of Christ crucified is the minister's and the missionary's work — but the handmaid assistances belong to us. Let our light shine for them to follow — let our habits and conversation lead them to believe that a really divine and spiritual motive influences us — let us shun approving of their shows, their festivals, and their processions; above all, let us avoid the imputation of immediate assistance by the help of our purse. The natives who see the representatives of the British government following Ganapati, or throwing the cocoanut, invariably assert that we believe as much as they do in these figures of mortar and wood. One general behaviour like this throughout India would work wonders — and that it can be done without touching a single sensitive feeling of the Hindús, is very notorious." We add to this a similar passage from the last section on the "Accountability of Christians." "Carry the call out of Britain into this heathen land; what a charge have we not to account for — the charge of a hundred millions of souls. The Mother Country has devolved this charge on us who are now in India. If instead of urging the darkened multitudes here to attend to it, we are sedulously busied in hardening their hearts against the voice of pity, ours will indeed be a miserable doom. If we abuse his messengers before their face, pour contempt on their exhortations, deride the holy ordinances, and live with

one life of contradictions on our tongue, Christianized by mere common-parlance, but enemies to the principles of Christianity in our conduct and conversation; where shall we hide our heads when the throne is set, the judgment is come, and our trembling souls are standing stript of all earthly accompaniments, toward and conscience-stricken, before the Omniscient God. If the Lord hates idolatry, and we support it, — drunkenness, and we indulge in it, — whoredom, and we delight in it, — murder,* and we approve of it, — pride, and we applaud it, — infidelity, and we tolerate it, — open profanity, and we laugh at it! — can we possibly enter his presence as friends? and will he not rend from off our hireling faces, the mark of shameful hypocrisy? The very history of India has something in it most remarkable. Why were the Portuguese, the Dutch, and the French rejected, and the English chosen to keep this country? Not by our own might got we possession of the land, nor by our own might do we retain it. If we share the amount of responsibility among us, what falls to each share? the blood of the souls of how many thousands? Who is competent to such a charge? If we have entirely neglected it, what can our doom be? The same that the biter of the one talent incurred. Shall weeping, wailing, and gnashing of teeth, be the result of our unfaithfulness? We now may pass this thought aside with distaste: but in those dismal places of woe, it will form a sharper pang to our misery, to think that we might have sat down with Abraham, Isaac, and Jacob, in the kingdom of heaven, but would not, — that we might have brought others into the feast, but cared not for them, — that we once were the children of many prayers, the objects of continual tears of love, maternal entreaty, and the sterner but more faithful father's advice, — that we might have been a crown of rejoicing to them in heaven, instead of having brought down their gray hairs to the grave, by our unfilial and unnatural conduct. And O, if we have dragged into perdition a soul that was created for eternal enjoyment but soiled, ruined, and blasted by our companionship! How will the delirious fleeting hours of sensual pleasure, add sting to sting in their memory, to the torment we already endure. No sighs, no tears, no efforts, no agonies, can bring back a lost Eurydice to the light of life and hope again. These are no suppositious cases. The Bible tells us that there will be such. Politeness may call these descriptions, "the horrors of Spagnoletti," and try to whisper over the word *hell*; but when its fearful reality gleams before the cast-out soul, how will it loathe the recollection of such cruel fastidiousness! Our God is a God of infinite love and mercy; and shall we presume to be more merciful than he is, and soften down the open declaration of his word? This were indeed to preach peace and leave desolation behind. I address not only the openly vicious here, but the lukewarm brother Christian — the most unaccountable creature of the two."

May the Lord impress these solemn statements on the hearts of all our readers!

To the character and Christian exertions of the writer of the work which we have now noticed, and who was removed from a scene of great usefulness in the prime of life, we adverted shortly after his lamented death, both in this magazine, and in another place. On these interesting subjects, however, we have still much to say. At the request of Mr. Money's respected relatives, we have commenced the preparation of a full memoir of his life; and our best exertions shall be devoted to the attempt to do justice to the valuable materials which have already been, or may yet be, put into our hands. We shall feel greatly obliged

* Duelling.

to any of Mr. Money's correspondents for the permission of taking copies of any of his communications which they may possess.*

Oriental Fragments. By the Author of the Hindú Pantheon. London: Smith Elder and Co. 1834, pp. 556, 12mo.

This is a volume of tales and observations by an old soldier, and a learned man. Some of it is oriental, and some of it occidental. It treats *de omnibus rebus et quibusdam aliis*. It is partly instructive, partly amusing, partly trifling, and partly foolish. The best portion of it is that which is devoted to the discourse "on eastern correspondence, titles, precious stones, seals, and signets." The long dissertation on "Hindúism and the Papacy," is well worthy of the consideration of Bishop Prendergast, who having both systems before his view, ought, if unprejudiced, which we do not say that he is, to be a good judge." The hunt after "Sanskrita names" throughout Greece, Africa, Scotland, England, Ireland, North and South America, the Sandwich Islands, &c. &c. &c. is enough to tire the greatest Nimrod that ever mounted a steed. Few will accept of the invitation of the brave and ardent Major Moore to accompany him on his expedition. We are afraid that before the end of it, he will find himself *solus*. He could certainly have called the public to a more profitable exercise. His stores of information, we know to be inexhaustible.

Religious Intelligence.

ASIA — INDIA.

THIRD REPORT OF THE AMBROLIE ENGLISH SCHOOL, IN CONNEXION WITH THE SCOTTISH MISSION IN BOMBAY.

It is not considered necessary at present to say much respecting this school. It has been conducted, during the fifteen months to which this report refers, on the same Christian principles mentioned on former occasions; and the attendance, though more irregular than is desirable, has not varied in any considerable degree. The progress of the pupils in the different branches taught has been respectable; but it is to be regretted that the most advanced of them have almost, in every case, embraced the first opportunities of entering into employment as clerks, and of thus suspending their studies. Great difficulties, from the commencement of the school, have been encountered by the teachers in supporting with *vigour* the intellectual system of education, which the superintendent strove to introduce. This circumstance has led him, with the advice of some of the best friends of the school, to engage as teacher a well educated European gentleman, and one every way qualified to do it justice. The expenditure of the school, in consequence of this arrangement, which it is expected will immediately take effect, will be much increased; but the greater efficiency will be a more than ample compensation. It is confidently hoped that sufficient funds will be furnished; and that, by the divine blessing, on which, it is believed, the supporters of the school rely, it will yet be made the instrument of much good. Experience is yield-

* These should be forwarded to the Rev. John Wilson, Bombay.

ing throughout India a powerful testimony to the importance of seminaries for instructing the natives through the medium of the English language, and especially of those in which these natives are regarded, not merely with a reference to their destiny in this world, but in that which is to come. The more they are multiplied, and the more they are supported, the greater reason have we to believe that the cause of righteousness and peace will advance throughout a country, than which none other in the globe opens up at present a more glorious prospect connected with the career of Christian benevolence.*

PROGRESS OF THE TEMPERANCE CAUSE. SIKANDARABAD TEMPERANCE SOCIETY. TESTIMONY OF DR. AINSLIE.

The annual meeting of the British and Foreign Temperance Society was held in Exeter Hall on Tuesday, the 19th of May last. The number of societies in England and Wales was reported to be 557, and the number of members 115,782, being an increase of 114 societies, and 28,311 members, during the year. The numbers in Scotland and Ireland, we believe, nearly correspond with those now given.

During the last month, two societies have been formed among the European soldiers in Bombay under the auspices, and at the suggestion, of Colonel Valiant, who personally pleaded their cause at their institution. About 100 of our brave countrymen have enrolled their names in them.

In our last number, we noticed the formation of the Sikandarabad Society. The following minute of a meeting held on the 24th of August is very encouraging.

"At a general meeting of the Secunderabad Branch Temperance Society, held at half past five o'clock, p. m., on Friday the 21st August 1835, in the charity school room.

"Proposed by Lieut. Col. Ketchen, and seconded by Major Webb, that Lieut. Col. Spry be requested to take the chair. Carried unanimously.

"Lieut Colonel Spry having taken the chair,

Major Webb, the Secretary to the Society, having been requested to open the proceedings, stated the high gratification he felt in alleging that, since their first meeting on the 10th July last, they had gone on progressively adding to their numbers; and, although the society had not increased to the extent that might have been at first anticipated by the sanguine *well-wishers* of the Temperance Society, *still*, if they took into consideration the opposition and indifference evinced by many to this good cause, the members of the society would have reason to be satisfied and *convinced* that the Temperance cause is prospering, and will prosper, in this place. Major Webb then mentioned some of the most apparent good effects produced, *viz.* The health and good conduct of those who had joined it, and the great reduction in the consumption of arrack in the canteen of His Majesty's 45th regiment. In the month of May, 440 gallons were drunk; in June, 270 gallons; and in July, 260. Whereas, prior to the formation of the Temperance Society, (or a predisposing feeling been excited, on the agitation of the subject,) there were on the average from 8 to 12 hundred gallons consumed monthly. The sale of cheap beer, as well as the introduction of coffee, has been, in some degree, instrumental in causing this *large decrease*; but the formation of

* Contributions to the school are received by the Rev. John Wilson.

the Temperance Society was the great and effectual means of bringing this about.

"The society stands thus: — At our first meeting, on the 10th July last, there were 53 members; since joined 33; total 86. Withdrawn 2; expelled 3; dead 1; total 13. Total members on this day 73.

"Some additional rules, approved of by the committee, were then read by Major Webb, as also a proposal and rules for the formation and conducting of a Saving's Bank, which he stated would be a most important object in aid of Temperance. The reasons to be adduced must be so obvious to all, that there could be no necessity to bring them forward, in order to prove the general benefit that must arise from it to the soldier. Unanimously approved of, and to be carried immediately into effect.

"Major Webb informed the meeting that the funds in his hands amounted to 216 rupees, donations; and 43½ rupees, monthly subscriptions.

"The proceedings closed, by Captain Alexander, Asst. Quarter Master General, reading some interesting and instructive Temperance publications, letters, and reports, from other Branch Temperance Societies.

"Proposed by Lieut Colonel Ketchen, and seconded by Captain Clarke, that the thanks of the meeting be given to Lieut. Colonel Spry for his kindness in taking the chair. Carried unanimously."

The following testimony of Dr. Ainslie, whose acquaintance with medical theory and practice in India is unequalled, has just caught our eye, in the third number of the Journal of the Royal Asiatic Society of Great Britain and Ireland.

"The Thodawrs of the *Nilagiris*, in Mr. Hough's opinion, are a very manly and noble race, their visages presenting all the features of the Roman countenance, finely and strongly marked; their tall and athletic figures at the same time correspond with the lineaments of the face, many of the men standing upwards of six feet high. Mr. Scot, in speaking of them, says, they are erect, firm, and muscular; their hair short and curled; their complexions brown; their beards bushy, and so pleasing are they in aspect, that in a whole village it would be difficult to find one man who was not handsome. They are besides, by every account, extremely cheerful, frank, playful, powerful, strong, and in their deportment altogether free from every thing like servility. The women, Hough observes, have handsome features, and their complexion is fairer than that of the men; their teeth are beautiful; their hair, of which they are proud, redundant; their feet small; and their children healthy and active. If these physical and moral qualities do not speak loudly in favour of the climate of this mountain range, I do not know what could. The inhabitants are, moreover, remarkable for attaining great age — another proof of its salubrity. There is, however, something further still to be mentioned, to which the pure temperament of this people may be, in some degree, ascribed; and the fact I consider as one of great importance: it is, that by Mr. Scot's report it appears that neither *arrack* nor *toddy* are to be procured on these hills; in fact, that the natives are totally unacquainted with the manufacture of spirituous liquors. Where, then, could be found a more fit *sanatorium* for soldiers, who had become infirm through habitual inebriety, than some well-chosen station amongst those celebrated heights? And what more convincing argument, I would ask, could be brought forward in opposition to those who rail against *temperance societies*, than the singular fact we have just stated?"

Appended to this number are two letters addressed to the commander of a vessel lately in the Bombay harbour. They are from the clear head and ready pen of the worthy secretary of the Bombay Temperance

Society. The "moderate drinking" advocates have had the worst of the argument in this part of the world.

THIRD REPORT OF THE BOMBAY LADIES' SCHOOL FOR DESTITUTE
NATIVE GIRLS, IN CONNEXION WITH THE SCOTTISH MISSION.

A late celebrated writer * makes the treatment of the female sex the measure of civilization. If this standard be applied to India, a judgment most unfavourable to the country must be the result. Woman is here in a state of the lowest degradation. Her entrance into the world is not characterized by those rejoicings and congratulations which the birth of a son never fails to call forth. Her education is entirely neglected, except in so far as she may be taught to consider herself as immensely inferior to man, and as destined to minister to his caprice and his pleasure. She is early placed under unreasonable and irksome restraint; and not unfrequently does she experience a treatment both harsh and cruel. Her relatives dispose of her in marriage, with more regard to their own worldly advantage, than to her permanent comfort, and long before she is capable of forming the slightest judgment of the relation into which she is appointed to enter. She does not become the affectionate and attached friend of her husband; but, almost of necessity, she must view him as a tyrant. "She who was originally destined to be the depository of his thoughts, his solace in affliction, his counsellor in adversity and prosperity, is reduced to the level of a slave, or of the brutes which he has domesticated." The relation in which she stands to her Creator and his law, is carefully concealed from her; and the most degrading injunctions are given to her with the alleged authority of religion. "Let a wife," it is said in the Skanda Purána, (iv, 95, 49,) "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." When she becomes the mother of children, she is disqualified from taking almost any share in their right education; and they receive impressions from her very unfavourable to the formation of a respectable character. If, in the providence of God, she become a widow, her state is most deplorable. "Where the condition of woman is thus degraded," to quote the words of her whose connexion with the school which we are about to notice was, under God, the principal cause of its prosperity, "we invariably find demoralization, and the absence of every domestic and social virtue. Where, on the contrary, woman has been elevated to a participation in the religious and moral privileges of man, as in every country into which the light of Christianity has penetrated, we find all that is pure in morals, exalted in feeling, and beautiful in the arrangements of social and domestic life."

It will appear from these remarks, that it is not merely on account of the benefits which female education confers on those who are its direct objects that the advancement of it presents itself as a duty to the Christian philanthropist. The general state of native society will never be improved, as long as it is neglected or partially attended to. It would be well if this fact were more deeply impressed on the minds of

* Sharon Turner, Esq.

all who seek the welfare of India. The stream of corruption must be traced to its source, and there the attempt must be made to stem it. Of the different classes of the natives in this country, the lower orders are the most accessible to benevolent effort. There are many who regret this circumstance, and who despair of ever seeing any considerable good accomplished before the upper classes of society are reached and operated upon. We do not plead for the neglect of the higher classes of society; but we would remark that a little reflexion on history, and on the general current of human opinion, might change the sentiment to which we have now alluded. Christianity itself had its first triumphs among the poorest of the earth; and it gradually ascended till, three centuries after its introduction, it occupied the throne of the Cæsars. Knowledge is power, and gives the preeminence. If the lower orders be instructed, their richer neighbours will soon feel the effects of their elevation; and pride and shame, not to speak of higher principles, will induce them speedily to aspire after equal, nay, those higher attainments, the acquisition of which their property facilitates. We have had ocular demonstration of the truth of what we now aver. Five or six years ago, we did not meet with a single "respectable" native in Bombay, who had the slightest idea of giving an education to his daughters, who would, in conversation, admit its desirableness, or entrust his daughters to the care of those who would seek to communicate it. Expostulation and reasoning seemed to have no effect upon them, and their circumstances, as far as direct attempts upon them were concerned, seemed to be almost hopeless. The missionaries and their friends, however, were not discouraged by this state of matters. They opened their schools, visited the habitations of the poor, where prejudice is least rampant, and where superstition, though gross, is least pampered, powerful and determined; and, after great exertion, they obtained some scholars. As in the case of the school in connexion with which these remarks are made, and which was the first of its kind on this side of India, the lowest and most destitute were not overlooked; and to secure attendance at it, such contributions were made for clothing and support, as were an equivalent for, what would be earned by the manual labour of the children under the direction of their parents,—while an asylum was offered to the orphan and friendless. The progress of the girls at the various schools soon attracted attention. Many of the respectable natives witnessed it with interest. Some of them sent their daughters to the schools which had been formed; and others have made private arrangements for their education. On this latter point, the following remark in an editorial article in a late number of the *Darpan*, a respectable native newspaper, is not unworthy of notice. "We are glad to find that a benevolent example has been set by a few influential individuals in Bombay and elsewhere, by putting their female children into a regular course of study; but until every man, great and small, rich and poor, thinks it his positive duty to give instruction to his daughters in common with male children, and until girl's schools are established in every part of the country, no sensible progress in the work of female advancement can be anticipated." There is every encouragement, then, vigorously to support the schools which have been already formed, and to seek for their multiplication throughout the length and breadth of this great country. Let the highly-favoured daughters of the West look upon their degraded sisters of the East around them; and by their contributions, prayers, and personal exertions, seek for their improvement in this life, and their salvation in that which is to come, and thus evince their gratitude for that grace through which they themselves have become participants in the blessings of Christianity, the source of their

present exaltation and ennoblement, and of all their hopes of glory, honour, and immortality, beyond the grave.

When the last report of the School for Destitute Girls was presented, it was attended by 40 girls. The attendance varied little from that time till the deeply lamented death of its devoted superintendent, Mrs. Wilson, in April last. For a considerable time, there was a falling off in the number of scholars; but of late there has been an improvement, and the prospect of a still further accession. At present there are 31 scholars, 3 of whom reside on the mission premises, under the care of a respectable female, who has also a general charge of the school. There are 12 of the girls who are excellent readers, and who have acquired, from the perusal, and committing to memory, of the scriptures, catechisms, and other publications, a very respectable knowledge of the principles of Christianity, and who seldom fail to make a good appearance under the strictest cross examination. At present, they are reading, "An Account of the Ancient Egyptians," the first of a series of pamphlets prepared in Maráthi by Mrs. Wilson, with a view to their instruction, and that of the girls and boys in the other schools, in the Elements of Ancient History,* and committing to memory a series of Devotional Exercises, also by Mrs. Wilson. Beside the girls now noticed, there is another class of individuals who read the Scriptures, &c. The other scholars, having lately come to the school, have made little or no progress in learning. Sewing is regularly taught; and plain work for the needle is received, and executed on moderate terms.

The school has sustained, in the death of Mrs. Wilson, a loss severely felt both by the scholars and the ladies under whose patronage it is, and by whose liberality it is principally supported. It was the dying request of Mrs. Wilson, that, if possible, it should be continued; and it is also the desire of its friends that this should be the case, and that it should bear her name among the natives while they remember her with affection. Arrangements have been made for its conduct and superintendence, which, it is hoped, will afford satisfaction. In addition to a Christian female, and a Bráhma teacher, it receives instruction daily from an Indo-Portuguese young man, trained for several years as a school visitor by Mrs. W. It is under the inspection of Mr. Wilson, who examines the children twice a week; and it is occasionally visited by the ladies who support it, and who are always welcomed by the children. For several months, it was examined by Miss Farrar and Mrs. Stevenson, who will occasionally continue their kind services.* In the room of Mrs. Colonel Russell, who has gone to England, Mrs. Major Miller has kindly undertaken the office of collector; and to her subscriptions and donations may be paid.

In conclusion, it may be stated that two of the scholars profess to believe in Christianity, and to be under its influence; and that a favourable opinion of them is entertained. Let prayers be offered up to the throne of grace, that disappointment may not be experienced in their case; and that the school, and all others of a similar nature in India, may be made the instrument of great good, to the salvation of many souls, and the praise of the Divine Redeemer.

A statement of the receipts and disbursements will be found on the cover of this number of the Spectator.

* The Account of the Ancient Egyptians is published by the Bombay Native Education Society. An account of the Prophecies respecting Egypt and of their Fulfilment, and the other Historical Narratives referred to, are printing at the expence of a zealous and liberal friend of the natives. As they are interspersed with Christian reflections, it was not considered expedient to offer them to the N. Education Society, which is prevented by its regulations from furnishing works on religion.

EUROPE — SCOTLAND.

EXTENSION OF THE ESTABLISHED CHURCH.

“ Dr. Chalmers [when reporting the proceedings of the General Assembly’s Committee on the 24th May last,] rose and said, — Moderator, The first appointment of this committee was made in 1828, and it was established last year in a permanent form, after the model of the committee for the propagation of the Gospel in foreign parts. The committee was appointed to ascertain the precise state of church accommodation throughout the country, to collect funds, to mature a plan for the best distribution of these funds, and to report to the next Assembly. The committee has now to report that they have not only communicated for this purpose with the ministers of all the parishes, but with various individuals throughout the country known to be friends of the church, and a general result has thus been obtained. The whole donations, subscriptions, &c. amount to above £13,624, with the express reservation of £3,878 for local and specified objects; leaving, therefore, a surplus of £9,745 at the disposal of the General Assembly. But this is not the whole pecuniary result we have to make known. It has been our uniform policy to stimulate liberality in connexion with particular neighbourhoods, rather than to call for remittances for the general fund. The Doctor then proceeded to enumerate the additional places of worship in very many parishes, and the subscriptions for their erection which were now going on, or had been completed. The whole sum actually subscribed in the past year for new places of worship, built or in building, was £57,215 7s. 9d., of which there is placed on the general fund, £2181 15s. 10d.; and this large sum added to the general fund, amounts to the grand total of £68,677. 12s. 5d. It will be observed that the number of new places of worship is sixty-three. In the above total is not included some £600, which have been reported since the meeting of Assembly, and the expense of erections to be borne by private individuals. Our great end in those erections is, that the people might *pro tanto* be relieved of the price they would be compelled to pay for their church accommodations, yet the whole amount of relief, averagely taken, would not exceed one shilling on each sitting, leaving still for the maintenance of the clergyman, and other expenses, the necessity of a rent far too high and heavy for the circumstances of a general population.”

Of the other proceedings of the last Assembly, we shall give some account in our next number.

 EDITORIAL NOTES.

The Madras bank note, No. 1103, has been received for the Bombay Religious Tract and Book Society.

We have a large stock of most interesting religious and literary intelligence on hand, for which we shall try to make room in our next number.

All the communications which we have received during the last month, we shall insert as soon as possible.

On leaving Bombay a short time ago, we left with a friend a valuable paper on the Dasara, by E. R. We are sorry to report the loss of it. Could we not be furnished with another copy?

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

NOVEMBER, M,DCCC,XXXV.

I.—CHRISTIAN RETIREMENT AS A MEAN OF GRACE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The increase of sincere decided professors of the Gospel among the European officers, both Civil and Military, in this heathen land, of late years, has been the subject of frequent remark, and doubtless of gratitude and praise to that God by whose tender mercies the dayspring from on high hath visited us. Formerly, amid the dark profound of moral night which brooded over our guilty miserable countrymen, scarcely one glimmering star was seen; or, if one solitary gleam betokened the existence of spiritual light, it showed more vividly and fearfully the darkness it could not dispel. Now, however, the moral heaven glitters with many a star, and the hope and prayer of every true Christian heart is, that thousands more may start out into being, until the canopy glow and sparkle with a brilliancy which shall lead India's benighted sons to reflect on what must be the surpassing glories of that SUN OF RIGHTEOUSNESS which, ere long, is to arise with healing in his beams.

But, though it be true that, compared with the dismal history of by-gone years, the Church of Christ has prospered wonderfully among our countrymen in this land, still the aggregate of her members is lamentably small, and, worst of all, the state of those members, in general, is far from flourishing. Some years ago, we saw one youth after another inlisting himself under the banners of the cross—high in fervour—strong in zeal—exulting in hope, each promised fairly to run and not be weary, to go onward and not faint. In one place might have been seen a little assembly of earnest aspirants after those honours which never fade; in another a band of young disciples, thirsting after divine knowledge, uniting together to sing the high praises of their God, rejoicing with a common joy, and looking forward to a glorious consummation of the same blessed hope. Now, if we look around us, how has the prospect changed! Some of these have turned their backs on Zion, have bidden farewell to all their hopes of heaven, ceasing to struggle, they have gone down again with the stream into the vortex of the world. Knowing the light, yea illumined by it, they have nevertheless turned their faces from it, have striven to shut it from their heart, and have preferred the darkness in which they formerly walked. Acquainted with the truth, they have embraced the lying vanities of earth, and, though advanced in some degree in salvation's path, they have turned their footsteps in the ways of hell! Alas, alas for them! "For it had been better for them not to have known the ways of righteousness, than after they have known it, to turn from the holy com-

mandment delivered unto them." Others, again, like the Church of Ephesus, have left their first love, and are in consequence walking in darkness, and spiritual dejection. Some, it is to be feared, like Sardis, have a name to live, while they are dead in the sight of Him who searcheth the heart, and trieth the reins. Few are there who, like Smyrna and Philadelphia, could receive their Lord's unqualified approval, and stand the scrutiny of his searching glance. And why is all this? Why are the professors of the Gospel thus faint and weak? Why go they mourning all the day long? Wherefore have their joys departed, their fears returned, and their spirits become saddened? Truly, it is to be feared, that, in many instances they have not counted the cost; they have not taken into their estimation the tribulation which all who would live godly in Christ Jesus must endure in this hostile world. They have laid their hand to the plough without considering what a field they have to labour on, — they have set out on their pilgrimage without calculating on what a wilderness they have to traverse. Therefore, though like the Israelites on the borders of the Red Sea, they have sang the exulting strains of praise as they saw their first spiritual enemies slain before their feet, yet, like Israel too, their souls have grown weary in the way, and have murmured in the wilderness. Hence, some have fainted and have utterly failed; and others are scarce able to proceed. In how many instances, do they provoke the Holy one, and grieve him in the desert! On how many occasions, does their unbelief, or their carnality, threaten to exclude them from the promised rest! Why, I again ask, is it so; why should it be so? O is it not that, having become adept in the *forms*, we have lost much of the *power* of religion? Is it not that we are trying to live, in some measure, on the manna of former experience, as though *that* could support the exigencies of the present? Is it not that we make religion too much a *morning* and *evening duty*, a meagre salvo of conscience, instead of the sole principle of all our actions, the privilege of our being, the continual feast of our souls?

And while we are so sparing in the moments allotted for sacred converse with God and our own souls, how prodigal are we of our time for other purposes. O how do we consume in vanity that precious time which God has given us to improve for his glory and our own good! — that invaluable time which, even as we slay it, is hastening us on to the day of solemn reckoning. How do we dissipate our minds by frivolous pursuits, bind down our affections to earth by carnal ties, debase our spirits with unholy musings, and consequently find ourselves too often in the caverns of wailing, while we ought to be exulting on the mountain of joy and praise. Nothing, nothing can argue worse for a professed follower of Jesus, than that wonderful averseness to frequent communion with God, and prayerful study of his word.

The snares that beset us are very great; and that which our worldly duty lays is not, perhaps, among the least. We know it is our duty to perform the various offices of our calling with diligence and good will, as unto the Lord; but do we act thus *as unto the Lord*? or rather, do not our evil hearts incline us *willingly* to exclude all spiritual thoughts of God, while immersing ourselves in our business? suggesting all the while that since such business is our duty, therefore we are acting rightly in thus eagerly pursuing it — thus perverting that which in itself is right, by making it a plea for withdrawing our affections from their legitimate and glorious object. And it is on this subject, of the willing restraining of communion with God, and the natural aversion to solitude and meditation, and our natural proneness to dissipation of mind, that I would have endeavoured to make some observations: but finding, in an Introductory essay by Rev. D. Young, and a work intitled "The Christian's Companion

in Solitude," some remarks far exceeding any that my mind could conceive, I shall transcribe them (though somewhat long*) for the benefit, as I earnestly hope of my young fellow Christians. I earnestly recommend the whole volume to their careful perusal, to which the Essay forms a most instructive and excellent introduction.

In advocating the necessity of solitude to the Christian, he observes, "The Christian requires solitude to preserve the entireness of his own individual existence, in a moral point of view. Although no extent of intercourse with society, can put a person in any hazard of losing the identity of his mind, in the physical sense of the word, yet, in a moral point of view, the danger of falling under this calamity is any thing but small. A man may be so frequently conversant with other men, and so powerfully influenced by their spirit and opinions, as to cease from having any spirit or any opinions of his own. The individuality of his mind as a principle which is bound to think for itself, and act from its own independent convictions, may be so neutralized, by a kind of absorption into other minds, as to be no longer *itself*, but converted, by a process of slow and insensible transmutation into the creature of other minds." Although those with whom a man associates be really religious, . . . and although the influence which they send forth upon him be never so pure or well intentioned, yet if he have failed to discriminate in the matter; if he have allowed others to think for him, but declined to think for himself; if he is religious only because they are religious, and has thus become *their* creature, but not the creature of their God in Christ, he may palliate the matter as he will, and there may be redeeming circumstances of which we wish not to deprive him, yet he cannot entirely escape the charge of "changing the image of the incorruptible God into an image made like to corruptible man." It is in this one mistake, so deep and disastrous, and mournfully prevalent, that we are to seek for the origin of that flimsy ephemeral piety with which the church is so sorely aggrieved—a piety, which today may be fresh and lively and all to your mind, but to-morrow has dropped into extinction—a piety, in short, which may seem to prosper so long as you surround it with a suitable influence, or allow it to lean on the piety of others; but, if left to itself, or constrained to subsist on its own resources, is instantly in danger, and easily overthrown by the slightest wind of temptation. Now, although solitude, in itself, is not the remedy for this evil, yet it is the only suitable situation in which the remedy can be sought or found. Men vacillate in religion, or adopt the current creed, or easily take the mould of the society around them; just because they have lost the power, or never firmly asserted it, of thinking for themselves. But if they are to think for themselves, they must also contrive to be *by themselves*." . . . "The Christian requires solitude, to gain him acquaintance with the state of his heart as a religious being. Nothing can be more precious to a serious professor of Christianity, than the means of ascertaining whether he is, or is not a living subject of that religion, the name of which he has assumed. Or, if he has ascertained this point already on the one side, or on the other, it is of the utmost importance for him to keep reckoning with his soul for ever afterward, in order to satisfy himself whether the workings of his mind, which follow the ascertainment, are suited or opposed to its special indications. For if he allows himself to get into darkness here, and slothfully permits the darkness to continue, it will spread an influence, the most injurious, over the whole extent of his religious interests.

* The extracts, being too long for our space, we have abridged; and that too, we think, with advantage to the subject treated of. Mr. Young's reasonings in his Essays, though good, are in general circuitous.—*Edt.*

“The Christian requires solitude for the profitable management of the moral elements in which he has to move. We have said already that man requires to be alone to preserve his mind from that absorption, (so to speak,) in the minds of others, which injures or destroys his natural independence, and thereby unfits him for doing his duty. But there is more than this which requires attention in reference to society around him. Such society is intended by the God of providence, to promote his education for the spiritual world; and besides preventing it from injurious invasion, he ought to improve it for positive advantage. It is not enough that its evil be neutralized, it must be rendered serviceable; and the man who has failed to do the latter, is sure to come short in attaining the former. But it is very manifest that the advantages to be derived from the mixture of good and evil in society, are not to be acquired by thoughtless indifference, or a passive acquiescence in all that occurs; but by a calm, and active, and meditative survey of actions, and incidents, and moral appearance, as they pass in review before him, and the subjecting of these to the great purpose for which he is placed among them. It is not by yielding himself up to the current, but by gliding along with it, or beating up against it, or crossing it obliquely, according as he finds it favourable or adverse, that the mariner reaches the distant haven. He floats not inactive on the bosom of the ocean, but rules it by the laws of his art, and compels it to aid his designs amidst all its tumultuary movements. So must it be with the man who feels himself afloat on the ocean of human society. He must not be a bondman, but a freeman in that society; not its vassal but its lord; resisting its hurtful encroachments, and laying it under contribution to the specific business of his life. We say not that he is bound to control its measures, or is able always to do this any more than the voyager can bid the billows be still, or compel them to undulate in the direction of his movement; but, resting on the resources of his religion, he is able to controul its influence in its effects upon himself, and estimate its operation on the spirit of his mind, and convert it into a ministration of salutary Christian tuition.

“In order to this, however, it is indispensable that he retreat upon his Bible, and imbue his mind with the holy principles of his Bible, and bring the influence of society into comparison with these principles, as the grand ultimate test by which it is to be tried. Without the aid of this supreme *directory*, he has no means of managing society, nor any sure guide by which to discover the practical use to which its appearances ought to be turned. Without it, in short, he is weak and helpless, having nothing to oppose to the errors of society, but his own private sentiment; nor any thing to sanction its seeming rectitude, but the concurrence of erring mortals; nor any solution of its dubious phenomena but conjectures as dubious as they. But this comparison of the spirit of society, with the pure spirit of the Bible, and consequent ascertainment of its practical results, is not an *act* to be despatched at once, but a *process* of thought and carefulness, running on through the course of life, adapting itself to the varied aspects which the moving world successively assumes, and necessary, at every stage, to turn the whole to a profitable account. The man who is charged with the culture of a heart amidst the din and commotion of social life, must also have his evenings of quietness, when he looks in secret into his precious trust, and ascertains its real condition, and trains it to make a sacred use, with sorrow, or with satisfaction of its ever recurring intercourse with the hearts of others around him.

“The Christian requires solitude to recover the exhaustion of social life. If the circle in which he moves be neutral as to piety, but rational and intellectual, and exactly to his mind in every thing else, he

is apt to be ensnared by its attractions, into moods of mind, or trains of thinking, or even habits and inclinations which are utterly at variance with the dictates of his better judgment. If it be merely frivolous, but engaging in its way, and suited to his taste in matters of relaxation, he is in danger of being caught into the whirl of its frivolity, till his mind is relaxed and dissipated, and the tone of its piety wofully subdued. Or if it be absolutely ungodly, for in such society even a Christian must sometimes take his place, he is apt to be fretted and vexed if not infected by its contagion, his feelings lacerated, his patience worn out, and his whole soul most grievously discomposed for the subsequent exercises of religion.

“To be kept entirely from the scenes where such influences are put forth, is not desirable, and, generally speaking, it is not possible. This would be to go out of the world and live a life of absolute seclusion, to lose the good to be got in society, for the sake of avoiding its evil, a plain contravention of the fixed arrangements of a gracious providence. But still it is most desirable, that this evil be counteracted, and we know not of any counteraction so opposite, or so congenial to the heart of a weary Christian, as retiring into solitude, and recruiting himself there in fellowship with his God. For the man who is after exhausted by breathing the arid and dusty atmosphere of this world’s society, there is, indeed, but one resource — a corresponding frequency of retirement to the green pastures and still waters of spiritual invigoration, which await him in Christian solitude. Estranged from these, his soul must cleave to the dust, under the unbearable oppression of languor and debility; but refreshed by the pure and celestial inhalations which this retreat affords him, his soul will come to itself, and be fitted for returning to intercourse with man, when duty or necessity requires it, with safety to himself, and advantage to his fellows.

“The Christian requires solitude to gratify his desire for specific Christian enjoyment. Christianity even in this world, is not an administration of discipline alone, but also a source of enjoyment, the sweetest and sublime of which humanity is susceptible in the present state of being. . . . Now we say, that this love of enjoyment, is another powerful inducement for cultivating habits of solitude. The joys of salvation, it is very true, are not confined to scenes of seclusion, but may flow in upon the soul in refreshing abundance, amidst great variety of outward circumstances. They may spring up most delightfully in the assemblies of the saints or in the privacy of social piety, or in the career of righteous effort, against the fierceness and obstinate contendings of a widely prevalent impiety; although even in these instances, we believe they are seldom very copious, except with the man whose heart is seasoned for them, and warmed with the love of them in the secrecy of his closet. We may admire the friend whom we greatly esteem, and feel ourselves greatly honoured, when we meet him in company with others, and are permitted to share in the general delight which his wisdom or goodness may diffuse around him; but the privilege is unspeakably higher, when admitted alone into his presence to experience the intimacies of his friendship, and behold the opening interior of his character, and confide to him our deepest secrets without suspicion or reserve. This is a privilege, carried to its summit in the intercourse of man with man, but the principle applies with augmented force to the Christian’s intercourse with his God. His heart may be very happy while it mingles itself with kindred hearts *in the presence of the Lord*. But it is amidst the musings of a pious secrecy *with the Lord*, when unconscious of restraint, even from the presence of fellow Christians, and caught away in happy seclusion from terrestrial concerns, that the Christian enjoys the fulness of his liberty,

and soars into the altitudes of delight. It is in this particular state of mind, more effectually than in any other, that he gets above the mists and shadows which becloud the glories of spiritual things and diminish their power to captivate or awe — it is here that his eye-sight is cleared and strengthened for a steady and boundless survey of the wonders of the Godhead manifest in the flesh — it is here that the business of this world, in its cares and crosses or treacherous enticements, falls off from him, like the mantle of the ascending prophet, and is quite forgotten while he worships afar — it is here that the weightier woes of life, moral as well as as secular, are surmounted or mitigated, deprived of their power to oppress, and converted into the means of mellowing and extending the emotions of spiritual delight — it is here that the remembrances of past experience, with manifold sins and forgivenesses, are freshened and renewed, exalting the Creator, but abasing the creature, and teaching him to sing, in sweetest melody, of mercies mingled with judgments — and it is here too, as in his presence-chamber with the special favourite of his love, that the spirit of the living God surpasses his ordinary condescension, displaying the tenderness of his compassion, and the exceeding riches of his grace with a clearness and force, and glowing interest, which fill the soul with hallowed rapture, and lift it into the sublimities of adoration and praise. . . .

“ The considerations are submitted to the reader as a specimen of the advantages to be derived from solitude with his God. And O! let him subject them to serious review, for if it be the case that this species of exercise, when rightly conducted, has indeed a powerful tendency to secure to him that natural independence of mind which belongs to him as an individual, and for which he is necessarily held responsible; that it fits him for the proper management of the moral elements, among which he moves; that it aids him most effectively in ascertaining the state of his heart; that it yields him after a most grateful relief, from the spiritual exhaustion of social life; that it opens to him springs of specific enjoyment which without it are but sparingly attained — if it thus goes to clear and to consolidate his character and give him nerve and decision in the Christian life, then surely it must assume an importance in his eye, which may easily induce him to sacrifice not a little for the sake of giving it its due. Let him weigh it well in its claims upon his notice; let him allow it to stand out before him, in its real magnitude, and paramount importance; and it *will* find its share in the regular distribution of his time: for the want of time, so loudly deplored in almost all departments of human activity, is not absolute but relative, arising not from an actual scarcity in that precious commodity, but from the want of economy in the selection of its employment. Let him yield so far to the plainest dictates of common sense, and general experience, and enlightened self-love, as to give to that which is first in importance, the primary place in his plan of operation, and then will he find, that business or recreation, or whatsoever else there be, which interferes with his wishes and convictions, will give way in respectful deference to the claims of a higher duty to himself, and to his God.”

E. R.

II.—CHRISTIAN FELLOWSHIP AS A MEAN OF GRACE.

My Dear Sir — How strange and unnatural would it appear for a large party of pilgrims whose steps bend in the same direction, to permit the time occupied by the journey to pass a way unbroken by the holding of any converse regarding the city, whither they are going; and how unsafe

would it be for each to struggle along the path of his own choosing, instead of all travelling in one or more compact bodies, and seldom to be seen in company except when at stated times they meet in the tabernacle of the ruler of the caravan, when respect for him prevents their holding any intercourse with each other, and their attention is entirely directed to the instructions, regarding the remaining portion of their pilgrimage, imparted by his spokesman. Is it not natural to expect that they should occasionally meet in groups at the close of the day, that each might recount the quicksands he had avoided, the thorny paths into which he had wandered, the wounds he had received from external enemies, and the hindrances he had experienced from his own sickness, and infirmity? Then would the elder pilgrim encourage with his experience, the younger, the weak be assisted by the strong, and the cure of the sick be attempted by the application of some of those simple remedies with which the "Traveller's Guide" abounds. Thus the length of the way being lightened, and the attention engaged, they would cheerfully go on their way. Now, if the expediency of this system be granted as regards *worldly* concerns, how much more must it be admitted as regards *spiritual* interests; and is it not but too true that in this country (where, of all others, they ought to be united as one man) there are many stations where the Christian part of the society have but little intercourse with each other, where they seldom meet but in the house of God where they assemble to listen not to speak? And is it not lamentable, that when they do come together in a social manner, the conversation is almost exclusively on worldly topics? Who can estimate the bond of brotherly love which exists among those who "speak often one to another" on those things which make for our eternal peace — when the aged disciple, who has long run the race of Christian experience, can tell his younger brethren, what the Lord hath done for his soul, when the "Father," and "young men" in Christ, can affectionately put the "little children on their guard against the little foxes that spoil the vines" — against the various gulfs which yawn around them on their voyage to the haven of rest — when he who is rejoicing in the full assurance of the love of Christ appropriated through the Spirit, can cheer him who is walking in darkness of despair, and the black valley of the shadow of death — when he "who has overcome the wicked one," can help him to buckle on the Christian panoply, who is tempted to feel that the conflicts he has to engage in, are harder than those which "are common to man" — when the wandering sheep may be restored to the fold, and the rich promises of Scripture be arrayed in consolation before any who need all the balm which Gilead can produce, who need to be comforted, lest perhaps they be swallowed up by overmuch sorrow — and, above all, when they shall obey the inspired apostle's injunction, "Not forsaking the assembling of ourselves together as the manner of some is;" These are but a few of the happy results which accrue from Christian meetings, we know "that many coals keep up the flame," we know that man left alone becomes selfish; and it is our duty to seek out and aid those who from peculiarity of situation, and the withholding of the right hand of fellowship, and encouragement to come out and be separate, are fain to put up with more of the society of the world, than is either good for them or to their tastes. I know that many plead against the excitement sometimes witnessed in such meetings, but that is not the fault of the system, but of a want of humble, prayerful seeking for the guidance of God's Holy Spirit to lead us into all truth. I know that where the conversation is not very much confined to religious topics, there may exist nearly as great a degree of dissipation as in the attendance upon balls, &c. &c.

I know that the soul is often fettered in the stiff formality of a room full of people, where it is neither expedient nor desirable that the heart should be freely opened; and I am well aware of the delicacy which must exist of openly canvassing, in their presence, the sentiments of our spiritual guides—but still, I think, with a little management, these evils may be kept within bounds, and social meetings of God's people made the means in His hands of much growth in grace, and ripening for the kingdom of heaven where we shall meet to part no more. And I have no hesitation in saying, that where such meetings do not exist, the enemy has given to him "occasion to blaspheme;" others cannot say, "See how these Christians love one another;" and howsoever large the numbers may be of individual believers, they do not deserve the name of a "Christian society," because they do not associate or unite, in a manner evidencing brotherly love and affection one to another. Let us ever bear in mind our Redeemer's words, "By this shall all men know, that ye are my disciples, if ye have love one to another." John xiii. 35. Believe me, my dear Sir, yours sincerely,

JUVENIS.

To this note may be added an extract from a letter, by an admired Christian friend, of deep religious experience, lately removed from this sublinary scene, addressed to an esteemed acquaintance at this station. . . . "I reflect with great pleasure on my visit to—, and on the delightful Christian intercourse, I was privileged to enjoy, with those who love the Lord Jesus. When the men of the world hear us talk of this intercourse, they call it enthusiasm and a dream. They can speak of the delights of poetry, of the ecstasy which is enkindled in their minds when they listen to a tale of romance, or to the melody of a sublime and beautiful piece of music. They can dwell on the joys of patriotism and kindred affection, or on the 'peace and innocence of childhood,' when the world was untried, and before the sorrows of the heart were called into exercise. But, when we speak of those objects, whose glory and beauty surpass the splendours of the material universe; and when we speak of a peace which passeth all understanding, of a joy which exists in the midst of sorrow, and brightens the darkness of the grave, of a hope full of immortality, and of a love stronger than death, they think we are weak, and brand us with the name of enthusiasts. Would that we had more of the delight, and fervency in spiritual things which they condemn! Could we view spiritual things in their just dimensions, could we weigh them in the scales of truth, sure I am that our communion with each other would be more divine and heavenly than it generally is. To every Christian dwelling among the heathen, the ministry of the Gospel is, in some measure, entrusted; and, when we reflect on the deep responsibility which is involved in this consideration, we may well wonder that we think and talk so little of that which engages the contemplation of angels and the redeemed. Those who fear the Lord ought to hold frequent intercourse. It is a mean of exciting to love and to good works. It inspires us with a keener relish for communion with God. It is an emblem of heaven's happiness, where no retiring or selfish, feeling, finds any place, and where one pervading and exstatic throb of praise and gratitude, inspires the song of the redeemed worshippers."

III.—ON THE LITURGICAL SERVICES OF THE CHURCH OF ENGLAND.

Sir—As a member of the Church of England, and sincerely attached to her form of worship, I wish to ask, whether her ministers are permitted

to alter that form at pleasure: for instance, to substitute other portions of Scripture for those appointed for the day, or to mix up the lessons with a running commentary, and the interpretation of explanatory words. Accustomed as I have been to look out the lessons for the day, sometimes to read them, and always to expect them to be read in the course of divine worship, I have experienced disappointment in finding a lesson selected according to the taste of the preacher. I remember one clergyman whose first lesson was invariably a chapter of the book of Proverbs. However, this grievance is comparatively tolerable: the other, that of introducing the preacher's own words and interpretations, when he ought, according to our form of worship, to be reading the simple word of God, is not, I think, so defensible; and is, I humbly submit, contrary to the practice and rule of the Church of England. There can be no doubt, that the best motives have influenced our ministers on these occasions, but have they authority for these deviations from the established form of their Church? and if they have, are they advisable? Hitherto, I have always made certain of hearing, besides our admirable Litany, a portion of the Psalms, two other chapters of the Bible, the Lord's Prayer, and the Commandments; and these advantages cannot be commanded in any Presbyterian or Dissenter's congregation, where one is, from beginning to end, at the mercy of the minister, who must extemporize both his prayers and sermon.

I am, Sir, your obedient servant,

CIVIS.

IV.—ON VAIN REPETITIONS IN PRAYER AND PRAISE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Math. vi. 7. When ye pray, use not vain repetitions, as the heathen.

This injunction of our Saviour, seems to require particular attention from Christians in India, since they are placed in the midst of heathen, who are in the habit of using the repetitions spoken of, and ought therefore to be very cautious of encouraging them by example, of giving them an opportunity of retorting when reproved for their false worship. Yet most Christians appear to look upon this point with indifference. In the English Church, the Lord's Prayer is sometimes repeated five times in the course of a morning; and in many churches, in singing, the tune is chosen without any reference to the metre of the psalm, so that occasionally a line, or part of a line, has to be repeated two, three, or more times, in order to adapt the words to the tune. But it may be said that the prohibition refers not to singing, but to prayer; many of the psalms, however, are prayers, and even if they were not so, it will scarcely be maintained that *vain repetitions*, though prohibited in prayer, are allowable in other parts of Divine worship. Again, it has been said that these repetitions are not vain, but emphatic; if so, every stanza must require the emphasis on the same line, which does not appear to be invariably the case; and even if this argument should occasionally hold good with regard to whole lines, yet it must fail when a part only is repeated, for then frequently words are divided, and the sense almost always marred. I was once much disgusted at hearing a beautiful hymn perverted in this manner: one line was, "God and sinners reconciled;" but by the singers was changed into, "God and sin, God and sin, God and sinners reconciled," showing clearly that they did not sing with the understanding, but thought only of the tune. How any Christians can suppose, that such singing is pleasing in the sight of God, surpasses my comprehension; and I have no hesitation in asserting, that Psalm-singing ought to be abandon-

ed as a part of the worship of God, if these vain repetitions were inseparable from it. But this cannot be said, for there are many plain tunes adapted to almost every kind of metre, by a proper selection from which, repetitions might always be avoided. I have been desirous of bringing this point to the notice of Christian congregations, in the hope, that, however unimportant the subject may appear in itself, they will no longer hold that indifferent which the Lord Jesus has forbidden. C. S.

V.—LETTER ON FREE-MASONRY.

Sept. 5, 1835.

My dear Friend — I received your letter about masonry some time ago, and now I will endeavour to answer it. Your question is, "Is it right to be a mason?" Before a satisfactory answer can be given, we must know what masonry is. Here at once we find ourselves at a loss, for it is a secret association; regarding which, members will not give any definite information, because, as they say, they are prohibited by their rules from revealing any thing regarding it to the uninitiated. In forming our opinion of the society, we have therefore no resource besides the external conduct of the members, and their general character, their own publications on the subject, together with what we can gather from the members by conversation.

Now, we know very little of the peculiar conduct of masons as such. This is as much a secret as any other part of masonry. They tell us that they relieve each other in distress; and probably there is some truth in what they say: but they have never shown us that they do more than is required of them by the principles of natural religion. It is a dictate, of natural conscience and reason, as well as of the Gospel, that we should do good to *all* men as we have opportunity. This duty, it is true, is in general lamentably neglected, and masons do not make out a good case for themselves, by restricting these good offices to those of their own society. The duties of the moral law are not at all altered by the Gospel, nor that what may have been a duty before, has ceased from being a duty now; neither, excepting the peculiar love to Christians as such, (which masons *as such* do not and cannot profess,) has the Gospel added any thing to the moral law; neither is the necessity of obedience to its precepts as a rule of life, at all affected by the Gospel. The Gospel, indeed, gives us new motives and new ability to obedience: but these motives and this ability are foreign to masonry as a system, as masons themselves acknowledge. But they say "we do more than others." It may be so; they do a part of their duty, while others do none. It is, however, a bad argument, that because others are contented in doing nothing, therefore, they may be contented in doing one half. This they ought to do, and not leave the other half undone. They are not wise thus to measure themselves by themselves.

It is evident that, while men satisfy their minds with such views of duty, their consciences are far from being enlightened, as to the extent of requirements and obligations of the moral law, without which their views of Christianity must be radically defective, and hence the incompatibility of *Masonic* with *Christian* zeal.

Again, if we look to the conduct of masons, as members of society, we do not see it marked by any particular excellency, above that of other men. We know that masons are as greatly addicted to drinking, fornication, Sabbath-breaking, and swearing, as other worldly men. I never knew of any mason who reproved a brother mason for these things, nor did

I ever hear any thing from which I could gather, that these things were inconsistent with a person being 'a good mason.' They tell us of laxity of discipline; but we know of no cause for this, seeing that they are a society complete among themselves, who make and administer their own laws. Moreover, whatever may be the conduct of particular members, their office-bearers are elected by the members at large, and we must presume that the persons thus elected are thought fit and worthy to preside over the society; and from the known character of these masters, we may fairly judge as to the character of the society. Now we see these masters to be not commonly guiltless of the sins above specified; and we know that they are not unfrequently professedly infidel in sentiment.

We can proceed thus far upon plain facts and undeniable principles. Let us now examine their publications. The first idea that occurs on perusing masonic volumes, is the studied ambiguity of style, from which the uninitiated are unable to attach any definite meaning, or to judge correctly of the principles intended to be taught; for no one can judge correctly of that which he does not understand. If the writings of masons really contain the same principles as are contained in the Scriptures, there cannot be conceived a contrast more perfect than the manners of inculcating these principles in the respective volumes. Whatever difficulties occur regarding Scripture doctrines, they belong evidently to the subject, and not to the manner of treating it: the practical parts of Scripture are adopted to the comprehension of a child.

Regarding facts mentioned in Scripture, the masonic authors tell us many things which the Scriptures do not enable us either to affirm or deny; but we may fairly reason as to the means of knowledge professed by masons. These means are either inspiration or tradition. To the former, masons make no pretensions; the latter is their only ostensible, and ostended means. The Jews are the only channel by which these traditions can have been conveyed. Several of the facts, to which these traditions refer, occurred before any writings existed among the Jews; and some of them occurred before the Jews themselves had any existence. We may fairly question the correctness of these traditions, and all others regarding events before the Babylonish captivity; because it is well known, and the Jews admit, that besides the Scriptures, they have not any writings older than that captivity. We know, however, that the Jews have traditions of events long previous to that period; reaching indeed, according to their own account, to the time when Adam was in paradise. These traditions are contained in the Mishnæ and Talmuds, into which they have put all they know; and besides this, they tell us that they have no information on the matter traditional or other. We are thus led to the conclusion that, if the profession of the antiquity of masonic traditions be made in good faith, these traditions must be the same as those contained in the Mishnæ and Talmuds. Masons must be grossly ignorant, if they are not aware of the identity of their own traditions with those of the Jews. We know also that these Talmudic traditions are the same as those received by the Jews of our Saviour's time, and usually spoken of as '*the traditions of the elders*;' at least, the authors of the Talmud intended them to be the same, for after the dispersion by Titus, and about 200 years after Christ, Rabbi Juda Hakkadosh composed the Mishnæ, intended to contain all the scattered traditions extant, in order to guide and instruct the Jews in all time coming. The things contained in it, are by themselves referred to five heads. 1. The *oral law* communicated on the Mount to Moses, who being engaged by day in writing the law from the mouth of God, received at night this oral law, which he was not permitted to write, but

which he repeated to Aaron, Eleazer, and the Sanhedrim, and afterwards to Joshua; and by them it was transmitted to their successors. This oral law was the rule for interpreting the written law.

2. The constitutions of Moses himself, after he came down from the Mount.

3. Constitutions and orders drawn by various ways of arguing out of the written laws.

4. Answers and decrees of the Sanhedrim, and other wise men in former ages.

5. Immemorial customs, whose original being unknown, are supposed to be divine.

To this Mishnæ were added the Tosiphot by R. Chaiah, the scholar of R. Juda, expounding the Mishnæ; and afterwards the Baraketol by some Antitalmudists. About 3000 years after the destruction of the Temple, R. Jonathan, composed the Jerusalem Talmud, consisting of comments, exposition, and disputes, on the Mishnæ; and about 100 years later was composed the Babylonian Talmud or Gemara by R. Asé; who, after spending 32 years upon it, died, leaving it unfinished; however, his disciples about 71 years afterwards, finished the great work. The whole of both Talmuds may be referred to five heads. They expound the text of the Mishnæ. 2. Decide questions of right and fact. 3. Report the disputatious traditions and constitutions of the doctors, who lived in the time between the Talmuds and Mishnæ. 4. Give allegorical monstrous expositions of Scripture called Midrashoth. 5. Report stories of the like nature.*

If the Saviour said of the traditions of the Jews of his time, "Full well ye reject the commandment of God, that ye may keep your own traditions," and "by your traditions, ye make the command of none effect," how much more would he have said the same of those of the Talmud and Mishnæ. ? Yet these and these only, if masons deal honestly, can they teach to their disciples. By the way, I suspect that the term *mason* has a relation to *Mishnæ*, much nearer than to the term as designating a class of labourers. There is not extant any rational account of masonry beyond three hundred years back, and it is easy to conceive how in those days of ignorance terms might be confounded. This etymology is as good, if not better, than that from *μεσσηριος* which some masons have given, pretending it to indicate a knowledge of the true solar system as taught by Pythagoras. The adepts who transformed *Pythagoras* into *Peter Gower*, may fairly be supposed to have hammered *Mishnæ* into *mason*. It is a remarkable fact that masons have the same prejudice as the Jews against the use of the word Jehovah.

But, by the help of their recognized and approved publications, we can proceed a step further in analysing the nature and tendency of the doctrine of Masonry. To the uninitiated, the most intelligible portions of masonic books are, the funeral service for a deceased brother, and their prayers. Here, if any where, we may expect to find plainness of speech, and here accordingly they do speak plainly; and by the only construction which their language will bear, *they deliberately and distinctly avow the doctrine of human merit before God.* See Preston, Oliver, Ashe, &c.

It is generally admitted to be not quite fair to judge, by their poetry, concerning the opinions and doctrines of any party, who condescend to express themselves intelligibly in sober prose. But this rule will not apply to masons, for they professedly veil their doctrines in unintelligible prose, i.e. prose unintelligible to the uninitiated. If we read over a volume of masonic songs, we cannot avoid being struck with the idea

* See at large Dr. Owen's 7th Exercitation prefixed to his Exposition of the Epistle of the Hebrews.

that masons plume themselves highly, and take no small credit to themselves, for their good works. They are far from feeling or acknowledging themselves to be *unprofitable servants*. One of their songs has these expression, 'we.—

The hungry feed, the naked clothe
And this is our foundation stone.

Judge whether or not this foundation stone be, or be not, the ground of their hope. '*Their Rock is not as our Rock themselves being judges.*' Conceive if you can any one who has been brought into the marvelous light of the Gospèl, using the expressions of the song, "Once I was blind and could not see, And all was dark me round"; &c. If they say this is not fair, you must judge of us by our songs." I answer, they have no right to use such a plea; nor can they, unless from a desire to avoid any opinion being formed of them at all. We must judge by what we can understand, until they shall be pleased to express themselves more plainly.

A little farther information may be gathered from their conversation. They tell us fine stories about the apostles having been masons, and they seem to have a great liking to the Apostle John, who, as they say, was a great mason; I presume they speak in this manner, because the apostle John insists greatly on brotherly love, which they profess to cultivate and exercise in a peculiar manner. Whether or not John was a mason I know nothing; one thing I do know, that his masonry was not the same as theirs. John tells us plainly, that if any come to us and bring not this doctrine, (of the Father and the Son), we are not to receive him into our house, nor bid him God speed, lest we be thereby partakers of his evil deeds. This is a specimen of John's masonry: but masons now adays can receive into their society and fellowship Musalmâns who deny this doctrine. From which I conclude that the masonry of modern masons is radically different from that of John.

The truth is that masonry, as it now stands, is neither more nor less than an association, for rendering to one another mutual good offices, the fundamental bond of union being the recognition of brotherhood among the members as children of a common Creator; to which are added some cabalistic signs, and some Jewish traditions about Adam, and Paradise, the creation of the world, and the *blue ARCH* of heaven; and the flood, and Noah, and the ark and the *rainbow*, and Moses, and the oral law, and the temple, &c. &c. of which traditions, the original being unknown, they are supposed to be divine.

I am, &c. ANTIMISHNE.

P. S. Instead of sending you an answer direct, I send it through the Spectator, as the subject is of general interest; and I fear that many persons esteem masonry as a very tolerable substitute for Christianity.

VI.—LETTER TO THE EDITOR FROM AN OFFICER OF THE BENARÉS
RESPECTING THE MALDIVA ISLANDS.

Cochin, Feb. 26, 1836.

My dear ———, I am afraid the expectations raised, and the interest excited concerning these islands, will hardly be answered. When we first anchored off the principal island "Máll," the natives showed strong symptoms of fear. Knowing their own weakness, they looked on us with much suspicion, and would not allow the Captain an interview with the Sultan, although at first it was demanded to deliver the presents from the Bombay Government, the chief of which was a gilt framed *looking-glass*.

The presents, however, were delivered, and a verbal permission to survey given us on a state occasion, when the "Bodung, or Nobles," came off to the ship dressed in Bengal silks, and finery, in the name of was the Sultan. King's Isinda is about $2\frac{1}{2}$ miles in circumference, thickly studded with cocoanut trees, under which the huts are situated, pleasantly shaded with a variety of wild flowers, and a few fruits round them, such as the plantain, pomegranate, lime, papau, and pumpkin. The natives are all Múhammadans, but very little acquainted with their religion. The Arabic language is not understood by more than five persons on the island, though many can read the character. Their religion consists principally in learning by heart some few koranic phrases, which they have ready on all occasions, and in outward observances, particularly the *Ramadan*, which if a man neglects he is not considered a Mussalman. The islands are very small, (the largest three miles long), and close together. In some places the curious coral wall rises to the surface connecting the islands together, in others not. I applied myself to the study of the language with some little success, it being unknown, and I have forwarded some account of it, with the ship's papers, to-day to the Superintendent, (Sir Charles Malcolm), requesting he would remit the account to you, thinking that if you had time to examine it, you might assist me with your advice, as to the rendering of the sounds of the letters and vowels into English, &c., and you may find a pleasure in discovering its affinity to other languages

We have carefully examined the specimens of the language forwarded by Mr. Christopher. In his vocabulary, there is a such a predominance of Singalese words, as proves that the islands have been principally peopled from Ceylon, and such a mixture of Sanskrita words as is favourable to the theory, that the emigration from that island took place after the Bráhmical religion had made considerable progress in it. There are also some Arabic and African words, which, along with the curious character used, which, contrary to the form of those of the Indian nations, reads from right to left, must have been introduced along with the religion of Muhammad, probably propagated by a body of settlers. As Mr. Christopher, and Mr. Young, have remained on the islands during the monsoon, for the purpose of prosecuting further researches, we may expect to receive from them much additional information on these and other points.

VII.—INTRODUCTION TO THE PANCHANG.

Perhaps the accompanying translation of the Introduction to the *Panchang*, or Native Almanac, for the present year, may prove interesting to some of your readers. The original Sanskrita accompanies it. Among the many investigations into Hindú literature, which have been made by the students of oriental science, the astrology of the Hindús seems hitherto not to have found a place, most probably on account of the intrinsic worthlessness of the subject. But since its times and periods are intimately connected with all their ceremonies, and even the common transactions of their lives, it seems probable that a more intimate acquaintance with native character might be gained, by paying some attention to the influence which this belief exercises upon their minds. As Protestant Christians, we have reason to rejoice that we are delivered from so debasing a superstition. It seems to be the mark of a certain intermediate state of civilization between barbarism and refinement, and will therefore disappear wherever the light of true Christianity

shines, from whose genial influence an elevated rank in the scale of human society is sure to follow. When the heathenism of Popery covered Europe, astrology held the rank of a science.

It was expressly forbidden by the Mosiac law; hence we find no traces of the study of astronomy or astrology among the Jews, and in the Scriptures, with the exception of the names of some of the stars, no astronomical terms, and no names of the planets occur.

Péar Nágpúr, August, 1835.

श्रीगणेशायनमः

सजयति सिंधुरवदने देवो यत्पादपंकज स्मरणं॥ वासरमणिरिव तमसां
राशिं नाशयति विघ्नानां ॥ १ ॥ सक्ष्मी स्यादचला तिथिश्रवणतो वारस्त्रयायुष्क
रो नक्षत्रं कृतपापसंक्षयकरं योगो वियोगो पचः॥ सर्वाभीष्टकरं तथैव करणं
पंचांगमेतत्सूक्तं चोरा विगदण केन भाषितमिदं त्रायंतथा सज्जनैः॥ तैला
भंगं खानमादौ च कृत्वा पीयूषोत्थं परिभद्रस्य पचं ॥ भक्षेतोऽख्यमानवो व्याधिनाशं
दीर्घायुः श्रीर्लभ्यते वर्षमूले ॥

Salutation to Ganesha.—He, the elephant-faced God, by meditation upon whose lotus feet, heaps of obstacles are cleared away, as darkness is dispelled by the sun, is the victorious one. By attention to the Tithis, (1) (lunar days) durable riches are acquired; to the man who gives heed to them, the Wárs (2) (days of the week) prove the cause of long life; the Nakshatras (3) (places of the moon) annihilate the guilt of past sins; the Yogs (4) (a period dependent upon the motions of the sun and moon, in length nearly a day) put an end to separation from desired objects, and the Kuruus (5) (an astrological period) give possession of them all. These are the five Angs or Panchāṅg which the astrologer reveals, worthy of the attention of the excellent. The man, who, having bathed and anointed himself in the morning, eats the Amrit-produced leaf of the Neem on the first day of the year, gains for himself happiness, health, long life, and wealth.

अथास्मिन् दैवयुगे यातं कृतयुगप्रमाणं १०२८००० चैतायुगप्रमाणं १२
८६००० द्वापर युगप्रमाणं ८६४००० कलि युगप्रमाणं ४३२००० तन्मध्ये गतकलिः
४८६६ शेष कलिः ४२७०६४ खलि श्री नृप शालिवाहन शके १०५७ सम्यथ
नाम संवत्सरे राजा चंद्रः॥ संची शनिः॥ पूर्वधान्ये शो भौमः पश्चिमधान्ये
शुचंद्रः अर्धेशः शनिः॥ सेधेशः शनिः॥ रसेशः गुरुः॥ निरसेशः भौमः॥

Of the current divine Yug, the Krita Yug containing 1728000 years, the Treta containing 1296000 years, and the Dwápar containing 864,000 years, have already elapsed; of the Kali 4936 years have elapsed, and 427064 years remain. The Moon is the Regent of the present year, which is the 1757th of the era of Sháliwáhan, and that whose name is Manmath in the cycle of sixty; Saturn is the Minister, Mars is the Regent of the early harvest, the Moon the Regent of the second harvest, Saturn is the Regent of prices and of the clouds, Jupiter the Regent of Liquids, and Mars of Solids.

अथसंवत्सर फलं॥ गौधूमशालिपृथुलेक्षुयैरूपेना सर्वं सहास्यजलहः किल
दृवचंता॥ चैरिर्गदैश्चनितरां परिपीयामानः॥ सर्वा जनेोभवति सम्यथनाम्निदीनः

1. The Quality of the Year. The earth produces wheat, rice, sugarcane, assafætida, and barley, Indra gives little rain, and mankind are continually afflicted and brought low with visitations of robbers and diseases in the year, whose name is Manmath.

अथ राजफलं ॥ ॥ धेनवोतिपयसो धिकतोषः प्राणिनां जलवशात् कृणयोषः ॥
॥ भूमतो विहितसद्विजपूजा जायते हिमकरो यदि राजा ॥

2. The Quality of the Regent of the Year.—Cows yield abundance of milk, the happiness of animated creatures receives an increase, the fields are fertilized by rain, and Kings reverence Bráhmans in that year of which the Moon is Regent.

अथ मंत्री फलं ॥ नैव धान्यफलंपुष्यसंज्वयः स्याद्वर्षणवशाज्जगत्क्षयः ॥ रोग भीः प्रचुरतसकरोदयः सूर्यजे च सचिवे सदाभयं ॥

3. The Quality of the Minister.—Corn, fruits, and flowers, will be produced in small quantities, through drought the inhabitants of the earth will be consumed, diseases will prevail, and robbers will abound, and there will be much danger when Saturn is Minister.

अथ अग्रधान्ये श फलं ॥ जलकणादि कमल्पमसंशयं ज्वलनतस्करजं प्रचुरं भयं ॥ जगदसृग्गदृष्टियुतं सदा क्षितिसुतोऽग्निमधान्यपतिर्यदा ॥

4. The Quality of the Regent of the Early Harvest.—Without fail the rain and the crops will be deficient, there will be wide spread alarm on account of fires and robberies, and men will be distressed with sanguineous diseases, always when Mars is Regent of the Early Harvest.

अथ पश्मधान्ये श फलं ॥ भूमतो खिलजनाश्च सत्रियः सस्यदुग्धफलसंचयः स्मृतः ॥ वासवः प्रचुरनीरदायकं श्चेद्विधुश्चरम धान्य नायकः ॥

5. The Quality of the Regent of the Second Harvest.—Kings and all mankind will amass wealth, grain, milk, and fruits will abound, and Indra will give plenty of rain, when the Moon is Regent of the Second Harvest.

अथ मेषेश फलं ॥ चौर वृजादतिभयं मृषुरोगभावः स्यात् कंद मूल फल पुष्य कणाद्यभावः ॥ नक्कापि श्टिरवनीपतिकोशदानिः शीतं क्वचित् खलु यदा शनि धनराजः ॥

6. The Quality of the Regent of the Clouds.—Fears from bands of robbers and diseases will prevail among men, no roots, fruits, flowers or grain, will be produced, there will be rain nowhere, and little cold, and the treasures of Kings will not be filled when Saturn is the Ruler of the Clouds.

अथ रसेश फलं ॥ कुकुमाद्युपचिती बह्वदकं स्यान्नवांबर फलेक्षवादिक् चंद्र चंदन सुवर्ण संभृतिश्चेभ्दवेद्रसपतिर्बुद्धस्यतिः ॥

7. The Quality of the Regent of Liquids.—There will be plenty of saffron, of water, of new cloth, of fruits, and of the products of the sugarcane, and abundance of camphor, sandalwood, and gold, when Jupiter is the Regent of Liquids.

अथ निरसेश फलं ॥ निरसेशो यदा भौमो प्रवाल रक्तवाससां रक्तचंदन ताघाणां बद्धुर्द्धिः प्रजायते ॥

8. When Mars is the Regent of Solids, there will be abundance of coral, red cloth, red sandalwood, and copper.

The various Qualities of the year estimated in twentieth parts.

Rain	5 Increase	9 Idleness	13 Friendship	11 Merit	1
Corn	15 Destruction	15 Diligence	13 Disease	9 Sin	13
Grass	5 War	11 Calmness	9 Virtue	3 Distress by robbery	19
Cold	7 Hunger	1 Wrath	5 Vice	15 Relief from this	7
Heat	9 Thirst	11 Punishment	5 Death	7 Distress by fires	19
Wind	15 Sleep	7 Division	3 Reproduction	15 Relief from this	5

VIII.—A PRESBYTERIAN LAYMAN IN REPLY TO AN EPISCOPALIAN LAYMAN ON EPISCOPAL PRELACY, IN HIS CRITIQUE ON MR. LAURIE'S SERMON.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—In your last number, the Protestant Episcopalian Layman appears again in the field, finding fault with those who differ from him regarding Church government. His zeal for episcopal prelacy is great, but his knowledge seems not answerable. Had he taken a little more time to study the subject before writing upon it, perhaps he might have given us something more to the purpose, or at least have avowed exposing, as he has done, his knowledge of ecclesiastical history and scripture criticism.

He commences his attack on Mr. Laurie's sermon, by telling us that it most decidedly attempts to uphold the position of ecclesiastical parity, which was unknown and unheard of for the first fifteen centuries of the Christian era; and then, at some length, he endeavours to show the prelatial episcopacy of Timothy and Titus.

Some months ago, another writer, in your periodical, referred to the case of Timothy and Titus, as scriptural examples of bishops as now understood; and as they are generally quoted by episcopalians as irrefragable examples of the point in question, it may be well to attend carefully to the real state of the case.

From the remark appended to the epistle to Timothy and Titus, we are given to understand, that they were ordained first bishop of Ephesus and Crete respectively; but we should remember that these subscriptions are of no authority, though there be no indication of their apocryphal character by a change in the type. They are not found in any ancient Greek copy, and were not in the early English translations; and indeed they seem to have been unfairly foisted in. The early English translations do not at all mention that Timothy and Titus were bishops: for example, in a Bible printed in 1539, the subscription to 2 Tim. is this—*'Written from Rome when Paul was presented the second tyme up before Emperour Nero.'* At best, they are only a piece of apocryphal church history, the truth or falsehood of which must be ascertained elsewhere. It is clear, however, that whoever inserted these subscriptions, meant to tell us that Timothy and Titus exercised the same office, whatever that office might be.

Now, if we examine the whole of these epistles, together with the Acts and any other part of the New Testament, we do not find that either Timothy or Titus are ever called bishops. We may therefore lawfully doubt, whether they were bishops. The office which they exercised, must be determined from the nature of the duties assigned to them, or by their designation, in the epistles themselves.

The nature of their duties seems to have been of the same general character as that of the apostles, whom they accompanied and assisted, and by whom they were occasionally detached to set in order and organize the infant churches. They were like the apostles in every thing, excepting that they were not commissioned by Christ personally. The duty of the apostles, as we all know, was to proclaim the good news of salvation by Jesus Christ to all men in every nation; and we know also that they diligently and laboriously endeavoured to fulfil it. But as, in the nature of things, it was impossible that twelve men could travel and preach over every part of the globe, they very shortly engaged others to assist them in this work, and to continue it after

they should be removed. In ecclesiastical history, we find frequent mention of these successors of the apostles. In the New Testament they are called Evangelists or Gospellers, or bringers of the good news. That their office was of divine appointment, we read in Eph. iv. 9, and the context, 8—13. Paul there shows what gifts Christ has given to his Church, and numerates apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ, (i. e. the Church). So long as there shall be heathen nations to be converted, and infant churches to be built up, so long shall there be successors to the apostles in this work, like Timothy and Titus. Accordingly, among the very last instructions which, in the near prospect of death, Paul gives to Timothy, (2 Tim iv. 5, 6,) he charges him to do the work of an *evangelist*, and make full proof of his ministry, for he, the apostle, was now ready to be offered, and the time of his departure was at hand. In this passage it is as plain as language can make it, that Timothy was an evangelist, and as such a successor of the apostles in the work of evangelising the world, and all the powers vested in Timothy and Titus, which the Episcopalian pleads for as inherent in the office of a bishop, I freely grant to be inherent in a missionary. In modern times, these successors to the apostles, are called missionaries, and wherever the Lord blesses them in the work to which he sends them, there must they, like Titus, set in order the things that are wanting, and ordain elders or presbyters, in every city and in every congregation. These elders so appointed, are the ordinary ministers of the church, who, as Mr. Laurie in his sermon says, are called indifferently elders or bishops. As no one can now, with any modesty, pretend to be either an apostle or a prophet, it follows that the evangelist or missionary, is the highest officer in the Church of Christ; and, according to the rule of Christ, as he is the most laborious, so is he the greatest and most honorable.

So far, we have the light of the Scripture for our guide; and if we examine ecclesiastical history, we shall come to a conclusion very different from that of "A Protestant Episcopalian Layman," who says, that ecclesiastical parity was unknown and unheard of for the first fifteen centuries of the Christian era; and in a note informs us, that he knows of but *one* exception to this remark in the case of *Ærius*, whom, after Epiphanius, he designates an Arian. But the Episcopalian Layman ought to have known, that the testimony of Epiphanius, is of no great weight on the subject, as his treatise on heresies is a very weak performance; he should have known also, that Epiphanius defended and justified praying for the dead against *Ærius*, who condemned it. The Episcopalian Layman supposing that *Ærius* was the only man, who for fifteen centuries had maintained the doctrine, insane beyond conception, of ecclesiastical parity, seems to have thought that Epiphanius alone, would be sufficient to confute the heretic, but he should have been more cautious of bringing this witness into court, or have managed so that he might have escaped a cross-examination.

But when other and better witnesses may be called, there is no reason at all for calling only one, and as the Episcopalian Layman professes ignorance of where they may be found, I beg to introduce a few of them to his acquaintance. To cite all that may be found in the earliest five of the first fifteen centuries, would be too much for your periodical, and therefore a few only can be mentioned.

Clemens Romanus wrote an epistle to the Corinthians, as Archbishop Wake thinks, between A. D. 64 and 70. The Corinthian Church was still vexed by schisms, as at the time when Paul wrote to them. Clemens says, they are shameful, yea very shameful things, beloved, to be heard,

that the most firm and ancient Church of the Corinthians, should for one or two persons, rise up in sedition against the presbyters.' Why did not Clemens tell them to refer the case to the bishop? plainly because, though now himself called *first bishop* of Rome, he did not know that there was any such person at Corinth. But Clemens mentions bishops — yes — he says, that 'the apostles preaching through cities and countries, constituted their first fruits, having proved them by the Spirit, for bishops and deacons of those that should afterwards believe!' He mentions only two orders, as we find in the address to the Philippians. In like manner, as Peter, in the beginning of the 5th chapter, of his first epistle, and Paul, in Tit. 1. 7—9, Clemens identifies presbyters and bishops, 'for it would be no small sin, should we cast off from their bishopric those who without blame and holily offer the gifts. Blessed are those presbyters who, having finished their course, have obtained a fruitful and perfect dissolution.' On this epistle of Clement, Grotius remarks, that 'nowhere therein does he make mention of that paramount or peculiar authority of bishops which, by ecclesiastical custom, began, after the death of Mark, to be introduced at Alexandria, and from that precedent into other places; but he plainly shows, as the apostle Paul had done, that the churches were governed by the common council of the presbyters, who are called bishops both by him and Paul. And to the same purpose Stillingfleet says, 'They that can find any one single bishop at Corinth, when Clement wrote his epistle to them, must have better eyes and judgment than the deservedly admired Grotius.' According to Mr. Dodwell, a great champion for episcopacy, the Apostle James, at Jerusalem, was the only episcopalian bishop at the time, and hence those mentioned by Clement, were all presbyters. According to Dr. Hammond, Clement's presbyters, were all bishops. According to Bishop Burnet, Clement's deacons, were presbyters. At all events, it is clear that Clement mentions but two orders of church officers.

Ignatius wrote several epistles, which strongly assert episcopal supremacy, but not to insist on the mutilations and interpolations, which his epistles have suffered, he uniformly maintains that the presbyters represent the apostles, while the bishop represents Jesus Christ.

Polycarp, who wrote shortly after Ignatius, is, like Clement, silent regarding episcopal supremacy. Justin Martyr mentions, that 'in each assembly there was a president who preached, prayed, and consecrated the eucharistical elements,' and is silent as to any thing like episcopal jurisdiction.

Irenæus says, 'Wherefore it behoves us to hearken to those who are presbyters in the church, to those who, as we have shown, have their succession from the apostles, who, together with the succession of the episcopate, have received also the gift of the truth according to the pleasure of the Father.' Stillingfleet observes, 'What strange confusion must this raise in anyone's mind that seeks for a succession of episcopal power over presbyters from the apostles, by the testimony of Irenæus, when he so plainly attributes both the succession to presbyters, and the episcopacy too which he speaks of.'

Tertullian, who wrote about the beginning of the 3d century, in his work *De Baptismo*, says, 'Of giving, indeed the high priest, who is the bishop, has the right, then the presbyters and deacons; yet not without the authority of the bishop, for the honour of the church, which being safe, peace is safe — otherwise even laymen have the right, for what is equally received may be equally given.' And speaking of discipline, he says, 'Judgment is passed with great weight by those who are persuaded that God is eyeing them; and it is the greatest foretoken of the future judgment, if any one have so offended as to be excluded

from communion in prayer, and of the assembly, and of all religious commerce, certain approved elders preside, who have obtained that honor not by price, but by testimony.*

It would be easy to give more than a dozen of such testimonies, but it would be superfluous. I shall therefore conclude with one from Jerome. "Let us carefully heed the words of the apostle, saying, 'That thou mayest ordain elders in every city as I have appointed thee,' who discoursing in what follows, what sort of presbyter ought to be ordained, says this, 'If any one be blameless, the husband of one wife,' &c. afterwards adds, 'for a bishop must be blameless as the steward of God.' A presbyter is, therefore, the same with a bishop. And before that, by the instinct of the devil, there were parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common council of presbyters. But after that, every one began to think that those whom he had baptised were his own, not Christ's; it was decreed in the whole world, that one chosen from among the presbyters should be set above the rest, to whom all care of the church should belong, and that the seeds of schisms might be taken away. If any one think that this is our judgment, and not the judgment of the Scriptures, that a bishop and presbyter are one, and that one is the name of age, the other of office, let him read again the words of the apostle to the Philippians, saying, Paul and Timotheus the servants of Jesus Christ, to all the saints in Jesus Christ that are at Philippi, with the bishops and deacons, grace to you and peace, and so on.' Philippi is one city in Macedonia; and surely in one city there could not be a plurality, of such as are called bishops. But because at that time they called the same person bishops and presbyters, therefore he spoke indifferently of bishops as of presbyters. This may yet seem doubtful to some, unless it be proved by other testimony. In the Acts of the Apostles it is written, that when the apostle had come to Miletus, he sent to Ephesus, and called the presbyters of that same church; to whom afterward, among other things, he said, 'Take heed to yourselves and to all the flock over which the Holy Spirit hath made you bishops,* to feed the church of the Lord which he hath purchased with his own blood.' And here observe carefully, how, calling the presbyters of the one city of Ephesus, he afterwards calls the same person bishops. If any will receive that epistle which is written to the Hebrews, under the name of Paul, there also the care of the church is equally divided among many; for he writes to the people, 'Obey them that have the rule over you, and submit yourselves, for they watch your souls, as those that must give an account, that they may not do it with grief, for this is unprofitable for you.' And Peter, who received his name from the strength of his faith, speaketh in his epistle, saying, 'The presbyters who are among you I exhort, who also am a presbyter and a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed; feed the flock of the Lord which is among you, taking the bishopric thereof not as of necessity, but willingly.' We have alleged these things, that we might show that, among the ancients, the presbyters were the same with the bishops; but that the roots of dissension might be plucked up, by little and little, the whole care was devolved upon one. As therefore the presbyters know that, by the custom of the church, they are subject to him who is set over them, so let the bishops know that they are greater than the presbyters rather by custom, than the truth of the Lord's dispensation or ordering; and that they ought to govern the church in common, imitating Moses, who, when he had it in

* Timothy was present, when this was spoken, and though some people will have it that Timothy was ordained first bishop of the Ephesians, it is quite evident that Paul was ignorant of any such ordination. — What would Jerome have said of such a conceit?

his power alone to govern the people of Israel, chose seventy with whom he might judge the people.*

Now let the candid judge whether or not ecclesiastical parity was unknown or unheard of for the first fifteen centuries of the Christian era, and whether such may with propriety be styled an insane opinion.

A PREBYTERIAN LAYMAN.

P. S. For farther information on this subject, I refer to Anderson's Defence of Presbytery, a work unanswered and unanswerable.
October 16, 1835.

IX.—HINDÚ FEMALES, IN REFERENCE TO THE SHA'STRAS.

EXTRACT FROM THE DURPUN OF THE 16TH OF LAST MONTH.

Perhaps it may not be considered foreign to my subject, were I to cite one or two authorities from Hindú books, with a view to show that the degraded state of females is not owing to the Hindú Shâstras, but to that baneful motive of action—the custom which we hear adduced as a reason for every thing that is bad and provoking. The following passages will, I hope, serve to remove an erroneous impression which prevails on this subject in the minds of your European readers, especially the female portion of them.†

With regard to the treatment of women, Manu directs:—

‡ Fathers, brothers, husbands, and brother-in-law, should respect them (women), and give them ornaments, if they would like to be happy themselves. Wherever women are respected, the Gods are pleased; wherever they meet with disrespect, all ceremonies are of no avail. Chap. iii, v. 55, 56. Again,

* "Nothing," says Dr. M'Crie, in the appendix to the life of Andrew Melville, "has proved more puzzling to the *jure divino* prelatists, who feel a great veneration for the fathers, than the sentiments which St. Jerom has expressed, in various parts of his writings, concerning the origin of episcopacy. A very curious instance of this occurs in Hooker's *Ecclesiastical Polity*. That learned and masterly writer, enters into an elaborate reply to the objections which the presbyterians have raised from Jerom's assertion, that the superiority of bishops to presbyters arose from custom rather than divine institution. In the middle of this reply, the following singular sentence occurs: '*This answer to Saint Jerom seemeth dangerous, I have qualified it as I may by addition of some words of restraint; yet I satisfie not myself, in my judgement it would be altered.*' *Ecclesiastical polity*, book vii. sect. v. p. 11. Lond. 1661.) It will be obliging if some of the admirers of the *Ecclesiastical polity* will examine this passage, and furnish a key to its meaning, and to the design with which it was introduced. In the mean time they are welcome to any assistance which they can derive from the following explication. It is known that the last three books (including the seventh) of the Polity were not published during the life-time of the author. In looking over his manuscript, what he had written on this part of the subject appeared to Hooker dangerous: he retouched it and qualified his expressions, but still his answer satisfied not himself; it required yet to be altered; and to keep this in mind he made a jotting of it on the margin. The manuscript coming into the hands of Dr. Gauden, bishop of Exeter, he introduced the marginal note into the text and published both together. We may easily conceive how "the judicious Hooker" would have felt at seeing his acknowledgment of his perplexity in answering this objection thus ignorantly and rudely exposed to the public eye. Yet the blunder has been retained in all the editions which I have seen, from that of 1661 down to that which was lately printed at Oxford! The *Ecclesiastical Polity* is one of the books on which candidates for holy orders are examined; but this does not necessarily imply that either they or their examiners have made themselves masters of its meaning and contents."

† These Italics are ours.—*Edit.*

‡ Not having Sir W. Jones' Work at hand, I am obliged to translate these passages myself.

Persons desirous of prosperity should please their wives with ornaments, and clothes, on all great occasions and festivals. The family in which a husband and wife are mutually happy with one another, is always prosperous. Verse 59, 60.

Nothing pleases a man when his wife is not pleased. Verse 62.

There are numberless other passages of this kind in Manu. I must, however, be content with the preceding, referring such of your readers as are curious in this matter, to the work itself. It is believed to be of so high an authority by the Hindús, that quotations from other books are quite superfluous to convince them. Those of your European readers who wish to know what the Vedas say on this subject, may consult Mr. Colebrooke's account of Hindú marriages in the seventh volume of the Asiatic Researches, in which they will find much to corroborate what I have above advanced.

I remain, dear Sir, yours most faithfully, S.

These observations have called forth the following reply.

TO THE EDITOR OF THE BOMBAY DARPAN.

Sir — The advocacy of the education of native females by your intelligent and able native correspondent S., I view with much satisfaction. I am of opinion, however, that he will be unsuccessful in exculpating the Shástras from the charges so frequently brought against them on the ground of their encouraging female degradation.

The passages which S. quotes from Manu, respect merely outward ornament and apparel. These passages are introduced by the Hindú legislator, by some assertions respecting the two sexes so very absurd and immodest that I know you will excuse me for not quoting them; and the very reason which they assign for the "ornamenting and honouring wives," is such as of itself is sufficient to show that their husbands, according to the Shástras, are guided by *selfishness* in any little external respect which they may show to them. "*Certainly, if the wife be not elegantly attired, she will not exhilarate her husband; and if her lord want hilarity*" . . . The passage I give in the words of Sir William Jones, which have a greater delicacy than the original. It forms the fifth verse succeeding those which S. quotes. Had the Hindú legislator recommended the culture and adornment of the *minds* of females, I should not have found fault with him.

In the fourth chapter of Manu, and the fourth verse, we find this passage.

कामिनीषु विवाहेषु गवांभक्ष्ये तथेधने ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकं

"In the case of *courtezanship*, of *marriages*, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Bráhman, there is no sin in an oath," that is, according to Kullúka Bhatta, in a *false* oath. Is this a licence at all proper and reasonable?

The Puránas, however, are even worse than Manu himself on the subject of female degradation. "Let the wife," it is said in the Skanda Purána, iv. 35, 49, "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 original Sanskrita of these verses, is given in the Second Exposure of Hinduism, p. 172.

The Puránas, notwithstanding their pretensions to antiquity, I consider comparatively modern productions. It is evident from the *Nátaks*, that Hindú females were in ancient times treated with greater respect as than that to which the Puránas now entitle them.

As India has few examples of learned females to boast of, I think it desirable to hold up to public notice, in the hope of begetting imitation, the cases with which we are acquainted. The following notices from the work of Cavally Venkata Rámaswámi on the Lives of the Dakhan Poets, are probably new to many of your readers.

"*Avayar*. This poetess was the daughter of a Bráhman named Bhagavan, by a woman named Adí, of a low tribe. . . . Avayar excelled all her brothers and sisters in learning, although she was brought up by a Pannakar (or servile caste) songsier. She was contemporary with Kamban, the author of the Tamul Ramayana; and she employed her elegant pen on various subjects, such as astronomy, medicine, and geography: her works of the latter description are much admired. Avayar remained a virgin all her life; and died much admired for her talents in poetry, and arts and sciences.

"*Uppaga*. This poetess, and the two following, were sisters to Avayar. She was born at Utakadu in the Arcot district, and was brought up by a washerwoman. She wrote a work on morality, entitled 'Niti Patal.'

"*Murega* was born at Kaveripatam, in the Chola country. She was reared up by a toddy-woman, and wrote a few poems on miscellaneous subjects.

"*Vally* was born on the hill country, and was adopted and brought up by people of the Karawar tribe. She wrote numerous poems."

S., I doubt not, is able to add to this list of worthies.

I must now, in concluding for the present, observe, that Mr. Colebrooke's Essay on the Hindú Marriages, to which S. refers Europeans, contains no passages from the Vedas which oppose the degradation of females. It contains, in my opinion, passages of a *contrary nature*, one of which Mr. C. himself observes, "it would be indecorous to translate into a modern language." Mr. Colebrooke himself, however, advocates what the Vedas do not. Let all natives strive to alter that order of things which has warranted his censure in the following charges. "In their zeal to dispose of a daughter in marriage, they do not perhaps consult her domestic felicity. By the death of an infant husband, she is condemned to virgin widowhood for the period of her life. If both survive, the habitual bickerings of their infancy are prolonged in perpetual discord."

Ambrolie, Oct. 16th, 1835.

Your's truly,
J. W.

X.—ORIGINAL POETRY.

1. *Lines addressed to a beloved child.*

On seeing his countenance assume an expression of sadness when his nurse was singing a Hindustani song.

Thou 'rt as a beam of light,
A rainbow in the storm,
But quickly o'er thy brow so bright
Comes sorrow's dark'ning frown.
Now I shall bid thy fears away,
And we shall sing a sweeter lay.
We'll sing of love divine
In yonder radiant spheres,
Where endless light and beauty shine
Midst all their happy years,
Where all is pure, and calm, and bright,
Eternity's unclouded light.

Thy brother there doth stand
 With angel harp and voice,
 Amid the holy saintly band
 Who do in Christ rejoice.
 His joy shall never pass away;
 His crown of gold shall ne'er decay.
 And thou art lov'd in heaven,
 By all the blissful choirs:
 Bright spirits come down at even
 With their celestial lyres.
 They hover o'er thine infant head
 They keep their watch around thy bed.
 Sleep on thy mother's breast; j
 Thy dreams shall be of joy,
 In some far distant realm of rest,
 Where pains do not annoy.
 Thou art my own, my treasur'd child,
 A mother's voice is soft and mild.

Bombay, Dec., 1833.

M. W.

2. *The Breathings of Grace.*

For the Oriental Christian Spectator.

Enthron'd high in glory, Jehovah, look down,
 And tune our frail voices to echo thy praise;
 Oh! deign to declare us in Jesus thy own,
 And give ear to our tribute — the Breathings of Grace.
 Awake in our bosoms reciprocal love,
 And tutor each thought in thine own holy ways;—
 Send down the soft wings of the heavenly dove,
 To waft to thy presence — the Breathings of Grace.
 For the beamings of truth we now wait upon thee,—
 Bright orb that illumes all creation and space!
 Look down with the smilings of mercy and see
 Frail mortals who live by the Breathings of Grace.
 'Tis thou who can'st clear the thick mists from our sight,—
 Enliven — enrich — and enrapture our lays;
 Then hush the stern blasts of thy threatening might,
 That nought may be heard, but the Breathings of Grace.
 And when the last radiance departs from our eyes,—
 When the glow of mortality fades on each face,—
 And when burst are the dearest of life's bleeding ties,—
 May our last gasp on earth, be — the Breathings of Grace.

April 17, 1835.

PRESBYTER.

Reviews.

European Colonies in various parts of the world, viewed in their social, moral, and physical condition. By John Howison, of the Honourable East India Company's Bombay Medical Service, &c. &c. In two volumes, 8vo, London: Richard Bentley, New Burlington Street, 1834.

The reader of this work must not get alarmed at the title, for, although the social, moral, and physical condition of the European colonies in various parts of the world is a wide field, the author by no means enters

deeply into any of the subjects of which he treats. Having spent the best of his days in India, he keeps the state of the European population of this country full in his view throughout the work. That state, he describes in the following words: — "The sciences are rarely cultivated by Europeans in India, and only a few persons seek enjoyment in literature, which, to please them, must be of the lightest kind." Accordingly, we have only to fancy a young man commencing his professional career as surgeon to a whaler, visiting the arctic regions, making a voyage or two to the West Indies, 'getting an appointment in the Honourable Company's Service, traversing part of one of the Presidencies, obliged to go to the Cape for the recovery of his health, all the while taking a few notes of the scenes he witnessed; and combining these, after his retirement, in a continued narrative, written in a pungent and flowing style, to have an idea of the plan of our author's work. Of his style, the reader may judge from the following account of the physical state of the peninsula of Hindustán:—"Nothing is more remarkable in the physical aspect of Hindustán, than the total exemption which it presents from all the more violent and devastating convulsions of nature. The torrid zone has generally been considered the proper and peculiar sphere of these, at least in their most powerful form; but the soil of India is no where liable to be scorched by volcanoes, or disrupted by earthquakes, or submerged by overflowings of the sea. Nor does history or tradition indicate, that accidents of the kind have ever occurred in the country, and a geological examination of its surface corroborates this negative evidence. The vast peninsula, in whatever manner it may be contemplated, always preserves an attitude of sublime repose, like what we see continually repeated in the statues of its guardian deity, Brahmá or Budh." Now this is certainly fine writing; but the reader may perhaps now be beginning to prick up his ears, and say, Good: but what of the truth of the author's statements? Are all the accounts of earthquakes, in the north and west of India, in former days, and in our own times, nothing more than fables? And is the author so certain that no such catastrophes can ever happen to India, that he says, it is not liable to them? Are there no traditions of districts submerged by the overflowing of the ocean? The veriest tyro in Hindú mythology, has heard of Krishna's golden city of Dwáraká being destroyed entirely by an irruption of the sea. In the geological structure of India, are there no marks of the volcanic origin of any part of it? Why, the whole of Western India is full of the marks of its volcanic origin. The very stones on the streets of Bombay, and which form for us roads equal to any in any part of England or Scotland, are volcanic. As a farther example of the author's talent of observation, we quote the following passage: "How then, I ask, are the multitudes of poor that must exist in so vast a country provided for? They certainly neither die of want, nor do they infest the roads and streets like European beggars." This is too bad. If Mr. Howison be nearsighted, we can pardon him for not seeing what every other body has seen; but he should have put on his spectacles, and looked through them at some mile or two of street, or road, in or near Bombay, Puna, or some other great town, before he sat down to write a book. If such glaring mistakes, in regard to what could have been rectified by merely opening his eyes, have been committed by our author, we can hardly expect that he can be a safe guide in the investigation of the social and moral condition of India. In regard to the history of the land, he says, that "it resembles the course of a mighty placid and unruffled stream, while that of Europe is like the agitated current of a turbid mountain rivulet." Well would it have been for India had this been the case. But who were Parasba Râma, Râma Chandra, the sons of Pandawa, Krishna, Vikramáditya, Shálivâhan, but warriors who stirred up one half of

India against the other in the different eras of its history? The last mentioned of those personages appeared a little after the beginning of our era; and from this time, according to Professor Wilson, "India was broken up into a vast number of small principalities, distracted by political and religious feuds until its invasion by Mahmud Sultan, of Ghizni, in the tenth century."* Hear our author again. "The Hindús have therefore always wisely avoided domestic or foreign holy wars; and the only instance of religious persecution which is even surmised to have occurred amongst them, is that which the Bráhmans once exercised amongst the Búddhists, and which is supposed to have led to several sanguinary battles, though the whole story rests upon obscure tradition." Now what, does the whole history of India rest on but tradition? And this of the religious wars of the Bráhmans and Búddhists, is one of the best established parts of the whole system. Assail tradition, and how does the author know that "the history of Hindustán resembles the course of a mighty placid and unruffled stream." Dr. Howison may have been born to write novels, but he has not the gift of writing history. In regard to civilization, according to our author, there is nothing for her but the rigid maintenance of the doctrine of cast, the exclusion of European settlers and missionaries, and all the antiquated cant current among the alarmists thirty years back. In regard to religion, he gives the Hindú religion the preference above the Christian; at least above the Protestant form of Christianity. Of it, he speaks in the following terms. "As far as the mass of society is concerned, its doctrines are received as a matter of form, and assented to merely in compliance with the customs of the day. Religion has long since ceased to be a subject of enthusiasm in the more civilized states of Europe; and any mark, or badge, indicative of its influence, is rejected by the people as a symbol of ignorance and superstition. . . . Who amongst us would willingly suffer any thing for Christianity? Who would die for it? Were a crusade preached, who would join its standard without pay? Feasting has long since become unfashionable amongst clergy and laity, and when money is required for the erection of a church, no one will give it, unless he be assured of receiving a fair percentage." No doubt, things are bad enough, but not quite so bad as this. Let Dr. Howison, if in England, take a trip to Scotland, and he will find money raised without any repayment, or percentage, for the building of sixty-three churches, and all subscribed within one year. One nobleman, indeed, has built and endowed a church entirely at his own expense. Indeed, our author admits afterwards, that his representation of Protestantism is to be taken cum granu salis; for he complains that "private individuals employ their means in building sectarian places of worship, and in endeavouring, through the medium of missions, to give savages abroad a taste for the practice of those virtues which have latterly become vulgar among themselves at home." Now, whatever eye the builders of sectarian places of worship may have to the percentage, we rather suspect that few among the supporters of missions, can expect much of their reward till the resurrection of the just.

Dr. H. after describing the Hindú religion as at first consisting in the worship of the one Supreme Being, admits that it is now corrupted. For this corruption, he thus accounts, p. 31; "At what time this corruption of the religious system of the Hindús took place is uncertain; but it *must have been effected by the Bráhmans, in order to pave the way to the theocracy* which has long prevailed, in India." Certainly a very likely supposition. But in entire forgetfulness, however, of this explanation in p. 34, he says in regard to the objectionable parts of the Hindú religion, "Who then were the inventors of these extravagancies. Surely not those *Bráhmans*"

* Introduction to Universal History, Calcutta 1831.

who found the Hindu dynasty, and who taught and believed that there was only one God? Surely not their successors," &c.

With such views and prejudices, we need not be surprised at the peculiar hostility, that the author displays against the attempts that are making to introduce Christianity into India. Nor with such specimens of his reasoning powers, can it be expected, that he can have produced any argument against the evangelization of the heathen, "sufficient to shake the faith, or damp the zeal, of the weakest believer."

Was there ever a specimen of ratiocination given to the public, so inexpressibly foolish as the following:—"The lower classes of people in India, have not the smallest idea of symmetry in the arrangement of furniture, or in the disposal of table equipage; and it is not till after they have been some time in the service of Europeans, that they are able to lay a carpet exactly in the centre of a room, or place two couches, or similar articles, in the same relative position. Their masters commonly attribute this to stupidity, though it evidently enough arises from defective vision, consequent upon long continued irration of the optic nerve by the glare of a tropical sun." Pray, Dr. Howison, how does it happen, that being some time in the service of Europeans, removes the defective vision consequent on the irration of the optic nerve from the glare of the sun, and enables the poor house hamal to arrange couches, and spread carpets, as well as any Englishman could, who had spent the best part of his life in the temperate zone?

Sorry we are, indeed, to be obliged to show forth the follies and inconsistencies of Mr. Howison, or any other man, especially of one who, in private life, is an amiable member of society; but when men bring themselves forward before the public, and attack all institutions for the civilization, enlightening, and evangelization, of the nations with which Europeans, in the providence of God, have been brought in contact, it is our imperative duty, as Christian spectators, to look narrowly into, and show forth such productions in, their true colours. To the author, we wish no higher happiness than that he may speedily become the advocate of those principles and institutions, which he has, in the work before us, gone so far out of his way to ridicule and oppose. No Christian affirms, that as much has been done for the enlightening and evangelizing of India, as he could have wished; but when our author says, that "the various attempts that have been made, and are still making, to give the natives of India a taste for European knowledge, have been eminently unsuccessful, alike as respects the establishment of British schools, and the labours of missionaries," every one feels that the author has left the regions of fact, for those of fiction. As far as schools are concerned, the thousand that already exist might become ten thousand in one year, were there only money and superintendants; and there are many converts to Christianity, both in Bengal and Southern India, that we fear, both in doctrine and practice, would put our author, and many thousand Christians in Britain, to shame, if they be at all what he describes them. Our limits, however, forbid our enlarging on these subjects, or following Dr. Howison from India to other regions of the world. The cause of Christianity, and Christian education, is on the ascendant, but the friends of that cause should stir themselves up to action just in proportion to the opposition made to them. Christianity is a religion of unity and action; and this is the reason why a comparatively small number of zealous Christians have, in various ages of the world, been enabled to do much. Let us rouse ourselves, then, each in his own sphere, to activity, and diligence, and pray that God may work in us, both to will and to do of his good pleasure,

Report of the state of Public Instruction in Prussia. By M. Victor Cousin, Peer of France, Councillor of State, Professor of Philosophy; Member of the Royal Council of Public Instruction, &c. Translated, with the sanction and assistance of the Author, by Sarah Austin. London, 1834: foolscap 8vo., pp. 327.*

Of this work it is well remarked, by Mrs. Austin, in her admirable preface, that "there is such a coherency of parts, both in the fabric described, and in the description, that no one will fully understand it, who cannot bear the toil of following the author step by step. Portions may be selected which show the beautiful spirit pervading the whole, and which must, I should think, touch any human heart; but its merit as a piece of legislation, — as a system living and working, — can only be appreciated when studied connectedly and in detail." However, as there seem to us to be some few symptoms of a rising interest in the subject of education on this side of India, it may be well to direct public attention to the proceedings and discussions on the subject in Europe. M. Cousin's report was made (1832) the foundation of a complete system of national education in France, it has been made the subject of discussion in every part of Europe, it has been noticed repeatedly in the *Edinburgh Quarterly*, *Foreign Quarterly*, *Westminster*, and *Eclectic Reviews*, in the *Journal of Education*, and, we believe, in almost every periodical of merit on the continent. One *Edinburgh Professor*, having proceeded to Prussia to observe the working of the system personally, founded on his return an association for the purpose of stimulating his countrymen to an imitation of it. Another *Professor of the same University*, long known for his zeal and exertions in the cause of education, as well as for his enlightened views on the subject, and the success with which he has reduced these views to practice, after having visited the *Normal Schools of Germany*, and those recently established in imitation of them in France, writes as follows in the *Edinburgh Review*: — "The course of instruction and preparation for the office of schoolmaster, which we have been endeavouring to explain, differs so widely from any thing we have hitherto witnessed in this island, and is so immeasurably superior, that some of our readers may be disposed to think it Utopian, and to look upon it rather as exemplifying a propensity to gasconade and reglemens, than as an authentic statement of facts. The suspicion, however, we can assure them, is altogether groundless. So wisely have the measures been concerted which M. Cousin recommended in his admirable chapter on the *Normal Schools of Prussia*, and so temperately, and yet promptly, have they been carried into execution, that not only have we met, in our own very limited experience, with no proof of overstatement or exaggeration, but several instances occurred where the success goes beyond the program." As the subject has been taken up by the *British Parliament*, and a committee, with Lord John Russell as chairman, been appointed to inquire into it, there is every probability that

* For this article, on a subject of great interest, we are indebted to a gentleman well acquainted both with the theory and practice of education. It will appear from it, that there is much in the organization of the "Prussian System" well worthy of general imitation. We confess, however, that we are among those who consider it somewhat defective on the subject of Christianity. We cannot see how either the spirit or the practice of this heavenly system can either be generated or supported, without a greater attention being bestowed on its doctrines than we believe is customary in the Prussian schools. While we admit the propriety, in the circumstances of that country, of the avoidance of a sectarian tuition, we plead for a full recognition of the grand principles of the Gospel. — *Edit.*

a general system will, ere long, be introduced into England. It is therefore to be hoped, that the Indian authorities at home, seeing what is doing in every other part of the civilized world, may be induced to take a broad and comprehensive view of the subject of education in India. We unhesitatingly say, that little good can be effected, until the subject be taken up by the Government, and till the work of education be brought into harmony with its other proceedings. We firmly believe that, in many instances, the isolated and conflicting efforts of individuals, and even of societies, may do more mischief than good. No definite object being held in view, there will be no organized system, and no certainty of employment for the young men whose hopes are raised, and desires stimulated and extended, by the studies in which they are engaged. On the other hand, were a general system organized for India, and regular employment provided for those educated, their studies would have a special view to that employment; education would become general; and the British nation would thus confer a greater boon, and erect a nobler monument, than has ever been done by conquerors in a conquered country.

Mrs. Austin, in a sensible and well written preface, has noticed various objections, which had been raised in England, to the Prussian System, and the recommendations of M. Cousin's report. Some of these remarks are so excellent, that we are induced to quote them. With regard to the interference of Government in the business of education, she remarks—"It is irrational to expect that persons who have not had the advantages of education, can form any estimate of the nature and extent of those advantages. Persons of uncultivated and torpid minds, are not aware to what an extent education can raise, enlarge, and stimulate the understanding; in how great a measure it ensures a person's happiness, and makes him both independent of the world, and a safe and peaceable member of society. Here and there we find an individual, to whom strong good sense, and a lively curiosity, reveal the magnitude of his want. But a man has already got beyond the first rudeness and apathy of ignorance, who longs for knowledge. Are, then, the rudeness and apathy of the fathers, a reason for transmitting them unaltered to the children? Or, to go higher, are the false notions, the useless acquisitions, the imperfect instruction, of the ill-educated of the wealthier sort, a reason that, because they are satisfied with themselves, an enlightened Government should permit the same waste and destruction of moral and intellectual faculties to go on from generation to generation?"

Equally admirable are Mrs. Austin's remarks on the religious tendency of the system. "It has been asserted by some persons, with an ignorance which, if it be sincere, is so shameless, that it almost deserves to be confounded with dishonesty, that the tendency of the system recommended by M. Cousin is anti-religious. To this, every page of the book is an answer. Indeed, were I to express a fear on this head, it is, that it is far too religious for this country; that the lofty, and unworldly tone of feeling, the spirit of veneration, the blending of the love of God, and of the good and the beautiful, with all the practical business and the amusements of life, is what will hardly be understood here, where religion is so much more disjoined, both from the toils and from the gayeties of life. To me it appears there is not a line of the enactments which is not profoundly religious. Nothing, it is true, is enjoined as to forms and creeds; but, as M. Cousin truly says, 'the whole fabric rests on the sacred basis of Christian love.' As the most affecting, and, I must say, sublime, example of this spirit, I refer my readers—especially the humbler, and, as I hope, more numerous class of them—to the descrip-

tion of the little schools for training poor schoolmasters in such habits, and with such feelings, as shall fit them to be the useful and contented teachers of the humblest cottages of the most miserable villages."

"Here is poverty to which that of many among our working classes is affluence; and it is hopeless, for no idea is held out of advancement or change. Yet if ever poverty appeared on earth, serene, contented, lofty, beneficent, graceful, it is here. Here we see men in the very spring-time of life, so far from being made restless and envious, and discontented by instruction, taking indigence and obscurity to their hearts for life; raised above their poor neighbours in education, only that they may become the servants of all, and may train the lowliest children to a sense of the dignity of man, and the beauty of creation, to the love of God and of virtue." "I confess," adds Mrs. Austin, in reference to England, but the remark, perhaps, is not inapplicable to India, "myself almost hopeless of the transplantation of such sentiments, hither where religion is made the theme of the fiercest and most implacable contention; mixed up with newspaper squabbles and with legal discussions. Her bright and holy garments are seized and soiled by every angry and ambitious hand."

The following remark regarding the ends and objects of education, are deserving of the deepest consideration by all who take any interest, or have any share, in forming and guiding the minds of the young.

"It seems to me, too, that we are guilty of great inconsistency as to the ends and objects of education. How industriously have our most able and zealous champions been continually instilling into the minds of the people, that education is the way to advancement, that knowledge is power, that a man cannot better himself without some learning. And then we complain, or we fear, that education will set them above their station, disgust them with labour, make them ambitious, envious, dissatisfied! We must reap as we sow: we set before their eyes objects the most tempting to the desires of uncultivated men; we urge them on to the acquirement of knowledge, by holding out the hope that knowledge will enable them to grasp these objects. If their minds are corrupted by the nature of the aim, and embittered by the failure which must be the lot of the many, who is to blame? If instead of nurturing expectations which cannot be fulfilled, and turning the mind on a track which must lead to a sense of continual disappointment, and thence of wrong, we were to hold out to our humbler friends the appropriate and attainable, nay, unailing, ends of a good education, the gentle and kindly sympathies; the sense of self-respect, and of the respect of their fellow men; the free exercise of the intellectual faculties; the gratification of a curiosity that grows by what it feeds on, and yet finds food for ever; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means; the refining and tranquillizing enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and utility of virtue; the strengthening consciousness of duty fulfilled; and, to crown all, 'the peace which passeth all understanding,' if we directed their aspirations this way, it is probable that we should not have to complain of being disappointed, nor they of having been deceived. Who can say that wealth can purchase better things than these? and who can say that they are not within the reach of every man of sound body and mind, who, by labour, not destructive of either, can procure for himself and his family food, clothing, and habitation?"

We can state, from much personal experience and observation, that these remarks are, at least, as applicable to the case of India, as of England. No one, who has not had particular opportunities of observing it, can form any idea of the vague and extravagant expectations formed by

parents, as to the advantages which their sons are to gain by being educated, or of the ill effects produced by the feverish excitement and uncertainty, in which young men are held, during the course of their studies, as to their future destination and occupations, while they are exposed to the strongest temptations to apply their acquirements in ways that are either immoral, dishonest, or discreditable. For this evil, the government alone can provide a full and adequate remedy. Societies might do something, individuals little or nothing. In the following remarks of Mrs. Austin, on the absolute necessity of securing a constant supply of well trained schoolmasters, wherever education is made a national object, we most cordially concur; and in a well organized plan for procuring that supply, we recognize the only appropriate means of providing employment for those natives of India, who are now under a process of instruction.

"Time and experience have, it is to be supposed, nearly removed the illusions of mutual instruction, as a substitute for the instruction communicated by a mature to an immature mind:—as an auxiliary in certain mechanical details, no one disputes its utility. Observation long ago convinced me of the entire truth of the maxim laid down by the Prussian Government, and approved by M. Cousin, that 'As is the master so is the school.' A system of education is nothing without an unfailing supply of competent masters. In every country where primary instruction has been carried to any height, the necessity of instruction of this kind has been felt."

M. Cousin's report, in the original, is divided into four sections.—1st. General organization of public instruction. 2d. Primary instruction. 3d. Instruction of the second degrees or gymnasia (corresponding to Academies and Grammar schools in Britain). 4th. Higher instruction, or Universities. Only the former two sections have been as yet translated by Mrs. Austin.

In the year 1819, a special department of administration, having public instruction for its object, was constituted in Prussia; and the Baron Von Altenstin was placed at its head, with a rank and authority equal to those of the other ministers of the crown. "The high rank," observes M. Cousin, "assigned to the head of public instruction, marks the respect in which every thing relating to that important subject, is held by the Government; hence science assumes her proper place in the state. Civilization, the intellectual and moral interests of society, have their appointed ministers. This ministry embraces every thing relating to science, and consequently all schools, libraries, and kindred institutions, such as botanic gardens, museums, cabinets, the lower schools of surgery and medicine, academies of music, &c. &c." The minister is assisted by a council, divided into three sections, which correspond to the three branches of his office; viz., a section for church affairs, composed chiefly of ecclesiastics with a director at their head; a section for public instruction, composed almost entirely of laymen, with a director; and a section for medicine, with its councillors and director. The number of members in each of these sections is undetermined; but at the time of M. Cousin's visit (1831), the section of public instruction consisted of twelve councillors, who met twice a week. To each section, a corresponding office was attached. The whole expense of this central administration, including the salaries of the councillors, and of the minister, amounted to £12,100. Prussia is divided into ten provinces, each of which is subdivided into departments; each of these departments is again subdivided into circles, and each circle is subdivided into *gemende*, corresponding to French *communes*, English parishes, and Indian villages or townships. All the stages of public instruction are adapted to this ascending scale of administration. Almost every pro-

vince has its university, having its own authorities, acting under the superintendance of a royal commissary, nominated by the minister of public instruction, and in direct correspondence with him. There is also in every province an institution, called the provincial consistory, connected with the ministry of public instruction, and divided, like it, into three sections. All the members receive salaries, and are nominated by the minister of public instruction.

The second section of the provincial consistory is called the school board. Its domain is more peculiarly secondary instruction, the gymnasia (or grammar schools), and those schools which form an intermediate link between the primary and secondary instruction (corresponding to borough schools in Scotland). The seminaries for the training of masters of primary schools (called normal schools in France), are also within its jurisdiction, and it has a voice in all the more important questions of primary instruction. Attached to the school board, is a commission of examination, which has two objects, viz. 1st. To examine the pupils of the gymnasia, who wish to pass on to the university. 2d. To examine those who apply for situations as teachers in gymnasia. Thus the universities belong to the state alone; secondary instruction to the provinces: primary instruction, on the other hand, belongs to the department, and to the township or parish. Every township must, by the law, have a school, of which the pastor or curate is, in virtue of his office, the inspector. But there is associated with him a committee of administration and of superintendance, composed of some of the most considerable persons of the parish. In towns, where there are several schools, the magistrates form a higher committee, or board, which presides over the whole, and arranges them into one harmonious system. There is, besides, in the chief town of every circle, another inspector, whose authority extends to all the schools of that circle, and who corresponds with the local inspectors and committees.

The second section of M. Cousin's report, embraces the two following subjects. 1st. The organization of primary instruction; 2d The actual state of primary instruction in Prussia. Under the first head he examines the six following points. — 1st. Duty of parents to send their children to the primary schools; 2d. Duty of each parish to maintain a primary school at its own cost; 3d. General objects and different gradations of primary instruction; 4th. How primary teachers are trained, promoted, and punished. 5th. Authorities employed in the superintendance of schools. 6th. Private schools. In Prussia, the state has long imposed on all parents the obligation of sending their children to the public school between the ages of 7 and 14, unless they are able to prove that they are giving them a competent education at home. No excuse, except a certificate of indisposition, is admitted as valid, and there are numerous regulations providing for the case of the poor, the refractory Jews, and other dissenters from the established church, &c. &c.

Every parish, however small, is bound to have one elementary school; and every town, the population of which exceeds 1500, is bound to have at least one borough or middle school.

For the complete maintenance of a school, the law requires that there be provided; 1st, A suitable income for schoolmasters and mistresses, and a certain provision for them when they become unfit for service; 2d, A building for the purposes of teaching and of exercise; 3d, Furniture, books, pictures, instruments, and all things necessary for the lessons and exercises; 4th, Pecuniary assistance for the necessitous scholars.

"The first," remarks M. Cousin, "is the essential point. If you would have masters, you must first of all insure them a maintenance." The Prussian law expresses itself on this head in the most solemn manner.

"It is our firm will," says the king in whose names it speaks, "that in the maintenance of every school, this may be regarded as the most important object, and take precedence of all others."

In that part of the law which regards the general objects of primary instruction, we observe the following profound remarks and admirable provisions: "Masters and inspectors must most carefully avoid every kind of constraint or annoyance to the children on account of their particular creed. No school shall be made abusively instrumental to any views of proselytism. The first vocation of every school is, to train up the young in such a manner, as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite and foster both the will and the strength to govern their lives after the *spirit* and the *precepts* of Christianity. Care shall likewise be taken to inculcate on youth the duty of obedience to the laws, fidelity and attachment to the sovereign and state. *The paternal attachment of the masters, their affectionate kindness towards all their pupils, will be the most powerful means of preserving them from immoral influences, and of inclining them to virtue.* No kind of punishment, which has a tendency to weaken the sentiment of honour, shall be inflicted. Corporal punishments, when necessary, shall be devoid of cruelty, and, on no account, injurious either to modesty or to health. Incorrigible scholars, or those whose example or influence may be pernicious to their schoolfellows, shall be expelled. *By making the pupils themselves, as they advance in age, assist in maintaining order in the school, they will be accustomed to feel themselves useful and active members of society.* Primary instruction shall have for its aim to develop the faculties of the soul, the reason, the senses, and the bodily strength. It shall comprehend religion and morals, the knowledge of size and numbers, of nature and man, corporeal exercises, singing, and lastly, imitation of form by drawing and writing. In every school for girls, without exception, the works peculiar to their sex shall be taught."

In every complete elementary school, the following subjects are taught. 1. Religious instruction. 2. The German language; and, in provinces where foreign languages are spoken, the language of the country, in addition to the German. 3. The Elements of Geometry, together with the general principles of Drawing. 4. Calculation and Practical Arithmetic. 5. The Elements of Physicks, Geography, General History, and especially the History of Prussia. 6. Singing. 7. Writing and Gymnastic exercises. 8. The simplest manual labours, and some instructions in husbandry, according to the agriculture of the respective parts of the country.

In every burgher school, in addition to the above, the following branches are taught. German composition, exercises in style, study of the national classics, the elements of Latin, foreign languages, the elements of mathematics, physical science, as far as is sufficient to explain the most remarkable phenomena in nature, geography and history combined, in order to give some knowledge of the earth, of the general history of the world, of the people who inhabit it, and the empires into which it is divided. Prussia, its history, laws, and constitution, form the subjects of a special study. The principles of drawing are taught to all, concurrently with the lessons in physicks, natural history, and geometry. Those who have been in the habit of considering a country-school, as necessarily and essentially a place for keeping children employed in ringing changes on the combinations of syllables, and of figures, may, perhaps, be a little surprised by the following enactments:—"Every school in a village, or small town, shall have a garden, cultivated according to the nature of

the country, either as kitchen-garden, orchard, nursery-garden, or laid out for raising beds; and this garden shall be made available for the instruction of the scholars. The materials necessary for instruction consist, above all, in a sufficient collection of books for the use of the master, and as many as possible for that of the scholars. There shall be, according to the degree of every school, a collection of maps and geographical instruments, models for drawing, writing, music, &c.; the instruments and collections necessary for studying mathematics and natural history; lastly, according to the extent of the system of instruction, there shall be the apparatus necessary for gymnastic exercises, and the tools and implements suited to the teaching of the mechanical arts or manufactures in the schools in which that branch of knowledge is introduced." The following information, which we extract from an article in the cxx No. of the Edinburgh Review, will, we doubt not, equally surprise many of our readers. "In the Primary Normal School of the Academy of Paris, which is planted at Versailles, we witnessed, within the last six weeks, above a hundred *élèves maitres*, (between the ages of 16 and 30) busily and happily engaged in acquiring a variety of knowledge, interesting in itself to minds of liberal curiosity, rendered doubly attractive by the bearing it is known to have on their future destination and prospects. In drawing and design, in geography, in knowledge of plants and gardening, and in many little practical details and processes, such as vaccination, which appear likely to add to the influence of the village teacher, the course of instruction, as arranged by the intelligent director, Mr. Lebrun, and conducted under him by eight able and zealous assistants, has gone considerably beyond the limits of what is strictly enjoined. Lectures are delivered from notes, rather in the tone of familiar and conversational intercourse, than in the more distant and formal, but, often less impressive, manner of a professor's written discourse. While the discipline is of the strictest kind, the mental occupations are at the same time so varied and interesting, and made to alternate so judiciously with the bodily exercises of gymnastics and gardening, that no time seems to be lost, and no languor to be felt. Similar appearances presented themselves at the Ecole Normale of Rennes, in which about eighty young men are assembled. One of the peculiarities of this establishment, is the appendage of a farm of eight acres, with all the requisite stocking and apparatus. It is ploughed, sown, and reaped by the *élèves maitres*, under the direction of a well informed and practical manager, who discourses to them on the nature of soils and the means of improving them, on the best construction of agricultural implements, on the culture of white and green crops, on the management of cattle and beasts of burden, on orchards and vineyards, and other topics of rural and domestic economy. In the course of the same morning, we met one party of the pupils returning from the labours of the field, and found another performing the part of monitors, or assistant teachers, in a primary school of 300 or 400 children; and one of them, a youth of nineteen, supplying most energetically and efficiently the place of the master, who had been absent for some time from indisposition." We hail these statements as indubitable symptoms of the existence of sound, rational, and practical views, on the subject of education, emanating from the union of Christian benevolence, with a spirit of enlightened philosophy, that disdains not to descend to the minutest concerns of ordinary life; and promises, wherever it is imitated, to change the face of society, and effect the whole condition of man. What would not similar institutions effect for India! and would the people among whom they had been introduced, be the worse prepared for listening to, or comprehending the truths of the Gospel? or would be they disposed to view unfavourably any doctrines

believed in, avowed, and explained by persons who should confer on them such temporal benefits? Would they not rather have already received what may be called the reflected light of Christianity, and be thereby induced to turn and open their eyes to receive the full blaze of its its glorious, though mild and benignant, light?

Religious Intelligence.

ASIA — INDIA.

BOMBAY DISTRICT BENEVOLENT SOCIETY.

In our April number of last year, we inserted the minute of a public meeting of this society, held in the Town Hall, at which it was agreed to extend its operations, so as "to embrace all classes of the necessitous poor, without reference to country, religion, or caste." Since that time, the institution has greatly prospered. The fourth report just published, gives the following abstract of the operations from 31st December, 1833, to the 31st May, 1835. "Cases considered, 328. Cases rejected, 76. Cases relieved, 225. Sent to Native General Hospital, 33. Expelled or absconded, 11. Deceased, 29. Furnished with means of returning to their native place, 47. Remain on 1st June supported by the society, in dhurrumsallah, 69. Out pensioners, 79. Total, 148." The public of Bombay has greatly profited by the efforts which have been thus made to detect impostors, and to relieve the truly needy. Every person must perceive that mendicacy has been on the decline for some time past, and ought to come to the conclusion, that in the cases of public begging which occur, a desire to procure more than a decent support, and not the want of the necessaries of life, is the impelling motive. The labours of the committee, and especially those of the European secretary, Capt. Jacob, we know to have been unremitting. Of this, their success is the best evidence. A prompt and liberal supply of their treasury, will be the most esteemed proof of public gratitude. We fondly hope that the *native gentlemen* in particular, will come forward in a generous manner, and show that they are not insensible to the wants of their countrymen. Framji Káwasji and Karshedji Káwasji, Esquires, have shown them a good example. The former gentlemen has paid a contribution of Rs 1000, and the latter of Rs 500. Jamshedji Jijibháí, Jaggonáth Shankarshet, and Dhákaji Dádáji, Esquires, have each, we believe, put down their names for Rs 1000. The Roman Catholic part of the community should also especially evince their charity. A majority of the persons relieved belong to their community, while Sir Roger de Faria, and Senhor Jose Maria De Ga, are the only contributors whom it has furnished. It is worthy of notice, that not a single Pársi has appeared as a supplicant before the society.

There is a curious circumstance connected with the dharmashála, not alluded to in the report, which we may notice. The inmates of the asylum are, in regard to religious instruction, exactly on the same footing that they would be were they in their own homes. They are accessible to all teachers who may choose to attend them, and to whom they may wish to listen. As they can afford no payment to Gurus, however, they have received no attention, except from Christian missionaries. A native correspondent of the Darpan lately proposed that a fund should be raised for the payment of Mullas and Bhattas, to read to them the Ky-

rán and Shâstras. It will be verily a marvel, should the proposal be carried into effect. As Christians have no reason to dread a comparison of their religion with any other which exists, they can of course have no objection to the experiment. *Discussion* is what they much desiderate.

EUROPE — SCOTLAND.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

We inserted in our last number, an extract of a speech of Dr. Chalmers, reporting the zealous efforts of the committee for the extension of the Church at home. We shall now, according to our promise, notice such of the other proceedings of the Assembly as have a general interest.

The venerable court commenced its sittings on *Thursday the 25th May*. The Rev. Dr. W. A. THOMSON, brother of the celebrated Dr. Andrew Thomson, of Edinburgh, was unanimously chosen Moderator, and he discharged the duties of the session with much ability. The Royal Commission appointing Lord Belhaven his Majesty's representative, was read, as likewise his Majesty's letter to the General Assembly.

Friday, the 22d May. The forenoon diet, "at which there was a large attendance of members," was spent in prayer. The evening meeting was principally devoted to the consideration of disputed commissions. At the close, "Dr. P. MACFARLANE said, he had received a letter from the venerable company of pastors of the Reformed Church of Geneva, acquainting the General Assembly that they intended to celebrate, for the third time, the centenary of the Reformation, which was to take place on the 23d of August next, on which occasion they invited the Church of Scotland to unite their prayers with them, and, if convenient, to send a deputation to join them in celebrating the festival. Dr. M. read a translation of the letter, after which he stated, that, on receipt of the letter, he had written to a friend in Geneva, requesting to be informed of the present state of the Church there, and of the doctrines which it taught; and in consequence of the information he had received, he was sorry to say that he could not propose to the General Assembly that they should express, in even the feeblest terms, their approbation of the principles of that Church which was now about to celebrate the blessings of the Reformation. Least of all could he propose that the Assembly should send deputies on the occasion, and so sanction the principles which were avowed and maintained by that Church. The time was when the Church of Geneva contained many men eminently distinguished for their learning and piety. Who had not heard of the names of Calvin and Beza — names which would live in the recollection of the Protestant Church so long as it would last, or, in other words, to the end of the world. But the Church which had been adorned by these bright luminaries had fallen deplorably, and had long been in a declining state. As far back as the middle of the last century, they had deserted and renounced the principles of the Reformation to such an extent, that Rousseau claimed them as associates in the cause of infidelity. They, indeed, rejected the compliment which that author said he thus intended to pay them; but in another work he insisted upon so claiming them. But the question now before the Assembly was, what was the present state of that Church? What was the character of her individual minis-

ters? and whether there were any public acts which demonstrated that they were returning to the life of Protestantism? He was sorry to say that the information he had received, led him to believe that they were now nearly in the same state as Rousseau had already described. The subscribers of the letter which he had read, were editors of a journal called *The Protestant*, which openly avowed Socinian doctrines. The Professor of dogmatical theology, elected and continued by the company of pastors, was an abettor of the same doctrines. Dr. M. then read a series of instructions issued by the company in 1817, in which they obliged every pastor to promise, that so long as he resided in Geneva, he would abstain from discussing the doctrines of the Divinity of Christ, Original Sin, Effectual Calling, and Predestination — that they would, not oppose any minister who should deny these doctrines — and that if called upon inadvertently to mention them, they should adhere to the language of Scripture, without any attempt at explanation. There could be but one feeling in the Assembly, that they could not fraternise with men who avowed such sentiments. It would be to cast away the character of the Church of Scotland if they did so — it would be to sanction the principles of error — it would discountenance the reviving of religion in Geneva; for he rejoiced to say that there was a reviving in that quarter, and that one cause of this letter having been sent, he believed to be, to endeavour to obtain the countenance of the Church of Scotland under these circumstances. Still he thought it was the duty of the Assembly to answer the letter; certainly in all the mildness and gentleness of Christianity, but at the same time with the firmness of men who hold the principles of the Protestant Reformation, and who are anxious to present them to the pastors of Geneva, and to the world at large, as the principles in which they glory, and to which as a Church they are determined to adhere. He hoped this might be done in a way as little as possible offensive to their feelings; and, above all, in a way that would maintain the character of the Church for its steady, unabated, and inextinguishable attachment to the principles of the Reformation, or, in other words, to the Scriptures of truth. The reverend doctor concluded by proposing the appointment of a small committee to draw up an answer to the letter.

“After a few words of agreement from Dr. Stewart of Erskine, Dr. Smyth of Glasgow, Principal Dewar, and Dr. Welsh, the motion was agreed to, and a committee appointed accordingly.

The letter finally agreed upon to be sent to Geneva is remarkable both for judiciousness and fidelity. Our space, however, does not permit us to insert it.

An overture was laid on the table of the Assembly, signed by fifty of its members, of the following tenor: — “That the Assembly do resolve, that Patronage is a grievance which ought to be abolished; and, therefore, that the Assembly do remit to a committee of its number to report to the present meeting of Assembly on the most advisable course of procedure for carrying the resolution into effect.”

Saturday, 23d May. “The Assembly met and were constituted with prayer. After reading the minutes, Dr. BLACK mentioned that he had received a note intimating that there was a hope of a spirit of revival in the Church of Geneva, and requesting the Christian interest and prayers of the Church of Scotland on the approaching celebration.

“Dr. MEARNS mentioned that he had received a similar letter.”

After the Assembly had disposed of a case of appeal respecting a Chapel of Ease, and received the report of its Committee on Endowments, several overtures regarding the Synod of Ulster were read. “Principal DEWAR refrained from expressing any opinion as to what ought

to be done in order to restore ministerial communion between the Synod of Ulster and the Church of Scotland, but he could not refrain from expressing his wish, that all kind and brotherly intercourse should be secured. All necessary information would be obtained from a committee which would shortly be in Edinburgh from that body, and he would therefore move for a small committee to prepare the matter.

“Principal M'FARLANE cordially agreed.

“A petition was then read from Mr. Frazer, an American minister, wishing to be received into the Church of Scotland. The General Assembly found that they could not, consistently with the laws of the Church, receive one concerning whose education they had such very meagre evidence.”

Monday, 25th May. The Rev. Dr. Alex. Brunton gave in the report of the Assembly's Indian Mission. He noticed, as the greatest peculiarity in the proceedings of last year, the application from the Scottish Missionaries in Bombay to be taken under the care of the Assembly, and expressed his hope that the funds of the Assembly, which were improving, would permit this arrangement to be carried into effect. We trust that the union so favourable to both parties, and so promising to the interests of the Redeemer's kingdom in this part of the world, will be speedily completed. The Directors of the Scottish Missionary Society have agreed to throw no obstacles in its way. It appears from private accounts which we have received, that its prospect has given great satisfaction to many of the friend of missions in Scotland.

The Rev. Alex. Duff, who sat in the Assembly as an elder from the three churches in India, delivered one of the most able and eloquent missionary speeches which we have ever read. While we express, however, our highest admiration of it, we do not approve of *all* its statements and reasonings. The difficulties of a European's ministering with effect to uneducated Hindús, and even to learned Bráhmans, we hold from our experience, and the testimony of many friends, conveyed to us from all parts of India since we commenced our editorial labours, to be over-estimated by him. The Gospel is adapted for the circumstances of man in every situation in which he can be placed, and its evidences, external and internal, so powerfully address the common sense and feeling of our species, that an intelligible, and even impressive, statement of them can everywhere be made in India. The literary speculations and legends of the Hindús, so outrage the appearances of nature and the probabilities of history, and are so inconsistent with one another, that an appeal to them by those who professedly believe in them, is never made before a missionary, who has *studied* them, without its enabling him to make contrasts, which he would otherwise be incapable of doing, which are greatly favourable to his cause. If a European missionary has the disadvantage of a native preacher in regard to the knowledge of the languages and customs of the country, and that in most instances, he certainly has, he has greatly the advantage of him in the respect which is every where shewn to him by the natives;* in his Christian habits, begotten and nourished in a holy atmosphere; and in his general stores of knowledge and of thought, from which he can bring things new and old. Unless the European missionary, in the first instance, take the lead, the native preacher will not advance. Xenophon † remarked that the Asiatics would not fight unless under Greek auxiliaries. What was true in his day is still true in ours, and hence we have here not merely European drill establishments, but a consider-

* See the testimony of Gericke on this subject in our last number, p. 385.

† *Cyropædia ad finem.*

able European force and European officers, to lead the native troops to the field. What is true in regard to this world's strife, is more emphatically true in regard to the "good fight of faith." While we ask for native preachers, then; and while we hail with delight every Christian institution which is formed for their education; and while, in particular, we rejoice in the past proceedings and in the present promise of the General Assembly's Seminary, undoubtedly the most efficient educational institution in the East, and while we hope to see its example every where imitated, we earnestly desiderate an abundant supply of missionaries from the West, of men of true Christian principle, and high talent and culture, and who animated by the faith and heroism of the apostles, shall rejoice in the dangers and trials of the campaign against the prince of darkness, and who, loving not their lives unto the death, shall take the lead in the "forlorn-hope," of the storming party, which may first enter the breach of his citadel. To secure the services of such men, the Church of Scotland has not, as has been kindly proposed, by the respected editor of the *Guardian*, to offer them its "best livings;" but a comfortable maintenance, and its highly valued appointment, its judicious and wise direction, and its Christian sympathy and countenance.

But we must take another glance or two at Mr. Duff's speech. With great truth, he observes, "All the Hindú systems, geography, astronomy, metaphysics, and law — the whole of them, are conceived in their charters, their books of divine authority. They all claim the same divine origin — the same infallibility. So that, if you could prove to them the falshood of any of those systems, you would thereby shake their confidence in the whole. Let it then be understood, and for ever remembered, that in India all these systems are strictly theological, so that, if you can demolish their geography, it is not the demolition of a physical error, and the substitution of a physical truth, but, in their apprehension, it is the demolition of a theological error, and the substitution of a theological truth; and this gives a sanctity to all learning, which it has not in any other part of the world. I crave your special attention to this peculiarity, *that if you only give useful knowledge, you are thereby demolishing what with them is regarded as sacred*, so that the education thereby given is strictly a religious education, all education being regarded as religious or theological; and therefore, if you could communicate but general knowledge, you would succeed in demolishing and upsetting the whole, so that, by the time you had conveyed an extensive range of useful knowledge, you would have wrought the effect of throwing down the hideous fabric of their systems, and dashing them to atoms — you would not leave a shred behind. It is this that gives to the mere dissemination of human knowledge, in this case, such awful importance, and makes it such an engine breaking down these idolatries and superstitions." With no less propriety, he remarks, "It has been already shown, that the communication of useful knowledge is enough to demolish the superstitions of India. You will say, is it good simply to destroy, and not to build up? We say, No. Is it good only to expose the hideousness of their system, which is as a reservoir of the impurities of ages — to leave the mind a dark, a blank and barren vacuity, instead of a fair surface, breathing the fragrance of Paradise? We answer, No. Hence our institution was based on the solid foundation of Christian principle; throughout it is cemented by Christian principle; and our object has been, while we communicate the knowledge which can destroy, to give also that knowledge which can build up. In this manner your institution was founded; and the system of instruction pursued in it is here termed the interrogatory, the explanatory, or intellectual system, introduced with such modifications and varieties as the

different circumstances demand; and the introduction of this system did, as much as any thing else, raise it up into popularity with the Europeans and natives in Calcutta. This gave an enthusiasm to the voice which called forth the attention of the parent and the European community, — so that, day after day, we had visitors to witness our operation; and as the result of our determination to communicate Christian knowledge from the beginning, we now find, that after five years the whole of the young men have become *as perfect unbelievers in their own system* as the young men of the Hindú college already referred to: and they have become at the same time *as perfect believers* in Christianity, so far as the *understanding or head* is concerned — aye and in some cases there is a working of a higher order, and it is now probable, that, under God's blessing, several of these will come forth as candidates for baptism, and for something more; and it is cheering to think, that, from the last accounts, one of the most talented young men in the first class, a Bramin of the highest caste, has voluntarily *offered* himself as a candidate for baptism, and *for the work of the Christian missionary*. This is the natural tendency and working of your institution."

The success of Mr. Duff, and his associates in Calcutta, is an incontrovertible argument in favour of the propriety and necessity of uniting religious with literary, and scientific instruction, in the case of the native youth of India. For the wisdom of the measures which they adopted, and the decision with which they carried them into effect, this whole eastern empire is their debtor. Would that they had many imitators in all the presidencies!

The following appeal in behalf of India, produced an electrifying effect in the whole Assembly. Few Christians even here will be able to read it without experiencing a moving of God-like zeal and compassionate sympathy in behalf of the benighted people among whom we dwell. "But it is said that there is much to do at home. This is not the way in which the apostles argued; and will those who in this Assembly have so far succeeded to their office act otherwise? I am glad that much is doing for home, but ten times as much might be done both for home and for abroad too. It is cheering to think of the energy that is now shown in the cause of church accommodation in this land, as well as in reference to improved systems of education, and model schools, and the enlightenment of the long neglected and destitute Highlands. I know the Highlands. They are dear to me. There is not a lake, or a naked rock, or a granite peak, that is not dear to me. But inspiration has declared that the field is the world; and would you keep your spiritual sympathies pent up within the rocky ramparts of the Grampians? Would you have them within the wild and rocky shores of this distant isle? The field is the world. The more we are like to God, and assimilated to the divine nature, the more we will view the world as he has done. True friendship, it has been said, has no localities, and so it is with the love of God in Christ. The sacrifice of Calvary was designed to embrace the globe in its amplitude; and let us view the question as God views it — let us view it as denizens of the universe, and we shall not be bounded short of the north or south pole. Wherever there is a human being, there our sympathies must extend; and since you are here the representatives of the National Church, who have put forth an emphatic expression of faith in the Redeemer's promise, (and in these troublous times this is a glorious thing,) follow it up with deeds proportionate. "Faith without works is dead." Let the representative body of this Church commence, and show that the pulse of benevolence has begun to beat higher here, and if so, it will circulate through all the veins of the great system. Let the influences begin here, and it will go throughout

the land. Let us arise and rescue India from its horrors. Ah! too long has India been made a theme for the visions of poetry and the dreams of romance. Too long has it been enshrined in the sparkling bubbles of sickly sentimentalism. One's heart is indeed sickened with the eternal song of 'its balmy skies' and 'voluptuous gales' — its 'golden dews' and 'pagentry of blossoms' — its 'fields of Paradise' and 'bowers, entwining amaranthine flowers' — its 'blaze of suns' and 'torrents of eternal light.' One's heart is sickened with this eternal song, when above we behold nought but spiritual gloom, relieved only by the lightening glance of the Almighty's indignation, around a vast moral wilderness, where all 'all life dies and death lives,' and underneath one vast catacomb of immortal souls, 'perishing for lack of knowledge.' Let us rise and resolve, that henceforward these climes of the sun shall not be used merely as a storehouse of flowers for poetry, and figures for rhetoric, and bold strokes for oratory, but shall become climes of a better sun — 'the Sun of Righteousness' — the nursery of 'plants of renown' — that shall bloom and blossom in the regions of immortality. Let us arise and revive the spirit of the olden time, the spirit of our forefathers — let us unsheathe the sword of the Spirit, like them unfurl the banners of the Cross, sound the Gospel trump of jubilee — let us enter into a Solemn League and Covenant before our God in behalf of this benighted land, that we shall not rest till the voice of praise and thank-givings rise in daily orisons from its coral strands, roll over its fertile plains, resound from its smiling vallies, and re-echo from its everlasting hills. Thus shall it be proved that the Church of Scotland though 'poor can make many rich,' being herself replenished with the 'fulness of the Godhead' — though powerless in regard to worldly designs and carnal policy, has the divine power of bringing many sons to glory, of calling a spiritual progeny from afar, numerous as the drops of dew in the morning, resplendent with the shining of the 'Sun of righteousness,' a noble company of ransomed multitudes that shall hail you in the realms of day, and crown you with the spoils of victory, and, set on thrones, shall live and reign with you for ever. May God hasten the day!"

After several members of the Assembly had delivered their sentiments, Dr. Brunton and Mr. Duff received its thanks, through the Moderator, for their able and zealous exertions at home and abroad. The Assembly then joined in prayer, Dr. Gordon officiating, and returned thanks to God for the blessing which had rested on its exertions to propagate the Gospel in India. The whole proceedings of the day revive the hope of the fulfilment of Dr. Cotton Mather's celebrated prophecy, "North Britain will be distinguished (pardon me if I use the term *goshenized*) by irradiations from heaven. There will be found a set of excellent men in that renowned Church of Scotland, with whom the most refined and extensive essays to do good will become so natural, that the whole world will fare the better of them." *The heathen nations have not hitherto received from it any thing like adequate attention.**

* The following is the Deliverance of the Assembly on Foreign Missions given on a subsequent day. "The General Assembly d'd and hereby do nominate and appoint the Committee for managing his Majesty's Royal Bounty, to be a Committee of this Assembly for the propagation of the Gospel in Foreign Parts, and for managing the funds subscribed for that purpose, with the whole powers conferred by former Acts of Assembly, and with power also to appoint a sub-committee of their number consisting of nine, for more effectually furthering the great end in view. Of the General Committee, fourteen are hereby declared to be a quorum, whereof nine are to be ministers, and of the sub-committee to be appointed, five are hereby declared to be a quorum. That the Committee shall hold stated monthly meetings for despatch of business in the Trustee's hall on the first Tuesday of every month at 8 o'clock, P. M. with power always to adjourn as shall be needful, and to meet on all occasions when urgent business shall

It was our intention, when we began to prepare this article, to give an analysis of all the proceedings of the Assembly; but we find our space already occupied. We give the following notices from a private letter. "The *Veto* Law (conferring the right of preventing the settlement of any minister contrary to the wishes of a majority of the heads of families in communion with the Church) was, with the approbation of a majority of Presbyteries, enacted as a standing law. The Chapel act (admitting members of Chapels of Ease into Church Courts) was confirmed. There were many private cases of the deepest moment. We deposed the Chapel minister of Arbroath, and, by a small majority, took the license from Mr. Crichton, the Presentee to Kilmarnock in Dunbarton Presbytery." A petition from the Old Light Burghers, praying for reunion with the Church, was favourably received. The Assembly gave its sanction to the formation of model schools for the training of teachers. Dr. Welsh's speech on this subject was most interesting.

IRELAND.

ANNIVERSARIES OF THE RELIGIOUS SOCIETIES IN DUBLIN.

The following is an extract of a letter, dated 24th April, 1835, addressed to a gentleman in Bombay, by a highly respectable clergyman of the Church of England, resident in Sheffield. It bears particular testimony to the pleasing, but often disregarded, fact, that in the Irish Church there are many evangelical ministers, who are devoted to their work, and who seek, by all the means in their power, to advance the cause of Christ in their

demand; And the General Committee are hereby enjoined and required through their sub-committee to attend to the instructions and regulations formerly approved by the General Assembly for the propagation of the Gospel abroad; with power to make and carry into effect such further regulations as to them may seem most beneficial, such further regulations to be submitted to next Assembly. And the said General Committee are hereby appointed to report their diligence and that of their sub-committee in calling forth the benevolence and support of the Christian Public in Scotland, their prudence in the expenditure of the Funds obtained, and generally their management, and the success of their operations in Foreign Parts. Further, the General Assembly recommend to the favourable consideration of the Committee the subject of the Memorial from the Missionaries at Bombay, leaving it to the Committee the time and manner of extending their countenance and pecuniary support to that object, and warmly recommend their (the missionaries) efforts to the prayers and pecuniary assistance of the people of Scotland." After thus deliverance had been obtained, it was moved by W. F. H. Laurie, Esq. W. S., and seconded by the Rev. Dr. Cook, and unanimously agreed to, that "the Assembly do recommend and enjoin Presbyteries to receive Mr. Duff, and on receiving sufficient notice from him to hold, if necessary, *pro re nata* meetings at which he may enforce the importance of the enterprise, and, if possible, form societies for the support of the scheme." At a meeting of the General Committee held on the third of June, as we learn from the *Scottish Guardian*, "one of its number, Mr. Laurie, W. S., was chosen Secretary to the General Committee. The following rev. gentlemen were, at the same time, reappointed as the acting sub-committee for the year, Dr. Brunton, Dr. Gordon, Dr. Chalmers, Dr. Dickson, Dr. Ritchie, Mr. Grant, Mr. Hunter, Mr. Paul, Mr. Bruce. In order to divide a constantly increasing labour, and render the operations of the Committee more efficient, it was then proposed that, whilst the Convener should still conduct the correspondence with India, as Foreign Secretary, Dr. Gordon should be requested to accept the office of Home Secretary. To this request Dr. Gordon acceded, and was nominated accordingly. This division of labour is a decided improvement in the re-construction of the Committee." In the list here given, we have the names of some of the most eminent men connected with both parties of the Church. In no circumstances, can they be viewed as in a more interesting attitude, than as striving together for the extension of the Gospel.

neighbourhood and throughout the world. We are sure that it will be read with much interest.

“ Old recollections will be called up in your mind, by my telling you that I made a trip to Dublin the week before last. It was a hasty one, you will say, when I inform you that I left home on Monday, and reached home again on Saturday of the same week. By the help of steam, however, this is very easily to be done, the journey each way occupying no more than from 20 to 24 hours; 12 of which one is at liberty to spend sleeping in one's berth on board the steamer. Great alterations have been made at Kingston harbour since we were there, and a railing for steam carriages has recently been formed to connect it with Dublin. The object of my visit, was to be present at the anniversaries of the Irish Religious Societies, analogous to the May meetings in London. I was present at the Jews', the Bible, the Irish School, and the Church Missionary meetings. These were interesting, but the chief object of attraction was the opportunity of coming into contact with so large a body of the Irish clergy, who make that season an occasion of meeting together in a very delightful and profitable manner, as you shall see. On my arrival, I went first to Britton's Hotel, in Sackville St., which you will remember. There, having got a warm bath, and refreshed myself from sea sickness, &c., I crossed the way to No. 16, where you will recollect the committee rooms are. There, in a lecture room at the back, I found 120 clergy assembled at a meeting for discussion, with my dear friend and host, who had invited me, Mr. Dennis Browne, in the chair. Peter Roe was addressing the meeting on my entrance on the subject for the day, which was, ‘ What are the principal features of that Gospel which, as Ministers of Christ, we have to proclaim to the people?’ The meeting closed at 11, and at 12 was the Jews meeting at the Rotunda, after which, Mr. Browne took me with him to his parsonage at Santry, where we spent the evening pleasantly and profitably, for he is a good man, and loves to make the word of God the theme of his conversation. Next morning, he called me soon after, and having dressed &c., and taken a cup of coffee, we set off to Dublin about 4 miles distant, that we might be present by 7 at a prayer meeting in the lecture room above named. There we were met by even a greater number of clergy than before. The meeting continued one hour; it was opened and concluded by singing, and consisted of simply reading three portions of Scripture by three individuals previously selected, and prayer, each occupying about quarter of an hour. At 8, we adjourned to breakfast simply laid out in the adjoining rooms, and at 9, we returned to the lecture room for the discussion, the subject on this occasion being, ‘ By what mode may we most effectually bring the Gospel to bear upon the people, both protestant and popish, in our several parishes?’ Several profitable plans of parochial effort were proposed, of which I cannot even give you a sketch, but I trust they were not unprofitable either to myself, or the others assembled. At 12, again, was the public meeting of the Irish School Society. The next day we assembled at seven as before, and after breakfast again at 9, when the subject was, ‘ What are the means most calculated to meet the peculiar circumstances of Ireland at large?’ which brought on a discussion relative to the Established Church Home Mission in Ireland, when Dr. Singors, Dean Murray, Mr. McGhee, &c. spoke in a manner which gave great interest to the meeting. The Hibernian Bible Society was the public meeting for this day, and on the morrow, which was Friday, after the prayer meeting, we adjourned to breakfast in the long room of the Rotunda. About 180 or 190 sat down, and many came in afterwards. Mr. Woodward, an eminent clergyman, afterwards addressd his brethren, Peter Roe and Dr. Singer engaging in

prayer. Many other particulars of interest occurred during the visit, which I have not time to name. After the Church Missionary meeting, I took leave of Dublin and returned home, where I arrived by 5 o'clock on Saturday afternoon."

Literary and Scientific Intelligence.

PROCEEDINGS OF THE ROYAL ASIATIC SOCIETY, 17TH JAN. 1835.

At this Meeting Major Sir HENRY WILLOCK took the Chair.

Among the donations to the Library of the Society, was a copy from the author, John Shakespear, Esq., of his well-known Hindústani and English Dictionary. This is the third edition of the work; and its utility is now further increased by the addition of an English Index, referring to nearly every Oriental word in the dictionary; so that the corresponding terms may be found with the greatest facility.

A paper by Lieut.-Colonel Sykes, F. R. S., F. G. S., &c. on the Land Tenures of the Dekhan, was read. The author begins by enquiring into the aborigines of that province, which he satisfactorily traces to the Buddhists; and states, that they have a tradition current amongst them giving them a Rajput descent. Many interesting particulars relating to the law of tenures in that country are discussed in this paper, and it exhibits much talent and research on the part of its author.

Manockjee Cursetjee, of Bombay, was unanimously elected a non-resident member. This Párai gentleman has written some very creditable pieces of poetry in the English language. In his letter to the Right Hon. Sir Alexander Johnston, containing his application for admission into the Society, he evinces an ardent desire to make himself useful in disseminating knowledge, and in furthering improvements and civilisation among his countrymen. This letter was accompanied by several certificates of recommendation, signed by no less than forty-one individuals, natives and English, of the highest respectability at that Presidency. The election of Manockjee Cursetjee is an instance of the repute in which this Society is held by the natives, and augurs well for its becoming more generally supported by them.—*Journal of R. A. S.*

We sincerely congratulate our amiable friend Mánakji on his elevation; and trust that he will move without giddiness on the high walks of literature, to which, by the feelings of our learned countrymen at home, more liberal than those of our kin in Bombay, he has been elevated. We understand, that in return for the kindness shown to the natives on this and other occasions, and which we wish to see greatly extended, some of them bearing the titles of Justices of the Peace and Grand Jurors, lately attempted, *mirabile dictu*, to exclude the pure-blooded sons of Europeans from the Elphinstone College. This specimen of their gratitude, is calculated to inspire us with great veneration for their generosity and honesty, and to excite within us an unquenchable zeal for their interests and honours in the time to come. When we receive our next packet of degrees from the *Sabhá* of Banáras, we shall certainly confer a few of them on some of their body, and particularly upon those who may persevere in the desire to obtain such honourable distinctions, and who may value them more than those which the Legislature of England, and the Government of Bombay, have lately dispensed.

THE
O R I E N T A L
CHRISTIAN SPECTATOR.

DECEMBER, M, DCCC, XXXV.

I.—AN ACCOUNT OF THE SECT OF KAPRIAS, BY R. C. MONEY, ESQ.

(COMMUNICATED BY THE BOMBAY BRANCH ROYAL ASIATIC SOCIETY).

On visiting Mhar, in the year 1828, I was desirous of learning some particulars of the customs and history of the Kapriás; a sect so called from worshipping PA'RVATI', one of whose names, taken by her on a particular occasion, is "Kála Purí," or "Káya Purí." In Cutch she is known under the name of "A'shá Purá," and "Mátá." The temple dedicated to her in this town is of great celebrity and antiquity, and endowed with many honours by the Ráos of Cutch. It boasts of no external beauty, is clumsily stuccoed over, and surrounded by buildings belonging to the Kapriás. These people superintend all affairs connected with the sacred establishment in the immediate neighbourhood, as well as those of several villages granted by the Ráos to the goddess.

The origin of this fraternity is involved, like that of all Hindú religious orders, in much obscurity. They pretend to have an associate of R'AMACHANDRA for their founder; who accompanied that deity, after his conquest of Ceylon, on a pilgrimage to Hinglás, on the borders of Makráu; and who was left by him, as they passed through Mhar, to build a temple to A'SHA'PURA', and form this sect by her especial order. The monstrous image, which is the object of their adoration, is said to have started from the bowels of the earth in its present shape; and L'ALA' JAS R'AJ (the founder's name) erected a building over it. It appears to be an immense block of uncarved stone, six feet high, and as many broad; the lower part of which has two uncomely swellings, like the deformed breasts of a woman; and from above these grows a huge excrescence, very similar in shape to a leg of mutton. I could gain no reasonable information respecting this extraordinary figure: it had been there, I was told, ever since the Trétáyug. A long period of darkness follows in their history, after the death of LA'LA' JAS RA'J; and nothing of note seems to have occurred, excepting instances of their presiding deity's interference, on several occasions, for the reputation, safety, or success of her established servants. It is affirmed, that they enjoyed the protection of RA'JA' GADA' SHANKAR, father of VIKRAMA'JI'T, the Asiatic VULCAN; who, on being cast from heaven, for his mal-practices, by his parent INDRA, fell on the land of Cutch in the form of a jackass (whence his title), and assumed, after a series of wonderful adventures, the government of the country, until his return to the celestial regions.

As the tales connected with this hero are curious, and current among the natives, and as there is a coin found in some old ruins with un-

known characters on it, attributed to his time, and called by his name, I have sent a short account of him with this paper. The Kapriás, however, remained unnoticed after this until the days of RA'Ō KHANGARJI's father, who, when in great distress, vowed all the honours in his power to ASHA'PURA', should he ever extricate himself from them: and, on his success, fulfilled his vow most satisfactorily. He made a pilgrimage to Mhar; gave the title of RA'JA' to the guardian of the temple; endowed it with the grant of several villages; and, during his life, at different times, bestowed large sums of money for the use of the brotherhood. From that period the fame of the sect has much increased; and the RA'JA' shares nearly equal honors with his protectress. The Ráos of Cutch are not thought secure on the throne until they perform a journey to this sacred spot; and the guardian RA'JA' never rises when his king does him the honor of a visit. All ranks and castes pay the RA'JA' extraordinary attention. While Cutch was overrun by the troops of FATEH MUHAMMED, who cared little for the privileges or prejudices of other religious orders, he strictly refrained from violating those of the Kapriás. They have lost all their books, which were taken to Sindh by GHOLA'M SHA'H, who plundered their temple and the town of Mhar in 1819. A large bell, the largest I have seen in India next to the bell of St. Thomé, was also carried away by the Sindhian marauder, but restored (on the threatenings and interposition of 'ASHA'PURA') to its former abode, where it now hangs, and is an object of great veneration and wonder. The constitution of this establishment is singular, and not unlike that of monasteries in Europe. The number of Kapriás is limited to one hundred and twenty, or one hundred and thirty. They are bound by the most solemn obligations to a life of celibacy; and all their domestic concerns are managed without the aid of women, however nearly related. On the death of a member, they select some one to succeed him from a Hindú caste, and they admit members to their community at any age above eight or nine years. The new brother is brought into the assembly; his Mátapa, or tuft of hair, is cut off, and the peculiar cap of the order placed on his head; he is presented to 'ASHA'PURA', receives the congratulations of those around him, drinks the Kusumbá (a draught of liquefied opium) with them, and joins in the feast given on the occasion of his entrance into the service of the goddess. If young, he has little to learn but the art of begging, and the proper mode of making his prayers acceptable to A'SHA'PURA'.

Excepting the Rájá few can write or read, nor are they ever taught such qualifications on becoming a Kapriá. They eat and sleep together; they do no labour in the fields, although possessing some fine and rich land. Some of the most reputable members are stationed in each village with Banyás as their Kámdárs or men of business, who superintend the cultivation and the accounts. The revenue derived from the five villages which they possess, together with what is collected by the mendicants of the order, and the sum due to the Rájá from a tax on the alum made at Mhar, is all expended in charity. No beggar goes from their gates with an empty stomach, of whatever caste he may be, Musulmán, Mangs, or Dérs; a cowry's worth of opium is always ready for travellers or visitors of high rank and respectability; and a regular allowance is laid aside for feeding all descriptions of animals. Their own food is like that of Hindús, the simple food of the country.

They have no particular festivals, but hold those days sacred which are so among the natives of the country. *Hinglús* is their holy land, and every Kapriá is obliged, if he possibly can, to make a pilgrimage thither once in his life time. He must not stay there more than twelve hours, and those are the twelve hours of night. If day dawn on him,

then he believes that 'ASHA'PURA' will either cast him into the sea, or make away with him in some mysterious manner. They do not burn, but bury their dead. The Rájá only has the honor of a funeral pile after his death. The twelfth day following is a day of feasting and rejoicing, and the relatives of the deceased are invited to partake in the merry-making. The succession, on the demise of the Rájá, is secured by previous adoption. The present Rájá is an old man, and has been at the head of the establishment for thirty-four or thirty-five years. I asked them if they had any murti or apotheosis of LA'LA' JAS RA'J? They said, no; but that they worshipped him in the shape of the LING, and took me up to a figure of that description. In what way it was connected with the history of their founder I could not discover; and their life of celibacy made the worship of such an emblem the more curious. The most productive villages round Mhar belong to this sect; and more activity and signs of comfort and opulence are to be seen in them than in any villages in the RA'ó's dominions.

(Signed) R. C. MONEY.

II.—REPLY TO C. S. ON VAIN REPETITIONS IN PRAYER AND PRAISE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Mr Editor—A writer in your last number, signing himself C. S., gives us a short sermon on *vain repetitions*; but he has, in my opinion, altogether misunderstood his text. The first example he gives us of *vain repetitions* is, the use of the Lord's Prayer in the Church of England service! This no doubt is a *repetition*; but, with all humility, I submit, it is not *vain*. I envy not the piety nor the charity, which could so denominate it. I have ever thought that it would have been better to discontinue this repetition; and I would not, when left to myself, indulge in it; but as long as it is refreshing to many godly souls, in the words of our Saviour Christ, in the public prayers thus to make known their requests, God forbid that I should call it *vain*. To enlighten your correspondent on this point, who, I fear, is some young, inexperienced, perhaps well-meaning, Christian, and who has more zeal than knowledge, I will quote the opinions of some mighty men of God and of literature on the subject. Dr. Campbell translates the verse thus: "*In prayer talk not idly as the pagans.*"—and that this is the true rendering of the Greek, any school-boy can tell. The injunction has nothing directly to do with repetition; it is similar to that other injunction, "Let your words be few and well chosen." That this is the meaning of the place is rendered so clear by the context, that I wonder how any person pretending to sense, keeping Christianity out of the question, could misunderstand it.

There are some people, no doubt, who have clear heads and cold hearts, and who would banish all feeling from religion; whether your correspondent is of this class or not, I cannot tell: to his own master he standeth or falleth; but this much I know, that repetition is the language of passion, of rapture, of joy. I might send your correspondent even to the men of the world to learn this:—with them it is the most splendid and moving production, in their view, that is encored—*fas est ab hoste discere* (doceri). Will they give their hearts to filthiness, and shall we not give ours to devotion!

But I must next send C. S. to a great friend of mine, Mathew Henry, to learn the meaning of the passage. "The Lord's Prayer is a joint prayer, and in that, he that is the mouth of others, is most tempted to an ostentation and expression, against which we are here warned.

The fault that is here reproved and condemned, is making mere lip-labour of the duty of prayer, the service of the tongue when it is not the service of the soul. This is expressed by two words *batologia polylogia*, vain repetition. Tautology, battology, idle babbling, the same words again and again to no purpose, like *Baltus, sub illis montibus erant, erant sub montibus illis*; like that imitation of the wordiness of a fool, which is indecent and nauseous in any discourse, much more in speaking to God. Christ himself prayed, saying the same words, out of more than ordinary fervour and zeal. "Matt. xxvi. 44, Luke xxii. 44, Daniel ix. 18, 19." What will C. S. say to this? Can it be wrong for Christian people to do what their Saviour did? He repeated the same prayer, at least, thrice in a short space of time.

If these authors are not sufficient for the instruction of C. S., I would advise him to look to Scott; and if he should object, that he was in the habit of using, for a long life time, the *vain* repetition objected to, let him take Dr. Guise, who, like the first two authors referred to, was not under the temptation to use it; or even let him see Dr. Gill, or any pious commentator who may be near him. They all, as far as I have noticed, seem to think that there might be no *vain* repetition in saying over the same prayer a hundred times, were it done with a devotional and spiritual frame of mind. I am no episcopalian, and I seldom worship in a liturgical church; but if those who do so find it good for them, I think they may have just as little vanity in their prayers as I have, who approve of praying as the Spirit giveth utterance.

The next example of *vain* repetition given by C. S. is that which occurs in praising God. This is worse and worse. *A man with no piety in his soul!* Our praise is the language, if it is what it ought to be, of the highest excitement. How much repetition do we meet with not only of a verse, but of the same *line* in the Psalms of David? I would point to a psalm where the same *line* is repeated over and over, and over again;* so that in objecting to the repetition of a *line*, his quarrel is with God, and not with us. I wonder if he can prove that our Saviour himself never joined in the chorus, in the temple worship. Did he call it *vain*? But C. S. will say, Well, let the chorus and the repetition of a *line* pass; but why dwell on *half a line*, which makes no sense of itself? He must go to the angels to get an answer to this. I find them, in the same song, repeating not once nor twice, but *three times*, the same word, which gives no meaning till joined with the rest of the sentence: "Holy, holy, holy, is the Lord of Hosts the whole earth is full of his glory." Some of our liveliest, and best, and most heart-stirring tunes require these repetitions. The word repeated is never, I will venture to say, viewed by itself by any true worshipper; whatever part of the line or verse he dwells upon, it is the whole idea he is fondling in his soul. The composers of our music have not been such fools, such ignoramuses in human nature, as C. S. would have us believe. I hope I am wrong; but surely I have some reason to fear, that your correspondent is too exclusively devoted to the metaphysics of religion. Let me exhort him to give his heart to it rather than his head, not to cool himself down to Zero in religious feeling by mere mathematical reasoning; and he will find less vanity in those things to which he has objected; nay, I predict, that especially in reference to psalm-singing, he will soon advocate what he now condemns. His sleepy dull metaphysics, will soon give place to a more generous, pious, heavenly emotion.

I am certain, that what he has said, will never induce any of those who conduct this part of worship, to give us any but the very best tunes,

* Psalm 186.

though they may not be of the somniferous kind your correspondent would like, even though they should repeat the line, and a word or two in the line, more times than once. This, however, does not prevent that the tune should be suited to the subject. I myself disapprove much of the bad taste often displayed by our clerks, leaders in this part of worship—they not unfrequently give us a melancholy tune when our feelings call for a lively one—and hurry to the end of the verse, when they should dwell on the words, that the ideas may have time to fire our souls. The fault here is, that, too often people of no piety, are thought good enough for selecting the tunes, who of course can have no idea what feeling the words are most likely to excite. Why does not the minister, if he can do so, mention the tune to be sung, and if he cannot, why does he not find a person of piety and taste in the congregation to do so for him?

I feel almost ashamed at having so fully noticed the communication of C. S., but as I consider his paper to be pernicious in its tendency; yea, tending to put a check on the already low piety amongst us; and as I have heard some applaud his letter, I hope you will give this a place, if possible, in your next number.

Your's very truly,
A REPEATER.

III.—LETTER FROM A LATE EMINENT CLERGYMAN TO A YOUNG LADY ON HER DEATH-BED.

My dear ——, I am concerned to find that your affliction still continues. May the Lord send forth the powerful beams of his light, so as that the wilderness may smile around you. Though you have wise and faithful counsellors near you, yet I have felt a desire to express my sympathy by writing, and, if it please the Lord, to contribute something to your support and consolation. When the mighty Redeemer comes manifestly near, the blessing, and comfort, of early affliction becomes rich and wonderful. It is better, however, for the most part, that this is not obtained without difficulty and conflict. To prevent the levity and boasting, to which our nature is strangely prone, the Lord secretly prepares his own way by casting down, and suffering us to hunger, even when refreshing visitations of Divine love may seem highly necessary, and seasonable. But he at length “satiates the weary soul and replenishes every sorrowful soul.” I know you will be apt to charge yourself with want of sufficient earnestness, and of such deep convictions of sin as may be requisite; and here, it requires much skill and caution, to guide you in that path which leads to genuine and sure comfort. But I would remark, that the excellency of conviction and earnestness, does not lie chiefly in the degrees of distress, or vehemence, but rather in the spirituality of the views and feelings of the soul. You will be safe in putting yourself without allowed reserve, into the hands of the infinitely wise and good Spirit of the Lord, that he may show you the evil of sin and its consequences, in that manner and degree which are suitable to your condition. Good and upright is the Lord, therefore, will he teach sinners in the way, Psalm, xxv, 8, and you will perceive that you are sufficiently convinced, and roused to earnest concern, when the end is gained in your being actually brought, to an explicit and spiritual acceptance of the great Saviour, and to an humble reliance on him, and rest in him. It was said on an important occasion, “If thou believest with all thy heart;” and it was wisely said by another, “Lord I believe, help thou mine unbelief.” Search, therefore, with whatever view you can take of sin, origi-

nal and actual, to come immediately to the merciful and faithful High-priest whose riches of reconciling and justifying merit, are unsearchable. Continue seeking and knocking, till you obtain such a broad view of the person of Jesus Immanuel, and of his suffering love and merit, as will put you into a nearness, and union with him, unspeakably sure, tender, and delightful. And when you reach this, your situation, though in the midst of trouble, will be rather to be envied than pitied. "You will rejoice in hope of the glory of God, and will glory in tribulations also," Rom. v. I would certainly rejoice much in the opening of a clear prospect of your complete recovery to health, but I would rather wish, in the first instance, to see you rendered independent of recovery by a sure hearing of the voice, "Daughter be of good cheer, thy sins are forgiven thee," and by such experience of the power of holiness, and of the burning and sweetness of the heavenly presence and love of Christ, as would make it appear to require submission and patience to be willing to live. Then it would be desirable, that you should live and declare the works of the Lord, and see his goodness in this world, and that you should invite, counsel, and comfort your young friends and others. But it is highly preferable even to this, with regard to present enjoyment, to be brought away by the rude hand of affliction, into that immediate bright presence of God, and of the Lamb, which at once, and forever, annihilates sin, suffering, and danger. It becomes us, however, who are unworthy of the least gleam of hope and comfort, to think with a kind of blushing humility of being admitted to the heaven of heavens, and to bide ourselves in the splendour of the Sun of Righteousness, while we resign the choice and disposal, of what concerneth us, to the author, and God, of our salvation. With kind regards, to your father, and mother, and other friends.

I am dear —, affectionately your friend and servant in Christ,
JOHN LOVE.

IV.—SABBATH DESECRATION AT PUNA.

Puna, 9th November, 1835.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My dear sir — About the time of your next publication, in all likelihood, Bishop Wilson of Calcutta, will be in this quarter of the country; and as there exists here, and I believe elsewhere through the country, a very crying evil, which I wish to bring to his notice, that he may use his influence, if he has any, to put a stop to it. It is a particular *eyesore* and hearts-grief to the correct and religious portion of the community. — I refer to the keeping of Regimental billiard-rooms open on Sunday; when, I am sorry to say, some, I will not say many, of the officers are to be found amusing themselves just as on other days. In the evenings, especially, these places of *public amusement* are to be seen fully lighted up; and often from the public road, the passers by on account of the open doors, can see the proceedings which are going on within. How awful that men professing to be Christians, should thus cast off all fear both of God and man! When the door is closed the matter is little better, as the knocking of the balls, the laughing, &c. of the inmates can be easily distinguished. I do not here inquire what power our military authorities have in these matters; but, whatever it is, they do not seem disposed to exert it, in the cause of decorum and religion.

As I am noticing grievances, there is another, which I have often heard complained of, namely, the employing of the native pioneers on

the roads on Sunday. This the Government ought never to do, and most especially in the midst of an English community. Kings and Governors, are as much bound by the authority of heaven, as private individuals are. I hope that this evil has just to be mentioned, to be discontinued. I understand that the late Bishop brought the subject of the evil of public works, being carried on during the Lord's day, to the notice of the then Government; but it would appear with little success. I hope that we have now, however, more fear of God in our masters, than we had then; and that the present Bishop will be more successful,

Your's very truly, LEX.

V.—STRICTURES ON THE ANONYMOUS FLEAS FOR THE SOCIETY FOR
PROMOTING CHRISTIAN KNOWLEDGE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The paper of your anonymous correspondent, in your number for September last, on the Society for Promoting Christian Knowledge, is moderate as regards the language used; but as it appears to me to be erroneous both in its facts and reasonings, I beg to send you a few remarks on it, and also on some of the publications of this society. Your correspondent expressly deprecates public discussion on this subject, but his reasons, to me at least, are far from being satisfactory. The improvements which, tardily enough, have of late begun to be made in the management of the affairs of this society, are to be attributed in a great measure, if not altogether, to the effect which such discussions have at last wrought on the public mind: and, unless, as your correspondent seems to think, the management of affairs be now so excellent as to render farther improvement impossible or needless, public discussion of the contents of the publications of this society will be useful, so long as these publications contain objectionable matter. One good effect of such discussion will be to call attention to the subject, and thus increase the scrutiny and facilitate the detection and correction of whatever may be erroneous; and none can object to this but those who are more zealous for a party, than for the promotion of Christian knowledge.

Your correspondent tells us, that for many a year the Christian Knowledge Society was the *only Bible* and the *only Missionary Society*. Has he never heard of the Moravians and their missionary labours? nor of those of Eliot, Brainerd, &c. &c.? He tells us, moreover, that to the benevolence of this society we are indebted for *all the English Scriptures* circulated on this side of India. Really, Mr. Editor, this is too much. Does he know nothing of the private supplies, of the supplies sent by the British and Foreign Bible Society, before ever the Bombay District Committee was in existence, of the supplies sent since, and which were not exhausted a year ago, of those sent by the Naval and Military Bible Society, of those procured by the Seamen's Association (2000 Bibles and Testaments), of those sent from America, and from Scotland, to the missionaries connected with these countries, of those purchased by Government for the Scotch church, and for the Europeans soldiers, for whose use a large supply was lately received? Why does he not notice these facts; and if he did not know them, how comes he to write so positively without having condescended to make proper inquiries on the subject?

Your correspondent says, that the Bible Society has, by an arrangement, given up the work of circulating the Scriptures in the English language to the Society for Promoting Christian Knowledge. It would have

been well had your correspondent told us the reasons for this arrangement, and also whether it was made by the Parent Societies in London, or by the Auxiliaries in Bombay. The statement unaccompanied by any explanation struck me with surprise, and I felt great difficulty in attempting to reconcile this and the other statements of your correspondent with other well known facts; but, on inquiry, I have since got an explanation which, as your correspondent has not given, I now supply.

I understand that some of the members of the Bombay District Committee, have quietly agreed with the Bombay Bible Society to supply English Bibles as many as may be required, in order that, as far as may be, the funds at their disposal may be spent ~~on the other publications of~~ spent in the promotion of truth.

This is a wise exercise of the discretionary power vested in the District Committee; but it is an admission, that very many of the society's publications are unfit for general circulation, and also it implies a severe, though silent, censure on that account.

Your correspondent farther states that, because one branch of the Christian Knowledge Society is a Bible and Prayer Book Society, it is therefore entitled to the support of all Christians. But he might have known that, though the Bible is not, and never has been, objected to by Christians (worthy of the name), the Prayer Book has been the subject of a controversy, from which arose the great body of the English Dissenters, and that there are some things, particularly in the baptismal and funeral services, which now are objected to by many pious persons in the Church of England, as well as by moderate persons in other connexions.

But not to stand on this lapsus of your correspondent, there are several reasons why Christians in this country should consider well before they agree to the object for which your correspondent is striving to enlist them.

In a country like this, where so much requires to be done, and where the means available are comparatively so small, it is the duty of every one to inquire and ascertain the best mode of appropriating what he may have to contribute. There are many societies now existing for religious purposes, the same as those *professed* by the Christian Knowledge Society, which spend the whole of their funds in a manner altogether unobjectionable, while, as even your correspondent admits, many of the publications of that society have been, and several still are, objectionable; and so late as only last year has a reformation been begun: it seems to be in no way a duty to contribute to this society, but rather a matter of Christian prudence to refrain from it, until the whole of its publications shall become as pure and unobjectionable as those of the Tract Society. When the Christian Knowledge Society at home shall have reformed its ways, then, and not till then, will it be the duty of Christians in this country generally to support it. In the mean time, by turning the channel of our contributions into this society, for objects which may be attained equally elsewhere from societies *altogether* unobjectionable, we shall thereby be giving our influence and support to this society as it stands.

From the list of the publications given by your correspondent, it would seem as if D'oyle and Mant's Bible had been struck off, or that there are none now in the depository of the society: but he has omitted to tell of the supplies from the *booksellers*, which lately were advertised in the Bombay newspapers. This is a work of which your correspondent will hardly say, that is a production of *well-intentioned men*, as it would befit better a society for the promotion of unchristian ignorance, than one for the promotion of Christian knowledge.

There are still many works in your correspondent's list which contain objectionable matter, several of which I intended to notice, but on the present occasion I must confine myself to a few.

Leslie's Short Method with the Deists, is one of the society's standard works; and the general argument of it is excellent, but how much is it to be regretted that it should contain the following, as an account of the Dissenters.

"On the other hand our Dissenters run to the contrary extreme; and because our good works must have no share in the satisfaction for sin, which they cannot, as being unworthy, and mixed with our infirmities and our sin, therefore they make them not necessary, nor of any effect towards our salvation. They say, that Christ did not die for any thing but the elect, in whom he sees no sin, let them live never so wickedly. They damn the far greatest part of the world by irreversible decrees of reprobation, and say that their good works are hateful to God, and that it is not possibly in their power to be saved, let them believe as they will, and live never so religiously. They take away freewill in man, and make him a perfect machine. They make God the author of sin, to create men on purpose to damn them: and to punish them eternally for not doing what he made impossible for them not to do. They make his promises and threatenings to be of no effect, nay, to be a sort of burlesquing, and insulting those whom he has made miserable, which is an hideous blasphemy," (page 54).

We may ask if this be a fair account of the doctrines of those whom he professes to represent? And whether the Dissenters will now acknowledge, or ever have maintained such doctrines? and whether these allegations can be substantiated by reference to any of their approved publications? and whether such a statement is consistent with Christian charity? or, supposing it true, with the direction meekly to instruct those who oppose themselves, if peradventure, God would give them repentance to the acknowledgment of the truth? and whether such a representation be not calculated, and fitted naturally to widen the breach with the Dissenters, and farther to alienate their affections? Surely, your correspondent must admit, that a society which publishes such a statement, is not much "entitled to the support of all Christians."

In the depository of the Bombay Committee, is to be found a work entitled, "A Companion for the Aged, consisting of meditations, devotions, and other instructions for the use of those who, by the infirmities of old age, or otherwise, are disabled from attending the public service of God. By Richard Peers, A. M." (pp. 92), in which nothing is to be found of Christianity beyond the name. As to the purpose for which Christ came into the world; what he did; why he suffered; our need of him; how we are to be saved by him; from what we are to be saved; the marks by which we may know whether or not we be indeed partakers of salvation by him; and such like subjects, the author is silent; and were it not that the name of Christ occurs, for form's sake, at the end of some meagre prayers scattered through the book, we might have been in doubt whether or not the author had ever heard of such a person. The copy before me was printed in 1819; and I am sorry to observe, that it had then reached the *thirteenth* edition. One might suppose the reverend author to have been the pastor of IGNORANCE in the Pilgrim's Progress. Many of the publications of this society directly teach the doctrine of baptismal regeneration, which without any warrant in the Scriptures arose at first from the misconceptions and erroneous statements of some of the early fathers. In the writings of the reformers there are several passages on this subject, in which they use modes of expression formerly common, but which are not very consistent with their clear statements of doctrine on other points. They have been succeeded in modern times by many who, without having the same clear views of the more important doctrines, have adhered most pertinaciously to their defective expressions on this point, as if this were the ar-

title of the standing or falling of the Church of England. Take a few examples. In the Oxford Catechism, No. 71, (one of the least objectionable catechisms published by this society), the term believer is used as synonymous with baptized Christian or baptized person, (pp. 14, and 15), and the following three privileges are declared to be conferred by this rite.

“1. He who was naturally estranged from Christ, is now made a member of him; that is, a member of that mystical body of the church, whereof Christ is the head.

“2. Being a member of Christ; he who was naturally a child of wrath, is now made a son of God by adoption, through Christ the Son of God by nature.

“3. Being a son of God; he who was naturally a child of perdition, is now made an heir of God, and joint heir with Christ to a kingdom of glory.”

We may ask, in what part of the Scripture it is stated that baptism is the means, or channel of communicating these great privileges?

In the tract No. 471. On the Doctrine of the Sacraments, the same errors are repeatedly taught. In page 9, it is said, “The first of these truths, and indeed the very foundation on which the religion of Christ is built, is, that we are fallen and sinful creatures; we are conceived in sin, and are born into the world under a sentence of which, but for Jesus Christ, the natural consequence would be death and eternal banishment from the presence of God.” To all this there can be no objection; but mark what follows. “*Now this sentence is remitted at our baptism*; we thenceforth stand in a new relation to God, which is expressed by the word regeneration, or new birth; and an access is opened to the grace of God’s Holy Spirit, by means of which all Christians are placed in a condition to serve God acceptably, if they will but avail themselves of it.” &c. Observe also the defective and confused statement in page 15. “This is true faith, to come to God: and having done our best to serve him, to depend upon his truth and mercy for the rewards which he has promised. No man, not the best that ever lived, can obtain these by his own merits, nor in any way of religion that human wisdom could have devised. And let us recollect, with respect to the second of the Christian sacraments, that it is, in a more peculiar and especial manner, our Saviour’s own appointment.” In page 8, we are told that “the word Sacrament is a Latin word of frequent occurrence among the early writers of the church, by which they used to express what we call a mystery.” Having thus, at the outset, made a mystery where none existed before, we find the author returning to this point in page 13. He who understands the meaning of God’s commandments, and is willing to obey them, according to the best of his ability and opportunities, has as much knowledge as God will expect, or as the wisest man need to desire. If, then, men do not understand the sacraments, it is because they are seeking after a knowledge which God has not thought it necessary to vouchsafe. There is no difficulty as we have seen, in understanding the meaning of the sacraments, and most assuredly there is no doubt left in Scripture, about the duty that men have to perform. But, though all this is plain and evident, yet we hear persons say, that they cannot understand *how* it is that sprinkling with water, or breaking bread should be the means, of obtaining such great benefits as the Scripture talks of. No doubt they cannot: but does that make it a less certain truth? When the people of Israel were stung with serpents in the wilderness, as we read in Numbers xxi., they probably did not understand *how*, going out into the wilderness, and looking upon the brazen serpent, which God commanded Moses to set up, should heal them of their wounds. But the fact was not the less certain, though they did not

understand it. &c. He quotes also the case of Naaman, the Syrian, as being, if possible, still more applicable to the case in point. — But if he had correctly understood the Scripture doctrine on the subject, he might have spared himself the trouble of his illustrations, and have avoided the error of exalting these rites into the place which Christ alone can occupy.

In bishop Wilson's Sermon on Holiness, No. 346, the same doctrine occurs, page 6. "We will first consider, *What this holiness is which is so necessary to our happiness.* Now, all Christians being dedicated to God in baptism are thereby become HOLY TO THE LORD; that is, God is pleased to look upon them as his own, and to give them laws to govern themselves by; and they oblige themselves to obey these laws. *He gives them his Holy Spirit to enable them to do so, and promises them eternal life if they continue faithful to their vows.*" And, in the following paragraph, after telling us that "many quite forget that they are Christians, and fall into such ways as make God their enemy, and forfeit all the blessings which he had promised them," he adds, "and most sad would have been the consequence, had not God, who foresaw this disorder, provided also a remedy; and this is, *a sincere repentance for sins past, and a sincere obedience afterwards.* But then CHRISTIANS must beware of abusing this goodness; for *if they fail in these, THERE ARE NO HOPES OF MERCY.*" How did it happen that the bishop has forgotten the most important part of the remedy; namely, the Saviour? And likewise that which, on our part, is equally important as repentance, and without which neither repentance nor holiness can exist; namely, faith in this Saviour? (The italics and capitals are those of the author, not mine; and to this method I generally have adhered in this paper'. Again, in A Short Address before Confirmation, No. 344, the child is told, (page 3), that by baptism "you were adopted into the number of God's children, for before you were a child of wrath; you were united to Christ in so close a union, that, in the expressive language of the Scriptures, you were made a member of Christ." And in the following page—"All these blessings and privileges you received from God for Christ's sake in your baptism, *the outward means thereunto appointed by your Redeemer.* And so different is the state in which the Christian by baptism is placed, when compared with his former condition, that we are therein said to be born again — *born of water and of the Spirit.* From our parents we have our natural birth; we are born into the world. From the waters of baptism as the outward sign and sacramental means, and gracious pledge of the inward working of the Holy Spirit, we have our spiritual birth, we are born into the kingdom of heaven."

Again, in archbishop Secker's Sermon on Confirmation, No. 88, we find in page 8, "In this appointment of baptism, the washing with water aptly signifies both our promise to preserve ourselves, with the best care we can, pure from the defilement of sin, and God's promise to consider us, as free from the guilt of it. Baptism then, through his mercy, secures infants from the bad consequences of Adam's transgression, giving them a new title to the immortality which he lost. It also secures to persons grown up, the entire forgiveness of their own transgressions on the terms just mentioned." The sentence immediately preceding is, "But most happily the revelation of his holy word hath cleared up all these doubts of unassisted reason: and offered to the worst of sinners, on condition of faith in Christ, added to repentance, and productive of good works (for all which he is ready to enable us), a covenant of pardon for sins past, assistance against sins for the future, and eternal life in return for a sincere, though imperfect and totally undeserving, obedience." This, at best, is a very confused and defective statement of the Gospel, and it is difficult to per-

ceive how the rite of baptism can be said to *secure* these blessings to persons grown up. In page 13, we have again — “The commemoration sets forth that he *hath regenerated these his servants by water and the Holy Ghost*; that is, entitled them by baptism to the enlivening influences of the Spirit, and so, as it were, begotten them again into a state inexpressibly happier than their natural one; a covenant state, in which God will consider them, whilst they keep their engagements, with peculiar love as his dear children. It follows, that He *hath given unto them the forgiveness of all their sins*; meaning that He hath given them assurance of it on the gracious terms of the Gospel. But that every one of them hath actually received it by complying with those terms since he sinned last, though we may charitably hope, we cannot presume to affirm: nor were these words intended to affirm it, &c.” Now, if this were not intended to be affirmed, why use language which naturally and plainly can bear this, and no other, interpretation?

Among the things which are firmly to be resolved (page 10), we find the following — “To attend conscientiously on the public worship and instruction which he hath appointed; to approach his holy table *as soon as I can qualify myself for doing it worthily*; to submit to his blessed will in all things, &c.” What a strange medley of light and darkness is this!

The archbishop is very moderate in his estimate of the blessing which he professes to confer: his words (page 15, 16) are, “The laying on of the hand, naturally expressed good will and good wishes in the persons who doth it: and in the present case, it is further intended, as you will find in one of the following prayers, *to certify those to whom it is done, of God’s favour and gracious goodness towards them*: of which goodness they will continually feel the effects, provided, which must always be understood, that they preserve their title to his care, by a proper care of themselves. This, it must be owned, is a truth; and we may as innocently signify it by this sign as by any other, or as by any words to the same purpose. Farther efficacy we do not ascribe to it: nor would have you look on bishops as having or claiming a power, in any case, to confer blessings arbitrarily on whom they please, but only as petitioning God for that blessing from above which he alone can give; yet we justly hope, will give the rather for the prayers of those whom He hath placed over his people, unless your own unworthiness prove an impediment. Not that you are to expect, on the performance of this good office, any sudden and sensible change in your hearts, giving you all at once a remarkable strength or comfort in piety, which you never felt before. But you may reasonably promise yourselves, from going through it with a proper disposition, greater measures, when real occasion requires them, of such divine assistance as will be needful for your support and orderly growth in every virtue of a Christian life.”

The author of the tract on the Doctrine of the Sacraments, mentions another use of confirmation, which the archbishop has omitted to notice. He says, (p. 5.) “Having said thus much respecting the meaning of baptism, considered as an outward sign of the Christian covenant, this will be a convenient place for adding a few words concerning the intention of the church in the ordinance of confirmation; which is a rite growing out of the practice of infant baptism, and supplying what might otherwise seem to be a defect in the practice.”

Mr. Nelson, in his Instructions for them that come to be confirmed, is more plain than any of the authors above noticed, in telling us the precise nature of this office. He says, in answer to the first question, “What is Confirmation? A solemn rite instituted by the apostles: wherein the bishop, by laying on of hands, and by fervent prayer, and authoritative benediction, conveys to such persons, who, in the presence of God and

the congregation, sincerely renew their baptismal vow, a farther degree of God's grace and Holy Spirit."

From what the archbishop said, one might suppose that an assurance of the truth taught in the rite of confirmation namely that God will be gracious to them that seek him, and that follow on to know him, might be conveyed by any one competently acquainted with the Scriptures; but Mr. Nelson, in page 6, tells that "the administration of this rite was devolved by the apostles to their successors, the bishops of the Catholic church; for though Philip, the deacon, had liberty both to preach and baptize, yet the apostles only had the power to confirm, as is plain by the history of the Samaritan converts (Acts viii; 14—16), and therefore this rite is appropriated to the bishops, as being successors of the apostles in the government of the church, and in all primitive records of Christianity." Mr. Nelson's mistake on this subject, arises from his not considering the distinction between the operations of the Spirit (Gal. v. 22, 23, and Rom. viii. *passim*) on the hearts of all who believe, in virtue of their union by faith, to Christ the head; and the extraordinary gifts of the Spirit spoken of in 1 Cor. xii. which appear to have been communicable ordinarily by the apostles alone. Of this we have an example in the beginning of the epistle to the Romans. In the 8th verse of the first chapter, Paul says, that their faith was spoken of throughout all the world, on which account he thanked God through Christ Jesus, and requested that he might be safely brought among them, in order that he might impart to them some spiritual gift for the purpose of their being established or confirmed in the profession of the faith: the plain meaning of which is that, by the visible manifestation of some of the extraordinary gifts of the Spirit, their faith and love, and comfort, might be still farther increased.

Mr. Nelson, at page 10, tells us of the advantages of confirmation, that "it is a new engagement to a Christian life; and is a lasting admonition and check, not to dishonour or desert our Christian profession; it tends to preserve that unity of the church, by making men sensible, that they are obliged to communicate with such ecclesiastical superiors, as are endowed with all those powers that were left by the apostles to their successors. And it is, moreover, a testimony of God's favour and goodness to those that receive it." Here, again, Mr. Nelson mistakes, by overlooking faith and love, in which consist the real unity of the church, and supposing it to consist in external order and ceremonies. Immediately following the last quotation, he proposes the question, "How is it a testimony of God's favour and goodness to those that receive it?" To which the answer is, "Because his lawful minister declares that God accepts their proficiency, and advances them to the highest rank of the faithful, by giving them a title to approach the holy table. And because God vouchsafes thereby to communicate supernatural strength, to encounter their spiritual enemies, and enable them to perform what they undertake."

This paper has already so far exceeded the ordinary bounds, that I must defer my remarks on some other publications of this society till another opportunity.

BIBLICUS.

VI.—REPLY TO CIVIS, ON THE LITURGICAL SERVICES OF THE CHURCH OF ENGLAND.

Sir—In your last Spectator a correspondent Civis, propound a question, regarding the use of the Liturgy of the Church, and complains particularly, of the reading portions of Scripture, other than those appointed for

the day. The following "admonition to all ministers ecclesiastical," prefixed to the 2d book of Homilies, may supply him an answer on this head. "For that the Lord doth require of his servant, whom he hath set over his household, to show both faithfulness and prudence in his office; it shall be necessary that ye, above all other, do behave yourselves most faithfully and diligently in your so high a function; that is, aptly, plainly, and distinctly to read the sacred Scriptures, diligently to instruct youth in their catechism, gravely and reverently, to minister his most holy sacraments, prudently also to choose out such homilies as be most meet for the time, and for the more agreeable instruction of the people, committed to your charge with such discretion, that where the homily may appear too long for one reading, to divide the same, to be read part in the forenoon, and part in the afternoon: and where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holy days, which were better to be changed with some other of the New Testament of more edification: it shall be well done to spend your time to consider well of such chapters before hand, where by your prudence, and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences, and their own."

It may be remarked that this permission to change the lessons from the Old Testament, was granted at a time when there was Divine service in the church every day. While this practice continued, the whole of the Scriptures were publicly read over once every year; but since the service has been confined to Sundays and other holidays, for each of which proper lessons are appointed, the lessons from the Old Testament have been confined to about 120 chapters. Which are read over and over every year, so that there seems to be more reason now for changing the lessons from the Old Testament, than were in the contemplation of the venerable framers of our admirable liturgy.

As to mixing up the lessons with a running commentary, and an interpretation of the words requiring explanation, I conceive it cannot well be objected to, as the practice is sanctioned by the example of Christ and the apostles, as appears from almost every passage in the New Testament relating to the subject; but discretion, is to be used here as in all other parts of public worship.

The last passage of Civis's letter is ill-judged, as it is calculated to awaken feelings of animosity between different denominations of Christians, Surely their love is not, at present so warm as to require cooling by such harsh observations, uncalled for by his subject, as those in which Civis concludes his letter. Why is it that in things not sinful, and on points where Christians may conscientiously differ, we cannot agree to hold the faith in the unity of the spirit, and in the bond of peace? They who cause divisions, are several times spoken of in the New Testament and they have always a black mark. See Rom. xvi. 17. and 1 Cor. *passim*. In this consists the sin of schism so much condemned, and they who foment it or cause it, are schismatics, and are near akin to heretics. 1 Cor. xi. 18, 19. While presbyterians and other dissenters, prefer extemporising and plead for it Scripture warrant, and the example of public speakers in Parliament and at the Bar, and many eminent men in the Church, such as W. Scott, Legh Richmond, and our present Bishop, when at Islington; others may prefer the admirable liturgy of their church for its deep and sublime devotion, and as tending to uniformity and order; and both of us may as brethren walk together towards our fathers house, where we hope for ever to live without envying or despising, or setting one another at

nought. It is a solem command of our Lord, though but little attended to by party-men on either side, 'Take heed that ye fall not out by the way.'^{*}

PILGRIM.

Nov. 10, 1835.

VII.—CHARITY.

AN EXTRACT FROM CLEMENT'S (BP. OF ROME), EPISTLE TO THE CORINTHIANS . . . A. D. 64 CIK.

(Recommended by a friend of charity, to all Christians in India and elsewhere).

XLIX. He that has the love that is in Christ, let him keep the commandments of Christ. For who is able to express the obligation of the love of God? What man is sufficient to declare, as is fitting, the excellency of its beauty? The height to which charity leads, is inexpressible. Charity unites us to God: charity *covers the multitude of sins*: charity *endures all things*, is long-suffering in all things. There is nothing base and sordid in charity: charity lifts not itself up above others; admits of no divisions; is not seditious; but does all things in *peace and concord*. By charity were all the elect of God made perfect: without it nothing is pleasing and acceptable in the sight of God. Through charity did the Lord join us unto himself; whilst for the love that he bore towards us, our Lord Jesus Christ gave his own blood for us by the will of God; his flesh for our flesh; his soul for our soul.

L. Ye see, beloved, how great and wonderful a thing love is; and how *that* no expressions are sufficient to declare its perfection. *But* who is fit to be found in it? even such *only* as God shall vouchsafe to make so. Let us therefore pray to him, and beseech him, that we may be worthy of it; that so we may live in charity; being unblameable, and without any human affections to one more than another. All the ages of the world *from the beginning of it*, even unto this time, are passed away: but they who have been made perfect in love, have by the grace of God *obtained* a place among the just, and shall be made manifest in the judgment of the kingdom of Christ. For it is written, *Enter into thy chambers for a little space, till my anger and indignation shall pass away: and I will remember the good day, and will raise you up out of your graves*. Happy then shall we be, beloved, if we shall have fulfilled the commandments of God, in the unity of love; that so, through love, our sins may be forgiven us. For so it is written, *Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth no sin, and in whose mouth there is no guile*. Now this blessing is fulfilled in those who are chosen by God, through Jesus Christ our Lord, to whom be glory for ever and ever, amen.

LI. Let us therefore, as many as have transgressed by any of the *suggestions* of the adversary, beg *God's* forgiveness. And as for those

* We have another reply, from "A Presbyterian" to Civis, from which, to save space, and prevent repetition, we give only a few sentences. "It is the general complaint against Dissenting ministers that they are at the mercy of their hearers, and against Presbyterian ministers, that they are at the mercy of General Assemblies, in regard to the services of their churches, and not, as Civis alleges, that the people are at the mercy of their ministers. Among both of them, the praying, singing, preaching, and reading the Scriptures, appear to me in general well proportioned. I greatly prefer, in most instances, prayers and sermons delivered either *extempore* or *memoriter*, to those which are read from paper. They address themselves to me with a warmth, a freshness, a power, and an interest, which tends greatly to my edification, and the cherishing of my devotion. I am content, however, to allow my brethren of the Episcopal church to use their liturgy as long as they may desire it; and I am even anxious they should have it expanded, and get its few objectionable passages erased."

who have been the heads of the sedition and faction among you, let them look to the common *end* of our hope. For as many as are endued with fear and charity, would rather they themselves should fall into trials than their neighbours: and choose to be themselves condemned, rather than that the excellent and just charity delivered to us, *should suffer*. For it is good for a man to confess wherein he has transgressed: and not to harden his heart; as the hearts of those were hardened, who raised up sedition against *Moses* the servant of God: whose punishment was manifest *unto all men*; for they went down alive into the grave, death swallowed them up. *Pharaoh* and his host, and all the rulers of *Egypt*, their chariots also and their horsemen, were for no other cause drowned in the bottom of the red sea, and perished; but because they hardened their foolish hearts, after so many signs done in the land of *Egypt* by *Moses* the servant of God.

LII. Beloved, God is not indigent of any thing; nor does he demand any thing of us, but that we should confess our *sins* unto Him. For so says the holy *David*, *I will confess unto the Lord, and it shall please Him better than bullock that hath horns and hoofs. Let the poor see it and be glad.* And again he saith, *Offer unto God the sacrifice of praise, and pay thy vows unto the most highest. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit.*

LIII. Ye know, beloved, ye know full well the holy Scriptures; and have thoroughly searched into the oracles of God; call them therefore to *your remembrance*. For when *Moses* went up into the mount, and tarried there forty days and forty nights in fasting and humility; God said unto him, *get thee down quickly from hence; for thy people whom thou broughtest out of the land of Egypt; has committed wickedness. They have soon transgressed the way that I commanded them, and have made to themselves graven images. And the Lord said unto him, I have spoken unto thee several times, saying, I have seen this people, and behold it is a stiff-necked people: let me therefore destroy them, and put out their name from under heaven. And I will make unto thee a great and a wonderful nation, that shall be much larger than this. But Moses said, not so Lord: forgive now this people their sin: or if thou wilt not, blot me also out of the book of the living.* Admirable charity! O insuperable perfection! The servant speaks freely to his Lord; he beseeches him either to forgive the people, or to destroy him together with them.

LIV. Who is there among you that is generous? Who that is compassionate? Who that has any charity? Let him say, if this sedition, this contention, these schisms are upon my account, I am ready to depart; to go away whithersoever ye please; and do whatsoever ye shall desire of me; only let the flock of Christ be in peace, with the priests that are set over it. He that shall do this, shall get to himself a very great honour in the Lord; and there is no place but what will be ready to receive him: *for the earth is the Lord's and the fullness thereof.* These things they who have their conversation towards God not to be repented of, both have done, and will always be ready to do.

LV. Nay and even the gentiles themselves have given us examples of this kind. *For we read, how many Kings and princes, in times of pestilence, being warned by their oracles, have given up themselves unto death, that by their own blood they might deliver their country-men from destruction.* Others have forsaken their cities, that so they might put an end to the seditions of them. We know how many among ourselves, have given up themselves unto bonds, that thereby they might free others *from them.* Others have hired out themselves to the most servile employments, that with the wages of them they might feed their brethren.

And even women themselves, being strengthened by the grace of God, have done many *glorious* and *manly* things on such occasions. The blessed *Judith*, when her city was besieged, desired the elders, that they would suffer her to go into the camp of their enemies: and she went out exposing herself to danger, for the love she bare to the country and her people that were besieged; and the Lord delivered *Holofernes* into the hands of a woman. Nor did *Esther*, being perfect in faith, expose herself to any less hazard, for the delivery of the twelve tribes of *Israel*, in danger of being destroyed. For by fasting and humbling herself, she intreated the great maker of all things, the God of ages, so that beholding the humility for her soul, he delivered the people, for whose sake she was in peril.

VIII.—MUSALMA'N NOTIONS OF FATE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — I have the pleasure to send you a literal translation of a piece of Hindustani poetry — showing, according to Muhammadan notions, the insuperable obstacles of destiny, or rather fatalism.

Muk-hammas. (Consisting of 5 lines).

1. Whatever God has willed, cannot be turned aside.
No purpose will succeed in opposition to fate.
The wisdom of man is short-sighted, he rubs his hands (i. e. with sorrow).
Without God's permission a single hair does not move.
Counsel is of no avail in opposition to destiny.
2. Although Adam wished not to eat wheat; *
His teacher was the devil an ass without a tail;
His crime occurred when he had lost his understanding.
From Paradise he came here, where you and I were born:
Counsel is of no avail in opposition to destiny.
3. Satan was formerly the teacher of the angels —
His body from head to foot was formed of fire,
Cursed was his fate though all his deeds were for mercy;
Although he was near God, he was at length expelled.
Counsel is of no avail in opposition to destiny.
4. It was Muhammad's wish that Islamism should be evident to all,
Although he wished his uncle to become a Musalmán
And rehearse the Kalmah * and become one of the faithful,
Yet it has been as was the will of the merciful.
Counsel is of no avail in opposition to destiny.
5. Pharoah pretended that he was the only one;
By his conjuring, Moses was several times deceived,
When he found that his day of death had arrived,
He made his profession of faith and said nothing more.
Counsel is of no avail in opposition to destiny
6. Sultan Alexander was very powerful,
He was very desirous that Khrizer* should show him the way to
the waters of immortality.
Having gone to ‡ Zulmat he arrived there alone.

* Muhammadans believe that wheat was the forbidden fruit.

• Kalmah, articles of Mahomedan faith.

† Khrizer, one of the prophets, but which I have been unable to discover

‡ Zulmat, the dark place where the waters of immortality are supposed to be kept.

It was not in his destiny to attain the water: he at length returned disappointed.

Counsel is of no avail in opposition to destiny.

7. If you wish to read your nightly task, or write down your wishes, And become conversant in the saifi, and wish a sign of the accomplishment of your wishes,

If then be a learned saint, and if he desires any thing which be not the will of God,

Oh friend, that which God wills, will happen!

Counsel is of no avail in opposition to destiny.

Yours obediently, X.

IX.—ELPHINSTONE COLLEGE.

Our brief remarks in our last number, on the attempted exclusion of European boys from this institution, have called forth several communications from natives, the half of which we shall give *verbatim et literatim et punctuatim* as they have reached us.

The following is a translation, by a Hindū, of an article in the sensible Pársi Gujaráthi newspaper, entitled the *Jámi-Jamshed*.

“The Editor of the periodical entitled the Oriental Christian Spectator, in his number of the current month, has brought to the notice of the public a subject, of which a translation will be found in another part of our paper under the head of ‘Oriental C. S.’ We beg to direct to that article the particular attention of all native gentlemen of this island, especially of those who are in any way connected with the Elphinstone College. The Editor remarks, that the return which the native gentlemen, who have the titles of “Justices of the Peace” and “Grand Jurors,” conferred on them, by Europeans, have made for it, is the exclusion of the boys of the latter from the benefit of that college. If what the Editor says, is true, and if the native gentlemen, concerned in the college have adopted this line of conduct, they have been truly a cause of occasioning great sorrow to the European community. It is certainly an injustice. When European gentlemen, who exert themselves in promoting the welfare of the natives, and in extending their liberties, view such return made for the obligations they have conferred upon the native gentlemen, their zeal in the cause of the natives, will be, no doubt, abated, notwithstanding that this injustice is as we have heard, attributable to the opinion of only two individuals. This conduct, on their part, might have been perhaps justifiable, had there been in the college, the attendance of an adequate number of natives procured. But alas! the operations of the college have altogether ceased for one whole month, and a lock is attached the college room, owing to the want of native students. Although several boys of the higher classes of the Pársis, are qualified to receive education in that seminary, and though even they have no obstacle of any more important task to prevent their attendance there, yet they have evinced no desire of profiting themselves, by going there. In consequence of this, a Pársi gentleman, of distinguished talents, circulated a card among his higher Pársi friends, admonishing them at least to devote one hour in a day out of their time of amusements, for attending the college; and several gentlemen acknowledged on the circular to accede to it, but none complied with the desired object. We would recommend to the native gentlemen, however, that as they have effected the exclusion of the European boys from the college, they will in the same manner make their effort in procuring for the college, the attendance of such native boys

as are qualified for that purpose. This can be done by them, no doubt, for several of the natives cannot reject their word."

The circular alluded to in the preceding paper, and which has also been handed to us, is as follows.

Bombay, June 25, 1835.

My dear friends — As you all seem anxious to make a respectable progress in acquiring English literature, as your sincere friend, I would, humbly, advise you to give up, once a week, your carriage, horses, and evening drive, and attend Mr. Orlebar's public lecture, at the town hall, which is to be delivered every Friday evening at 5 o'clock. Though no public notification is made, nor circular sent round, in the shape of an invitation, it is, as says last week's Darpan, "open to all without distinction."

The primary discourse, of the lectures, delivered last Friday, and, abstracted, as you will see, in this day's Darpan, so well explains the utility of the mathematical science, and prepares one to the exquisite pleasure that may be derived from it, that I would not waste words with a recapitulation to induce your going to the lecture room — all I can, however, say, is read, (if you have not read) this day's Darpan and fix your mind to what this proverb says — "emulation seldom fails to reward."

You would not be offended, I am sure, with this my humble address, if I may call so, and with the frankness of its expression, when I assure you, that I do so with no other feeling than that of fraternity, — being

Yours Sincere and Attached,

MANACKJEE CURSETJEE.

In the following note, our readers will observe an attempt to distribute the blame of the attempted exclusion, and to bring in our countrymen for a share.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — The *witty* remarks in your last, in noticing the want of liberality on the part of some of the natives, bearing the titles of J. P. and Grand Jurors, in desiring to exclude European youths, from the Elphinstone's college, is really, as you say, *mirabile dictu*—When contrasting it with the most liberal acts by which they have been, *within the last five years*, so much distinguished.

All I can, for the present say, is *Hæc nugæ in seriâ ducent mala*, if this was done, deliberately and invidiously, on the part of the natives, without the advice and concurrence of their European colleagues, As the managing committee of the *Elphinstone college*, is composed of Europeans as well as themselves; but if, otherwise, the act is by the concurrence of their European advisers, how far, you think, those European gentlemen, who have seconded them, are entitled to share in the odium which this "*Mirabile dictu*" measure calls forth from

Nov. 20, 1835.

IMPARTIALIS?

How far our countrymen merit the odium which the native gentlemen wish them to share with them, we cannot *exactly* state. We are of opinion, however, that on observing some demur among the natives as to the admission of European students, they may have left the prejudice to commit a *felo de se*. How far they acted rightly in yielding in the case, we are uncertain. We heartily rejoice to learn that the native gentlemen are not bigotted devotees to their former proposal, and that there is a prospect, that a more satisfactory one will, if necessary, be brought forward by themselves. We wish the learned Elphinstone professors, Messrs. Orlebar and Harkness, every encouragement, and the new institution with which they are connected every success.

X.—ORIGINAL POETRY.

1. *The sudden death of two beloved Sisters, by Mrs. Wilson.*

The following lines, the poetical merit of which needs no index, form one of the articles bequeathed to our work by Mrs. Wilson, on her death-bed. The most melancholy occurrence which they describe, took place on the 1st May, 1832.

They were to me like bright and beauteous stars,
Shining in early night. Their course was brief
Along the summer sky, but beauty track'd their path,
And they have set to rise and shine
Amongst the orbs of heaven. How pure their joy!
How glorious is their temple in the skies!
Theirs are the conqueror's crown, the vestal robe,
The palm of immortality and bliss.
Theirs are the songs of angels, theirs the pure,
The ineffable delight of seeing God,
And drinking from the living fount of truth.

Death came not in his aspect stern and wild,
With haggard look, and that unearthly touch
Which chills and brightens all the springs of life.
He came with unseen step, and aspect mild;
As rescuing angel from the woes of life, —
A messenger of joy to bring them home.
It was a summer's morn, and earth and sky
Were bright with lines of ever-changing light.
Still was the lake, no winds were then astir
Upon its dark blue waters. All was hush'd
In a repose so deep that fancy's eye
Grew bright, and deem'd the sunlight gleams upon
The sparkling wakes, were cherub smiles, or wing
Of guardian seraphim come down to earth.
None could have look'd upon a scene so fair,
Or seen the joy that dwelt in these young hearts,
And dreamt that death was near. Entwin'd in love,
They went together to that beauteous lake,
Which imag'd all the glories of the sky.
Death met them in their course, for here they found
A grave, an early tomb, to shelter them
From life's dark storms, and ev'ry coming woe.
One spot seem'd lovelier than all the rest:
The little bay shone brightly, and the waves
Rippled in music on the peaceful shore.
Lur'd by the beauties of the tranquil scene,
They stop'd to plunge into the liquid stream;
For, O! they knew not of the fatal gulf,
The treach'rous quicksands which were there conceal'd.
One quickly disappear'd; — a moment gone,
And she, who lov'd not life, to rescue her,
Who was her joy, her solace and whose thoughts
Flow'd in one stream, like two sweet rills which meet
And run in a bright course, had likewise fled.
She thought to snatch her from a wat'ry grave;
And she too perish'd in the fond attempt.

No one stood near to tell the direful tale;
And when the eager throng with tearful eye,

And expectation strange, had crowded round,
 There was no hope of rescue, or of life.
 Mute was each voice, each feeling heart grew cold
 And fear itself turn'd pale when it beheld
 The dreaded, but appalling, sight of death.
 They look'd so calm, so beautiful, that they
 Who knew how that a Saviour's boundless love
 Had conquer'd death, and op'd to them the gate
 Of immortality, might pause exclaiming,
 Death! O dreaded death, thou king of terrors,
 And thou foe of peace! where is thy dark'ning frown,
 Thine iron sceptre, and the dread array,
 Of horrid thoughts with which thou'rt compass round?
 Sure none of them is here, and this is death!
 Their souls had wing'd their flight above the skies;
 But beauty linger'd with the lifeless clay;
 And o'er it shed a beam of heavn's own light,
 A pure immortal ray which whisper'd, "Weep
 Not so, for we now live in brighter climes,
 And clad in fairer forms than those of earth.
 That voice which wakes the echoes of the tomb,
 Shall call us forth, and death will flee away.
 Ours is the life which cannot die, the calm
 Of Heaven, the joy of immortality."
 No eye unmoisten'd by a tear beheld
 Them stretched upon that lowly bed, from which
 They had arisen not many hours before,
 In joy and happiness and youthful strength.
 They lay together like two lovely flowers,
 Which flourish'd on one stem: The pruning knife
 Sever'd them not, but oh! it cut them down,
 Ere their bright leaves had faded, and before
 The autumn winds had touch'd them with decay
 No tidings yet had reach'd
 Their own lov'd home of that eventful morn.
 And who can tell the blight of sorrow's power,
 The unutter'd woe which fell upon each heart,
 When like the shock of thunderbolt it came.
 T' was theirs to feel the tempest wild of grief,
 And see the hopes, the cherish'd hopes of years,
 Scatter'd like wrecks upon a desert strand.
 But they could lift the eye of faith to heaven,
 And joy to think that these lov'd ones had pass'd
 The pearly gates, and, in their robes of light,
 Stood near that burnish'd throne where Jesus sits,
 In all the splendours of his princely reign.
 And they did hear the harps, the golden harps,
 Which to angelic symphonies are set,
 And from afar the voice of seraph's songs
 Came floating on the ear, shedding around
 A holy calm which was not of the world.
 Eternity alone seem'd near, and all
 The sun's pure ray. They commun'd with their God,
 And felt the bond, the blessed bond, which knit
 Them to the happy choirs above.

O my lov'd land! thou'rt dearer to my heart
 Than when I breath'd thy fragrant mountain air,

Or watch'd the sun-beams on thy dewy heath.
 From India's distant shores, I turn to thee,
 The grave of kindred and of friends belov'd.
 I cannot deck their tombs with summer flowers,
 Nor mourn, with those I love, their early doom;
 But oft in dreams I'll visit the sweet spot,
 And hold communion with the blessed dead.
 O be it ours to serve the God they lov'd.
 And, with bright visions of celestial joy,
 To feed our ravish'd souls, till death shall sound
 The knell, and let the curtain fall, which now
 Divides us from the friends we love, and face
 Of Him whose smile itself is love!

Bándara, 1st May, 1833.

2. *The Wizard. Numbers xxiv.*

He waved his wand — dark spirits knew
That would, yet none obeyed its call;
 And twice the mystic signs he drew,
 And twice beheld them idle all;
 Then knew the seer Jehovah's hand
 And crushed the scroll; and broke the wand.
 "I feel him like a burning fire,
 When I would speak, my lips are dumb,
 But from those lips mid hate and ire,
 Unchecked the words of blessing come;—
 They come — and on his people rest,
 A people by the curser blest.
 "I see them from the mountain top,
 How fair their dwellings on the plain!
 Like trees that crown the valley's slope;
 Like waves that glitter on the main;
 Strong, strong the lion slumbering there,
 Who first shall rouse him from his lair?
 "Crouch Amalek; and thou vain king,
 Crouch by thine altars vainer still;
 Hear ye the royal shoars that ring
 From Israel's camp beneath the hill?
 They have a king amid their tents
 Banner at once, and battlements.
 "A star shall break from yonder skies,
 And beam on every nation's night;
 From yonder ranks a sceptre rise,
 And bow the nations to its might;
 I see their glorious strength afar,
 All hail, dread sceptre! hail bright star.
 "And who am I for whom is flung
 A far, the shrouding veil of time;
 The seer — whose rebel soul is wrung
 With wrath, and prophecy, and crime
 The future as the past I see,
 Woe then for Moab! woe for me!"

On Peor's top the wizard stood
 Around him Moab's princes bowed;
 He bade and altars streamed with blood,
 And incense wrapped him like a shroud,
 But vain the rites of earth and hell,
 He spake — a *mastered* oracle.

M. J. J.

R e v i e w s .

Discourses Chiefly on Doctrinal Subjects. By the Rev. Robert Nesbit, Poona. 8vo. pp. 373. Bombay: sold by the Agent to the Oriental Christian Spectator. Price five rupees.

Amidst the variety of sentiment which exists in India, respecting the propriety, or impropriety, of missionaries ministering among Europeans, there two are extremes. There are some persons, in the clerical office particularly, who maintain that their whole, and undivided, attention should be devoted to the heathen. There are still more, who are of opinion, that they should view both heathens and professed Christians, as *equally* the object of their care, and philanthropic endeavours. Those who take either view of the subject we hold to be in error.

Missionaries are primarily appointed, and designated for the work of spreading the faith of Christ among the unevangelized nations. Now there is not a greater impediment in the way of this diffusion of the Gospel, than the ungodly lives of those who profess it; and if at any station, there were found a body of nominal Christians as wretched in a moral point of view as the heathen, and either altogether without a pastor, or with a "hireling" shepherd, it would not only be cruel, but highly impolitic, for a missionary to neglect them. He is bound, in order to destroy their detrimental influence, and to make them auxiliaries, instead of impediments, in his work, as well as to free himself personally from the blood of their souls, to devote to them a certain portion of his time and attention. We maintain this doctrine in the face of every exclusionist; and we are certain that no reasonable argument can be brought against it. We go farther than this. We hold that even where there are faithful ministers appointed to labour among professed Christians; but where a correspondence in forms, government, and discipline, does not exist between these ministers and the missionaries, the missionaries should not overlook their countrymen who may conscientiously prefer to unite with them in worship. We go farther still. We are of opinion, that even where there are piety and zeal on the part of a chaplain, and perfect agreement with his views of doctrine and ecclesiastical polity; it is exceedingly desirable that the missionary, as the chaplain's substitute, or otherwise, should sometimes officiate among his countrymen. His own soul, jaded, as it often is, by the stubbornness, perverseness, and unbelief of the heathen, requires to be refreshed by such a preparation as the edification of a body of professing Christians requires, and his heart requires to be encouraged by such an attention as they seldom fail to render. They, on the other hand, may particularly profit by the clear and direct statements and appeals, which missionary employment is calculated to generate, and by the knowledge of human nature, and Eastern customs, which it communicates. We wish the missionary, in short, to do as much among his countrymen, as we wish the chaplain to do among the heathen. Except in the first cases which we have mentioned, we should not wish him to do more, and we should accuse him of a neglect of his peculiar work, if we saw him actually do more. We make these

remarks in connexion with Mr. Nesbit's sermons, because we have heard the propriety of him, and his brethren, having regularly officiated at Puna and elsewhere, questioned. No more blame is to be attached to them, unless it could be proved that they neglected their work among the heathen, than to Peter, the apostle to the circumcision, because he ministerially visited the Gentile Cornelius, and to Paul, the apostle to the Gentiles because he often preached to the Jews.

Mr. Nesbit's Discourses are twenty in number; and they treat of very important subjects, as will appear from the titles, which we transcribe. "The Love of God to Men. The Awfulness of the Divine Holiness. The Moral Influence of the Cross. The Father's Gift of Unlimited Power to the Son. Prayer viewed in connexion with the Divine Decrees. Exposition of the Lord's Prayer. The Knowledge of God. The Birth of Christ. The Transfiguration. The Penitent on the Cross. The Nature and Blessedness of Christian Condescension and Kindness. The Guilt of Transgression. The Guilt of Impenitence under the Gospel. Christ made Sin, and Believers made Righteousness. Access to Divine Grace Free and Immediate. Reasons of the Rejection of Prayer. Self-Deception. Impossibility of Self-Justification by Man. The Unexcusable Character of Justification by Christ. The Shortness of Time." These topics are, in general, ably handled. The sentiments throughout are strictly orthodox and evangelical; and they are conveyed in very clear, and correct, though rather too little varied and impassioned, and too much expanded language. The volume altogether possesses much merit; and we have no hesitation in recommending it in the strongest manner to our readers. To those in this country who are "beginning to inquire into the nature of true religion," as thought by the friends who requested its publication, it is particularly suited, and especially because it contains very luminous expositions of the ground of a sinner's acceptance in the sight of God. It is sold at less, we believe, than its prime cost; and we trust that it will speedily obtain, what it so well deserves, an extensive circulation. A particular critique of it is not required of us.

The first Discourse is one of the most laboured in the volume. It is truly excellent, and contains some striking passages. We give one example. "Nay, were they not *dead* men? If they were not, what we may ask, are the tokens of death? — The members of a household are met together, and are enjoying that delightful conversation which is peculiar to the family circle. While the conversation proceeds, they observe that one of their number takes no part in it. A topic is introduced that excites general attention and interest. Every one is prompt in forming his opinion, and eager and loud in expressing it. Yet he gives no heed, displays no concern, and makes no remark. They begin to wonder at his conduct, yet refrain from making any observation with respect to it. A smile brightens their countenances; yet his remains grave. The loud laugh circulates through the company: he maintains the same gravity and silence as before; — not a feature is changed, not a muscle is moved. An object is presented to which their attention is directed and their eyes immediately turned: his body remain motionless, and his eye is fixed. They begin to fear that all is not well; they address him particularly; they call upon him by name: he returns no answer. With beating heart they approach to awake him; but they cannot rouse him from his sleep. They embrace him in agony; they kiss the beloved cheek; they bedew it with tears: but their embrace and kisses and tears are neither returned nor acknowledged nor felt. He sees not their agitation; he hears not their bitter cry; he feels not their fond and desperate embrace. Let them express their sorrow and affection as they may, the expressions of them will excite no sorrow or affection in return. Faces and voices and forms,

which were once so familiar, and whose expressions and tones and motions excited within him the varied feelings of our nature, are now to him as though they were not. To him there is no difference between a smile and a frown, the tone of anger and the tone of complacency, the gesture of gladness and the gesture of grief. He sees nothing; he hears nothing; he feels nothing. He is unsusceptible of any impression: he is incapable of any emotion: he is *dead*. And is not that man dead, in a still higher sense, to whom God reveals himself, but he sees not; to whom God speaks, but he hears not; on whom God lays his hand, but he feels not? Is not that man dead, on whom God may smile, but he regards it not; on whom God may frown, but he cares not; in whose ears he may whisper the accents of mercy, but he rejoices not, — or thunder the denunciations of vengeance, but he trembles not; whom God may exalt or cast down, but he feels not the everlasting arms that are underneath him and round about him? Is not that man dead, who is surrounded with expressions of the Divine power and wisdom, but is not impressed with awe and admiration, — with expressions of the Divine love and goodness, but is not filled with gratitude and affection, — with expressions of the Divine holiness and justice, but is not affected with reverence and godly fear? Were not those *dead*, therefore, and not merely *perishing* men, on whom God purposed to bestow the benefit of everlasting life?" The illustration of moral death here, is admirable. The text, however, it ought to have been borne in mind, refers not more to this death, which is principally treated of in the discourse, than to what is its issue, when salvation is not obtained, the "second," the eternal, "death."

The second, third, and fourth discourses, do not require any especial notice. The fifth, on the Lord's Prayer, consists of three parts; and, though very textual, has too little feeling. That which follows it, "On the Knowledge of God," is probably the best in the whole work. We give one of its most excellent passages. "God 'set forth his Son as a propitiation' for sin, that all men might know that they themselves could make no atonement, — that all their tears and groans, their sorrows and regrets, their feelings of repentance and attempts at reformation, — that all these, and more than these, could yield no satisfaction to the offended justice of Heaven. This was a doctrine most humiliating to the pride of man; and no sooner was it revealed to him, and set before him, than he applied himself to the invention and execution of a plan to render it null and void. He did not say, however, that God had not given his Son, and that he had not 'set him forth as a propitiation.' Nay, these things he devoutly and thankfully acknowledged. All he said was this, that the tears and sorrows and regrets of the penitent, that his resolutions and acts of amendment, that the penances he performed and the pains he endured, were so 'precious in the sight of God,' that he had sent his Son to receive them on earth, and to present them as an acceptable offering before his throne in heaven. According to this representation, the God of the 'Christian' is still more the minister of pride than the God of the heathen. The latter gives his worshipper heaven in consideration of his good works: the former gives, on the same ground, what is infinitely more, union and fellowship with his 'only-begotten Son.' The one creates heaven for his worshippers by the word of his mouth: the other for the sake of his, makes the painful sacrifice of the Son of his love. Almost every one, that calls himself a Christian, will indeed say that he is saved by the merits of Christ. But this saying will not wound his pride, but rather foster it, when he is allowed, at the same time, to indulge the idea that he *merits those merits* by his own good works. And this is the idea entertained by millions of professing

Christians; so that it is held among them as an axiom that good works merit both grace and glory. That is to say, good works merit the gift of the righteousness of the Son, and of the influences of the Spirit of God, and of all the blessings by which the gift of these is accompanied. And, if these good works are thus meritorious, they merit also the incarnation, life, sufferings, death, resurrection, ascension, intercession and glorious reign, of Christ. And again, if they are thus meritorious, they merit also that grace which induced the Father to send him, and would have left him altogether inexcusable, if he had not done so. Here, then, is a degree of merit which the heathen never claims. He seeks only heaven by his works: the 'Christian' demands all that we have mentioned, and heaven besides. The acquisition of heaven, indeed, is but a trifle after the acquisition of all the rest. After a man has merited the infinite grace involved in the gift of God's own Son and God's own Spirit, he has merited every thing; and heaven must be awarded to him as a matter of course. 'The God of the 'Christian,' then, is still more fondly attached, than the God of the heathen, to the works of sinful men, — does still more to obtain them, — and does still more on account of them. God sent his Son to 'stain the pride of all glory:' men have turned his mission into an occasion of greater pride and vain-glory than they indulged before. 'God resisteth the proud,' is inscribed on every part of the Christian scheme: these characters men have contrived to erase. The anger, with which God regards the pride of man, they have contrived to turn away; and his smiles they have brought to rest upon the sinful creature who can speak before him of his own doings and of his own deservings." We recommend these striking remarks to all who strive to share the merit of their salvation with the Son of God, and particularly to the indiscriminate admirers of the tracts of the Society for Promoting Christian Knowledge.

"The Birth of Christ" is treated at what may be considered the average rate of the volume. The "Transfiguration" is handled in a masterly manner; and the different circumstances connected with that mysterious occurrence are well brought out, and feelingly illustrated. A similar remark may be made on the treatment of the "Penitent on the Cross." The discourse, on the "Nature and Blessedness of Christian condescension and kindness," shows much good thinking, though it is rather abstract. That on the "Guilt of Impenitence under the Gospel" is good, but rather diffuse. How "Christ was made sin and Believers are made Righteousness," is very ably illustrated. We greatly like the discourses which follow; but it is not necessary that we should further characterize them. We trust that those of our readers into whose hands they may come, will peruse them, with the desire neither to dwell on their many excellencies for their own sake, nor to spy out their few faults, but with the sincere prayer that they may receive God's truth in the love of it, so that it may direct their faith, increase their comfort, and animate their obedience.

Records of Ancient Science, exemplified and authenticated in the Primitive Universal Standard of Weights and Measures. Communicated in an Essay transmitted to Captain Henry Kater, Vice-President of the Royal Society. By Captain T. B. Jervis, of the Engineer Corps, 8vo. pp. 97. Calcutta: printed at the Baptist Mission Press, 1835.

It is well known to most of our readers, that the zeal and ability of Captain Jervis as a metrologist and statist are not surpassed in India; and a very general desire, supported too by his own promises, has long ex-

isted for a more extended acquaintance with the results of his curious inquiries, than that which is furnished by his Report on the Measures of the Southern Konkan. It has been understood, for at least four years, that he has had a work in the press, treating of Metrology in general. For its non-appearance to this hour, the little work before us is some compensation. The circumstances which gave rise to it, and the opinions which it supports, are precisely explained in the preface, the substance of which we shall here quote.

“It is not improbable that the following particulars would never have met the public eye, but for the accidental perusal of an article in the 31st No. of the Westminster Review, for January, 1832, entitled, ‘A Review of Introductory Lectures on Political Economy, being part of a course delivered in Easter term, 1831, by Richard Whately, D. D. Principal of St. Alban’s Hall; Professor of Political Economy in the University of Oxford.’ In looking over some numbers of this periodical at the house of a friend, I observed an article on weights and measures, which attracted my attention, the more particularly as I was then engaged in researches on that subject. In a leisure hour I glanced over the first article also, in which the reader may find the following remarkable observations.

“The fifth lecture contains a disputable theory, but one that only remotely involves any practical inferences. The theory alluded to is, that men never did, nor can raise themselves, from a state of complete barbarism, without instruction and assistance from people already civilized; from which it is concluded, that civilization must have been the effect of a supernatural revelation made to some portion of the human species, and that all savages must originally have degenerated from a more civilized state of existence. Of this degeneration, the Lecturer thinks there is little reason to doubt, that the principal cause has been war. Objections may be urged to the theory, without questioning any of the authorities to which the author refers. The only notices of arts, furnished by the record of Genesis, (as noted by the author, in page 159,) consist of two, the working of metals, and the construction of musical instruments; and in neither case is there any intimation of supernatural instruction. Some appearance of an opposite nature might be held to be contained in the mention made of coats of skins; but the author has not considered this as ground whereon to found an argument. If knowledge came originally by inspiration, the chosen race contrived to carry away very little of the benefit. The inhabitants of Egypt had far outstript them, when their patriarchs entered that house of bondage; or Moses would never have been celebrated as learned in all the wisdom of the Egyptians. Many ages afterwards, Solomon, or his historians, knew no nearer proportion of the circumference of a circle to the diameter than that of three to one. (1 Kings vii. 23; and 2 Chron. vii. 2.) There was no necessity for saying what the circumference was at all; and a writer who had known that the circumference of a circle of ten cubits diameter was, on a rough estimate, thirty-one cubits and a half, would never have volunteered asserting it was thirty. It is scarcely credible that a native of New Holland should not know that the girth of a tree is more than three times its thickness. Whatever Solomon might have done for Botany or Zoology, it is clear he had not done much for the geometry of his subjects.’

“Probably some of my readers will be reminded, after the perusal of the foregoing and subjoined interpretations of the very same passages of Scripture, of that steady practised attention which is necessary to the performance of minute optical or chemical experiments, and the timely perception of their results; for like those dark lines seen in the solar spectrum by Fraunhofer, the real beauties of Scripture require to be

beheld in certain positions; — the observer must be instructed “*how to see them*.” Now the true account of the matter is briefly this.

“The sacred scriptures incidentally describe a brazen vessel, which was of an oblate spheroidal form, the dimensions, which are stated in measures, which our English version translates cubits, being the 72,000,000ths of the earth’s polar circumference, the capacity divided by 2,000, gives the content of the Jewish *bath*, or *epha*; six times which quantity gives the cube of the Jewish cubit, or *amma*, and double the cube root of this cubic cubit, the mean length of the second’s pendulum, or pendulum which vibrates 86,400 times in a mean solar day, at the level of the ocean, in latitude 45°, at the temperature of 39½° of Fahrenheit’s scale, in vacuo. This pendulum, divided into 48 parts, or 28 parts, furnishes an exact explanation of all linear measures throughout the world in all ages. This pendulum cubed, and divided exactly, as in the preceding case, into 48 or 28 parts, furnishes an exact explanation of all measures of capacity throughout the world in all ages.

“This pendulum cubed, and multiplied into the weight of a cubic inch of distilled water, at the maximum of density 39½° of Fahrenheit, each cubic inch weighing 252·984 grains Troy, divided as above into 48 or 28 parts, furnishes an exact explanation of all the weights of whatever kind, whether money or gross weight, throughout the world in all ages. Lastly, the 200,000ths of a degree on the meridian, in latitude 45°, or the 72,000,000ths of the earth’s polar circumference, furnishes the basis or element of itinerary and superficial measure, throughout the world in all ages; and this element is identically the same as that used in the construction and computation of the molten sea of Scripture, from which the linear standard, or mean length of the pendulum is deduced; being in the ratio of 5 to 9, with respect to the forty millionth of the earth’s meridional circumference, in the ratio of 5 to 2√20, with respect to the mean length of the second’s pendulum, both at the temperature of 39½° of Fahrenheit’s scale.”

We have failed to make a satisfactory analysis of Captain Jervis’s reasonings in support of these positions; and we must consequently refer our readers to the work itself for their own satisfaction. Though we have seen several ingenious explanations of the supposed difficulties as to the brazen sea, we give that of Captain Jervis the preference. In reference to the difficulty which arises from the ratio of the diameter to the circumference, he shows that the vessel was of an oblate spheroidal form, or the half of a solid generated by the revolution of an ellipse on its conjugate axis, the conjugate remaining fixed, because the depth is stated to be half the length of the transverse; and that the mutual relations of the periphery, transverse diameter, and depth, to the content and conjugate, imply as perfect a knowledge of this ratio as is now possessed. In reference to the difficulty arising from the contents of the vessel being declared in one passage of Scripture to be 2000, and in another 3000, baths, he supposes, without admitting that any error has crept into the text, that the heaped and liquid measures are respectively spoken of. His position it will be difficult to disprove. With regard to the mean length of the pendulum being a revealed standard of original measurement, we confess, notwithstanding the striking coincidences noticed by Capt. Jervis, that we have strong doubts. The inch, span, foot, and cubit, are denominated from parts of the human body; and if we were to admit the theory of a revelation being made on the subject of measurement at all, (and we say, and think, nothing adverse to it,) we should certainly

• Babbage on the Decline of Science in England; Contrast of Dr. Wollaston’s and Sir Humphry Davy’s Philosophical Characters.

think that it pointed to these natural and palpable dimensions, and prompted to their use in the affairs of civil and social life. We are afraid to enter into farther speculations, lest Captain Jervis should weigh us in his scales, and find us wanting. Some of the best mathematical scholars in India, think that he has established his views. Among these, we believe, is the Archdeacon of Madras, who had a high standing at the university.

Captain Jervis's work has been patronized by all the governments of India and Ceylon, with the exception of that of Bombay, from which he had most reason to expect support. The hints which he gives about adopting the mean length of the pendulum, at the level of the ocean in the latitude mentioned by him, as the standard of lineal, and when cubed, multiplied, and divided, as he intimates, as the standard of weight and cubic, measurements, throughout the world; and about the correcting of existing *metra* by this standard, are well worthy of the attention of any government. We shall look with some degree of interest for the result of the consideration of his speculations in Europe. He deserves great praise for his associating them with Divine revelation, and the general cause of philanthropy.

An Essay on the Habitual Exercise of Love to God, considered as a preparation for Heaven. By Joseph John Gurney, second edition, 12mo. pp. 149. London: published by R. B. Seely and W. Burnside, 1835.

A great religious improvement has been advancing for several years among the Society of Friends in England. It now possesses a large body, not only of general philanthropists, but of decided and devoted Christians, and a respectable number of evangelical authors. Joseph Gurney, for we shall not give him a title which he dislikes, has a high standing among the latter class; and we view the esteem in which he is held in his own communion, as a token for its good. His "praise," moreover, it may now be said, "is in all the churches." His writings are truly excellent; and all may read them with great advantage. The perusal of the work before us, has afforded us much pleasure. It is written in a plain, but tasteful and beautiful style; is pregnant with Gospel truth; and is altogether a valuable help to devotion, not that in which the Quakers are not uncommonly supposed to indulge, in which the soul wanders and wonders in the regions of indefinite space, but that which consists in holy meditation on the Author of the universe, and the various manifestations which he makes of his own glory and grace, and which fills and transports us with holy peace and joy.

The Essay opens with some general remarks on meetness for the Heavenly State, in which the necessity of regeneration and sanctification is briefly but clearly evinced. It then proceeds to treat of the contemplation of God in Nature and Providence, and in Redemption. After discussing this subject in an interesting manner, it enlarges on Communion with God, Submission to the Will of God and Conformity to his Attributes, and Love to Men. It closes with a recapitulation of all its statements.

From the first section, we give the following extract, which, with the note subjoined, we consider particularly valuable. *'If the tree fall toward the south, or toward the north, where the tree falleth there it shall lie.'* That there is a solemn meaning couched under this simple metaphor, no Christian can doubt. It seems to describe the change so rapidly coming upon us all, of probation for eternal fixedness, when the awful sentence will be heard, "He that is unjust, let him be unjust still;

* Eccl xi. 3.

and he which is filthy, let him be filthy *still*; and he that is righteous, let him be righteous *still*; and he that is holy, let him be holy *still*.”† But the tree will not only lie as it falls; it will also fall as it *leans*; and the great question which every man ought to bring home to his own bosom, without a moment’s delay, is this — What is the *inclination* of my soul! Does it, with all its affections, lean *towards* God, or *from* him?‡

We have room only for another quotation of a similar character.

“Communion with God, like the contemplation of that glorious Being, is an act of the soul, which originates in love, and has an unfailling tendency to brighten and confirm the affection from which it springs. On the other hand, if we neglect to avail ourselves of this blessed privilege — a privilege for which the mediation of Christ, and the aid of the Spirit, are so freely offered to us — our love to him, with whom we ought to commune, will subside into coolness. The subject may be illustrated by some of the most familiar realities of common life.

“The chain of friendship — to adopt the simple metaphor of the North American Indians, is kept bright by the converse of friends. If we truly love our friend, and are on good terms with him, we naturally seek his society; and the more we enjoy of it — mind communing with mind — the more does our love for him abound. If, on the other hand, we fail to attend to the impulse of affection, and neglect our converse with him, the affection itself will soon be found to wither.

“When a cessation of intercourse between friends is occasioned by circumstances over which they have no controul, there does indeed arise a certain effort of the mind which counteracts the effect of absence, and overleaps the greatest distance. But it is an undeviating rule, that when such cessation is voluntary, the affection which attracts them to each other, becomes weaker and weaker — especially in the mind of the party who is the most guilty of neglect. If, for example, a son prefers the pleasures of the world to the society of his parents, and gradually deserts his home, until it becomes a strange place to him; although the yearnings of parental love may never cease to follow him, his own feelings of filial regard will be sure to decay; and unless reawakened by some peculiarly touching circumstance, or by a divine power, will end in total indifference, or perhaps dislike. How important then that the Christian should be watchful and diligent, in *maintaining* his communion

* Rev. xxii. 11.

† It is observed, by a powerful anonymous writer of the present day, that the mixture of good and evil belongs only to this probationary state; and that every spirit separated from the body must, by a sort of natural consequence or physical necessity, fly off on the one side or the other, according as it is affected towards God and holiness; for, in the world to come, there is no further amalgamation between good and evil; but an irresistible avulsion of the one from the other. ‘Of every human spirit it may be said, that it possesseth or not that *affection to God*, which, when freed from the embarrassments which here surround us, will spring up towards its object; will break away exultant from every defilement, and connect the created to the uncreated spirit, between which a real alliance has already taken place. Has the soul, at the moment when its active powers are broken up, and when it is launched on the several elements of good and evil, been quickened toward the moral perfections of the Supreme Being? Has it yet entertained or not the rudiments of love and loyalty, and of submission to the divine government? Is it affiliated to God, or is it estranged and in rebellion? Does it abhor the contamination of its present state? Has it sympathy with the worship which encircles the throne of the Most High? Or is it destitute of the emotions and habits of a joyous and grateful adoration? Is the soul alive to God or no? Do we look to him for our pleasures? The answer to these questions must discriminate spirit from spirit, when each, in its moral element only, enters the world where moral elements are parted.’ — *Saturday Evening*, p. 390.

Again this author says. ‘To die, is to burst upon the blaze of uncreated light, and to be sensible to its beams, and to nothing else.’ — p. 397.

with God! It is a fact which ought deeply to humble us, that although the blessing of such a communion is freely provided for us in the Gospel of our Redeemer, the lingering corruptions of nature often interfere with our desire, and even with our willingness, fully to enjoy it. In the wandering away of our minds from the Father of mercies, even at times which we profess to devote to worship, and in our frequent disinclination to frequent the throne of grace, what evidences do we find of the deceitfulness of our own hearts! But to yield to the weakness which withdraws us from God — voluntarily to forsake our communion with him — is awfully dangerous, and may be fatal. In such a case, we alone are the party guilty of neglect; and, therefore, whatsoever may still be his compassions towards us, our love to him — that pure affection which can alone qualify us for the enjoyment of heaven — will certainly grow cool; and may, in the end, entirely perish.

“The more diligent we are in private communion with God, the more conspicuously shall we bear the mark of his Spirit upon us, in our whole demeanour and conversation among men.

“With respect to our children, more particularly, it is surely our duty, by watchful instruction, and sometimes by uniting with them in their private religious exercises, to train them in the habit of daily prayer — just as we see the parent bird, by frequent example and experiment, teaching and inducing her young ones to use the wings which God has given them.”

For the information of the “Friend,” who sent some copies of this work to Bombay, we may mention, that they have all been sold, and the proceeds devoted to a school for the Christian instruction of destitute native girls. A large number, we doubt not, would get a speedy circulation in this Presidency. If more copies be sent hither, we shall instruct the agent of our magazine to sell them, and either to remit the proceeds to England, or appropriate them to any benevolent object approved by the donor. We should be glad to see the Quakers, after they have done so much for the emancipation of the Negroes (now so happily realized) in the West Indies, devote some of their attention to the millions and millions who are the bond slaves of sin and Satan in the East Indies. All that they have hitherto done for this great country, we believe, has been through the medium of the British and Foreign Bible Society. Cannot they aid us in the great work of Christian education? Cannot they themselves send us a mission? There is much in many of their habits and customs which would specially recommend them to the natives. Their industry, and sobriety, and benevolence, could not fail, by the blessing of God, to make deep impressions. Nothing would more tend to remove the errors which, we conceive, yet cling to them, than a determined prosecution on their part of a grand Christian enterprize. Their experience, like that of all the other churches, would be, that the blessing of God at home, has an intimate connexion with the efforts to glorify God abroad.

Religious Intelligence.

ASIA — INDIA.

BOMBAY MISSIONARY UNION.

The annual meeting of this institution commenced in the Scottish Mission House on Thursday the 22d of October. The Rev. John Wilson was appointed Chairman, and Rev. S. B. Mungar, Secretary. The

first of the sermons was preached in the American Mission Chapel by Mr. Wilson, and the second, by the Rev. Joseph Taylor of Belgium. The meetings for conference on the various plans of missionary operation were but poorly attended by those who ought to have taken part in them. At that which was held for reporting these operations, (as far as the missions connected with the union is concerned,) many were present, and not a little interested in the proceedings. The questions proposed and discussed, we may afterwards notice.

BOMBAY SCOTTISH MISSION ENGLISH SCHOOL.

This school has been removed from Ambrolie to Military Square in the Fort, which is entirely unoccupied by any similar institution for the education of native youth, and where a large attendance of native youth is expected. Mr. W. H. Payne, the gentleman alluded to in the report of the school inserted in our number for October, has commenced his labours as teacher. Mr. Wilson will be assisted in the superintendence by the chaplains of the Scotch Church, and other members of the Kirk-Session, who have voted for it an annual grant of Rs. 600, about one-fifth of its estimated annual expense. The public, it is hoped, will supply the rest of the funds which will be required. Donations and subscriptions will be thankfully received by Mr. Wilson. During last month, the following sums have been received. George Smyttan Esq., M. D. annual, Rs. 100; Captain G. V. Jameson, Rs. 30; Captain J. Sinclair, Rs. 30; Captain J. S. C. Jameson, Rs. 25. *with*

Our readers are well acquainted with the motives *retain* which mission schools are *supported* in this country. It is very desirable that they should also be acquainted with the reasons which induce the natives to *send their children* to them to be instructed. On these reasons, the following extract from the *Chábuk* (Corrector) Gujaráthí newspaper, of the 28th ultimo, throws considerable light. The translation is by a Hindú.

"We have in our to-day's paper published an advertisement respecting a new school connected with the Scottish mission, to be opened in Military Square from the 1st proximo. We would not let this opportunity pass without adverting to the subject of the education of the rising generation. We have a partial knowledge of the discipline to be given in that school, and the learned gentlemen who have the charge of superintending it; and we would most strongly recommend our countrymen to commit their children to the seminary in question. It is, of course, a fact that much from the Christian religious books will be instructed there, but this should not form any objection, since *our object is only to acquire knowledge, be it from whatever source.* When the children after reading the books, comprehend its foundation, and become acquainted with moral precepts, and thrive in their intellectual powers, they will discriminate the right from wrong, and true religion from false. Books on Christianity will be read in that school, and morality will be inculcated for the mere purpose of convincing of the truth of that religion; but we are sure that no *compulsion* can be used for propagating that religion. The children of our countrymen formerly attended the central school situated in *Bhàikala*, but we know of no compulsive measure adopted there for the religious persuasion of the boys, though books on Christianity were given to be read. On the other hand, we declare that most of the boys educated there, have obtained good situations in life, and none of them have embraced Christianity. We are rejoiced to say that we may also be reckoned among their number. As in other schools, spelling books

and historical works are used for the school boys, so the books which treat on Christianity, which are very plain and easy to be comprehended by native children, are taught in the missionary schools. Some of our readers and countrymen do suspect that whoever shall go to the missionary schools, will be converted to Christianity. But their suspicion is groundless and unimportant. We ourselves attended such schools, as said before, for upwards of five years, and did not observe in one single instance that violence was used to lead to a change of one's faith. We are warranted to say, that whatever children shall attend such institutions, will soon embrace the best way of morality and the proper knowledge of God (whether it be through our own religion or that of others), and they will speedily be possessed of a meek and quiet disposition. Moreover, when they have made a sufficient progress in learning, they will, of course, obtain situations of credit through the recommendation of the gentlemen concerned in such schools. We have, at present, no room to devote to this subject, and therefore cannot speak about it as much as we could wish.

"We are given to understand that boys will be admitted into the Scottish Mission School, when they prove themselves, after examination, to be acquainted with either the Maráthí or Gujaráthí languages."

EXAMINATION OF THE BOMBAY AMERICAN MISSION FEMALE SCHOOLS.

"On Friday last, there was held an examination of the Maráthí Female Schools of the American Mission. The children to the number of upwards of a hundred assembled at ten o'clock at the mission-house opposite the American chapel, where the principal girl's school is usually held under the able superintendence of Miss Farrar. Although, on account of its being a native fast, not half the children of the schools were present,* they were all dressed in their best, and their happy countenances showed that they took delight in their own improvement. The ladies of the mission present in Bombay assisted in the arrangement and examination of the classes. How great is the blessing conferred on the females of the rising generation of our people by the disinterested labours of these excellent persons. Lady Grant was present, and the meeting was numerously attended by the ladies and gentlemen of the society; a few native gentlemen were also there. Several of the gentlemen, both European and native, heard the children read and put questions to them; their answers to which, and their intelligent manner of reading, showed that they were well instructed. The books read were those in general use in the schools of the mission, having all of them prominently for their object, the best moral instruction founded on Christian principles.

"The children are taught needle work, of which some beautiful specimens, both ornamental and useful, were produced. The business of the day commenced and closed by the children singing one or two hymns to native airs.

"Lady Grant showed the warm interest she feels in the promotion of every measure for the instruction, improvement, and elevation of the female character among us by her expressions of the gratification experienced from the scene she had witnessed."—*Darpan*.

* There is some inaccuracy here both as to the number of girls actually present, and the reason of the absence of those who staid at home. "The number upstairs," says Miss Farrar, "was 135: at the same time, 30 or more, of the smaller children were below. None of the children of the Mhàr school, or Mhàrs from the schools in the three Regiments were invited to attend, as I found, it would cause difficulty should I do so."—*Edit. of O. C. S.*

EXAMINATION OF THE MARATHI SCHOOLS OF THE SCOTTISH MISSION
IN PUNA.

FROM A CORRESPONDENT.

This examination took place in the mission-chapel here, on Tuesday last, in the presence of His Excellency the Governor, and a considerable number of both natives and Europeans. The number of children in attendance was, of boys about 150, consisting of the book-readers only of the four boys' schools, in connexion with the mission; of girls 69, contained in 2 schools: of these 26 were readers. Of the readers in one of the schools, 9 have made considerable attainments in sewing, &c.

The senior classes of the boys read a portion of Scripture with ease, and explained the principal terms in it with fluency; thus showing that they are trained to think of what they read. They were then examined in the Maráthi translation of the *Westminster Shorter Catechism*, with which, as far as they had committed it to memory, they manifested an intimate knowledge, not only of the terms, but also of the doctrines. Previous to studying the *Shorter Catechism*, they had committed the *Elementary Catechism* of the Bombay Tract Society, the *Gospel Catechism* of the Scottish Mission, and (some of them) the translation of *Wall's Second Catechism*. They also presented specimens of their writing in the Balbodh and Mod characters. The time did not admit of their being examined in arithmetic.

The girls were also examined in reading, and the *Elementary Catechism*, and they proved themselves good readers, and well acquainted with the Christian religion. Their sewing, considering the short time they have attended to it (only a few months), was much admired. They had not only made their own clothes, but presented various fine specimens of needlework and braiding. Great praise is due to the lady who superintends them. Had it not been for her disinterested zeal, the schools must have been discontinued, when Mrs. Stevenson, nearly a year ago, left the station, as Mr. Mitchell, the only missionary here, could not have attended properly to them. In order to do them every justice, she had one of the schools removed, from the bázár, into her own compound, that she might daily instruct the girls; and gave herself to the study of the language with a pandit, so as now to be able to speak and write it correctly. I am happy to say that she not only instructs the girls in religion, but also daily prays with them, that they may be blessed. How many ladies might, nay ought to, go and do likewise!

At the conclusion of the examination, His Excellency expressed his high satisfaction at the exhibition which he had witnessed, and his wish that the instructions communicated might not be in vain. He then, at the request of Mr. Mitchell, distributed some copies of the Maráthi translation of "England Delineated" to the most deserving boys, and ordered donations of clothing to the most distinguished girls, that they might be led to make still greater exertions. The children seemed all delighted with the kindness and condescension of His Excellency.

Puna, Oct. 29, 1835.

BRIEF ACCOUNT OF THE SURAT MISSION.

My Dear Mr. Wilson — As you are acquainted with my travels during the last cold season, I need say nothing on that subject. During our journeys, at the mission-house, at schools, preaching stations, &c., upwards of 15,000 tracts have been given away since October, 1834. About 2000 Gospels and other books have been given way in the same period.

Four schools only are in operation at the present time. Two are suspended for a time, till suitable teachers can be found.

My native congregations on the Sabbath, and on other days, are much the same as you saw in January last. Several who were then candidates for baptism, are still so. Owing to an unwillingness to give up caste completely, they are still kept back from the ordinance of baptism. I pray that the Lord may lead them on to a full renunciation of that horrid system. I do consider caste as, perhaps, the greatest hindrance we have in India, to the embracement of Christianity. My congregations on the streets are often large and interesting. Sometimes individuals come forward, and oppose every thing said. But this a missionary ought to expect, and be prepared for. "Great is truth, and it shall prevail." "The word of the Lord shall not return to him void." From all I can see and hear among the heathen, I am led to the conclusion, that missionary societies, missionaries, and those who pray for the coming of Christ's kingdom, will in due time reap a glorious harvest in India, if they faint not. Yes, by means of mission schools, the Christian scriptures and tracts, and the preaching of the Gospel, light is breaking in among the people, even to a greater extent than could have been supposed. There is a conviction in the minds of many of the heathen, that Christianity must, and will, one day prevail. Not a few, since they have heard and read the Gospel, denounce the gods as monsters of iniquity, despise idolatry, look upon the various expedients for the removal of sin, such as bathing, drinking the water in which a Brâhman has washed his feet, austerities, and repeating the names of the gods, &c., as foolish and useless, speak of Christ as the only sin-atonement Saviour. May the Holy Spirit be given to such to convince them of sin, and draw their minds to the Saviour, for without the Spirit's drawing power, no sinner, white or black, heathen or Christian, will come to the blessed Redeemer.

No new tract has been published since October, 1834. My three volumes of Discourses on our Lord's Sermon on the Mount, are nearly through the press. Sermons on the Ten Commandments will follow, also Henry and his Bearer, and the Ayah and her Lady; likewise, the Substance of Christian Doctrines, being a translation of the work of the same name, by the American brethren in Bombay.

With earnest prayers that you may enjoy much of the divine presence in your meetings, believe me

Very sincerely yours, W. FYVIE.

Surat, October 17, 1835.

ABRIDGED REPORT OF THE BELGAUM MISSION, FOR 1834-5.

In furnishing the report for another year, it would be very gratifying to our feelings, if we had to communicate several pleasing indications of success attending our exertions, for the satisfaction and encouragement of the directors of our society, and the friends of our mission in general; but, though we have not this gratification, we hope our labours, during the year, have not been altogether in vain, and that we feel increasingly impressed with the great importance, and absolute necessity, of the efficacious influences of the Holy Spirit, to render our exertions more abundantly successful; and convinced that it is our solemn duty, in an especial manner, to pray for the same, we devote every Monday morning for that purpose, excepting the first Monday of the month, when we have an evening missionary prayer-meeting with a few Christian friends alternately in our houses.

Our public labours amongst the inhabitants of Shâpur and Belgâum

continue about the same as reported in preceding years, and the attention paid to our message, is sometimes greater and sometimes less.

The opening of the new chapel in Shápúr was mentioned in last year's report. Two public services on the Sabbath have been conducted therein during the year. For a time, the attendance was numerous and very encouraging, but the novelty of a new building having ceased to operate, the number has greatly diminished; and many who come in, and appear for a time attentive, and interested, either from weariness, or not being able to endure the truths declared, or the duties urged on their consciences, go away in the midst of a discourse; but while some leave the place, others come in, and thus frequently there are two or three successive parties before the close of the service.

A meeting is also held every Sabbath forenoon at Belgáum in the school-room, for hearing and catechizing the children of the Maráthi and Canarese schools, as well as reading and explaining the Scriptures, and singing, with prayers. Beside the masters of the schools, and some of the scholars of the English school, a few strangers attend. The attention paid, and the interest manifested, sometimes prove gratifying and encouraging. Immediately after the above meeting, we have our Támál service in the Belgáum mission chapel. The attendance continues about the same as formerly. We have another service in Támál every Friday afternoon, including a preparatory service to the administration of the Lord's Supper once a month. Every first Monday of the month, a prayer meeting is held in the forenoon, for the spread of the Gospel among the heathen, when a few of the native members of the church engage in the prayer; and it is truly gratifying to listen to their simple, but earnest, supplications. The members generally have a prayer meeting alternately in their houses every Wednesday evening, and the female members have commenced two weekly meetings for prayer among themselves, which they keep up, it is hoped, with much advantage to themselves, and other females who occasionally attend public prayers; and the reading of the Scriptures are conducted every morning and evening for the benefit of the inmates of the poor-house, and other poor members of the church, residing in the vicinity. A meeting is also held in camp, twice a week, with a few who assemble there for instruction and worship, in the Támál language. A catechetical examination of the boys and girls of the Támál school is held every Wednesday forenoon, which is closed with singing and prayer, when some of the members of the church, who are not otherwise employed, attend. About the same time a mixed assembly of the poor have a distribution of grain made to them, when they are addressed from the Word of God, and taught to seek the bread of life which cometh down from above.

The number of members in church communion at present, is 24 at Belgáum, and 4 at Dhárwád. Several, who stately attend worship (Roman Catholics and heathens), have proposed themselves as candidates for baptism, of whom six are considered to be in earnest seeking for the salvation of their souls. We feel almost afraid to speak too confidently of any, having been so frequently disappointed in our expectations; and we deem it necessary to appoint as long a period for probation as circumstances will admit, before receiving any into communion. We have found it necessary to suspend three others for offences which, amongst the natives in general, would be considered, if not justifiable, of little or no consequence. We consider it necessary to maintain strict discipline, in order to produce a sense of high moral rectitude among the members of the church, that their light may, indeed, shine in the midst of their depraved and immoral neighbours.

Two children have been baptized, and one female member of the

church has been married. Solomon and Jonas continue to afford us much satisfaction by their exemplary and consistent conduct; and the assistance which they afford us in the Tálmal and Canarese departments of the mission we have much pleasure in reporting as being very valuable.

The old Bráhmán who was baptized last year, is still alive. Daiwapá is still employed as teacher of the school in the jail at Dhárwad; and it is hoped, doing his best to make known Christ and his salvation to the prisoners who are allowed the privilege of attending that school. Since the death of Mr. Nisbet, Dhondapá has been taken care of by another gentleman belonging to the Dharwad collectorate, who, from his acquaintance with the Maráthi language, is using every means to further his knowledge in Divine things, and to qualify him for greater usefulness among his countrymen.*

Beside Dhondapá, and Daiwapá there is only one family now remaining at Dhárwad of native Christians connected with the branch of the mission there, making altogether four.

The Sabbath evening service in English, with the administration of the ordinance of the Lord's Supper once a month, and the service in camp on Thursday evenings for the soldiers, have been continued, not however with much encouragement, particularly at the latter place, and the chaplain of the station having recently commenced a Sabbath evening service at the same time as ours, we have not so many attending us, as formerly. This service, however, we consider of importance to continue for the sake of our own families, as well as on account of the few who prefer attending on our ministry.

The following is a list of schools at present under our superintendence. Anagole, 30 scholars. Shápúr, 40 scholars. Hosur, 40 scholars. Nandigad, 40 scholars. Belgáum, three schools, 71 scholars.

There are six female scholars who are under the care and tuition of Solomon's wife. Almost all these have, during this year, been taught to knit stockings, and one or two to sew, at which they are employed a portion of the day. Two lads, belonging to the poor class under Jonas' instructions, have recently come forward, and expressed their desire to be baptized. One of these is about 14, the and other 12 years old. Every proper attention is paid to instruct them more fully in the doctrines and duties of Christianity. From what we have been able to learn, they have not been urged by the advice of any to come forward as they have done, but that it was occasioned chiefly by their hearing the accounts at the monthly prayer meetings, of the revivals among the youth of some of the mission schools in Ceylon.

The English school continues to afford us encouragement, though some of the boys of the first class have been induced to accept of situations offered to them, and others have been obliged, from the removal of their parents or guardians, to leave this station. But the actual number in the school, by fresh admissions, is about the same as the last year, viz. 40. The course of study which has been pursued is about the same as noticed in the last report, viz. 1st class, containing 8 boys: Old and New Testament, Blair's Class Book and History, Natural Philosophy, Spelling Assistant, Idiomatical Exercises, Murray's large Grammar with Exercises, and Arithmetic, and, twice a week, Geography and Astronomy and Composition. 2d class, 13 boys: New Testament, Spelling Assistant, Idiomatical Exercises, Hall's Grammar Maráthi and English, Elements of English Grammar, Introduction to Geography, Spelling and Writing, and translations of easy tracts. 3d class, 9 boys: Daily lessons, same as above, with a few exceptions. 4th class, 10 boys: Reading and Spelling.

* Dhondapá is now in Bombay.

No public examination has been held during the past year. The progress and improvement, however, of the several classes in their respective studies, have been, on the whole, very satisfactory. Some of the senior boys, when not prevented by the weather or other causes, almost regularly attend our English Sabbath evening service, and they seem to understand the discourses they hear.*

We have, as usual, been out as much as practicable during the year on missionary excursions to preach the Gospel in the villages and towns within what we consider the range of this mission. To attend the general meeting of our district committee at Madras, one of us was absent from the station from about the middle of September to the end of December last, but the journey was made subservient to the objects of the society. Different routes were taken in going and returning, for the purpose of affording more extensive opportunities of labour. About the latter end of January, Mr. Beynon left home, traversed the country to the extent of about 500 miles, and did not return till the middle of March. Mr. T. left again in April, but was obliged to return in great haste, having proceeded as far as Harihar, about 140 miles, in consequence of the serious indisposition of Mrs. T. and one of his children.

Another short journey was made by Mr. Taylor for three weeks, about the end of June, and beginning of July last, to Kaladgi. He also visited Bágalkota, a large town, containing about 20,000 inhabitants. The way of salvation by Jesus Christ was proclaimed there to several who never had an opportunity of hearing the Gospel before; and a great number of tracts and portions of Scriptures were given away on the occasion. It was with no little difficulty and inconvenience the numerous demands were supplied; and frequently a tract given to one was snatched away by another. Several afterwards came running out of the town, and begged with great importunity, till they had each procured a book or a tract.

Poor House. Since the last report, the funds of the poor-house have continued to prosper; and the donations and subscriptions received will be sufficient to meet the expenses for the present year. The average number of persons supported during the past year, has been about 50 monthly; and the expense, including all contingent charges for medicine, repairs of premises, teaching the children to knit, &c., does not exceed 2 rupees each, during the year. A distribution of grain is made to between 30 to 50 objects once a week, as already mentioned. This was commenced at the suggestion of a gentleman, since deceased, who engaged to give a monthly subscription of 4 rupees. We hope some other gentleman will be induced to carry on the subscription, to meet the two-fold objects of their temporal relief, and spiritual instruction.

We have not been able to do anything with the *Press* this year. We have not prepared any new tract during the year, but we have separately revised the reverend W. Campbell's second series of tracts in the Canarese language, and sent them on to the brethren at Balari, for their revision, and ultimately being printed at the mission press there. The following is a statement of the Scriptures, &c. disposed of by sale, and distributed from the mission during the year;—9 English and 1 Portuguese Bible, 21 English New Testaments, 2 New Testaments complete, and 1000 portions of Old and New Testaments in the native languages, 5500 Tracts Maráthí &c. 9 Remarks on the Bhagawat Gítá, 41 Exposures of the Hindú Religion, 3 Geography in Maráthi, 13 copies of the Pilgrim's Progress in Canarese. Beside which, between two and three hundred rupees of use-

* Two of the boys in this school frequently send useful and well-written communications to the Bombay Darpan.—*Edit.*

ful publications have been disposed of, which were sent to us by a gentleman who procures supplies from England, and forwards them to different stations to be sold at prime cost, or at half price, or given away gratuitously, according to the circumstances of individuals.

Another gentleman at Bombay has kindly sent to us for circulation, or if any can be disposed of, for the benefit of the mission, two boxes of publications of the Church Missionaries at Násik, for which we beg to express our thankful obligations.

JOSEPH TAYLOR.

Belgaum, Sept. 1, 1835.

INSTALLATION OF THE BISHOP OF MADRAS.

The installation of the *Lord Bishop of Madras* took place yesterday at St. George's Church, which from that date has become the Cathedral of Madras.

The Church, though not crowded, was respectably attended; and the ceremony, if it could not be called imposing, was decent and simple. The morning service of the Church was read by the Senior and Junior Chaplains to the end of the second lesson, at the conclusion of which, the Venerable the Archdeacon, accompanied by the two reverend functionaries above-mentioned, and the Registrar, proceeded to the west room of the Cathedral, and conducted the Bishop through the body of the edifice to the east end; where his Lordship took his station in front of the communion rails, to the right; when the Venerable the Archdeacon pronounced the following address declaratory of his Lordship's entering upon his ecclesiastical authority.

My Lord Bishop of Madras,

In obedience to the order of the Right Hon'ble the Governor in Council, in virtue of your Letters of Consecration, I, Thomas Robinson, Archdeacon of Madras, do, in the presence of the persons here assembled, install your Lordship into the true lawful Episcopal possession of the See or Bishopric of Madras, and of this Episcopal seat in this Cathedral Church of St-George. This being over, the Bishop entered the Episcopal seat, where he continued during the remainder of the service: which was read by the Archdeacon: and the whole was closed by the Bishop pronouncing the benediction: after the ceremony, the proceedings of the morning were recorded by the Registrar, and attested according to Ecclesiastical form. — *Standard.*

BAPTIST MISSION IN DILHI.

"Respecting the mod of address which the *Friend to India* recommends to missionaries, and the necessity for their perfect mastery of the native languages, we perfectly agree with him. And here we cannot deny ourselves the pleasure of quoting his testimony to the spirit and effect of the ministrations of our friend and brother Mr. Thompson, missionary at Dilhi, in connection with the Serampore Mission. He says: 'Those missionaries and clergy who are good linguists, who treat the people with civility and consideration, and who argue with temper and forbearance are highly respected by the people. Mr. T. at Dilhi is one of this character. I have seen him at the Hardwár fair surrounded by natives from all parts of India, both of our own and of foreign territories, and was quite surprised and delighted to observe the respect with

which he was treated. Instead of making him the salutation which is usual to a temporal superior, the greater number on approaching him performed the *dāndwat* (mode of salutation to a Bráhman.) We acknowledge there are but few who have such a command of the languages as Mr. Thompson: but we should think very little of a missionary who did not aim at the same sort of address in every respect. From our own experience of the natives as auditors, we esteem it a reproach to a missionary himself, if he experiences frequent or continued ill-reception from them. In former days it was different: but, at present, it is perfectly a mistake to imagine, that missionaries are objects of dislike to the people. They respect their characters, and are gratified by the intimate intercourse which they can have with them."—*Friend of India*.

AMERICA — UNITED STATES.

EXTRACTS FROM LETTERS OF THE REV W. RAMSEY, LATE OF BOMBAY.

The "Shepherdess" from Boston arrived in Bombay on the 9th of October, bringing the Rev. Mr. Ballantine, and Mr. Webster printer and their wives, as missionaries to Bombay. We cordially welcome them to this wide field of labour, and wish them much comfort and success in the discharge of their respective duties. Several letters have been received by them from Mr. Ramsey. We give extracts from two of them. Our readers, we doubt not, will sympathize with him in his continued afflictions, and peruse with interest the candid account which he gives of the religious movements in his native country.

"In the good Providence of God I still live, and live to enjoy the favour which God bestows on me, and to suffer, and do his will.

"You may have learned from some of the members of the mission of my arrival in America. I reached New York on January 1st. The cold weather was bracing to me, and the thing I needed. I felt much better than while in India, though weak. The Board cordially approved of my return, and gave me an appointment for a year to visit some of the churches, and to preach on the subject of missions. I began this work too soon. The consequence was I took a heavy cold, which finally laid me aside for *two months*. The cold first settled on my chest — then seized the liver and assumed the form of a *bilious pleurisy*. I am now able to go about but not to preach. I find I must keep my mouth shut for a season; but it is difficult to do so.

"The spirit of missions is on the increase in America. Yet still we cannot find men enough to go on Foreign Missions. The attention of the young men has been turned to the subject of *home missions* more of late than formerly, and this leads multitudes of *the people* and of *ministers* to go out to the valley of the Mississippi. The Roman Catholics are pouring in their hundreds and thousands of ignorant and bigotted Papists into our land and it is important to counteract their influence or they may ere long null the country. I have sent Mr. Wilson, a copy of the Romish New Testament, which had not got into the hands of Protestants here till lately. It is the essence of bitterness against Protestantism. Look at the notes and you will see the spirit of popery.

"The 'Shepherdess' was to have taken out four missionaries to Ceylon and three to Bombay. Some of them have failed to get ready. They will go in the autumn, if well.

"A spirit of missions has got into our Sabbath Schools, and much good is doing. One part of the instruction now given in these schools is on the

subject of missions. The world is the field; and the American churches begin to feel it.

“The Temperance cause is moving on with a giant stride. Societies are formed among the *ladies*: the little *boys* and *girls* too have their societies. I hope that the people will ere long be a strictly sober people, and that strong drink will be banished the earth.

“Every thing seems *moving on*. *Sin* and *holiness* increase, for the day of the Lord draws nigh. Oh may we be prepared to act our part and receive our reward at last in the kingdom of God!

“I have lately perused a book called “*American Antiquities*,” which I hope to send you. The author endeavours to prove that America was peopled shortly after the flood; and that subsequently colonies from Europe and Asia, immediately before and after Christ, came to this country. A tribe of Indians have lately been discovered in the west, who speak the *Welsh* language. *Phylacteries* have also been dug up out of some of the old Indian mounds (or burying places); and when the pieces of parchments were opened, the usual *Hebrew verses* were found written on them. Silver and gold coins with *Persian* letters on them have also been dug up. But I hope to send you the book. The author is a layman living in New York, and holds some strange sentiments; but the *facts* which he records, are curious and interesting.

“The Presbyterian Church has been considerably agitated during the last three years on the subject of *doctrines*, &c. Some of the ministers expressed their views in sermons and pamphlets on the subjects of *original sin*, *imputation*, the *extent of the atonement*, &c. in language differing from that used in the “Confession of Faith” on these points, and also from the usual phraseology used on these subjects by ministers generally. The consequence has been, as might be expected, one brother sounded the triumph of alarm, and called upon the ministers in the church to protest against certain specified errors. A paper, called the “*Act and Testimony*,” was drawn up, in which the General Assembly were charged with the countenancing “*dangerous errors*” &c; and the ministers were invited to sign it. 366 have signed this paper, leaving about 17 or 1800 ministers in the church who will not sign it. It may be that these brethren will secede from the General Assembly, but nothing can be said with certainty till after the meeting of the Assembly in May next. Of the issue of the matter, or its progress, I shall (if well) inform you at another time.

“Popery is rapidly increasing in the United States, principally, however, by immigration from Ireland and the continent, especially Germany. The number of priests is, as yet, small, when compared with some other denominations. They do not exceed 600, according to a late statement which I saw, but they are exceedingly opposed to Protestantism. The Rhemish (papal) New Testament, which has hitherto been kept in the hands of papists alone, lately fell into the hands of Protestants. They have stereotyped it for the sake of Protestants. I will send you the work which contains their *abominable comments*.

Literary and Scientific Intelligence.

ANNIVERSARY OF THE BOMBAY BRANCH ROYAL ASIATIC SOCIETY.

The annual meeting of the Bombay Branch of the Royal Asiatic Society was held yesterday in the Society's Rooms.

Two new members were elected.

The Rev. Mr. Wilson presented a translation of the General Sirozo

of the Pársis; in doing which he observed that there were in the third volume of Anquetil du Perron's translation of the *Zand-Avastá*, versions of two small liturgical works of the Pársis entitled by him the Lesser *Siroze*, and the Greater *Siroze*. There is another *Siroze*, however, possessed by the Pársis, which he does not translate. It treats of the qualities of the thirty days of the month, as auspicious or inauspicious. Though its intimations are absurd in the highest degree, it exercises great influence over the whole body of Zoroastrians. It is, indeed, so much regarded by them, that there is scarcely a family without a copy, and there are few individuals who have not its precepts written on the tablet of their hearts. On this account, as well as because of the brief information which it gives respecting the *AMSHA'SPANDS* and *IZADS* to whom the days of the month are sacred, it is not unworthy of the attention of Europeans. It exists in the Persian language; but there are several Gujaráthí versions, which are generally used. The translation which he gives is very literal, and is formed from a collation of these versions, and a comparison with the original. He has added a few explanatory notes.

The Secretary then read the following report of the committee of management.

REPORT.—The committee is happy in being able to report that the funds of the society still continue to exhibit a very prosperous appearance; the receipts during the year having amounted to Rs 11,435.

For books and periodicals, &c. received up to the middle of November, the society is indebted to Messrs. Longman, and Co. to the amount of £664 3 10, and to Mr. J. M. Richardson to the amount of £14 7 6, making a total due to our booksellers of £678 11 4, which, calculated at the rate of 2s. the rupee, makes the sum due from the society to its booksellers equal to Rs 6,786.

To discharge this amount, the society have in the hands of the treasurers, including 100 Rs in the hands of the librarian, a balance in their favour of Rs 8,323 3 80, from which £750 will be remitted to England by the first opportunity.

It is to be observed that, during the last year, the society has been subjected to several extraordinary charges. Of the very extensive order for books voted at the last anniversary meeting, to the amount of about £900, above £500 worth have already been received, the charges for which are included in the debt above alluded to; and amongst other heavy and extraordinary expences, may be enumerated the donations of Rs 600 granted to the family of the late librarian, as also the outlay of Rs 774 in the erection of new bookcases, rendered necessary by our losing the lecturing room of the Elphinstone College; to which may be added the heavy charge for bookbinding in the last year, amounting to Rs 661, which the tattered condition of several old and valuable works—many of them in manuscript and hitherto unbound—rendered unavoidable.

The committee would also beg to call the attention of the meeting to the estimated amount of receipts and disbursements for the ensuing year, 1836. Amongst the disbursements, in addition to the 450*l.* to be sent to our booksellers for the annual supply of books and periodicals, &c. a sum of 300*l.* is estimated as the probable cost of such works as Messrs. Longman and Co. may be enabled to procure in the course of the ensuing year, towards completing the order transmitted by vote of last year's anniversary meeting, and also a further sum of Rs 2,000, which has been voted by the committee for the purchase of very valuable Sanskrit works, to complete that department of oriental literature.

Including these two heavy and extraordinary items, the estimated chárge-

es for the year 1836, amount to Rs-21,404 2 66, while the estimated receipts are calculated at Rs 20,723 3 80, leaving a balance against the society, at the end of the year 1836, of Rs- 680, 2, 86, — a very small sum to be charged on the receipts of the ensuing year when it is considered that in the two preceding years, the society will have purchased, in addition to the regular annual supply, between seven and eight hundred pounds worth of standard publications.

The committee lately learned with the deepest regret, that the expected departure from Bombay of Colonel Vans Kennedy has rendered it necessary for him to tender his resignation as President of the society. They cannot advert to this circumstance without expressing their deep sense of the great debt of gratitude which the institution owes to him, on the one hand, for his eminent talents, profound erudition, and indefatigable research, evinced in his various communications to the society, and other publications, which have elevated him to the highest rank amongst orientalists; and on the other, for the zeal and ability with which, for a long period, he has discharged the duties of the office which he vacates. They rejoice in the assurance which he has given, that it is his intention to prosecute the object of the society, and to do all that is in his power to promote its interests. They recommend that he may be elected Honorary President of the society, in token of the high respect with which he is regarded.

This report was approved by the meeting, and Col. Kennedy was accordingly elected Honorary President of the society — a distinction, by the by, originally conferred on the founder of the institution, Sir James Mackintosh, and which, since his death, has remained in a state of abeyance.

It was then proposed by Mr. Webberburn, and seconded by Mr. Farish, and unanimously resolved, that the Rev. Mr. Wilson be requested to accept the office of President in succession to Col. Kennedy.

Mr. Wilson upon this, returned his best thanks for the honour which had been conferred upon him by the society. It was an honour, he observed, which he could sincerely say, was by him alike unexpected and unsought. Nothing could have induced him to accept of it, *but the consideration that it would increase his influence among the natives, and enable him, through them, to prosecute with greater facilities the interesting objects which the society has in view, and to advance which, he was most solicitous.*

The following office-bearers were than elected for the following year: — Vice Presidents — J Webberburn, Esq., J. Farish, Esq., The Venerable the Archdeacon T. Carr, D. D., and W. H. Wathen, Esq.

Members of the Committee of Management — H. P. Hadow, Esq., G. Smyttan, Esq., M. D. Col. J. Griffiths, J. L. Philipps, Esq., J. Walker, Esq., Lieut. Col. D. Barr, D. C. Bell, Esq., J. F. Heddle, Esq., S. Fraser, Esq., and the Rev. J. Stevenson.

Secretary — T. M. Dickinson, Esq.

Bombay Courier, 1st December, 1835.

LIST OF NEW PUBLICATIONS.

Three Tracts on Public, Secret, and Private Prayer, by John Sheppard, author of 'Thoughts on Private Devotion,' &c. 18mo, stitched, 6d.

The Impressions of the Heart, relative to the Nature and Excellence of genuine Religion. Second edition, 12mo. cloth, 3s.

A Journey throughout Ireland, during the Spring, Summer, and

Autumn of 1834, by Henry D. Inglis, author of 'Spain in 1830,' &c. 2 vols. cloth, 21s.

Moral Training, Infant and Juvenile, as applicable to the condition of the Population of large Towns, by David Stow, a Director of the Model Schools, Glasgow. 18m, cloth, 3s. 6d.

Lectures on the Insufficiency of Unrevealed Religion, delivered in the English Chapel at Rome, by the Rev. Richard Burgess. 8vo. 10s. 6d. boards.

The Popular Guide to Health; or, a Rational Treatise on the Causes, Symptoms, and Mode of Cure for the principal Diseases of the Human Body. By J. Burns, B. D. M. 12mo. bds. 3s. 6d.

A Practical Exposition of the Gospel according to St. John, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D., Lord Bishop of Chester. 8vo. bds. 9s.

The Life, Times, and Correspondence of the Rev. Isaac Watts, D.D. By the Rev. Thomas Miller, M. A. With Portrait, 8vo. cloth, 10s.

EDITORIAL NOTES.

We have an excellent paper on Temperance Societies, by their indefatigable advocate, Mr. Jeffreys, which we had some intention of inserting in this number. We have resolved, however, that it shall grace the first number of our next volume.

Part of Senex, we fear, is libellous. We shall insert, however, the part of his communication which we consider truly useful.

C. D. M., A, A Temperate Soldier, and A Subscriber, will be inserted.

Mr. Mitchell's, and part of Mr. Samuel's, Journal, in our next.

A correspondent asks, whether the Lord's Supper is to be viewed as a converting ordinance, or as merely an ordinance intended for the edification and comfort of the Lord's people.

As we have now got a supply of Greek types, we shall insert Mr. Mason, and R. N. on Baptism, in an early number.

Reports of the Irish Society, Serampore College, Cape Instruction Society, &c. have been received, and will be afterwards noticed.

We intend to review Mundy's *Hindúism and Christianity Contrasted*, and Taylor's *Oriental MSS.*, as soon as possible. The Romanizing of the Indian Alphabets, we must not longer overlook.

Since we wrote the notice of Capt. Jervis's work, we have learned that the present Bombay Government, has liberally patronized it by subscribing for 150 copies.

For the continued, or rather increased, support of our subscribers, and correspondents, we are truly grateful. We view their countenance as a proof of the advancing usefulness of our magazine; and we shall humbly endeavour, through the divine aid, to make it more and more worthy of their patronage. During the past year, as our readers are aware, two of our ablest assistants have been removed from this sublunary scene. Their loss is felt by all; but we have still not a few articles prepared by them, which, if God spare us, we shall from time to time publish.

Our work, after the commencement of next year, may be procured from Mr. Robertson, *Cape Town*; Mr. J. M. Richardson, *Cornhill, London*; and Mr. W. Oliphant, *Edinburgh*; at the annual subscription of eighteen shillings.

The index for this volume, and a small list of errata, will be issued along with the January number.



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