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THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 4.—APRIL, 1840.

I.—*Remarks on the omission of certain passages in an Urdu translation of the New Testament recently published by the Missionaries of the London Society at Benares.*

We trust never to be chargeable with introducing into this country the controversies which have long agitated so unhappily the European churches; but as confidently do we trust by the grace of God never to be chargeable with a cowardly dereliction of duty in neglecting to strive for the faith once delivered to the saints. "Seek not thou, my son, the battle, nor shun it when it comes," is our rule in regard to controversy. "The wisdom that is from above is *first* pure, *then* peaceable." While then we are resolved by the grace of God *if it be possible*, to live at peace with all men, we are as firmly resolved to oppose what in our conscience we believe to be error, let its supporters be who they may; and with double earnestness do we think it our duty to oppose the errors that are countenanced by those whose tried Christian character gives importance and authority to their opinions. When such a case occurs, we hold ourselves bound by love towards our erring brethren, as well as by love to the truth of God, to stand boldly forward in behalf of the faith. True it is unpleasant to enter into controversy with those whom we believe to be members of Christ, but conscious of being animated with feelings of brotherly love, and hoping that our Christian brethren will receive our remarks in the same spirit in which we trust to be enabled to make them, we shrink not from the unpleasantness of controversy, in order to establish

the purity and integrity of our holy faith. If earnestness be proper in the defence of any particular doctrine of the faith, how much more is it proper in the defence of the rule of faith itself! When any difference arises within the church as to a point of doctrine, the appeal is straight to the law and to the testimony, and we apprehend that this agreement as to the ultimate appeal, is that which, amidst all the dissensions that subsist amongst Christians, is the chief external mark of the Catholic unity of the church. So long as the unity of the Scriptures is preserved, the church possesses within herself the means of detecting and rectifying all the errors into which her members may fall. But when violent hands are laid upon the Bible itself, then is the very citadel and fortress of Christianity assailed; and the watchman on Zion may not without treason be silent. So long as the Bible is preserved pure and entire, the church, however corrupt she may be, possesses within herself the seeds of reformation,—seeds which may require to be sown in the good and honest heart of a Luther, and to be watered with the dews of heaven, before they will spring up, but seeds which, so sown and so watered, will infallibly produce a harvest rich and abundant to the praise and glory of God. But with the purity and integrity of the Scriptures perishes the hope of the church. The light that is in her has become darkness, and how great is that darkness! Is not the Scripture the light of the church? And is not the church charged by all the most solemn sanctions to keep this heavenly light purely and brightly burning? Is there any more legitimate or rather more necessary subject of controversy than this integrity of holy writ?

With the authors of the translation before us we are personally all but unacquainted, but we honour them highly for their works' sake. The highness of their character as Christian men and Christian missionaries, goes at once to convince us more strongly of the importance of taking up the subject and to inspire us with confidence in its treatment, being assured that errors are never so hurtful as when they are supported by men of tried worth; and being assured at the same time that if by grace we are enabled to speak the truth in love, those whose errors we impugn will gratefully feel and candidly acknowledge that the wounds of a friend are faithful.

The passages which we have observed to be omitted are the following—John v. 4, vii. 53 to viii. 11, and 1 John v. 7.

We have cause to complain that these omissions are made in a popular version, without any reason being assigned for the absence of the passages; this renders it impossible for us to know to what arguments we ought especially to address our-

selves in order to answer the objections, which may have prevailed with the translators in favour of their omission. If the omissions had been made in a critical edition, and the reasons for the rejection of the passages clearly given, we should have had a much easier task; we should only have had a negative argument to maintain, and if we could have answered the objections stated, our work would have been done. As it is, a more difficult task devolves upon us, but we do not waive the *onus probandi*. We proceed therefore to consider the passages in order, with a view of coming to a decision as to their claims to be retained in the book of holy writ.

John v. 4. This passage, or part of it, is omitted by a few MSS. of high authority. Of these the chief are the Alexandrian (A. Griesb.), Vatican. 1209 (B.), Regius 9, (C.), Stephani η (L.), and the Cambridge or Beza's MS. (D.)

The Alexandrian and Vatican MSS. are two of the highest authority; but in estimating the value of their joint testimony, we ought to bear in mind that according to Dr. Scholz the latter is of the same recension and indeed, excepting in the Gospel of Matthew, is almost a literal transcript of the former. C. or the Codex Ephræmi is also of the Alexandrine recension. Stephani η , though highly praised by some critics, is admitted by all to be very incorrect in many passages; errors in orthography occur in every page; moreover on account of its almost undeviating agreement with the Alexandrian it can scarcely be allowed to have any authority apart from it in regard to those readings in which they agree. The Cambridge MS., though acknowledged by all critics to be of very high antiquity, is not generally considered capable of giving much weight to its readings. Matthæi calls it *editio scurrilis*. Bishop Middleton, who used the greatest care in collating it, while he considers that it is a copy of a lost MS. of the very highest antiquity, admits that for critical purposes its readings are not of great value. We have mentioned A. and C. as wanting it, although it is written in their margins. Different scholars may attach different degrees of importance to these emendations. We believe the generality of critics will not set much value by them and therefore we shall not. The other MSS. quoted by Griesbach in favour of the omission, belong to the 10th, 11th, 12th and 13th centuries, and therefore make nothing for the argument one way or other.

The authority for the omission then resolves itself into that of the Alexandrian MS. alone, one of the best MSS. unquestionably, but by no means sufficient to warrant such a violation of the sacred text, supported as the passage is by a

host of other MSS. of equal or scarcely inferior value*, by quotations in the Fathers, and by all the oldest versions.

The passage is marked with an asterisk or obelus in the following manuscripts ; viz. S., 21, 24, 36, 145, 161, 166, 230, Regius 3423, 3424, Reg. 2242. This mark may mean any thing whatsoever, as well as a doubt concerning the genuineness of the reading. Indeed as the MS. copies of the scriptures were written for ordinary daily use, though now only consulted for critical purposes, it is very much more likely, that a passage inserted *cum notâ* should be so marked for many other reasons than a doubt of its genuineness. The passage in question is one of considerable difficulty in regard to its interpretation, and it might very probably be marked by parties possessing the various MSS. with a view to further consideration, or consultation with others, as to its meaning. We have little doubt that Griesbach had his own elaborate system of notation so thoroughly engrafted in his mind, that he occasionally forgot that an obelus in a MS. has not necessarily the same value that it possesses in his own system. We have often thought that critics have fallen into errors from overlooking the fact, that MSS. were originally written for the purpose of ordinary practical and devotional reading. Though they have been providentially preserved to us as the most important critical apparatus, this was not their original purpose, and we believe some of the conclusions drawn from them would be considerably modified, were this fact borne in mind.

Both Mill and Griesbach, it ought not to be concealed, express suspicion of the genuineness of the verse. The former in his Prolegomena writes thus in regard to it. "Mihi quidem vehementis suspicio est, irrepsisse eum ex evangelio secundum Hebræos. . . . Utcunque se res habet, certum est eum in corpus contextûs admissum fuisse ante tempora Tertulliani." Now how is Dr. Mill's "vehement suspicion" borne out by his premises? Had he any MS. so old, or nearly so old, as the time of Tertullian? He knew only of two MSS. in which it is omitted; viz. the Cambridge and Colbert. 8, and surely the want of it in these two was not sufficient ground on which to base a vehement suspicion. Griesbach, who had so much better opportunity of examining manuscripts, is much more moderate; he admits the passage with the mark of an *inferior degree of uncertainty*. Those who are well acquainted with the work of this most laborious and profound scholar, are aware that his theology is sometimes allowed to gain the ascendancy

* "The verse (says Valpy) is wanting in some MSS. and is repudiated by some as being supposed to have been a marginal gloss. But it is found in the most celebrated MSS. and its authenticity is fully established."

over his criticism, and that this is precisely a passage of that kind that he would have been most desirous to omit. But he was too honest a man and too rigorous a critic to take so bold, and by his own shewing, so unwarranted a step. The perpetration of this atrocity was left to the Benares translators, who have perpetrated it on their own responsibility, in defiance of the highest critical authority.

In addition to the external arguments for retaining the passage, the necessity of the context imperatively demands it. All MSS. and versions have the seventh verse of the chapter entire; now this latter verse depends so intimately upon the former, that for our part we find it impossible to conceive that the one should be genuine and the other spurious. We consider this argument as decisive of the question. When it is said that we can get no information from any other quarter respecting the healing virtue communicated to this bath, and that Dr. Lightfoot has read many Hebrew works with direct reference to this point, and has found not the least allusion to it, and when all this is brought as an argument against the passage, we must take leave to say that we cannot see the conclusiveness of the argument; yea more, we think the legitimate conclusion is all in our favour. There *is* in the 7th verse an allusion to the moving of the waters; this cannot be denied. But in the Jewish writings, no mention is made of such a thing; now we hold it impossible to conceive that the Spirit of God should have left such a verse as the 7th of this chapter in a state of perfect inexplicability (for we maintain that without the 4th verse, the 7th is inexplicable); and therefore we hold it as demonstrated that the verse in question is part of the inspired word of God. It is easy to account for the absence of the verse from some MSS. It is confessedly a difficult text. The fact stated in it does seem at first sight to bear affinity to some heathenish legends and Jewish traditions; and therefore it is not to be wondered at that some of the early Christians should have shrunk from the defence of it, and unjustifiably omitted it in transcribing the autographs or old copies of the gospel. But the watchful providence of God has not allowed the record of such a miracle to be lost to the church; nor will it ever be lost, despite the efforts of such men as the authors of the translation before us.

John vii. 53—viii. 11. This passage is marked with an asterisk in some MSS. and omitted in A*, B, C, L, (in

* We have stated the Alexandrian MS. as one of those that omit the passage, although we might well, if so inclined, dispute the point. Two leaves are altogether lost, and it is only by counting the words in other two leaves, that it is supposed to be found that the MS. did not contain it.

which there is a vacant space left, no doubt in order to shew the uncertainty of the transcriber as to the propriety of the omission) T., 3, 9, (which has it on a separate leaf), 15 (has it in the margin), 18 ap. Wetst., and about 70 small letter MSS. of no antiquity or authority. It is found entire, or with trifling variations of reading, in D; G; H; K; M; U; 2; 5; 6; 7; 10; 11; 12; 16; 17; Colb. 22, 23, and 26; 25; 27; 28, and about 140 of less authority, but each quite as good as each of the 70 that omit the verses.

Thus the authorities in favour of the passage greatly preponderate over those which make against it. Accordingly, Dr. Mill, in his notes *ad locum*, defends the passage, although we ought not to conceal that with most singular and unaccountable inconsistency, he states in his Prolegomena a strong suspicion that it has crept into the text from the spurious gospel according to the Hebrews. Michaelis strenuously defends the passage. Bishop Pearce (whose work we do not possess) is said by Dr. Campbell to answer the objections of Wetstein and others. Dr. Campbell himself does not give any opinion, though we suppose that he was inclined to be against it. Whitby, in a few sentences, ably defends it; Griesbach gives the passage as probably, though by no means certainly, to be rejected. Beza and Wetstein are the only critics of great name that oppose it, for we attach no manner of importance to its rejection by Rosenmüller and the whole race of modern German Neologians. Rosenmüller's scholarship we admire, and have very often consulted his commentary with advantage; but on many points he is deceptive, and in none is he to be really confided in. Beza's objections (quoted apparently with approbation by Campbell) are unworthy of both these accomplished critics; they are sufficiently answered by the writers named. They are chiefly internal objections. The external are conclusively set aside by Griesbach's citation of MSS.

We wish we could afford space to present our readers with the convincing defence of the narrative taken by Dr. Bloomfield from Stanlin and Kuinoel; and by them taken chiefly from a dissertation by Lampe. We beg to refer our readers to Dr. Bloomfield's work, and shall content ourselves with a brief abridgment of the chief arguments employed, not restricting ourselves to the arguments used, but substituting others if we think proper.

This can be at the best but a suspicion; because granting that there is not room in the space of two leaves for the whole matter, that is in the *textus receptus*, the want may be in any other verses as well as these.

I.—INTERNAL ARGUMENTS.

Obj. 1. It is improbable that the Pharisees and lawyers would so far honour Jesus as to make him judge of a matter which the law placed under their jurisdiction.

Ans. The question was not proposed by the chief priests and Pharisees, but by the Scribes and Pharisees; therefore there is no necessity for supposing that they who proposed it, were members of the Sanhedrin. It was not referred to him in order to do him honour, but for the purpose of insulting and tempting him.

Obj. 2. It is improbable that such a crime should have been committed during the festival; or if it had, it is not likely that the Pharisees would have instituted the process at this time.

Ans. The first part of the objection is frivolous, as those who are willing to break through one of the most solemn commands of the moral law, are not likely to be restrained by respect to any ceremonial ordinances; provided they entertain the hope that their crime shall not be known. As to the latter part of the objection, it is all but certain on comparing chap. vii. 37, with the first verses of chap. viii., that the occurrence took place *after* the feast was ended and not during the feast, as the objection presupposes.

Obj. 3. It is said that there was nothing captious in the question; that if Jesus had answered that she ought, according to the law of Moses, to be put to death, but that in the existing state of the Jewish polity, the sanction of the Roman procurator must be obtained, else the punishment could not be inflicted, the Jews could neither accuse him of setting aside the law of Moses, nor delate him before the magistrate as refusing the jurisdiction of the Romans.

Ans. The Roman law did not admit of death by *stoning*. If therefore Jesus had said that the culprit ought to be dealt with according to the Mosaic law, he might have been accused before the Roman governor; if he had recommended to hand over the case to the Roman authorities, he would have lost credit with the Jews as acknowledging the jurisdiction of a Gentile power in opposition to their own judicial ordinances. Thus it appears that the question was exactly similar in its import and design to that proposed to him regarding the payment of tribute to Cæsar.

Obj. 4. It is said that stoning was not ordered by the law of Moses as the punishment of an unfaithful wife.

Ans. Although the law says no more than that the adulteress should be put to death, yet it can be proved that stoning was intended. In Exod. xxxi. the punishment of

death is denounced against the Sabbath-breaker, and in Num. xv. an instance is related of this punishment having been inflicted by *stoning*.

Obj. 5. Jesus by writing on the ground instead of immediately answering the question, seemed to hesitate and take time for consideration, which is inconsistent with his custom as well as with what we know of his infinite wisdom.

Ans. He rather intended to express to them that he did not choose to interfere in the judgment of a civil cause. "It was a custom with the Jews, when any disagreeable matters were brought forward, to which they wished not to answer, either by affirmation or negation, to employ themselves in writing something as if otherwise engaged. This has been proved and illustrated by Schoettgen Hor. Hebr. in loc.

Obj. 6. The reply of Christ v. 7, is not to the point, for it is not necessary that the judge or accuser be sinless, in order that the culprit be a proper object of punishment.

Ans. The woman was not brought before Christ as a judge : and he as a moral teacher took occasion to point out to them the fact that they were themselves no better than she. Just as almost any preacher would do were any hearer to interrupt him with a narration of some act of vice ; just as Jesus himself, when he was told of those whose blood Pilate had mingled with their sacrifices, promptly replied, "Unless ye repent ye shall all likewise perish."

Obj. 7. It is incredible that all the people present in the temple were guilty of the sin of adultery.

Ans. Of this we are by no means certain : so corrupt were morals at this time that Jesus styled his contemporaries a wicked and adulterous generation. But further, it was ordained by the law that the witnesses of the crime should throw the first stone. If then they were not able to accept the challenge, then the object of the captious inquirers would be effectually baffled, and all would be filled with shame and vexation at having participated in such an affair.

Obj. 8. It is not probable, considering the constant resort to the temple, that Jesus and the woman should be left alone there.

Ans. It is only meant in respect of the woman's accusers. The whole party who had come in order to raise the discussion of this question went away, and so far as *they* were concerned, Jesus and the woman were left alone. This would be admitted in the narration of any ordinary historian. Besides, that this was the intention of the writer of this narrative is plain, since the woman is said to have been left standing *'εν μέσση*, in the middle of the people : Jesus and she alone in the midst of the spectators.

Obj. 9. The style of this narrative is more "ornate" than that of John.

Ans. It is not a whit more so than that of some other passages of this gospel.

Obj. 10. If this story be removed, Chap. viii. 12, seqq. will be connected with vii. 52, &c.

Ans. We think the connexion is more probable as it stands.

II.—EXTERNAL ARGUMENTS.

Obj. 1. The story is omitted in several MSS., and is noted with asterisks by others.

Ans. This objection we have already answered, by shewing that the authority of MSS. in favour of the passage greatly exceeds that of the opposite kind. The citations of the fathers are of a highly satisfactory description. It is found in Tatian, Ammonius, referred to in the *Constitutiones Apostolicæ*, (which though apocryphal as a portion of scripture, were certainly written in the 3rd cent.,) and noticed by Ambrose, Jerome and Augustine.

Obj. 2. If this passage be genuine, it must have been omitted in so many copies either accidentally, or intentionally: now both these suppositions are very improbable.

Ans. We do not think either of them *very* improbable; the latter we think scarcely improbable at all. Some of the early Christians "found there, it seems, many difficulties, to them almost inextricable, and fancied they saw something hardly reconcilable with the wisdom of Jesus. They, it seems, especially stumbled at *this* circumstance, namely, that Jesus did not pass a severe condemnation on the adulteress: or at least feared, lest any, concluding from thence an impunity to the crime, should have been encouraged in its commission. Hence it would be omitted in the *Lectionaria*, and finally in the MSS. of the gospel. On the same principle the fathers chose to pass it over in their homilies, which has led to a false suspicion that they had it not in their copies." But if it be difficult on the supposition of its genuineness to account for its omission in some copies (which we think it is not), it must be acknowledged that it is greatly more difficult on the supposition of its spuriousness to account for its admission into so many others. This also must either have been intentional or accidental: but how the latter should be, it is impossible for us to conceive; and what object there could be for the former, it is equally difficult to imagine.

Obj. 3. The great variety of readings is an argument against the authenticity of the passage.

Ans. We know not how any such argument can be supported. None of the various readings have at all altered the import of the story. "Those who maintain that it is spurious, can no more account for the various readings than those who defend its authenticity." For our part we are quite unable to comprehend, why there should be more various readings in a suppositious than in a genuine passage.

1 John v. 7.—We have sometimes thought, on reading Mill and Whitby on this verse, that Trinitarian writers are too facile in giving it up, as they now generally do. Still, as it is unquestionably a doubtful passage, it is for translators to determine how it shall be treated. For our own part we should insert it with a mark to point out that its genuineness is not completely established, and should thus escape the danger of keeping back a portion of the word of God on the one hand, and of adding to that word on the other: or we should omit it, and state in a marginal note that such a passage is found in some MSS.—But what we have to complain of throughout, in regard to all the three passages, but more especially in regard to the two former, is their omission in a popular translation, without so much as an advertisement having been given of the fact. Had the translators any doubt as to the propriety of rejecting the passages in question? If so, why did they not state their doubts in some form or other? Or were they perfectly and completely satisfied that the passages are spurious? Then were they not bound by common courtesy to state the grounds of their conviction, for the satisfaction of such as might hold an opposite opinion? Did they think the opinion of almost all critics unworthy of the smallest recognition? Did they expect that the church should receive their implied assertion, as sufficient demonstration that the *textus receptus* and all who have defended it, are in error? If so, they were mistaken. The church cannot and dares not give up any portion of that which she esteems her most sacred trust, upon the unsupported authority of a thousand times more men, each possessed of a thousand times more erudition, than the Benares Missionaries can collectively boast.

To our Christian readers we need offer no apology for having occupied so many of our pages with this discussion. True it is all about three short passages, and these not of much moment for the purposes of systematic theology. But if they were inspired by God, then it is our duty to defend them, let the defence cost what it will; and no one who duly appreciates the word of God, will think any labour misspent, whose object is to preserve it entire to the church till the end of time. Especially no one who knows, how the rationalism of Germany

began, and how far it has proceeded, and where it is likely to end, will look with indifference upon the beginning of such evils.

Although we believe we are pledged not to say any thing editorially for or against the Romanizing system, we may surely be allowed to say, that we should have rejoiced to see a fair experiment of it made under more favourable circumstances, and that we are sorry, that the first version of the scriptures printed in that character, should have been one which shuts itself out from the possibility of a favourable reception by the universal church.—T. S.

II.—*Al Qurán**.

SURA'T UL FA'TIHAH.

[Chapter I.]

THE PROLOGUE.

(Of Makka and Madina ; containing seven signs.)

In the Name of God, the gracious, the merciful. Col. iii. 17.

1. † All praise unto God, the Lord of all worlds ! 2, the gracious, the merciful ! 3, the master of the day of judgment ! 4, Thee do we worship, and thee do we supplicate. 5, Direct us in the right way, 6, the way of those thou hast favored ; 7, not of those beneath thy wrath, nor the bewildered. [Amen.]

AL QURAN'] The word QURAN is derived from قرأ (the same as the Hebrew קרא) signifying *reading* or *what is to be read*. The book is also called AL KITA'B, KALAM U'LLAH, AL MOSHAF, and AL FURQA'N, which last name is also given to the Books of Moses. (See v. 50. Ch. 2.) It is divided into 114 sowa (chapters), thirty ajzá or siparah (sections), sixty ahzáb (semi-sections), and above 6000 ayát (verses) ; but what the precise number of these last is, has not been determined by the commentators.

The Qurán is said to have been written by God on a table near his throne from all eternity, and a copy of it was sent down to the lowest of the seven heavens on the night Al Qádr in the month Rámzán, from whence portions of it were brought to Muhammad by Gabriel as circumstances rendered expedient, during three and twenty years. When thus revealed, some expert writer was employed to transcribe them in the chapters indicated by Muhammad. The passages were then either retained in the memory or were copied by his followers, but as the originals were left in a chest with his wife Hafsah, without any previous attempt at arrangement, the whole was found by ABU BAKR, OMAR, and OSMAN to require revision, and a Committee was appointed to edit the work, which duty

* This paper has been sent to us as a specimen of a new translation of the Qurán with notes. The ultimate object of the translator, should he continue his labors, is to shew the uninspired character of the book.—Ed.

† 1] Gen. i. 1 ; Dan. iv. 35 ; Heb. i. 2 ; Rev. iv. 11.—2 and title] Exod. xxxiv. 6 ; Neh. ix. 31 ; Ps. ciii. 8 ; cxvi. 5 ; Jonah iv. 2.—3] John v. 22 ; 2d Tim. iv. 1 ; Matt. xix. 28.—4] Ps. xc. 6 ; Matt. xv. 8, 9.—5] 1 Sam. xii. 23 ; 1 Kings viii. 36 ; Ezra viii. 21 ; Prov. xvi. 25 ; Matt. vii. 13, 14.—6 and 7] Isa. iii. 12 ; lix. 8 ; Prov. iv. 19.

they performed in a manner which has created much dissension amongst the sects, and greatly perilled the claims to authenticity of their edition. One chapter (if not more), which favors the Shíáh sect, has been omitted; but has otherwise been preserved and may be found in the Dabistán Mozáhib. Many ayáts have been lost; and others that are contradictory have been preserved. All parties are, however, ready to excuse these discrepancies on the plea, that God sometimes saw fit to abrogate commands and rules which he had previously enjoined. Some verses are obscure or incomplete; others have been altered by mistake in transcription; and the various readings produced by the different methods of adding the vowel points are innumerable. The notes, as we proceed, will indicate the peculiarities of the work, some of which may be gathered from the following extracts.

Besides the names above given, which are the usual titles of the Qurán, the following are also ascribed to it: *Tazkiru* and *Zikru*, remembrance; *Tanzil*, descended; *Ahsan ul Hadis*, best tradition; *Moizah*, admonition; *Hukm*, command; *Hakim*, philosopher; *Hikmat*, mystery; *Mhokam*, strength; *Shaffa*, health; *Rahmat*, mercy; *Hadi*, guide; *Serat ul Mustaqim*, the right way; *Hablullah*, the cord of God; *Ruh*, spirit; *Jissasulhaq*, true narrative; *Buyán* and *Tibyán*, and *Mobín*, exposition; *Basair*, perspicuous; *Qaul Jasl*, plain speech; *Najúm*, stars; *Masam*, repetition; *Mutashába*, uniformity; *Burhan*, evidence; *Bashir* and *Nazir*, promise and threatening; *Qiam*, orthodoxy; *Mohaimin*, protecting; *Núr*, light; *Haq* and *Haq ul yuqín*, truth and the truth of faith; *Azís*, glorious; *Nimat*, favor.—*Tafsír Fathul Azís*.

NAMA'N BIN BASHIR. A. G. S. Verily God wrote a book two thousand years before creating the heavens and the earth, and sent two revelations down from it, which are the two last chapters of the cow; if they are not repeated in a house for three nights, the devil will be near that house. *Mishcát ul Masábih*, Book VIII. Ch. I. Part 2.

AAYESHAP. Verily the Prophet said, Repeating the Qurán in prayers is better than at other times; and repeating it at other times is better than *Tasbih* (praising God by repeating *Sabhan Alláh*), and *Takbir*, (repeating the words *Alláho Akbár*.) *Ibid.* Book VIII. Ch. I. Pt. 3.

It was said, O messenger of God, what causes an unsullied heart? He said, Remembering death very much, and repeating the Qurán. *Ibid.*

AIFA ABDU'L KALA'AI said, that a man said, O Prophet of God! What is the greatest chapter of the Qurán? He said, The declaration of God's unity. The man said, Which is the greatest section of the Qurán? He said, The revelation of the throne. *Ibid.* Part 3.

ABUHURAIRAH. A. G. S. Learn the Qurán and read it; for verily the condition of him who has learnt the Qurán and read it, and stood up at night by it, is like that of a bag filled with musk, which diffuses its scent in every place; and the state of him who has learnt the Qurán, and slept, and not stood up at night, whilst having the Qurán in his belly, (i. e. remembering it,) is like a bag of musk with its mouth tied. *Ibid.* Part 2.

ABUHURAIRAH. A. G. S. He is not of my followers who does not read the Qurán with a good voice. *Ibid.* Part 1.

IBN OMER said, The prophet has prohibited travelling with the Qurán, that is, that it should be carried towards the land of the enemies of religion. *Ibid.*

IBN JURAIH relates from Ibn Abi Malaikah, and he from Om Salmah, that she said, "The prophet used to read (repeat) the words of the Qurán separately, and his highness would read, 'Praise be to God, the Lord of all worlds,' and after stopping a little would say, 'the gracious, the merciful;' then he would stop, then say 'the master of the day of judg-

ment,' and in this way to the end of the chapter." Ibid. Part 3. [NOTE. Muhammad was apparently making sure of his memory, as he sometimes made mistakes,]

OMER BIN AL KHA'TTA'B said, I heard Hisham bin Hakím bin Hizám read the chapter entitled Farqán (25) in another manner, than I had read it and the prophet taught me that chapter; and when I read it as he taught it me, and when he read it differently, I was near being angry with him; after that I watched till he had finished reading; then I threw my garment upon his neck, and pulled him and brought him to the prophet, and said, "O Prophet! verily I heard this man read the chapter Farqán in a different way from that which you taught me." And the prophet said "let Hisham go;" and he said to Hisham, "read the chapter." And he read it in the manner he had done; and his highness said "thus has this chapter descended;" after that he said to me "read it," which I did as I remembered. Here also he said "thus was this chapter sent down." And as we were confounded when he said of both, thus it was sent down, the prophet said, "Verily the Qurán was sent down in seven dialects; then read what is easy and agreeable to you." Ibid. Part 1.

IBN ABBAS said, the prophet did not know the division between two chapters until the words, "In the name of the gracious, the merciful," came down to him. Ibid. Ch. III. Pt. 2.

ZAID IBN SABIT said, "Abu Bakr sent a person to me and called me to him, at the time of the battle with the people of Yemánah, and I went to him and, behold, Omar was with him; and Abu Bakr came to me and said, "Verily a great many of the readers of the Qurán were slain on the day of the battle with the people of Yemánah; and really I am afraid, if the slaughter should be great, much will go from the Qurán; because every person remembers something of it; and verily I see it advisable for you to order the Qurán to be collected into one book. I said to Omar, How can I do a thing which the prophet has not done? He said, I swear by God, this collecting the Qurán is the best way. And Omar used to be constantly returning to me and saying, You must collect the Qurán, till at length God opened my heart to do so, and I saw what Omar had seen advisable. ZAID IBN SABIT says, that Abu Bakr said to me, You are a young and sensible man, and I do not suspect you of forgetfulness, negligence or perfidy; and verily you used to write for the prophet his instructions from above; then look for the Qurán in every place and collect it. Then I sought for the Qurán from the leaves of the date, and white stones, and the hearts of people that remembered it, till I found the last part of the chapter, entitled Repentance, with Abu Khazaima Ansári and with no other person. Then these leaves were in the possession of Abu Bakr till God caused him to die; after which Omar had them in his lifetime; after that they remained with his daughter Hafsah; after that Osmán compiled them into one book. ANAS IBN MALIK relates that Hadhaifah came to Osman, and he had fought with the people of Syria in the conquest of Armenia, and had fought in Athurbaijan, with the people of Irak, and he was shocked at the different ways of people reading the Qurán. And Hadhaifah said to Osmán, "O Osmán! assist this sect, before they differ in the book of God, like as the Jews and Christians differ in their books." Then Osmán sent a person to Hafsah, ordering her to send the leaves which she had; and saying, "I shall have a number of copies of them taken, and will then return them to you." And Hafsah sent the leaves to Osmán. Then Osmán ordered Zaid Ibn Sabit Ansári, and Abdullah bin Zubair, and Zaid Ibn Al Aas, and Abdullah Ibn Al Haris bin Hisham, (and these were all of the Koraish tribe, except Zaid Ibn Sabit,) and Osmán said to the three Koraishites, "When you and Zaid Ibn Sabit dif-

fer about any part of the dialect of the Qurán, then do ye write it in the Koraish dialect; because it came not down in the language of any tribe but theirs; (and by the petition of his highness it was permitted to every person to read it in his own dialect; but Osmán, fearful of the difference which might arise amongst people, ordered all other dialects to be expunged from the Qurán except the Koraish.) Then they did as Osmán had ordered; and when a number of copies had been taken, Osmán returned the leaves to Hafsal. And Osmán sent a copy to every quarter of the countries of Islám; and ordered all other leaves of it to be burnt. Ibn Shahab said then, Kharijah, son of Zaid ibn Sabit, informed me, saying, "I did not find one section of the chapter entitled The Confederates, when I was writing the Qurán, which verily I heard from the prophet;" then I looked for it and found it with Khuzaimah Ansári, and entered into the chapter of Confederates. Ibn Abbás said, "I said to Osmán, 'what possessed you that you had the chapter entitled The Spoils written, and the chapter entitled The Declaration of Immunity, and joined them, and did not have the words, "in the name of the most merciful God," written between; and so classed these chapters of the Spoils and the Declaration of Immunity with the seven long chapters?' " Ibid. Book VIII. Ch. III. Pt. 3.

ABUHURAIRAH. The prophet said, The Qurán consisteth of five heads; things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Ibid. Book I. Ch. VI. Pt. 2.

JABIR said, I heard his majesty relating the commencement of the instructions from above, saying, "whilst I was walking along, I heard a voice from the heavens, and raised up my eyes, and behold, I saw the angel, who had come to me at the mountain of Hiráa, sitting upon a throne between the heavens and the earth; and I feared him so that I fell upon the ground. Then I went home and said, "Wrap me in a cloth, wrap me in a cloth;" and they wrapped me up, when God sent this revelation "O thou wrapped up, arise," &c. (Qurán. Ch. 73.) Ibid. Book, XXIV. Ch. V. Pt. 1. [NOTE. It will be observed that the Qurán is truly a book that begins at the end.]

AAYESHA said, Haris bin Hisham asked his majesty "How did these instructions come to you?" His majesty said, "Sometimes like the noise of a bell; and these were the most difficult for me to understand; and the angels would go away and I remembered the instructions; and sometimes the angel would come in the shape of a man, and converse with me, all of which I remembered." Ibid. Book XXIV. Ch. V. Pt. 1.

ABUHURAIRAH. A. G. S. There is no prophet but what appealed to miracles, which when the sects saw they believed; I mean, their miracles were particularly confined to their own time; and my miracle is the Qurán, which was sent to me and will remain for ever. Then I am hopeful of having more followers than any of the other prophets. Ibid. Book XXIV. Ch. II. Pt. 1. [NOTE. As Muhammad asserted that Adam, Enoch, Moses, David, Jesus, and others received books, the Qurán (were it true) is not a miracle different from theirs; and as it is asserted that their books were lost or corrupted, the same liability attached to the Qurán, as we see has happened to it.]

FÁTIHĀH] Prologue. ABUHURAIRAH. A. G. S. That person who does not say the Am ul Qurán, (i. e. Surah Fátiháh,) his prayers will be defective. Mishcát ul Masábih, Book IV. Ch. XIII. Pt. 1.

ABUHURAIRAH said, the prophet said to Ubai ibn Hab, What parts of the Qurán do you repeat in your prayers? He said, The introductory chapter. And the prophet said, I swear by God that there has not been sent down, either in the Bible or Evangelists, Psalms or Qurán, any thing so excellent as the introductory chapter; and verily it consists of seven signs

which descended twice; and this chapter is like the great Qurán which has been given to me. Ibid. Book VIII. Ch. I. Pt. 2. (*Baizawi* gives a similar tradition of Abuhurairah Abu Zaid Ibn Malic: I said, "O messenger of God! verily you said, I will teach you the greatest chapter in the Qurán." He said, It is the introductory chapter; and it consists of seven signs which came down twice; once in Mecca and once in Medina, on which account it is called *Sabá-ul-Masáni*, Ibid. Book VIII. Ch. I. Pt. 1.

According to *Baizawi*, the following are the names of this chapter. *Súrat-ul-Fátah-ul-kitáb*; *Um-ul-qurán*; *Súrat-ul-Asás*; *Súrat-ul-kanz*; *Súrat-ul-wáfiyah*; *Súrat-ul-sháfiyah*; *Súrat-ul-hamd*; *Súrat-u-shukra*; *Súrat-ul-duáa*, and *Sabá-ul-Masáni*. Muhammad said that the reading of it was a cure for every pain and disease.

There is a dispute as to its revelation, the common opinion being that it descended at Mecca when prayer was enjoined by God. Some however think it descended at Medina when the Tílah was changed. *Baizawi*.

IBN ABBAS said, that he was seated near the prophet, when suddenly an angel came and said, I give thee tidings by two lights which were given to no prophet before thee; one is *Fátihát ul kitáb* and the other the letters prefixed to the *Súra-ul-Baqr*. *Baizawi*.

YAQU'UB CHARUKHI says, I heard from the chief of the faithful, *Alí*, and from *Abdullah bin Abbás*, that this chapter descended at Mecca in the following manner. The prophet related it thus: When I was going into the forest, I heard a voice cry, "O Muhammad!" and I beheld a glittering person on a throne of gold, balanced between heaven and earth. Terrified at the voice, I fled. When this spectacle presented itself on various occasions, I spoke of it to *Warakah bin Ma'fil*, the son of the uncle of *Bibi Khadija*, and he was a man learned in the Law and Gospel, and had received much knowledge from the learned Christians. He said, when you hear that voice, fly not, but hearken to what is said. I did so. When the voice came again saying, "O Muhammad," I replied, "Labbaiyak" [a word implying submission or attention]. He said, 'I am Gabriel, and thou art the prophet of this people.' A second time he said, "I testify that there is no deity besides God, and I testify that Muhammad is his servant and messenger." A third time he said, "All praise unto God," and repeated to the end of the chapter. *Tafsir Futhul Azis*. [NOTE. I believe that the *Warakah* here mentioned was the first who planned the imposture, for if it be true, as is said, that he translated our Scriptures into Arabic, he must have left the originals and his version in the family, and Muhammad by his marriage with *Khadija* must either have inherited them, or had access to them*. This tradition, contrary to what the Muhammadans usually say, shows that *Warakah* did not die while Muhammad was a mere child, and that he explained to Muhammad by his knowledge of our Scriptures, matters of which his pupil would otherwise have been ignorant. More will be said of this *Warakah* on a fitting opportunity.]

It is requisite that this Surah should be repeated at the time of prayer. There are seven fundamental points in prayer, as in this chapter there are seven verses; 1st, standing; 2nd, kneeling; 3rd, prostration; 4th, standing between two prostrations; 5th, the second prostration; 6th, sitting between two prostrations; and 7th, the final fitting; and these seven are according to the seven parts of a body, without soul, but the Surah added thereto becomes the soul. *Tafsir Futhul Azis*. In addition to the names given above from *Baizawi*, the following titles are found in the *Futhul Azis*, *Súrat-ul-Manaját*, *Súrat-ul-Tafviz*, *Súrat-us-shafa*, *Súrat-us-Ruaiya*,

* We do not exactly understand what connection there is between possessing or translating our Scriptures, and planning the imposture of Muhammadanism.—Ed.

Súrat-us-salát, Qurán Azún, Surah Tálim-ul-Masalah, Surah Kafiyah, Um-ul-kitáb.

In the Sahih Muslim, and Nisaie, and Ibn Haban and Tabrani, and Hakim, a tradition of Ibn Abbás is given, viz. that one day Gabriel was seated near Muhammad, when they heard the noise of the opening of a great door; and looking towards heaven, Gabriel said, An angel is now descending who from the time of Adam till now has never descended to the earth. The angel approached and congratulated Muhammad, saying; Rejoice, for this sight granted unto thee has never been granted unto any prophet before thee. That was the Surah Fathul kitáb and Amin ul rasúl, to the end of the chapter Surah Baqr. No one reads a letter of them but shall have a reward. In Bokhari, and Muslim, and Sehaha Settah, it is stated that the companions of the Prophet cured men stung by snakes and scorpions, and such as were epileptic, and madmen, by reading the Surah Ruqaiya, [which name is given to the Fatiháh on account of Ruqaiya, one of the friends of Muhammad having performed many notable cures by the reading of it.] *Fathul Azis.*

SIGNS] This word is used indifferently for miraculous performances and the verses of the Qurán, each of which is a stupendous miracle.

IN THE NAME OF GOD, &c.] This heading belongs to the Fatiháh, as the readers of Makkah and Kufa, and Ibn Mubarak and Shafai have decided; but the readers in Medina and Basia and Shám; and also Malik and Lau Narai differ from them;—and Abu Hanifa finding no sufficient proof, doubts its belonging to the Surah Fatihah. Muhammad Ibn Hasan of Shaibán said that it is the word of God. Abuhurairah said that the first verse of the Fátihát ul kitáb is the *Bismillah* (as above). Umno Salmah says, the messenger of God counted from the Bismillah to Rabbil alamin (worlds) as one verse. Thus there is a variance as to whether it is a separate verse, or is conjoined with what follows. *Baizawi.*

Whatever work is begun, the expression *Bismillah* should be used. They say that when Noah had embarked, he became much perturbed for fear of foundering and said, Bismillah Majriha O Mursaha, In the name of God, I start and set sail; and hence his ark continued safe. Some relate that a saint wrote Bismillah and in his will directed that it should be put in his shroud. Another person required his reasons, and he replied, "I observed a faqir standing near a lofty gateway begging, and they gave him only a trifle. He then obtained a spade and commenced digging down the gate. The owner of the house came and said, What are you about? He replied, Make your door to correspond with your small gift, or your gift suitable to your great door. So this verse is the door of his book, by which in the day of resurrection I shall have a suitable document on which to claim his mercy." It is observed that the Bismillah contains 19 letters, and the angels in charge of hell are 19, who are severally repelled by these letters. It is also noticed that there are 24 hours in a day and night, and for five of the hours five prayers are appointed, and for the other 19 these letters are given; so that whether we be sitting or standing, in business or at rest during the 19 hours, the remembrance of God contained in these 19 letters is sufficient. The chapter Buraat contains the command to kill infidels, and therefore has not this heading; and when sacrifice is offered, the Bismillah Allaho Akbar is used instead, because *sacrifice has the semblance of vengeance*, and mercy is not then regarded. This form should be used 17 times a day, and then it is certain that the person will be saved from the wrath of God, and be blessed through the mercy of God. It is said under certain circumstances to be as a veil between man and the evil genii on earth; and if it be a veil between man and his enemies in this world, then it will be a veil between man and the punishment of the last day. *Fathul Azis.*

GRACIOUS AND MERCIFUL] The words *Rahmán* and *Rahim* being from the same root, it is supposed that one indicates quantity and the other quality, or measure and manner. *Baizawi*. [NOTE. From the many explanations given of these words, it would appear that the Muhammadans are exceedingly sensitive regarding the liability of the book to be charged with tautology at its commencement.]

1ST VERSE] *Hazifa Ibn ul Yeman* says, the prophet said there was a tribe on whom God sent down great torment, in which they continued till a child was born among them who repeated this first verse, which God hearing, he removed their punishment for 40 years. *Baizawi*. [NOTE. This indicates a previous revelation of the verse.]

PRaise] The word *Hamd* indicates the praise of those moral perfections which are brought into exercise by the operation of the will. *Baizawi*. The words *Al hamdu lillah* contain eight letters answering to the eight gates of paradise. This compound word is of great excellence, and should be spoken only in suitable places. Thus it is related by *Siri Saqti* who says, I have been much downcast for 30 years, when I uttered the word *Al hamdu lillah*, and ever since I crave pardon of God. In the city of Bagdad the shops and houses took fire and all were burned except mine. Meanwhile a man came to me saying, All the market has been burned except your shop. I then said, praised be God; but on consideration I understood that it was not proper to say so at such a time, because the loss to the people was great, though my little property was saved. It is related that when the spirit of Adam, being breathed into him, reached down to his navel, he sneezed and said *Al hamdu lilalae rabbil á'amín*. This word is the chief exercise of those who are in paradise. *Tafsir Fathul Azis*.

LoRD] The creator, provider, protector, and teacher, and the doer of all work in the worlds of angels, genii and men, and of wild animals, fowls, beasts of prey, and the living things of the waters and all else. *Tafsir Hosaini*. The word *Rab* is appropriated as a name of God, and it is never used but in this way. *Baizawi*. [NOTE. The Musalmáns argue that the apostles considered our Lord as only a human master or teacher, because when he was called *Rabbi*, these words are annexed to indicate its meaning. This objection is forcibly urged in a recent work called *Marghúb*, but it is sufficiently refuted by their own books.]

ALL WORLDS]—Pharaoh asked Moses, who is the Lord of all worlds? He replied, the Lord of heaven and earth, and of whatever is between. Pharaoh was astonished at this. Then Moses again said, "He is thy Lord and the Lord of thy forefathers. From the first declaration it was shewn, that He is the Lord of every place, and from the second, that He is the Lord of every era." When Pharaoh understood this, he was surprised how one Being should exercise dominion in all places, and in every time. Then he supposed that Moses was a madman. Moses spoke the third time and said, "He is the Lord of the east and of the west, and of whatever is between," meaning that his dominion was ubiquitous. Hence it appears that the word is appropriated to God. *Fathul Azis*. The meanings of the word *Rab* are owner, inventor and creator, chief, guardian, and regulator. *Fathul Azis*. The words, *the worlds*, mean all creatures and their properties; but some restrict the term to intelligent beings, as angels and mortals (men and genii), and include the rest only as subordinate to them, and others hold that only mankind are intended. *Baizawi*. [*Worlds*, systems of beings, *vide* Johnson.]

V. 2. THE GRACIOUS, &c.] "There is a great difficulty in this, for if God be gracious and merciful, why were things evil and grievous created, and wicked works and improper habits, and sorrow and care, given unto us?" In reply to this it is argued, that all things work together for our

good, as illustrated by the severities to which a child is subjected for its benefit. *Vide Fathul Azis.*

V. 3. **MASTER]** The people of the sacred places (Makka and Madina) read instead of the word *málik* (master or owner), *malak* (director or king). *Baizawi.* The conservator of the works of his servants, so that in receiving and delivering the reports of the angels there may be no mistake. *Hosaini.* [NOTE. The additional *hamza* in this word, is one of the instances in which the Qurán has been altered.]

V. 4. **WE WORSHIP]** Certain abandoned persons inquire how it is, that when God is superior to necessity, he should require worship; why men should be put to so much useless trouble, and what advantage results from acts of devotion, which are alike observed in every religion? The answer to this is, that the Almighty being perfect in his nature, attributes and works, requires that whatever is not devoid of imperfection shall be abased before him and exalt his greatness. Therefore, as each should have his due, submission in devotion is a mark of true wisdom; but it is not designed to supply any wants or necessities in God. It is evident that what is perfect, must have what is inferior, subordinate; otherwise perfection and imperfection would be equal, which is contrary to right reason. Hence perfection of character is respected in this world. *Fathul Azis.* The pronoun *We* applies to the speaker and those who may be with him. *Baizawi.* **SUPPLICATE]** Two objections have been raised to this. First, if worship be predestined, help must be supplied; where then is the need of supplication? We reply, those will receive assistance who ask it, as has been experienced, and what is a matter of experience is no longer questionable. Secondly, they say, that supplication should be made for aid to worship aright, before the worship be commenced, not afterwards. We answer, devotion is the medium and supplication is the requisite; and the medium must pre-exist. Besides, supplication is the end of devotion, and the completion is naturally subsequent to the commencement; therefore the word *supplicate* occurs after that of *worship.* *Fathul Azis.*

SUPPLICATE] There are in this world three classes; the first, *Jalrian*, who say we have no will, but are like stocks and stones, our actions not being the result of volition. The second, *Qadrián*, who say we have perfect will, our actions and works being the effect of our own designs. Both of these are heterodox, and approve not the right way, because the former reject the ordinances and austerities, and the latter claim to be partners in the workhouse of creation. Hence this word is given to confute them. The right way belongs to the third class, that is the *Sunnís.* *Fathul Azis.* Shekh Sufian Suri once at the time of evening prayer acted as *Imám*, and when he repeated this verse, he fainted. When he recovered, the rest asked him the cause, and he said, When I repeated the verse, I was alarmed lest others would accuse me of falsehood, saying to me, Oh liar, say you this, and yet ask physic from the physician, provision from the great, and help from the king? *Fathul Azis.*

V. 5. **RIGHT WAY, &c.]** The way in which Musalmáns go; some say it is that of the prophets; others that of the followers of Moses and Christ, before they grew corrupt. *Baizawi.*

V. 6. In some copies, instead of the words *Al Azín* the word *man* has been inserted, which would make it, "him thou hast favored," and thus refer to Muhammad. *Baizawi.*

FAVORED] The favors were: light, prophecy, sanctity, righteousness, martyrdom and peace. *Hosaini.*

The persons spoken of, are the prophets, or the followers of Moses and Jesus, before they were perverted and corrupted. *Baizawi* and *Abdul Qádir.* [NOTE. I never find the Christians called *Isái* in the Muhammadan books;

indeed great cavilling is employed regarding our use of the name. The proper term, they say, is *Nazarenes*, for which they supply various derivations.]

V. 7. WRATH] They who, before they existed, were under the wrath of God, and on that account progressed in infidelity; or the Jews, who by their rebellion, slaying the prophets, and perverting the Scriptures, were seized by the wrath of God. BEWILDERED.] They who after they had come into existence fell into courses of contrariety; or the *Tursa* (Christians) who have gone astray in their endeavors to add to the rites of Christ, and to lessen those of the friend [i. e. Muhammad]. *Hosaini*. The Jews and Christians; *Baizawi*, *Abdul Qadir*, &c.

It is related by Hâtim Tâi named Adî, that he asked the prophet, to whom these words referred? and he replied, that the Maghzûb are the Jews, and the Zâlin are the Christians. *Baizawi*.

AMEN] One party says that whatever is within the cover of the Qurân are the words of God; therefore they omit the writing of the word Amen at the end of the Surah Fâtihah. Ibn Abbas relates that he questioned the prophet about the sense of this word, and was told it meant, God shew mercy unto men. *Baizawi*. The word Amen means, Let the prayer be approved, or, Be it so. *Muntakhab Rushiæ*. The prophet said, Gabriel taught me the word Amen, when I completed the Surat ul Fâtihah, and said, It is by way of conclusion to Scripture; and Ali also stated that that Surah and every prayer should be so finished. *Baizawi*. Abu Hanifa declares that the prophet never used the word. *Ibid*.

X.

III.—*Short Description of the Netherlands' territory on the West Coast of Sumatra. 1837.*

[Translated for the Calcutta Christian Observer, from the Journal of the Netherlands' India.]

BOUNDARIES, DIVISION AND POPULATION.

Before proceeding to a description of the extent and boundaries of this territory, I have thought it useful to give a brief account of the position, the extent and political government of the island of *Sumatra*, to present the particulars of the *west coast* of this island in a more succinct form with the other parts of it and the subjects to be treated of.

It is well known that the island of *Sumatra* is situated under the equator, and extends itself from N. W. to S. E. 5° 40' northern, to 5° 3' southern, latitude, and 95° 30' and 105° 40' longitude east of Greenwich, making a length of 1004 English miles, and a breadth of 142 English miles: equal to a surface of 136,800 square English miles, which shews *Sumatra* to be by 93,056 square English miles larger than Java.

The boundaries of this island are: the straits of *Sunda* to the south-east, the straits of *Banka* to the east, the straits of *Malacca* to the north-west, and the Indian sea to the south and west, which with many natural advantages, give it a more

advantageous situation for general trade, than the other islands of the Indian archipelago.

In the ancient descriptions of this island it is mentioned, that when the princes governed *Menangkabau*, it was divided into three parts, named *Bataugharie*, *Menangkabau* and *Batta*.

Bataugharie was the south-eastern part of this island, and contained the states of *Palembang*, *Sampongs*, *Basang-an*, (probably *Radjaug-an*), *Sillebar* and *Bencoolen*.

Menangkabau contained all the country between *Palembang*, and *Siac* to the east, and *Mandjutta* and *Sinkel* on the west coast, and was subdivided into the states of *Djambie*, *Indragiri*, *Siac*, *Menangkabau* and *Indrapura*.

Batta constituted the states of *Acheen*, *Pedir*, *Pahan* and *Dellie*.

Of this early division, however, mention is only made by the ancient historians, and nothing can be said of the present division but that the island consists of many independant states and districts, with different constitutional institutions, languages, morals and usages.

The population of *Sumatra* is estimated, after that of *Palembang*, *Sampongs* and *Bencoolen*, at about four millions and a half of souls, giving 33 souls to every geographical square mile, and consequently 67 souls per mile less than Java.

It is beyond the limits of this work to search after the causes, why *Sumatra*, which possesses so many natural advantages over Java, is inferior in population and prosperity. I consider it, however, useful to make a few observations regarding this.

The climate is one of the natural causes which promote the increase of population.

Sumatra is supposed to possess a climate equally destructive to Europeans as to natives; experience has however taught us, that this is not the case. *Java* and *Sumatra* may be considered the same in this respect. Unevennesses in the surface of the soil, and extensive marshes and wildernesses on the east coast of *Sumatra*, where the water is stagnant, may infect the air in some places, and occasion local diseases; it may however be observed, that in general it does not influence the increase of population in *Sumatra*. It may also be taken as a proof that seldom a general mortality reigns in this island. The thermometer sometimes rises to 92° *Fahrenheit* in the low lands, and descends to 55° in the higher; but usually it may be considered from 80 to 90° for the low lands, and for the high lands from 65 to 70°. Neither the climate, nor the natural causes of disease in the island, are the reasons for its

small population; it can be ascribed to nothing else than the deficient social institutions of the different tribes of *Sumatra*, whereby the increase of population is impeded.

If the whole of this island were to come into the possession and under the direction of a wise government, then it would soon rise to a higher degree of welfare and population than *Java*; and although such a prospect is yet distant, this prediction may perhaps be fulfilled at some future period.

The entire population of *Sumatra* may be considered as of one origin, which, however, through the circling of time and other local circumstances, is divided and formed into different tribes, and from mingling with strangers, has given to their language and morals such a direction, that in consequence five large tribes are found on this island, which appear to be of distinct origin, namely:

1st. *Acheenese* inhabiting the coast of *Baroos* to *Siac*, numbering 600,000 souls.

2nd. *Battas*, inhabiting the interior of *Acheen* to *Rau*, numbering 1,200,000 souls.

3rd. *Malays*, inhabiting the coasts of *Baroos* to *Indrapura* on the west, and of *Siac* to *Palembang* on the east, numbering 2,000,000 souls.

4th. *Medjangers* and *Passamas*, inhabiting the country of *Palembang* and the coast of *Bencoolen* to *Cawor*, numbering 600,000 souls.

5th. *Lampongers*, inhabiting the south-east portion of *Sumatra*, numbering 150,000 souls: making together 4,550,000 souls.

The territory of the Netherlands on the west coast of *Sumatra*, consists of a great portion of this interesting island, reaching, on the coast, from *Tanajong Blimbing* on the flat corner to the south-east, as far as *Sinkel* on the north-west, having in the interior the country of *Siac* on the east, and the independant districts of *Siegablas*, *Pottas*, *Sungie*, *Pagoo*, *Corintjie* on the south, and several others, which are so many hindrances in the way of connecting this territory to that of *Palembang*.

A chain of mountains, or the well known *Bookiet Barissan*, which crosses the island, gives to this territory a natural division into two regions, which are named by us the high and low lands, and are distinguished by the inhabitants by the names of *Tana Dare* and *Mataun*.

These mountains pass along the west coast, at a distance of 15 to 25 geographical miles in the interior, with many turns and windings, which reach the sea at a distance and impede communication by land along the coast.

These two divisions were governed in ancient times by the princes of *Menangkabau* and *Indrapura*, the first of whom governed the highlands and the latter the lowlands, from *Mandjutta* to *Sinkel*.

The influence, however, of the Acheenese, Javanese and Europeans soon annihilated the power of *Indrapura* over this coast, whilst the fall of the throne of *Menangkabau*, through family and religious differences, has also deprived this power of the sovereignty over the highlands; in consequence, that part of the Netherlands' territory, which formerly was subject to the government of these princes, is now divided into a great number of separate provinces, which recognise no other supreme power than the Netherlands' government.

On our re-establishment on this coast at *Padang*, in consequence of the transfer of the government from the British power on the 12th May, 1819, this territory did not reach further along the coast than from *Priaman* to *Indrapura*, whilst at *Simawang* in the *Padang* highlands a small troop of 30 men is found.

This territory was then divided into three parts; from *Tikoo* to the mouth of the river *Ané* was the northern, from hence to *Bayang* was the territory of *Padang*, and from *Salida* to the corner of *Indrapura* made the southern part. Afterwards more extension was given to the territory in the highlands, from which a fourth part originated, named the *Padang* highlands.

In 1825 this territory obtained another extension in consequence of the London treaty of the 17th March, 1824, the English possessions on this coast being added, whereby the earlier division experienced a certain alteration, and the whole former territory was united into one, whilst *Nattal* became the northern, and *Bencoolen* the southern division, to which was added another territory through the later conquests of the *Batta* lands, *Rau* and other states in the *Padang* and *Bencoolen* highlands. Dividing this extent of territory into three parts, the jurisdiction of the northern part is confined from *Sinkel* to *Oodjang Massong* along the coast, and *Mandheling* and *Rau* inland.

The middle part reaches from *Tandjang Mapang* to *Mandjutta* along the coast, bounded on the interior by the province of *Siac*, *Indragiri* and the thirteen *Kottas*. The southern part is from *Mandjutta* to *Tandjang Blimbing*, bounded on the interior by the presidency of *Palembang*.

We shall now proceed to give a brief description of the number of districts in each part, to render the division of this territory more clear. The northern division contains:

1st. *Pinhel*. This district is bounded on the north by the territory of *Taraeman*, and inland by the *Batta Allas*. It has no good seaport, and the coast is marshy, very far inland. A fine river, which has its origin in the mountains of *Dahalie*, situated in the Acheenese territory, unites itself with the lake of *Sekere*; and subsequently passing through a portion of the *Batta* lands, with a sufficient depth of water for moderate-sized vessels, runs here with two mouths into the sea, and renders this place very important for trade.

In 1672 this district submitted itself to the authority of the East India Company, but the means of government at *Padang* being insufficient to maintain this newly obtained power, the Acheenese made some encroachments on it.

The trade consists in salt, opium, long-cloth and other useful articles which are imported by the Americans, and the merchants of the west of *India*; and the annual exports consist of 8 pekels camphor, 4000 ditto benzoin, 500 ditto pepper, 40 ditto tripangs, 2 ditto birdnests, 10 katties gold dust, 100,000 bundles ratans, and 20,000 cocoanuts*.

2nd. *Tapoos*. This district is situated about twenty English miles south of *Sinkel*, and is to be considered an Acheenese colony, the same as *Sinkel*. It contains a population of about 2000 souls, mostly Acheenese who are under the authority of a chief named *Raja Hooda* recognized by the prince of the Acheenese.

One day's journey inland this district is bounded by a numerous Battanese population, who are governed by their own superiors. The trade here flourishes pretty well; the exports consist of about 1500 pekels benzoin and 3 camphor.

3rd. A few miles south of *Tapoos* is the territory of *Baras*, under the authority of a *Raja*, a *Bandara* and four *Datoos*.

The *rajas* of *Baras*, whose authority reached in former days to *Nattal*, but who now have no influence beyond the boundaries of their own territory, were chosen by turns from the families of *Ooloo* and *Hier*, assuming by turns the rank of *Bandara*: so when he of *Ooloo* is *Raja*, he of *Hier* is *Bandara*; the population of this district is estimated at about 3,000 souls, among whom are 200 Acheenese.

In the interior, *Baras* is bounded by a numerous population of *Battas*, who are governed by one of their own *Rajas* and eight *Panghooloos*. *Baras* became subject to the East India Company in 1668. Its most northerly factory was established on this coast, for whose safety a fort of stone was erected, the remains of which are still found.

* This account regarding the trade and population in this province and the following, is for the greater part derived from the information of intelligent natives.

4th. A few miles south of *Baras* is the province of *Sogkam*, which has a population of about 1000 souls, and is governed by one *Raja* and two *Datoos*, who are under the authority of the post-holder of *Tappanolie*. One day's journey inland this province borders on a numerous *Battas* population of the tribe of *Passarieboo*, and produces annually for the trade about 4000 pekels benzoin, 5 pekels camphor, and 20 horses.

5th. Further south is the province of *Kolang*, with a *Battas* population of about 200 souls, who are subject to the Chiefs of *Sorkam*.

6th. South of *Kolang* is the province of *Semawang* or *Tappanolie*, with a population on the coast of about 200 Malays, who formerly were governed by a *Raja* and two *Panghooloos*, but only have one *raja* at present.

We have established our most northern possessions on the borders of a small island named *Pontjam*, in a fine bay, where hundreds of ships are safely anchored against all storms.

This island is 360 paces long, 280 broad, and about 25 feet above the level of the sea.

There is on it, besides our possessions, a native population of about 300 souls, under the authority of two *Datoos* who are paid by this government.

This station serves at present to watch the movements of the Acheenese, who always disturb the peace and impede the trade by pillage, and to prevent them from committing any depredations on our territory and carrying on any clandestine trade in our possessions.

7th. Further south is the province of *Sie Boga*, or *Sie Ambon*, with a population of about 300 souls of the *Battas* tribe, governed by one *raja*. Inland this province borders on the *Battas* population of the tribe of *Sie Tooka*, numbering 3000 souls.

8th. Further south is *Sie Bieloan*, with a population of 1000 souls, most *Battas* of the tribe of *Odabarat*, who are governed by two *rajas*, subject to the post-holder of *Tappanolie*.

9th. South of *Sie Bieloan* is the province of *Kalangan*, with a population of 300 Malays, who are governed by one *Datoo*. One day's journey inland this province borders on the *Battas* population of the *Papas* tribe, numbering 3000 souls, over whom four *rajas* exercise authority.

10th. Further south is the province of *Badierie*, with a population of 600 souls, *Battas* and *Malays*, who are under the authority of a Malay chief, subject to the post-holder of *Tappanolie*. Half a day's journey inland this province borders on the *Battas* population of the *Pangaliean* tribe, numbering 2000 souls, and governed by one *raja*.

11th. *Pinang Soorie*, a small province with a population of about 2000 souls, and a navigable river.

12th. *Battang Tero* is little known; the territory of *Tappanolie* ends here.

We now proceed to the description of the provinces under the jurisdiction of *Nattal*.

13th. South of *Battang Tero* is the province of *Singkooan*, which borders inland on *Mandheling*, with a population of about 3000 souls, *Malays* and *Battas*, governed by one *raja*.

14th. Further south is the province of *Batoo Mundom*, bordering inland on *Mandheling*, with a population of about 2000 souls, and governed by one *raja*.

15th. Further beyond is the province of *Tabooyung* with a population of about 2000 souls, most *Battas*, who are under the authority of a *Malay raja*. This province possesses a fine river, which is navigable far inland for moderate-sized vessels, and deep enough at the mouth during high water for merchantmen.

About half a mile from the mouth of this river is the beautiful island of *Tabooyung*, which affords safe anchorage for large vessels.

This place may be considered very important, from the advantages which it offers for trade and internal communication; consequently it is a question whether it would not be better to establish the presidency of the northern division here, instead of at *Nattal*.

16th. *Runcan* has a population of about 500 souls under the authority of one *raja*.

17th. *Nattal*, situated about 73 English miles south of *Tappanolie*, is our second possession in the northern division and at present its presidency. This province borders inland on *Lingabaya*, and has a trading population of 3000 souls, who are under the authority of one *Raja* and six *Datoos*.

This population is probably a collection of different nations, who first established themselves as traders, and subsequently obtained the privileges of citizens. They are now divided into six different tribes or *Sookoos*, namely:—

1. *Sookoo Menangkabau*. *Menangkabau* tribe.
2. *Sookoo Barat*, western tribe.
3. *Sookoo Padang*, tribe of *Padang*.
4. *Sookoo Bandar Sepooloo*, tribe from the places situated between *Padang* and *Bencoolen*.
5. *Sookoo Atje*, tribe of *Acheen*.
6. *Sookoo Rau*, tribe of *Rau*.

These tribes have each one of the above mentioned *Datoos* as

for their superior. They again are the advisers of the *raja*, who has supreme authority and the title of *Twanku Bexoar*.

Nattal subjected itself to the East India Company in 1668, as a part of Baras ; but having revolted, the English, without paying any attention to the rights of the (Dutch) East India Company, established themselves there in 1755—60, by which means it was separated from the authority of Baras, and now, through the influence of the European government, holds the first rank among the provinces of the northern division.

The unfavorable situation of this place with regard to its physical constitution, as well as to trade and cultivation, must necessarily prevent *Nattal* from ever becoming an interesting country, and points out distinctly, that the English only established themselves there, because at the time of their establishment on this coast, no other choice was left to them. Ships never touch at this place without the most urgent necessity, and never venture to remain here longer than three days on account of the heavy N. W. winds, which occur during every change of moon, and generally continue from three to seven days with great violence. During such weather they are necessitated to quit the roads, and to sail to a small island, 12 English miles south of *Nattal*, named *Tammong*. A small canal, about three quarters of an English mile in breadth and from 6 to 10 fathoms in depth, situated between it and the continent, affords a safe anchorage to four or five ships in all winds. Little use is made of it however, on account of the great distance from the usual roads, and the difficulty of communication with the capital.

The river at *Nattal* has its origin in the hills, four or five days' journey east of the mouth, and is navigable for vessels drawing five feet water as far as the Bazoar, situated fifteen minutes walk from the coast, and for prows (*Sampangs*) drawing two feet, as far as *Lingubaya* situated two days' journey inland.

The entrance is difficult, and in bad weather even dangerous, there being a bank at the mouth, on which at low water only two feet water remains.

At the rising of the N. W. winds a great and broken surf is occasioned, which often upsets ship's boats, and prevents all communication between the shore and the roads.

This establishment is situated on the north side of the river, immediately on the strand. Close on the bank of the river there is a square fort of stone, 212 feet in length and 150 feet in breadth, with four bastions of 10 guns each, and surrounded by a ditch of 10 feet in depth and 14 feet in breadth, which can be flooded by means of a sluice. In the

fort are three water troughs, with a Resident's house built on pillars of stone; besides which there were formerly six other buildings for the purpose of warehouses, powder-magazines, laboratory, &c. most of them with flat stone roofs. At the time of the transfer this possession was found in a very neglected condition, and its insignificance rendered the expense of rebuilding it useless: the walls are rent and threaten to fall. Of the Resident's house only the skeleton remains, and a plank barrack with a small infirmary. Outside the fort, at a distance of about 200 paces, the houses of the officers and servants form a straight line of buildings along the strand. They all are necessitated from want of accommodation to reside outside the fort. The house of the Assistant Resident is the last of this line. Further on, the hospital, now no longer in existence, formerly stood, being situated on a small elevation at the back of a hill, whereon used to be placed the flag-staff, and from which the fort can be surveyed.

At the foot of this hill there was also a Government or Botanical garden of which nothing remains at present. A little above the fort, east of the river, the bazar is situated, containing about 200 houses. On the west, immediately on the strand, is a small but well planned warehouse, the only building worthy of notice; on the other side of the fort and the right side of the river there is an Indian village. In consequence of the dilapidated state of the buildings and environs, *Nattal* does not present from any side that view, which one would expect from a place which has been the capital of the north coast of *Sumatra* since the English established themselves there.

This possession was established by the English Company in the year 1755 or 1756, with the understanding that they would protect the population against all their enemies both by sea and land, and in compensation enjoy the privilege of exclusive trade, free of all duties; it was also agreed that the chiefs should insist on their subjects growing such productions of the soil, as the said Company would consider most advantageous for its interests.

18th. Beyond *Nattal* is the province of *Lingabaga* bounded by *Mandhelung*, with a population of about 3000 souls, who are governed by one *Raja* and six *Panghooloos*.

19th. South of *Nattal* is the province of *Battahan*, bordering inland on *Mandhelung* and inhabited by 2500 souls, governed by one *raja*. Here is also found the small island *Tumor*, of which mention has been made before.

20th. Further south is found our third possession on this coast, named *Ayer Bangies*, which borders inland on *Man-*

dheling, with a population of about 3000 souls, and governed by one *Raja* and six *Panghooloos*.

Ayer Bangies possesses a fine harbour, at a distance of four English miles from the mouth of the river behind *Poolon Pandjang*, in which many ships may ride safely in all winds, whilst the river here presents the same facilities and advantages as that of *Padang*.

These advantages, added to the healthy situation of *Ayer Bangies* and the many facilities of communication with the interior of *Nattal*, render this place far preferable to any other as the capital of the Netherlands' possessions among the northern population.

To the jurisdiction of *Ayer Bangies* belong the following provinces, namely:

21st. *Siekielang*, bounded in the interior by *Bondjol*, with a population of 3000 souls, who are under the authority of two *Rajas* and *Panghooloos*.

22nd. *Passaman*, with a population of about 200 souls, is governed by one *Raja* and four *Panghooloos*, and bounded on the interior by *Bondjol*.

23rd. *Kienillie*, bounded in the interior by *Bondjol* with a population of about 3000 souls, governed by one *Raja* and four *Panghooloos*, is the last province on the coast, belonging to *Ayer Bangies*.

Eight days inland from *Ayer Bangies*, and much further from *Nattal*, is our fourth possession in the northern division, viz. *Mandheling* in the *Batta* loads, which comprised the following provinces, bounded on the south by *Rau* and on the east by *Tamboan*.

24th. *Mandheling*, contains 38 large *kampongs* with one *Raja* and six *Panghooloos* in each, and a population of about 40,000 souls, all belonging to the *Battas*, and of whose morals and usages, as quite distinct from the other Muhammadan population of this Presidency, we shall speak more at length hereafter.

25th. *Looboo*, contains ten large *kampongs* with four *Rajas*, sixty *Panghooloos*, and a population of 10,000 *Battas*.

26th. *Ankola*, contains ten large *Batta kampongs*, each with one *Raja* and ten *Panghooloos*, having together a population of 10,000 souls.

27th. *Padang Lawe*, contains eight large *Batta kampongs*, each having a *Radja* and ten *Panghooloos*, and all together containing a population of about 8000 souls.

28th. *Rau* has twenty large *kampongs* with one *Raja* of the tribe of *Menangkabau* and fifteen *Panghooloos*, and each *kampung* has ten *Panghooloos* besides.

The population of this province may be estimated at 25,000 souls.

In 1832 this population, of its own free will, became subject to this government, and in 1834 rebelled: but was again reduced to obedience in 1835.

29th. *Tambussey* is a small province, situated to the east of *Mandheling* and *Rau*, bounded by *Aracan*. It is under the authority of the much famed *Tocankoo tambussey*, who often disturbs our peace at *Mandheling*, and who was the cause of the insurrection in *Rau*.

30th. *Bondjol* or *Allahan Pandjang* had formerly one *Raja* and seven *Panghooloos*, but having, under the authority of the *Padris*, become the capital of the government of the Malay sect, the government was managed by four *priests* named *Tocankoo nan barampe*. In 1832 this province became subject to this government, but rebelled again in 1833, and declared themselves independent, after having by gross treason destroyed our possession, being then governed by four chiefs, who named themselves *Raja nan berampat*. The population of this province and some others connected with it, is estimated at 8000 souls. The occurrences that have since taken place in this country are known.

Having said as much as was necessary, of the provinces belonging to the northern division, we shall now proceed to speak of those of the middle division.

[To be continued.]

IV.—*Nineteenth Annual Report of the Calcutta Baptist Missionary Society.*

There is something exceedingly gratifying in the hastening in of so many Reports of Christian operations. They seem like couriers in the day of battle carrying tidings from all portions of the conflict, and conveying or exciting friendly sympathies, as they pass through the several divisions of the mighty host. We would indeed that all our reports were as simple and faithful as must be the tidings of those couriers whose mouths are fraught with life or death, in the day of eventful contest: still, we believe, that much if not most of the practical deceptiveness complained of by many, arises not from Reports themselves so much as from the use made of them;

and that a correct view of at least the *operations* of the Church of Christ may be formed from a combination of the annual documents sent out for information by the several divisions of the one Catholic body. Blessed be the Lord, the press is now so far enlisted in this service, that it brings out, in its best typography, the glorious tidings of the progress of Messiah's kingdom, and that multitudes of men are constantly employed in printing forth the wonders of a diffused and extending salvation! How blessed will be the day, when all the printing presses of this globe shall be in the hands of our Great Lord—and when the daily news that men shall look for, will be concerning the progress of human salvation, and the overthrow of Satan's kingdom of sin!

In the meanwhile we would rejoice even in the "small things" of our day, remembering that there was a time, when they were smaller than they now are, and not forgetting that the smallness of the mustard seed will expand itself into the largeness of the mustard tree.

The Report quoted in our title is an interesting one. We have already given a short notice of it, and we now recur to the subject (as we promised in our last number) chiefly for the purpose of giving a few extracts from the document, which may speak for themselves. We fear it is too long for the bulk of readers; and we think that a good deal of the details might have been thrown into the appendix, so as not to have presented any obstacle in the way of the impatient perusers of such records, who prefer a bird's-eye view to a finished landscape painting. But this is a mere matter of opinion;—and in it we must succumb to prevailing custom, in a case of simple expediency.

We are reminded at the outset of the vanity of life, and of the duty of exerting ourselves whilst it is called to-day. The death of our late esteemed brother, Mr. Penney, was indeed a sudden and affecting one; and calculated to teach to the whole body of his surviving fellow-labourers the value of time. But what shall we *now* say to the repetition of that lesson which has just taken place, in the sudden removal of our beloved friend and brother PEARCE! We have just seen his dust committed to the tomb, in all that solemn suddenness with which death and burial are invested in this land of physical and spiritual trial. May the Lord who hath so dealt with his servants, give corresponding grace, so that the seed of death may produce the fruit of life! In Pearce the Missionary cause has lost one of those solid ornamental characters in grace, which are as the embossed flowers and pomegranates formerly in the house of the Lord, and which were as much the

subjects of divine direction and appointment as were the pillars and seas of brass.

But we proceed to make a few extracts of interest,—

First, a specimen of the primary and radical operation of preaching to the Heathen in Calcutta :

“ This most important part of Missionary labour has been constantly attended to. Mr. C. C. Aratoon, Shujáatali, Bishwanath, Gangá-náráyan Sil, and the elder students of the Native Christian Institution have been more or less regularly engaged in the Chapels for the heathen or on the highways and public places. These engagements of course differ very much from the regular and quiet service of a Christian congregation. Many of the hearers often pass away during the sermon, and others take their places. Questions of all kinds and from every class of objectors have to be answered, and the service usually ends with a distribution of Tracts and portions of the Scriptures, and a friendly conversation with any who remain, on the truths which have been presented to them. In Ján Bazar Chapel services have been held almost *daily* during a greater part of the year, and mostly to well attended congregations. In April last a new Chapel was erected at *Scáldah*, the north-east part of Calcutta. Two services have been held there weekly, and the hearers, chiefly Hindus, have averaged from 60 to 90. The different festivals, at which immense crowds are usually collected, have also been attended ; and large numbers of tracts and scriptures have been given to all who could read them. Regular visits have also been made to the houses of pious friends, which have given the opportunity of close and impressive appeals to the consciences of the heathen servants ; while in the masters and mistresses themselves a missionary spirit has been cherished and strengthened. Another numerous and important, but degraded and neglected class, the Roman Catholics, have also received attention. One house in *Buitukkhánah* has been rented for preaching, and another has been voluntarily opened by its Roman Catholic inmate. In each of these places weekly meetings are held, and the truth as it is in Jesus is preached to them ; while another Roman Catholic family have lately requested that meetings might be held in their house, and arrangements have consequently been made to meet there on the Sabbath evening. All these services are held in Bengáli.”

Next, let us take a specimen of Native Church work :

“ During the past year the Church has been under the pastoral care of Mr. C. C. Aratoon, who has laboured assiduously and affectionately for the welfare of its members. Mr. Pearce, however, for whom he officiated, having now returned to India, has consented, at the request of the members, seconded by Mr. A., to resume his engagement as their pastor from the commencement of the present year.

“ Till October last the acting pastor was assisted by our valued native brother Shujáatali ; but the state of health of the latter rendering necessary a change of air, he accompanied Messrs. Parsons and Phillips to Monghir, from which place he hopes to return in a few weeks. We regret to say that he is still suffering from indisposition ; but rejoice to add, that under it he manifests a patience and fortitude highly honourable to the Christian character. During his absence, his duties as assistant to the pastor have been performed by our native brother Gangá-náráyan, who manifests a pleasing degree of zeal and activity in the service of the Gospel.

“ At the date of the last Report the number of members composing the church in *Kalingá*, independant of persons under suspension, was stated at *twenty*. During the year it has received an accession of *ten* members; *nine* by baptism, and *one* by letter of dismission: while on the other hand it has been reduced by the loss of *five*; *two* by dismission to other churches, with *two* by exclusion and one by suspension, for unchristian conduct; making a total in full communion at the present time of *twenty-five* persons. Besides these, there are several under suspension, who express a wish to be restored to the communion of the church; but as they do not manifest that deep repentance for sin, and that earnest desire to obey the Divine commandments which characterize the true penitent, the church do not feel justified at present in complying with their wishes.

“ The number of regular attendants on the Lord’s-day (all of whom are professing Christians) is encouraging. Including the children of the Female Department of the Native Christian Institution, it averages 90 in the morning, and 60 in the afternoon. We regret to say, that the week-day services, which are still continued, are not so well attended. There does not appear among the members generally, that concern to avail themselves of these privileges which we could desire. We are happy to add, however, that in some instances the case is very different. It is worthy of notice, that several members of this church, some of them converted Hindus and Muhammadans, have exerted themselves during the year for the conversion of those who are professed Christians. They have attended frequent meetings, held in the week-day evenings at the houses of Roman Catholics, for the purpose of friendly discussion on those important subjects on which they differ from the Protestants. These discussions have been often prolonged to a late hour, and have excited considerable interest in the neighbourhood. They have also been blessed to the real conversion of several attendants, some of whom have already joined the church, and are among its most active members.

“ Mr. PEANCE has of late been frequently visited by an up-country bráhmán, whose mind is evidently becoming more and more convinced of the truth of Christianity, and more impressed with the excellency and suitability to himself of the Gospel plan of salvation. He has gained courage enough to avow to his friends his intention of becoming a Christian, and throw off the appendages of idolatry; and at last to attend with the Christian brethren at the Native Chapel. He suffers much, however, from the derision and reproaches of his friends, and is a striking exhibition of the difficulty with which a Hindu has to contend on determining to embrace the Saviour. As an instance we may mention, that in a late conversation one of his friends said to him, “ What a fool you are, to give up your caste as a bráhmán, and instead of being called great king (*Maháráj*), and lord (*Thákur*), to be despised of all men! Did you get plenty of money for the sacrifice, it might be worth your while to make it; but to do it without the hope of gaining any thing, shews you indeed to be a fool!” What forcible arguments are these to a carnal heart, and what grace does it require in a new and timid believer to count all earthly advantages but dross and dung, so that he may be found in Christ! Such appears, at present, the state of mind of our Hindu inquirer. May he have grace to endure even unto the end!”

There is an interesting passage as to the death of a young native christian. How cheering to see the grace producing the same effects in the young Convert, as in the aged pastor!

“Rámkrishna Siramani, our deceased friend, was a young man educated in Mr. Thomas’s school at *Haurah*. The instruction he there received was blessed of God to his conversion, and in December 1836, he wholly renounced Hinduism, and avowed his Christian discipleship, by being publicly baptized in the presence of many of his early friends and associates, to whom he addressed a full statement of his reasons for the step he then took. Early in 1837, he was received into the Theological Class of the Native Christian Institution, where by his devout piety and diligent attention to study he secured the highest esteem of all connected with him. During the two years he was in the Institution, there was a simplicity, loveliness, and progressive maturity of Christian character; and no one could know him in the every day matters of life without admiring the uniform consistency of his spirit and conduct. At the close of 1838 he suffered severely from an attack of bilious fever, and for many following weeks disease made rapid progress. The whole of his suffering, however, was marked by submissive patience and cheerful resignation to the Divine will. Even in his worst seasons of weakness and pain a murmur never escaped him; and he would often say, that although he knew not the reason of his afflictions, he was sure they were for the best ends. In December, 1838, he proceeded to Cutwa and Monghir, hoping the change might restore him. Such, however, was not its effect, and he gradually became worse. During his absence he wrote as often as he could, and his letters breathed the same spirit of lovely piety which he had shewn when present with us, and often expressed his strong desires after perfect holiness and love. Knowing that death was near, he wished to return home, and once more see his friends in Calcutta. He did reach home, though he lived but one day after his arrival. It appeared as if he was allowed to return among us, that we might hear his dying testimony to the preciousness of Christ and the faithfulness of God, and be witnesses of his triumphantly happy death. To all who saw him, he spoke of the goodness of the Lord. His increasing weakness and the approach of death occasionally drew a cloud over his hopes; but these were very transient, and he again rejoiced in his God and Saviour, often saying, ‘Come, Lord Jesus, come quickly.’ His prayer was soon answered, and after a short period of speechless insensibility he ceased to breathe. Such an exhibition of the overcoming and triumphant power of faith in the hour of dissolution is seldom witnessed. Devoutly pious and consistent in the time of health, in sickness patiently submissive and resigned, in death peaceful and gloriously happy, and *now* before the throne of God,—I can only say, Dear friend and brother, may my end be like thine, and may our friendship and affection be renewed and perpetuated in the abodes and blessedness of heaven.”

We are glad to find the system of Christian education for the young so vigorously carried on amongst our Entally friends. If this system be well “seasoned with salt,” the salt of grace, it cannot but result in blessings many and great ultimately; but oh, let us take heed not to suffer the splendour of our plans and the completeness of our details to obscure the eye of our faith, or usurp the place of dependence! Is there not reason to believe that it will be through a multitude of disappointments, and not of successes, that Christian education shall at length reach to the glorious point of winning many souls to Christ? We think it will be so:—and for this

reason, that the details of school calculation are so much matters of reasoning and reckoning as to final result, that we are all the more strongly tempted to rest in these details, and so we need to be graciously checked. But to the point.

We extract the following account of the Christian Institution at Entally.

“The present number of boys and young men in this Institution is *fifty-four*. Each department has pursued its studies in English and Bengali with pleasing improvement. During the year *five* from the Institution have been baptized and added to the church, while *two* others have for some months stood proposed, and it is hoped will shortly be received. As a distinct Report, in detail, of the Institution will soon be published, it is not now necessary to do more than relate its general character. The inmates, all children of Christian parents, are received from 6 to 10 years of age, and given up to the entire care of the Missionaries to educate for a number of years. The great design of the Institution is to furnish well-educated and pious men, either as preachers of the Gospel or teachers in Christian schools; while, as some may not possess talents qualifying them for mental labour, it is intended, after a certain period of elementary education, to teach them on the premises some useful art, by which they may be enabled respectably to support themselves through life, and possibly teach their knowledge of some manual art to others, and furnish them with employment. After a period of 8 or 10 years' general study, those who are pious and qualified, and desirous of devoting themselves to the work of evangelists, are received into the *Theological Department*, where a course of 4 or 5 years' theological study is set before them. There are now *seven* young men in this class, which is open to all pious and talented natives, who may possess the required preliminary education in English, and be fitted to enter at once on theological studies. This class has just completed the studies of its first year in Systematic and Exegetical Theology, the composition of Sermons, Mental and Moral Science, Bengali and Sanskrit, together with other departments of knowledge, useful in the great work for which they are preparing. We are happy to state, that their Sanskrit and Bengali studies will be under the care of Mr. Yates, and exegetical theology and ecclesiastical history will be attended to under Mr. Wenger.

“As the Institution is about to be increased to 70 or 80, some alterations are proposed in its arrangements, which when effected will classify the Institution into three divisions.

“1st. The *Preparatory School*, into which the boys are received young, and when qualified by a good knowledge of Bengali, and an ability to read with ease the New Testament in English, they will be fitted for admission into the

“2nd, or *Seminary Department*, to become students in which their parents or guardians are required to give an agreement allowing them to continue for six years, during which time it is thought they may acquire a good education in English and Bengali. From the seminary the young men will be elected, on the grounds of piety, fitness and previous acquirements, into the

“3rd, or *Theological Department*, where they pursue a course of 4 or 5 years study, as before specified.

“The great desire of the Missionaries is, that all their attainments in knowledge may be made subservient to simple and fervent piety; since they deeply feel that the education of the intellect, without a corresponding care and cultivation of the heart, may be a curse instead of a blessing:

and their great endeavour is to combine mental endowments with the education of the heart in the ways of God, looking to Him for that blessing without which the best means are powerless and ineffective. O that his Spirit may continue to rest on the Institution in a much larger measure, and that from it many may be trained to holy devotedness and signal eminence in the evangelization of those now given up to the abominations of heathenism!

“This Institution has hitherto been supported by the kind contributions of Christian friends in India and in England. The annual subscription for the entire maintenance and education of a boy is *fifty* rupees. On account of the enlargement of the Institution an increased support is now necessary, and while the Missionaries urgently appeal to all who have been blessed with the means of giving, we rely with confidence on the benevolence of those who are privileged with a spirit of holy liberality, and blessed with devotedness to the cause of Him by whose blood they are redeemed, and by whose grace they are numbered with the sanctified in Christ Jesus.”

Once more, we are glad to see such progress made in the publication of the scriptures in the native languages, as is indicated in the list of translations which follows. We have but one regret, and that is, that at least in *one* instance (the Bengálí 12mo.), if not in more, our brethren should have deemed it incumbent to interfere with the catholicity of their Translations by the exclusive manner in which the word βαπτισμος is rendered in conformity with the peculiar views entertained concerning that term. We rejoice that such immense good is done by our brethren in the form of Translations; but in that very measure must we regret any inferior preventive to the general circulation of such valuable boons. The following table is one of incalculable importance to India.

“The following list will shew the Scriptures at present in the Depository, or which will shortly be available for distribution. Missionaries and others desirous of obtaining supplies by purchase, or for gratuitous distribution, are requested to apply to Mr. Thomas, Secretary to the Translation Fund, No. 10, Lower Circular Road.

SANSKRIT.

The Psalms in Sanskrit Verse.
 The Gospel of Matthew.
 _____ of Mark.
 _____ of Luke.
 _____ of John.
 The Acts of the Apostles.
 The Four Gospels and Acts together.

BENGALÍ.

The Psalms.
 The Gospel of Matthew.
 _____ of Mark.
 _____ of Luke.
 _____ of John.
 The Acts of the Apostles.

The Four Gospels and Acts together.

The New Testament, 8vo. size, calf.

—————, 12mo. cloth.

—————, calf.

HINDU.

The Gospel of Matthew, *Nágrí character*.

HINDUSTANI.

The Gospel of Matthew,

————— of Mark.

————— of Luke.

————— of John.

The Acts of the Apostles

The Four Gospels and Acts together.

The New Testament with Marginal references, 8vo. size.

The New Testament, without references, 12mo. size.

ARMENIAN.

The New Testament, with numerous marginal references, in cloth.

Ditto ditto ditto, ditto, in calf.

ORIVA.

Scripture Selections, being part of Genesis, &c.

The Gospel of Matthew,

————— of Mark.

————— of Luke.

————— of John."

The latter part of the Report consists of a long and interesting account of "The operations conducted by Missionaries of the Parent Society in other parts of India." Our brief limits, on which we have largely trespassed already, forbid our entering on its contents—but we commend it to our readers as being, in our opinion, the most interesting part of the Report.

The variety of details, scattered over a wide country, and concentrated within a brief compass in annual narration, must always be refreshing to those who are immured in the comparative monotony of town operation. The whole Report manifests a care and labour worthy of the subject involved. May our Brethren have many "living epistles" as well as annual Reports, and may the Lord bind up the painful wounds inflicted on them by the removal of such men as Penney and Pearce!

We conclude with the following "Statement of Funds"—

"Having thus given an account of the operations of the Baptist Mission in India and elsewhere, during the year just closed, your Committee would now revert to what more immediately concerns themselves and this Auxiliary, and request attention to the state of the funds.

Balance against the Society at the date of the last Report,	314	5	0
Expenditure during the year,	3018	3	11

	Rs....	5332	6	11
The receipts during the same period have been,		3503	15	0

Balance, Rs....	1829	9	11
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“ From this statement it will be seen, that there is a balance against the Society of Co.’s Rs. 1628-9-11 to be provided for, in addition to the current expences, from the contributions of the year just commenced. This balance appears large, but the number of agents employed, and the extent of the operations carried on, have rendered the expenditure necessary; and not to have incurred it, would have required a reduction in the already too small amount of means employed to enlighten and save the people; while every thing in their conduct and circumstances combined with every feeling in the renewed mind to call for their enlargement. The brethren employed in conducting the operations of the Society have felt themselves encouraged to go forward in their prosecution from the persuasion that their Christian friends, and the religious community at large, would not refuse, when put in possession of the information presented in this Report, to supply, out of the abundance wherewith God has enriched them, the funds required to clear off the debt incurred, and to enable them to carry forward the important labours in which they are engaged. To those friends, and to that community, under God, this cause is now committed. And your Committee would ask, Shall the work go on in its integrity, and enlarge as Divine Providence may indicate? or shall these indications be disregarded, the present but too small amount of labour be reduced, and souls ready to perish be denied the bread of life? Surely not.”

J. M. D.

V.—Desecration of the Sabbath.

To the Editor of the Christian Observer.

DEAR SIR,

In reply to the letter of a “Christian Reader” which appeared in the “Calcutta Christian Advocate” of the 22nd of February last, copied in your number of March, and headed “The Violation of the Sabbath,” I think it but right to state to you the real facts.

Two days had been devoted by a “British Judge” and a “Law Commissioner” in examining the *senior class* of the Hindu College in *Literature*. The examination was most satisfactory, but they found that there were a few of the first students that were so equal that they found a difficulty in awarding the prize. They could not devote another day to the examination; they found a difficulty in finding time to visit the Hindu College to make the examination, and they therefore requested those students to call at the Supreme Court Chambers *after church hours*, when they again read and explained a passage in Bacon and Milton. This was “the head and front of the offending”—and although one of the gentlemen remonstrated against the final examination taking place on Sunday, it was alone the necessity of the case that decided them to meet on that day. It was wrong; but I

should ask you whether it is right and proper to drag before the public tribunal such improprieties, or to hold up the "Magnates" of the land for doing what was difficult to avoid! when it was done privately; and when the object ought in a certain degree to have formed the excuse. But, Mr. Editor, when we find a "Christian Reader" exaggerating facts and the "Christian Advocate" permitting such statements to be inserted into his paper, we are apt to suppose there was some other motive than the mere statement of the truth!—When we find the Christian Reader stating that the above desecration of last Sabbath by a British Judge, and a member of the Law Commission, in occupying a *great portion of the day* in examining the *senior department* of the Hindu College boys at the Supreme Court Chambers, I think, Mr. Editor, the Christian Advocate should have inquired into the truth of this bold and most unjust statement of the above simple facts, before publishing them.

ANOTHER CHRISTIAN.

16th March.

NOTE.—This letter leaves the matter just as it was, confirming the statement of the correspondent of the Christian Advocate in *every point*. That the desecration of the Sabbath took place is fully admitted. That a great portion of the day was occupied in secular work seems to be denied; but at the same time it is stated that the work required *so much* time that it was *impossible* to spare so much from the duties of a week day. We are informed, which we did not know before, that one of the parties remonstrated against the proceeding and so acknowledged its sinfulness or its impropriety. The "head and front" of the offending—is just as stated in the former letter. It was an offence against God and against the proprieties of Christian society.—ED.

Poetry.

יהוה נסי

JEHOVAH-NISSI—THE LORD MY BANNER.

Exod. xvii. 15.

WHEN hosts are encamping
 His soul to destroy,
 In midst of their tramping
 The saint smiles with joy,
 Though their swords be the sharpest
 That hell can afford—
 Jehovah-nissi,
 His banner's the Lord.

He too has a weapon,
 A double-edged brand,
 Whatever may happen
 Its temper will stand ;
 'Tis the sword of the Spirit,
 God's own holy word ;
 Jehovah-nissi,
 His banner's the Lord.

A shield too he weareth,
 By trial proved good,
 All onsets it beareth
 But still hath withstood ;
 It quenches the arrows
 In fiery showers poured —
 Jehovah-nissi,
 His banner's the Lord.

His helmet's salvation,
 His girdle is truth —
 With man's moderation —
 With vigour of youth —
 He seeks not the combat,
 Nor shuns it the more —
 Jehovah-nissi,
 His banner's the Lord.

With greaves he is furnished
 That never will fail ;
 His breastplate is burnished,
 Of seven-fold mail ;
 And behind and before him
 His God is his guard —
 Jehovah-nissi,
 His banner's the Lord.

And thus, in celestial panoply clad,
 By Jesus his captain to battle he's led ;
 He dreads not the thousands that vainly oppose ;
 He that's with him is greater than legions of foes.
 He knows that his Saviour trode on the head
 Of Satan, the day that he rose from the dead ;
 And by grace he's enabled to tread in like manner :
 Jehovah-nissi, The Lord is his banner.

Missionary and Religious Intelligence.

1.—MISSIONARY MOVEMENTS.

We are happy to announce the safe arrival of the Rev. W. S. Mackay from Van Dieman's Land, whither he had repaired for the benefit of his health: which is, we are happy to say, much improved. May he be long spared to labor in this land of heathenism.—We have the mournful task imposed upon us this month of announcing the death of the Rev. W. H. Pearce of the Baptist Mission in this city. A short notice will be found below: we hope to be able to supply a fuller account in our next.

“Mr. Jacob Samuel has proceeded to the coasts of Arabia, with a view to the circulation of the Holy Scriptures, of which he has been furnished with a supply by the Bombay Auxiliary Bible Society. The British and Foreign Bible Society has contributed £100 in aid of the expence of his agency.—The Rev. A. Stackhouse has sailed for Aden, where he will officiate as chaplain to the troops at that station.—The Rev. R. K. Hamilton, appointed Junior Chaplain of the Scotch church at Madras, officiated with great acceptance as he passed through Bombay, to join the scene of his labours.—The Rev. Dr. Duff of the General Assembly's Mission has arrived in Bombay, on his way to Calcutta. During his late sojourn in Scotland, he has most ably, eloquently, and effectively advocated the cause of Missions, and published several most interesting and important works, to some of which we shall embrace an early opportunity of directing the attention of our readers.—The Rev. George Candy was ordained a priest by the Bishop of Bombay on the 22nd of December. The sermon which the Bishop preached on the occasion was remarkably faithful and appropriate.—A new religious periodical, we understand, is about to be started in Bombay. It will be denominated the *Church Missionary Magazine*, and if conducted in the spirit of the Church Missionary Society, as we doubt not it will be, it will merit and receive adequate support.—The Bishop of Bombay has proceeded on a visit to Khandesh.—We recommend to our readers the *Christian's Almanack*, lately published at the American Mission Press. The selection of texts which it contains is admirable. It contains the only complete list which we have seen of the different Protestant ministers in this presidency, and the adjoining territories.—A new series of the *Friend of India*, published at Serampur was commenced at the beginning of the year. It is the most valuable newspaper which issues from the Indian Press.—We have received the two first numbers of the *Protestant Guardian and Church of England Magazine*, published at Madras. The best-written articles in it, are those containing the summary of European intelligence. We say nothing of their evident political bias.”—*Oriental Christian Spectator*.

2.—DEATH OF THE REV. W. H. PEARCE.

We have made the following excerpts on the sorrowful event of the death of our once excellent friend and colleague from an article which appeared in the *C. C. Advocate* on the 21st instant.

“It is our mournful duty to announce to the friends of Missions, the death of one of the most devoted and useful laborers in the mission field—the Rev. W. H. Pearce of the Baptist Mission in this city. We are

confident this announcement will be received by every missionary and every friend to missions with sincere regret. His simple but sincere piety, the suavity of his manners, the amenity of his disposition, the hospitality of his conduct, his varied talents, and the constant, faithful and efficient discharge of the many duties which devolved upon him, served but to endear him to all. Though a firm and decided Baptist, he was catholic in his feelings and conduct: he loved all who loved our Lord in sincerity and truth. As the Pastor of a native church, the Composer and Translator of several useful tracts and books; as Secretary to the School Book Society, and Conductor of the Mission Press; as an efficient adviser in all public Societies, and as a judicious counsellor and sincere friend in private life, Mr. Pearce has lived in the midst of this people for nearly twenty-three years, inclusive of his late visit to England.

"In his own Mission his loss will be deeply and mournfully felt. To his estimable and devoted partner the loss can only be repaired by him who is a father to the fatherless, and a husband to the widow.

"Mr. Pearce fell under the influence of that dreadful scourge, the cholera. He was seized late on Monday night (March 16th), after an evening drive, and expired about nine o'clock on the following evening. He was evidently aware that his labors were fast coming to a close. On a friend addressing him in the language of inspiration. "Well done, good and faithful servant," he replied in language indicative of his extreme unworthiness, and the unprofitableness of all his labors in the cause of Jesus. On being asked as to the state of his mind on the approach of death, he answered, "I trust in Christ." He was tolerably collected and reasonable, and expressed himself in confidence and peace, until a few hours before he fell asleep in Jesus without a sigh or a groan.

"He was interred on Wednesday evening, at the Scotch Burial ground. The funeral was attended by a vast concourse of ministerial and other friends—we may add, we believe, by almost every convalescent Missionary in the city. The deep feeling manifested by all parties, showed how much he had been respected while living, and how evidently he was sorrowed for in death. Previously to the removal of the corpse from the mission premises, suitable portions of scripture were read by the Rev. J. D. Ellis, and an affecting prayer was offered by the Rev. W. Yates. Mr. Yates is by this mournful event left the last of those who originally formed the Calcutta Mission. He was evidently much affected by the severing of this last link which connected him with his early Mission work. At the grave's mouth a striking and affecting address was delivered, and prayer offered by the Rev. F. Tucker. The pall was borne by the following Missionaries: the Rev. W. S. Mackay, of the Scottish Mission; the Rev. F. Wybrow, of the Church Mission; the Rev. Messrs. Gogerly, Lacroix, and Boaz, of the London Mission, and others. The scene at the grave was very affecting. There were gathered around the last sleeping-place of this good man, the converted Hindu, Musalmán, Armenian, Portuguese, Eurasian, and European, lay and clerical, of all the different shades of opinion in the Christian church, all gathered together to pay the last mark of respect to departed worth; a faint type of that morning when the same grave shall be opened, and all the just shall stand around the throne of Christ, with their differences healed, united in heart and soul, to pay all homage not to man, however excellent, but to that blessed Lord who hath redeemed them by his own precious blood."

3.—LENT LECTURES.

The usual lectures for the Lent season have been and are now in course of delivery at the Cathedral by the Venerable the Archdeacon. The
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subjects for discourse were Death, Resurrection, Judgment, Doom of the Ungodly, the Blessedness of the Godly, and the Sufferings of our Lord, whereby that blessedness can alone be procured. They have been well attended.

4.—MISCELLANEA.

A new religious periodical devoted to the support of the Protestant faith under the title of the *Madras Weekly Protestant Visitor*, has been started at that Presidency; we have received two numbers of it and can most cordially recommend it to our readers.—A new native paper has been started at Bombay, entitled *The Native Enquirer*. It is devoted to the discussion of native subjects by natives.—The Rájá Rájnaráyan Ráy has been brought up to the Supreme Court and fined 1000 Company's Rupees for his contempt of the writ of that Court, and this in addition to the imprisonment he has undergone: we hope the lesson which has been read this raja will not be lost either on him or others of his countrymen, who may be disposed to play the tyrant with the liberty of their poorer neighbours.—Where is the Editor of the *Bhaskar*?—The two Native Bábus who were indicted for murder have been acquitted; it is reported that some of the witnesses contradicted the evidence originally given by them at the Inquest or Police. We have no doubt but that this case will have a tendency to check the violence which is too often resorted to by the natives for the gratification of private piques.

5.—DISSOLUTION OF GOVERNMENT CONNEXION WITH THE IDOLATRIES OF INDIA.

The Act declaring all connexion between idol shrines and the Government of British India at least as far as this Presidency is concerned to be dissolved, has at length appeared; at present all parties appear to be satisfied with the arrangement connected with this important measure. To us who have long laboured in this cause, it is a matter of sincere gratification; we lift up our hearts to Jehovah and bless his name, for it is his own right hand and his own holy arm that hath gotten him the victory.

6.—THE ADMINISTRATION OF HEATHEN AND MUHAMMADAN OATHS ABOLISHED.

The Act declaring simple affirmation in the name of the living and true God to be binding on all as on oath, instead of the former swearing on the sacred waters of the Ganges and on the Koran, has been issued by the Supreme Council. We rejoice that the land will no longer mourn because of the swearing by false gods and a lie, and cannot but feel grateful to the Government that under God they have so promptly and wisely conceded this matter to the strongly expressed wishes of that section of the Christian and Native community, who felt aggrieved by the former method of administering oaths.

7.—CHRISTIAN TRACT AND BOOK SOCIETY AT SINGAPORE.

We have just received the first report of the Singapore Christian Tract and Book Society. The number of tracts distributed in the various languages spoken in the archipelago is very considerable; a depôt for the sale of books has been established, agencies corresponding and otherwise have been appointed at the different islands and stations throughout the archipelago, and other measures adopted for rendering Singapore a central point from whence the little messengers of mercy may be sent with order and expedition to many parts of that increasingly (to Christians) interesting portion of the globe. Our friends at Singapore will have a fine opportunity for usefulness during the stay of the fleet at that port, and also for conveying Bibles and Tracts to the coast, and we hope to the interior of

China, through the medium of those devoted servants of Christ who are accompanying the expedition. The Singapore Tract Society has our best wishes and most ardent prayers for its success.

8.—THE ORIENTAL SEMINARY—ANNUAL EXAMINATION.

The Annual Examination of the Oriental Seminary, under the Superintendence of the Bâbu Addy, was held at the Town Hall during the last month. The Chief Justice presided. Several of the friends to native education attended. The number of scholars at present in attendance is about 500. The progress of the pupils has been very creditable during the year. The examination passed off tolerably well; two essays were read, the one on Marriage and the other on Female Education; they have already appeared in the *Advocate*; they reflect credit on their authors, both for the feeling which dictated them and the manner of their execution. This school, it will be remembered is entirely under Hindu Superintendence, and is a paying school. The worthy projector and proprietor deserves much praise for his continued perseverance in the good work of education.

9.—ANNUAL EXAMINATION OF THE INFANT SCHOOL.

The Annual Examination of this interesting School was conducted by the Venerable the Archdeacon and others at the Town Hall during the past month, the attendance of visitors was very thin: the little people acquitted themselves with much credit. Since the departure of Mr. Perkins the School has been under the superintendence of a Native youth, a pupil of Mr. P.'s. The Society appears to be in a languishing condition, and it will, we fear, continue so until it be based on Catholic principles; this would infuse new life into it and cause it to send forth its branches into every part of the land.

10.—THE PARENTAL ACADEMIC INSTITUTION.

The Anniversary of the above institution was held at the School house on the 2nd of March. We extract the following account of the meeting from the *Advocate*.

"The Anniversary of the Parental Academic Institution was held on the evening of Monday the 2nd instant. The Rev. T. Sandys in the chair. The report read by W. Byrne, Esq., the Honorary Secretary, represented the institution as in a tolerably prosperous condition. The meeting was addressed by the Rev. A. Garstin, the Rev. T. Boaz, Messrs. Speed, Crow, Kirkpatrick, D. Clarke, Kellner and Rose. It appears that the institution has been the subject of attack during the past year. The several charges were adverted to by the speakers, and evidently answered to the satisfaction of the meeting. The only charge which appeared at all proved, was an excess of kindness on the part of the managers, which certainly in the general estimation of mankind is not a very great crime; we would advise the Committee in future to be somewhat severer in their mercies, especially in the collection of bills and the clearing up of the arrears due to the Institution. The Committee have by the removal of the establishment from Park Street to Free School Street, economized the funds upwards of 200 Co.'s Rs. per mensem: the number of pupils at present on the books is 177. The health of the boys has been remarkably good during the year, and, according to the testimony of all parties, their progress very creditable to all concerned."

11.—THE ORATORIO.

This method of profaning God's Holy Word and name is again being resorted to. During the season of Lent, under the sanction of the highest

names, the sufferings of our blessed Lord, as pourtrayed by the pen of inspiration, and the hopes and sorrows of his Church, as depicted by the same pen, are to be made the subject of amusement and profit; plaudits and disapprobations will attend the vocal and instrumental execution of these sacred subjects. The friends of Christ have, we perceive, republished in a tract form, several papers appropriate to the occasion; and we do trust that the manner in which the subject is treated, will in due time win its way into, and effect its influence over the hearts of the majority of our fellow-citizens, so that they will cease to patronize in any form this fashionable, fascinating, and professedly benevolent method of profaning God's word and name.

12.—THE MONTHLY MISSIONARY PRAYER MEETING was held at the Circular Road Chapel on the evening of Monday the 2nd instant. The address, delivered by the Rev. F. Tucker, was founded on Luke xiv. 23. The attendance was very good, and the address well adapted to stir up Christian people to active exertion for the conversion of sinners.

13.—SERMONS IN BENGALI.

The Rev. K. M. Bânarjî, Minister of Christ's Church, Cornwallis Square, has determined (D. V.) to publish a volume of Sermons in Bengali. The subjects to be treated of are, the Evidences, Doctrines and Duties of the Christian faith. The ten Commandments will also be expounded and illustrated. The volume is to have especial application to the more enlightened Christian and other Hindu youth. We heartily wish every success to the undertaking. The price is three rupees.

14.—THE ANNIVERSARY OF THE GENERAL ASSEMBLY'S INSTITUTION AT BOMBAY

was held there during the last month. The Rev. Dr. Duff presided on the occasion. The excitement consequent on the Parsî conversion case has begun to subside and the attendance again to improve. The progress of the pupils is such as we might expect under the able and judicious government of Dr. Wilson. Dr. Duff, with his usual eloquence and zeal, addressed the visitors and pupils on the importance of a liberal education and regeneration of heart.

15.—TRANSLATION OF MARSHMAN'S HISTORY OF BENGAL INTO THE BENGALI LANGUAGE.

The Bâbu Govindchandar Sen, nephew to Ramcomal Sen, has with a praiseworthy zeal translated, with the permission of the author, Mr. Marshman's History of Bengal into Bengali. The style and manner of the translation is, we understand, highly creditable to our young friend. He deserves encouragement in his praiseworthy undertaking; we hope he will have many imitators in this good work of translating useful English works into the vernacular tongue.

16.—GHÂT MURDERS.

The Editor of the *Bhâskar*, with a zeal very commendable, has taken up the subject of *Ghât murders*, and calls upon all Christian people to aid him in his efforts to suppress a practice at once so disgraceful to religion and revolting to humanity. The abominations and cruelties connected with the exposure of the sick on the banks of the Ganges have been so often discussed and reprobated, that any detail of them from us would be superfluous; suffice it to say that at our very doors, and in this whole district,

there are daily practices carried on under the holy sanction of religion, which deserve no better or milder designation than wilful and deliberate murder, and if ever the humane interference of Government could be warranted in an immediate and total suppression of a custom so destructive to the best social feelings of our nature, (let them be implanted in what bosom they may, whether Hindu or others,) this is that case. The Sati was bad enough, Infanticide sufficiently revolting, but we doubt whether either the one or the other were so fraught with evils as this terrible practice, of what has been properly designated *Ghāt murders*. We notice the subject, to show the friends of humanity that while much is done, much yet remains to be accomplished, ere India's sons stand erect amongst the nations of the earth.

17.—THE CHARAK PUJA.

This most horrid Puja is again on the eve of occurring, without the slightest effort on the part of either the Christian or Native population to suppress it. Surely this will not be allowed to continue; year after year must not roll away without the slightest attempt being made to reason with the wealthy Bābus, who supply the sinews of this most revolting practice. Is there not one amongst the many professedly enlightened natives who will move in this matter? Unauthorized even by the shāstras and revolting to reason and all right feelings, surely it cannot be allowed to continue another year in *all* its horrid deformity. Let that success which has attended past efforts on the part of Christian philanthropists, urge them at least to attempt the melioration, if not the suppression, of the barbarous deeds of the Charak.

18.—THE MOHARRAM AND THE HULI'.

These two popular festivals of the Musalmān and Hindu community have passed over this year with a smaller number of those disgraceful riots which but too often attend their celebration. The practices attendant on both these festivals are such as to lead us to blush for human nature, sunk as it is in the deepest shame. We know not whether most to pity the fierce and savage Musalman or the libidinous and fallen Hindu; whether to pity most the poor deluded beings who raise their wailings for Hossein and Hassein, or those who chaunt the praises of the abominable Krishna; for the sins of both we do sorrow, the scenes attendant on these and other similar festivals call forth our strongest sympathies and most ardent prayers to God, that he would

“His own all-saving arm employ”

and turn these wandering children of men to his own true and peaceful fold. In such a condition, Christians,

“The heathen perish day by day,”

come quickly to their rescue, come, lift up your prayers, exert your faith, put forth your energies, and do thou, O Lord, save them from going down to the pit.

19.—ORPHAN ASYLUM, FUTTEGHURH.

In consequence of the ill health and subsequent death of Mrs. Madden, wife of Charles Madden, Esq., at Futtehpoor, the Orphan Institution under the care of those excellent persons, was broken up in October, 1838. A part of these orphans found a comfortable home with the Church Missionaries of Banāras, whilst the remainder (45 in number) were made over to the Rev. Mr. Wilson, of the American Mission. These were brought on to Futteghurh, under the care of Bābu Gopī-

náth Nandi, a Christian native, who had been for years in the employment of Dr. Madden as teacher. Here, 18 others were added, who had been kindly rescued from starvation by the liberality of the Europeans of this Station, and placed under the watchful care of Captain Wheler. The Futtchgurh Asylum was then opened with 66 pupils, 22 of whom were girls.

It was not intended, that this number should be augmented; but several interesting applications being made from various quarters, and a number of parentless children being found in the Poor House at this place, our feelings would not suffer us to reject them. Our number was soon increased to 95. The establishment of such an Institution not having been anticipated, no provision of a permanent kind had been made for its support. We were therefore obliged to cast ourselves, with this helpless group, upon the Christian kindness of those around us, to whom we were entire strangers. Nor did we look to them in vain. Their liberality promptly furnished us with all that was necessary, for the comfortable maintenance and instruction of these poor children.

It is but due from us to say, that the cheerfulness with which these "free-will offerings" were made (in most instances, unsolicited), merits, and has our most sincere and grateful praise. May the blessing of Him who is "the Father of the fatherless and the orphan's friend," be their reward.

In the early part of May 1839, at the earnest and repeated solicitation of a large number of the European residents in Rohilkund, we consented to form the "Rohilkund Branch Asylum for orphan girls"—the children and means for their support to be furnished by them. Twenty girls were first sent to us in May, and subsequently 13 others; making in all 33, and swelling our whole number to 128; of these, however, a number have been removed by death, so that our average number has not exceeded 110.

Our object has been to combine manual labour with study; to teach the children industrious habits, as well as the use of books; so that in future they may be able to provide comfortably and honestly for themselves. With this object in view, we have established the Carpet manufacture, similar to that at Mirzápur. This furnishes employment for the girls (spinning) as well as the boys, and being a profitable one, promises them the sure means of support in after life. The materials for this fabric are brought from the bazar in the rough state. The cotton and wool are cleaned by the younger boys, spun by the girls, and then wove into carpets and rugs by the older boys. The dye stuffs are prepared and the colouring also done by the boys, as a branch of their trade. As this employment—with which all are pleased—is productive and admits of a division of labour, so as to suit the different ages and capacities of the children, we have given up several other branches of trade, and bent our entire force to this one object.

It is our wish, as these children grow up, to settle them in a Christian colony, around us. For this purpose, we have applied to Government for a piece of unappropriated land, without cantonments. Should this be obtained, we purpose to erect buildings for ourselves, together with school-rooms, work-shops, dormitories, &c., for the children. As the boys grow and become masters of their trade, they may (with their own consent) be married to some of the older girls; and, furnished with a little cottage on our premises, they may still have employment in the factory, the women spinning and their husbands weaving. By this means they will be rendered independent of the heathen around them, saved from their contaminating influence, and still kept within reach of the

means of grace. Their combined influence, too, will be more likely to have a salutary effect upon the heathen, than if they were turned loose amongst the herd, one by one, in which case they would most likely revert to heathenism.

These children have all been baptized, and our chief desire concerning all is, under the guidance of the blessed Spirit, to make them "wise unto salvation."

The order of the Institution and the regulations of the schools are as follows:—

There are two departments, male and female, which are kept entirely distinct.

At gun-fire, in the morning, the children all rise, repeat the Lord's prayer, and then go to work. Some of the boys draw and carry water, others cook, others sweep and clean up their apartments, a few weave tape, whilst the greater part go to the carpet shop.

The girls are divided into two sets. Whilst the one grind wheat into *ata*, for their bread and that of the boys, the other sit to spin wool and cotton, and in the evening *vice versa*. At 8 o'clock A. M., the bell gives the signal for bathing, when all work is suspended. At 8½ breakfast. At 9, all assemble in the chapel-room for prayers, when a portion of Scripture is read and explained, from which questions are asked, followed with prayers—all in the native language. Immediately after worship, the boys and girls repair to their respective school-rooms, except the older boys, who spend two hours more in the work-shops, before going to school. At noon, both schools are dismissed for one hour, which is the only recreation allowed during the day. At 1 P. M., they are resumed. At 4 the bell rings for dinner, after which work is resumed and continued until dark. A class of the older boys, who are in the workshop the greater part of the day, read by candle-light.

Hitherto, their studies have been principally confined to the native language, using the native and not the Roman character. Our plan is, to make them thoroughly acquainted with their own language, before attempting to introduce the English; and then with a view to make them understand the English, so as to speak it readily.

The 1st class of boys and the 1st class of girls have lately commenced English, and are now reading easy sentences, and translating into Hindi as they advance. They are also writing English and studying Arithmetic.

The second class, both of the boys and girls, are reading the New Testament in Hinduee, and writing on slates. They have committed to memory the Lord's prayer, the ten commandments, and other portions of Scripture.

The third classes are spelling and reading easy sentences in Hindi, multiplication table, &c.

The boys' school is taught by Mr. Wilson, with the assistance of a *pandit*. The girls' school is under the joint care of Mrs. Wilson and Mrs. Scott, assisted by an educated Christian female, the wife of *Bábu Gopináth Nandí*, she is an exemplary Christian, and speaks, reads and writes the English language. Two hours in each day, are spent by the girls in fine and coarse needle-work, knitting, &c., under the inspection of Mrs. Scott and Mrs. Wilson. Their proficiency in this branch is very encouraging. The girls make and mend their own clothes, as well as some of the clothes for the boys. One of the boys is a *darzí*, and spends his hours out of school, in making clothes for the boys.

On Sunday, there is service in *Hindustáni* for the children; after which, the Ladies have a Bible class, for the purpose of giving Biblical instruction to the girls.

The girls occupy a part of our house, and have a little compound of their own. The boys are in a separate building, under the eye of Bábú Gopináth. The children all sleep on charpoys; each charpoy being furnished with a blanket and ruzae. Each child is furnished with four suits of clothes, so that a clean suit is always on hand. Their clothing is adapted to the season; in summer the plain white domestic cotton cloth, and in winter lined and wadded chintz. Their food consists of rice and dal in the morning, and in the evening leavened bread baked in an oven, together with vegetables. Twice in the week they have animal food; either meat broth or mutton curry. Their food is eaten out of brass thális and kattorahs, instead of earthen dishes, which are difficult to be kept clean, and are constantly liable to be broken.

The orphans have suffered much, during the last season, from ophthalmia and other affections; but are now quite healthy, and have vastly improved in their appearance, since they were admitted to the Institution.

It does not become us to speak in praise of these children, or the means used for their improvement; but the Institution is open, at all times, for the inspection of those who contribute to its support, or feel interested in its prosperity.

H. R. WILSON and J. L. SCOTT.

20.—NATIVE FEMALE ORPHAN SCHOOL, VIZAGAPATAM.

Under the care of Mrs. Porter.

This school was established in December 1835 for the purpose of boarding and educating destitute heathen children in the principles of the Christian Religion and training them up to habits of cleanliness and industry. Since the commencement of the institution upwards of 50 poor heathen children have been received into the school, many of whom have been rescued from scenes of the greatest misery and distress.

They are now entirely separated from the sad influence of heathen customs and habits, and are daily brought under the influence of Christian instruction and example. The infant school system of education has been pursued amongst them with pleasing success. They are taught to read their own language; and English, if they desire it; they are also instructed in the Holy Scriptures, singing, simple arithmetic, needle and household work, &c. and Mrs. P. is happy to state that many of them have made pleasing progress in learning, as all who have visited the school, are able to testify.

Since Mrs. Gordon's departure from Vizagapatam the children formerly under her care have been united to Mrs. Porter's school, making the total number now in the institution 59; a school-house sufficiently large to accommodate the whole is nearly finished. The expense attendant upon its erection has nearly exhausted the funds of the institution, on which account Mrs. P. is compelled to make an appeal to the friends of Indian female education for their assistance. It has hitherto been dependent upon local support, excepting the contributions of private friends in England.

Miss Machill, an agent of the "Society for Promoting Female Education in the East," has lately arrived from England to assist in the school, and there is no doubt the school will be greatly benefitted by her instructions.

In addition to the above named school another for boys has been established on the same principle, and is now under the care of Mr. Johnstone, an assistant Missionary. There are now in that school 15 boys, making in the whole 74 children, dependent for their support on the funds of the institution.

As the prejudices of the natives against female education are so great, and as schools established on these principles are the only effectual means

of benefitting this degraded class of our fellow-creatures, we hope that all who feel interested in the cause of female education in this country, will kindly aid us in this benevolent undertaking.

Vizagapatam, February 13th, 1840.

We shall be happy to convey any pecuniary aid to our friends at Vizagapatam.—Ed.

21.—THE MISSION SCHOOL AT BARASET.

It was sometime ago noticed in this paper that the Mission School at Baraset was suddenly deserted by almost all the boys, in consequence of, we suppose, the open and undisguised abjuration of Hinduism by one of the teachers attached to the Bengali department of the school. We are now happy to be able to announce, that most of the pupils have since returned, and are now receiving instruction under the superintendence of Bābu Kālikumār Ghos, an educated Hindu convert. Another school has lately been established in the same district, with the evident, if not the avowed, object of supplanting the Christian Institution. It is supported by the wealthy inhabitants of the place, who uphold the notion that religious instruction is rather inimical than conducive to the happiness, both spiritual and temporal, of the pure Hindus.

This notion—the offspring of prejudice and bigotry—will, we hope, be generally exploded, when the people of this country begin to feel more fully the paramount importance of a system of education, which combines the improvement of the understanding with the purification of the moral principles.—*Calcutta Courier.*

22.—EXAMINATION OF THE STUDENTS OF THE DELHI INSTITUTION.

The annual examination of the students of the Delhi Institution, took place on Monday last. The examination, which was a pretty strict one, was upon the whole very satisfactory, especially in the higher branches. The reading and pronunciation of English was certainly defective, particularly in accentuation, but this may be partly accounted for by the fact of most of the Students having joined the institution at an advanced period of their age. In fact, there are some of the *commencants* about 30 or 40 years old, and a Fakir, who has joined the College for five months and has already gained a tolerable proficiency in English, and who writes a good hand, appears to be at least 50. He is a native of Calcutta and is represented as indefatigable in his studies. As the Students do not now receive any stipend, the inclination for study, at his age, is surprising.—*Delhi Gazette.*

23.—THE SINGAPORE INSTITUTION.

We are happy to have it in our power to state, that contributions have been raised at Bangkok to the amount of 194 Spanish Dollars to assist in the erection of a wing to the Singapore Institution—no less a personage than his Royal Highness Prince Momfanoo, or Choo-foo, figuring at the head of the list with a donation of 50 dollars, and another of the Siamese nobility with one of 30 dollars. The Prince, it gives us pleasure to add, has also promised to send down two Siamese youths of respectable families to be educated at the Institution—and from such a commencement we hope that Seminary may begin to date the prospects of a more extended reputation among the Siamese.—*Singapore Free Press.*

24.—THE ANNUAL REPORT OF THE LONDON MISSIONARY SOCIETY.

We have just received the Annual Report of the London Missionary Society, from which we find the Society is pursuing its usual course of

faithful industry and success. The missions of the Society most successful are those of the South Seas and the West Indies; the most trying and those which call for the largest amount of faith and patience, are those of this country and the island of Madagascar. The losses sustained during the year in laborers are comparatively small, while the number sent into the field amounts to 16. The total number of agencies and agents in the employ of the Society throughout the world is follows:

General Summary.

"In the several parts of the world connected with the Society's operations, there are 554 stations and out-stations; 151 Missionaries; 39 European, and 352 Native, assistants; making a total of 572 Missionaries and assistants. Under the care of these are 101 churches, with 6257 communicants, and 634 schools, containing 41,792 scholars; being an increase during the year, of 16 Missionaries, 8 churches, 910 communicants, 66 schools and 4818 scholars, but a decrease in the number of native agents, of 63.

"There are 15 printing establishments, the details of whose operations are embodied in the reports of the respective stations to which they belong."

Missionary Students.

"The number of students who are at present pursuing a course of preparatory study, with a view to Missionary labour, under the auspices of the Society, is THIRTY-ONE."

Funds.

"In relation to the funds, the Directors have to report that the amount of Legacies received during the year has been £6455, 2s.

The contributions for the ordinary and special objects of the Society have been £59,035, 8s. 5d. making, with the Legacies, a total of £65,490, 10s. 5d. The expenditure for the year has been £75,855, 17s. 11d., being an excess beyond the income of £10,365, 7s. 6d.

25.—**POPERY.**

Popery has during the last few years been making rapid advances not less in India than in other parts of our world. Within the short space of six or seven years they have resuscitated the expiring power of their system, and established a conclave of Jesuits in our city. A college and other institutions, calculated to foster and propagate the soul-destroying doctrines of the papacy, have already been set up, and now we are threatened with a nunnery!!—and other measures equally subversive of the principles of the Protestant faith. We have to witness against this progress of so dreadful a heresy, and to pray that God would send forth His Spirit to strive with the children of men in the midst of this overspreading of error and superstition.

26.—**ANNUAL MEETING OF THE BOMBAY AUXILIARY CHURCH OF SCOTLAND'S MISSION SOCIETY.**

This Anniversary was held in St. Andrew's Church on the 17th of December; and was more numerously attended than any other of a similar kind which we have witnessed in this place. The proceedings, it is generally allowed, were characterized by a spirit of holiness and power, the effects of which, we trust, will be long apparent in increased supplications and endeavours for the advancement of the great cause of the conversion of India.

The chair was occupied by Major F. P. Lester; and after prayer by the Rev. R. W. Hume, the following motions were unanimously carried.

I. Moved by the Reverend D. O. Allen and seconded by Lieutenant Thorubury,—That the report which has just been read be adopted as the report of the Society, and be printed and circulated among the members and friends of Missions generally.

II. Moved by the Reverend Dr. Stevenson, and seconded by J. P. Larkins, Esq.—That this meeting desires more especially to express feelings of deep sympathy with those converts and members of the Mission, who have been called to witness a good confession before the civil tribunals, and before many witnesses.

III. Moved by Mr. F. Stuart and seconded by Mr. W. H. Payne,—That to number III. of the regulations, relative to members, there be added: "Such persons as have rendered important services to the Society while in India, may be elected, after leaving the country, as Honorary Members for life: and that the Reverend James Clow, J. A. Maxwell, Esq. M. D. and G. Smyttan, Esq. M. D., be so elected.

IV. Moved by Mr. N. Spencer and seconded by the Rev. Dr. Wilson,—That the following persons be requested to be office-bearers of the Society for the ensuing year:

Hon'ble J. Farish, Esq. President; Rev. J. Laurie, Vice-President.

Directors.—Capt. G. I. Jameson; Lieut. Thornbury; Rev. Dr. Wilson; Mr. N. Spencer; J. P. Larkins, Esq.; Capt. W. M. Webb; Mr. A. Fallon; Mr. W. H. Payne; Rev. Dr. Stevenson, Secretary; Messrs. Forbes & Co., Treasurers.

The substance of the report, which consisted principally of letters from the Rev. Dr. Wilson, and the Rev. James Mitchell, giving an account of the operations in Bombay and Puná of the General Assembly's Mission, to which the Society is Auxiliary, we shall insert in our next number. At present, however, we request particular attention to its conclusion:

"The very interesting details now read, show what have been the circumstances of the Mission during the past year. They are such as should excite us to gratitude to the Giver of every good and perfect gift, and awaken us to more devotedness, and stir us up to more fervent prayer for the prosperity of the Mission.

"The receipts of this Auxiliary for the year, have only amounted to Rs. 3296-12-6, only about half the sum that, three years ago, we stated to the General Assembly's Committee, we hoped to be able to raise. More than double this has been expended in one law-process by the advocates of Heathenism in endeavouring to oppose the Mission, and attempting to withdraw two converts from the means of Christian Instruction. In the cause of heathenism no stone has been left unturned. The glory of the empire of Satan has been tarushed, and the zeal of his votaries aroused. Some of his captives have escaped, and the strong man has awakened from his slumber.

"Christianity, which they were content formerly to despise, must now be persecuted, as far as the laws of the empire will permit. This is not a time to let our zeal flag. After having mounted the breach, this is not the moment for Christians to turn back or to seem to flinch, on account of the host in array that presents itself within. No! The violence of this opposition is a sign of weakness. It shows either the weakness of a cause, or the weakness of its defenders, or both. Christianity needs no weapons but the zeal and devotedness of the followers of Jesus. Let us abound in these, and whether Israel be gathered in our day or not, we shall be accepted of the Lord, nor shall we in the meantime want evidence of his mercies in seeing a remnant according to the election of grace uniting themselves to the Lord.

"There are some persons who to be induced to aid in the Missionary enterprise, need to persuade themselves that they shall live to see all the heathen turn unto the Lord. They conceive that to be the only due return to the thousands of rupees which are annually expended in the support of missionary institutions. When they hear only of tens and twenties of converts, they console themselves next with the idea, that most of the hundreds and thousands of children that attend Missionary schools, will prove in the end Christians. Nothing less than such an idea could support their zeal. But what, if such persons would take the trouble to compute the value of an immortal soul! What, if they would only weigh all the thousands and tens of thousands of gold and silver, that have been expended by this Society, since its commencement, against the joy of those whom this report mentions as having died in the Lord during the year, and who but for the Gospel brought to them by us, in all probability would not have heard of the glad tidings of salvation! If such a reflection were allowed to rest upon the mind, how magnificent would all these earthly treasures seem, when balanced against that eternal weight of glory! If converts have hitherto been few, have not the members of the professing Church who have entered with any proportionate zeal into the subject of the conversion of the heathen, been few also? If the faith of converts has been weak, have not the prayers that have been put up for them, been cold and languid? The conversion of the world is not to be effected by their dealing out their censures against the reputations of converts, or giving utterance to complaints about the fewness of their numbers, but by their aiding with heart and hand in the work, and doing so not from reference to their own fame or credit in the world, but as looking to Him who is invisible, acting as under the eye of Him who has sent to them the Gospel of salvation, bestowed on

them superior advantages of both education and possession of property, which he has denied to others, and has entrusted them with these, as talents which they are to improve to His Glory, as they shall give an account when he comes to judge the quick and the dead."

The falling off of the funds above adverted to, is partly owing to the payments which have been made during the past year to the Building Fund of the General Assembly's Institution. We trust that the love of Christ will constrain the friends of his cause to contribute what is needful, more especially when it is considered that, in the hope that adequate support will in due time be forth-coming, the opposition of the heathen, unparalleled to this day in India, has led the Missionaries rather to extend than contract their operations.

The meeting, we may mention, was addressed by the Rev. D. O. Allen, Dr. Stevenson, J. P. Larkins, Esq., Mr. F. Stuart, R. T. Webb, Esq., and Dr. Wilson.—*Oriental Spectator*.

27.—ANNUAL MEETING OF THE AUXILIARY BIBLE SOCIETY OF BOMBAY.

The Anniversary of the Bombay Bible Society was held in the Town-hall on the evening of Friday the 20th December.

The Right Reverend the Lord Bishop was called to the chair, and the Meeting was opened by reading a portion of Scripture.

The Annual Report was read by the Reverend Dr. Wilson, one of the Secretaries.

1st. It was moved by the Hon'ble J. Farish, and seconded by the Reverend Dr. Stevenson, that the report which has now been read, be received, printed, and circulated under the direction of the Committee.

2nd. Moved by Major Lester, and seconded by Lieutenant-Colonel Moore, that six copies of the Report be forwarded to the Honorable the Governor in Council, and that copies be transmitted to the Parent Society, whose continued liberality to this institution is gratefully acknowledged, to the Edinburgh Bible Society, and to the Auxiliary Societies of Calcutta, Madras, Ceylon, Singapore and Australia, and to the American Bible Society.

3rd. Moved by the Reverend Dr. Wilson, and seconded by J. P. Larkins, Esq., that copies of the Report be forwarded to the friends of the cause at Out-stations, accompanied with the request, that they will use their endeavours to promote in their neighbourhood the objects of the Society.

4th. Moved by Captain Chapman, and seconded by J. S. Law, Esq. that the thanks of the meeting are due to the Patron, President, Vice-Presidents, and other office-bearers of the Society, for their support and exertions during the past year, and that the following gentlemen be appointed the office-bearers for the ensuing year:

Patron—The Hon'ble Sir James Carnac, Bart. Governor; *President*—The Right Rev. Thomas Carr, D. D., Lord Bishop of Bombay; *Vice-Presidents*—The Hon'ble Sir John Awdry, Chief Justice; The Hon'ble James Farish, Esq., Member of Council; Hon'ble W. Anderson, Esq., Do.; Hon'ble J. A. Dunlop, Esq., Do.; Sir Henry Roper, Knight, Puisne Judge. *Committee*—Major F. P. Lester, J. P. Larkins, Esq., Mr. N. Spencer, Colonel Griffiths, Captain W. M. Webb, J. Williams, Esq., Colonel J. Moore, Lieutenant N. H. Thornbury, E. Lyon, Esq., G. S. King, Esq., T. Lancaster, Esq.—*Treasurers*—Messrs. Forbes and Co.—*Secretaries*—Venerable Archdeacon Jeffreys, A. M., Rev. John Wilson, D. D.—*Assistant-Secretary*—Mr. J. Hurst.

5th. It was moved by the Right Reverend the Lord Bishop, and seconded by Captain Johnson, that the general Regulations of the Society shall in future be as follows:

1. This Society is formed under the name of the "Auxiliary Bible Society of Bombay," for the purpose of co-operating with the British and Foreign Bible So-

ciety in promoting the distribution of the Holy Scriptures on the Western side of the Peninsula of India.

2. Conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by the Society shall be without note or comment; and those of the languages of the United Kingdom, of the authorized versions only.

3. All persons subscribing 12 Rupees per annum, or upwards, or Rs. 200, or upwards, at one time, shall be members of this Society.

4. The business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, two Secretaries, and a Committee, to be elected annually. Every clergyman or other minister who is a member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

5. The Committee shall meet in the Cathedral, on the first Tuesday of every month, at eleven o'clock in the forenoon, and when and where business may require.

6. The general Meeting of the Society shall be held annually about the close of the year.

6th. Moved by the Reverend James Mitchell, and seconded by Captain Bagshawe, that this meeting feel it their duty to be fervent in prayer, that the Holy Spirit may accompany the circulation of the word of God, so that it may have free course and be glorified.

7th. Moved by Mr. Giberne, and seconded by Mr. Lancaster, that Colonel Moore, and Mr. Payne, be appointed a Committee to audit the accounts of the Society.

8th. Moved by Mr. King, and seconded by the Reverend D. O. Allen, that the best thanks of the Meeting be given to the Right Reverend the Lord Bishop for his kind and able services in the chair.

The meeting was closed by reading a portion of Scripture.

The attendance was highly respectable, and a general interest was felt in the proceedings. The speakers were the Lord Bishop, the Rev. Dr. Stevenson, the Rev. Dr. Wilson, J. P. Larkins, Esq., Captain A. Chapman, the Rev. James Mitchell, and the Rev. D. O. Allen. The report we shall notice after it has been published.—*Ibid.*

28.—CONVERT TO CHRISTIANITY FROM JUDAISM, IN JAMAICA.

In the Scottish church of this city, on Sabbath last, the Rev. Mr. Wordie announced that he would, on the Sabbath after next, publicly baptize a young man, who had become a convert to Christianity from Judaism, and that at the end of the service a collection would be made in aid of the deputation, which is about leaving Scotland for Palestine, to report on the most proper means to be employed to afford the Jews resident there, an opportunity of embracing the Christian faith. The public renunciation of Judaism, and baptism, and receiving into the Christian Church, of a young man, cannot but excite the most lively interest amongst the Jews and Christians in this city. In former days (and perhaps even at this time by a great many) apostacy has been looked upon with jealousy, and the person has been subject to the derision of those he has left—but we know there is a powerful influence exerting itself over the minds of many of the Jews in this city, inclining them to embrace Christianity, which we trust will be strengthened by this instance of moral courage, which will do much to pave the way for others to follow so glorious an example. The intermarriages which have taken place—the anxiety for parents to bring up their children to the Christian religion—and the gradual secession of the rising generation from Judaism, is an earnest of the great change which will take place in that body—a change which can no longer be ascribed to ambitious motives to secure place or power, and the glory of which must therefore be given to God alone.—*Jamaica Gazette.*

29.—REPORT OF THE DEPUTATION FROM THE CHURCH OF SCOTLAND TO THE JEWS IN PALESTINE AND ELSEWHERE.

MY DEAR SIR,

We have accomplished what remained of our inquiries into the cities of Israel. Dr. Black and Dr. Keith left us on the 7th of July, and next day, Mr. M'Cheyne and I, in company with Mr. Calman, who has consented to go with us in our journeyings, set out to proceed southward once more. We slept that night at a place called *Nab Jounes*, "Prophet Jonas," said to be the spot where he was cast ashore. We reached *Zidon*, now *Saïde*, next morning. We found it a plain, quiet, sea-coast town, frequented only by a few fishing-boats. We found no such company of holy believers as Paul did. (Acts xxvii. 3;) but there is a small synagogue of the Jews, into which we entered, though we met with nothing remarkable. They did not avoid direct conversation regarding their hope of salvation, and their Rabbi, lately come from Barbary, afterwards invited us to his house. Next day we came to *Tyre*, now *Sour*, and there too found, not an assembly of saints, (Acts xxi. 3,) but a synagogue of Jews. Of these, five families have lately come from Algiers, and the rest are from Safet and other places of Palestine. The Rabbi conversed freely with us at his own house on every point in dispute,—referring to the works of his Commentators, of which he had a few on a shelf beside him. His house was by the sea, commanding from its window a view of the modern town,—a town without traffic, marked out as once renowned, by broken pillars and carved stones that lie on its shore and in its streets. There were two or three boats there when we passed; but there are no remains of Old Tyre; "it is no more found," Ezek. xxvi. 21. We had passed between these two places the ancient *Sarepta*, now *Sarphand*, situated on a hill a little way from the coast, where they still point out the widow's house; and our way was thus full of pleasant associations as we traversed not only the territories of mighty cities, but "the coasts," out of which multitudes used to come to Jesus,—the Syrophenician woman was one. After this, our way turned eastward into the heart of the country. It was the borders of the tribe of Asher that we were traversing. The road ascended a hill for many miles; but yet at every opening we looked back and saw the sea, as if at our feet. All was hilly, and some of the hills about fifteen hundred feet high; and yet we remarked, that the hills which bound that tribe on this point, bore marks of having been clothed with trees to their summit. Many of these remain; the olive-tree has been the chief, for it still abounds, showing how exactly true has been Gen. xlix. 20, "Out of Asher his bread shall be fat;" and Deut. xxxiii. 24, "He shall dip his foot in oil;" while, on the other hand, we had seen in the purple fish still found at the foot of Carmel, and in the splendid plains stretching from thence to Acre, how he had "yielded royal dainties." The distinct variety of the land has repeatedly struck us as astonishing. Among these hills of Asher, where they open out into a surface of some extent, we found a large village called *Kanah*. I have little doubt this is the *Kana of Asher*, mentioned Josh. xix. 28. It is beautifully situated amidst the olive-trees, with some considerable spots around it laid out in corn. We then crossed a deep valley, which may be the *Jiphthah-el* of Josh. xix. 14 and 27, the boundary of Zebulun. The descent is very precipitous: we scarcely believed we had plunged into so deep a glen, till we looked up and saw on each side of us hills of about two thousand feet in height. We rode along this pass for about an hour and a half, the road level, but appa-

rently the dried up channel of a brook, amidst a variety of thick-set bushes and trees, wild flowers, honeysuckle, and especially woodbine, (which the Arabs call "the Jessamine of the desert.") scenting the air, and fire-flies streaming their light on all sides. We came up from the valley and reached a village named *Jettar*, a little after sunset. The villagers told us, that to a pool which is there, herds of gazelles, and also herds of leopards and wolves, often came from the valley to quench their thirst. Our passage through this spot, suggested to me the subject of Zechariah's valley of myrtle-trees (i. 8) wherein he shows Israel hid from view in such a retired bottom, till the Leader comes to guide them up out of it into eminence and safety. At noon, on the succeeding day, we rested at *Kafir-birchom*, under some spreading fig-trees, and unexpectedly found in it interesting ruins. They are the ruins of an old synagogue, to which the Jews still occasionally repair to pray. There are remains of a very elegant doorway and two windows. The windows are fluted and wide at the foot, in the Grecian style; the doorway has pillars of the simplest form, and above is festooned with vine leaves, grapes, and the pomegranate. We could not ascertain the date of its erection; it is now a ruin. We began now to hear much of the dangers of the road from the Bedouin Arabs: but the kindness of the God of Israel led us on next evening safe to *Safet*. I cannot ascertain the name of this town in ancient times. It is generally believed to be "the city set on an hill" in full view of our Lord, when he preached the sermon on the Mount. It stands on the very top of a high hill—at least two thousand feet; it is visible on every side; it commands a magnificent prospect of the Lake of Galilee, the hills Tabor, Hermon, and Gilboa, the mountain of Beatitudes; and opposite is the noble hill of Naphtali, full of associations of what God has done for Israel, (Judg. iv.) with the plain *Zaanaim* at its foot. The height of the situation renders the climate the coolest in Palestine, quite like a pleasant summer day with us. Among the ruins of several buildings, we saw serpents gliding, and vultures were flying over our heads in great numbers. But we found the Jews of this place very miserable. The town is not yet recovered from the effects of the earthquake which two years ago made it almost a heap of ruins; ruins still meet the eye on every side. It was however the *moral state* of the people that to us appeared most impressive. Nothing could more fully answer the description of Moses, "thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 66.) This arises from the circumstance, that in the absence of the Pacha's troops,—who are all withdrawn to his armies in the north,—the Jews, always defenceless and an object of prey, are threatened daily with the attacks of the Arabs. They were keeping watch when we were among them:—four soldiers and ten Jews patrolled the town during night. They had buried their best clothes and precious articles under ground; and many were preparing to flee. We heard, while with them, that the Bedouins had plundered the village *Medjel*, (supposed to be the ancient *Magdala*) on the side of the lake: and next day we saw the place actually deserted and left empty. Such was the state of things around, and these externally sufficient to move compassion. Yet there was more by far to move pity towards the people when you saw their worship, and the indications of their state of soul. On Friday evening, at sunset, you might see the Sabbath-lamp, newly lighted, shining through the windows of every house in the Jewish quarter. Soon after, all were met in the synagogue, the women occupying their assigned compartment, or hovering round the door with their children, leaving the care of their souls

to the men,—for they are quite ignorant, and deem it a duty to let others act for them. We had never witnessed any thing so earnest as the devotion exhibited here. The majority of those present were old men, some of them tottering with age, their white hairs covering their emaciated temples; yet the intense vehemence with which they sent up their prayers was most affecting. They used every action and intonation of voice that could extort pity; some lifted up both hands to heaven in the most imploring attitude, some clasped their hands, or wrung them together like people entreating for something which they despaired of obtaining; others, again, bent their bodies, and bowed their heads, and struck their breasts. In many there was the look and the expression of angry expostulation, as if saying to God “Wherefore have we afflicted our souls, and thou takest no knowledge?” (Isa. lviii. 3.) A few, more violent and extravagant than their brethren, remained behind, and continued about half an hour longer in prayer, stamming on the ground, leaping, and striking the wall, so that we at first imagined them insane. When the service was over, they really seemed exhausted by the bodily exertion undergone. At present, there are just one thousand nine hundred Jews in *Safet*; but there is no doubt the number will rapidly increase so soon as the present cause for alarm is past; there used to be seven thousand. They have four synagogues, and several reading-rooms. We had not much intercourse with them, because of their natural bigotry, and also because they had been specially warned beforehand of the object of our coming. With some we did get into conversation, and found them most interesting in regard to their real belief of what they practise; but in general they kept aloof from us. There was one among those we met of a strange class; he was a *Russian*, who had become a Jew a few years ago. Of this there are occasional instances, though not many. Next day, we rode out to a village, named *Merona*, two hours distant, and on the slope of the hill of *Naphtali*, where are many tombs of the Rabbies and illustrious men that have made *Safet* a holy city. The tombs are not interesting; but we found in the village remains of a building, in the very style of that at *Kafir-birchom*, said to be an ancient synagogue. But more interesting still; we rode on an hour farther, by a path that led into the hill, and farther up,—a delightful road, from the myrtles and other shrubs that lined it,—to a village *Jermach*. Here are ten or twelve Jews settled, dwelling in the unwalled village, a thing very rare at present in Palestine. We wished to have gone three hours farther to see another village, *Beveeah*, where it is said there are nearly twenty Jews settled, supporting themselves by cultivating the soil,—a thing new in Israel, though soon to be universal among them. (Ezek. xxxviii. 8, 11, 12.) We had not, however, time to get to it that day; and next day was the Sabbath, which we spent at *Safet*, often looking down upon the lake, and around on the hills which Christ had once made his place of rest. On Monday, we left the city “set upon an hill.” Our way was by the banks of the lake of Tiberias, and nothing could be more pleasant, than to be at every step reminded of the words and works of Jesus by the places we passed. The Plain of Gennesareth first meets you. It is the only plain of any extent along the lake, and must have been above measure delightful in the days when *Capernaum* raised its head to heaven, amidst the luxuriant gardens, and groves, and fields that are known to have flourished there. Now it is waste,—like Israel, scattered and peeled, in order that even their external state may declare the guilt of rejecting an offered Saviour;—here you see not a tree of any beauty, and scarcely a cultivated field, for, “it has been cast down to hell.” We soon felt, especially at evening, the peculiar calmness and retirement that invests the lake, and could perceive, we thought

why Jesus, when vexed by an unbelieving generation, "withdrew himself with his disciples to THE SEA." (Mark iii. 7.) No place except Jerusalem has so deeply impressed us. *Jerusalem* presents those scenes of intense importance, that show the saint the beginning and end of his hope, the work of Christ from his first to his second coming; while *the Sea of Galilee*, ever referring back to what was accomplished there, brings before the soul the common and quiet scenes of life, pervaded and hallowed by the Redeemer's work. In complete contrast, however, to these associations, we found the men of Israel at *Tiberias* in a state of misery, fitted to move us to prayer and labour. The town was overthrown by the earthquake two years ago and not a house left uninjured. Hence the daughter of Zion is here literally sitting in dust. We went to the synagogues over heaps of ruins. At the same time, the *Jews* are the most cleanly of the population, and their synagogues, like those of *Safet*, especially clean, and well furnished with simple but elegant lamps. Their reading-rooms also, (of which they once had above thirty, and relics of which still exist throughout the town,) are kept cool and pleasant; we visited one that opened out to the lake. The *Jews* were very reserved towards us, for the same reason as at *Safet*. They knew why we came, and they are even more superstitious and bigoted than those at *Safet*, using gestures more extravagant and vehement in their worship. They have five synagogues, none of them large. They were in the same state of fear from dread of the Arabs as elsewhere; many had already fled to more secure places, such as Acre and Khaipha. We saw plainly their temper and state of mind; they are sincere in their superstition and bigotry. And this very fact may prove the best opening to real missionary work among them. For all earnest and sincere *Jews* are restless in search of salvation, and to such peculiarly may the words of life, spoken by this sea, apply with power, "Come unto me all ye that are heavy laden." It has been our conviction, as it was also of our brethren who have left us, from the reports they heard, that this spot,—“the land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles,” where the light first sprang up, (Matt. iv. 15, 16,)—may be the most eligible spot for a mission from the Church of Scotland. In the region where Jesus himself began, at his first coming, to proclaim "The kingdom of heaven is at hand," heralds of salvation from Scotland may raise the same cry in prospect of his second coming. I may mention, as an illustration of Scripture, that while conversing with a very respectable and intelligent Jew regarding the sea, we asked him about the squalls that sweep over it; and he said, that in winter time, "it was often more stormy far than the great sea."

We now prepared to turn. We paid a visit to the remarkable springs near the town, as we had done to a singular pool of water, like the extinguished crater of a volcano, near *Safet*, and then set out for *Nazareth*. In our way we crossed Mount *Tabor*, where experience taught us what shall be the blessedness of the promise, "violence shall no more be heard in thy land." (Isa. lx. 18.) We had reached the foot rather late in the day; fearing, therefore, that we might lose the magnificent view from the summit if we did not use all speed, we did not go round by the regular path, but pressed up through bushes and rocks with great difficulty to the top. We had time to see where Christ, hid from the eyes of all others, is believed to have been transfigured before his three disciples, and to look down on the vast and splendid plain of Esdraelon, where the foes of Israel and of God are yet to be gathered to the slaughter. But sunset forced us to hasten down without making the circuit of the hill. At the foot, on the other side, we came upon a company of villagers who were

watching their heaps of corn ; and from them we learned, that simply in consequence of our taking a trackless path and then hasting down, we had escaped a band of Arabs who were lurking on the hill, and had plundered and killed several persons the day before. On reaching the village *Deberah*, where our baggage was, we found our servants, who had gone before us, despairing of our safety. But He that keepeth Israel preserved us, and put a song of praise into our lips. We felt a little of the force of Psalm xxvii. 5, when safely at rest again in our tent praising the Lord. Next day, a similar peril and deliverance awaited us. We reached *Nazareth* early, and having surveyed the city where the Redeemer lived, "as a root (*Nezer*) out of dry ground," proceeded onward by *Sepphoris*. About five in the afternoon we entered a valley, which forms the road to Acre, and at the end of which stands a village, *Abilene*, in a beautiful situation, answering, I think, to the once well-known city *Zabulon*. In this valley we were told Arabs were lurking : but our only road lay through it. One of our attendants meanwhile, had, unknown to us, returned to the village we had just left, and in trying to join us, missed the common road and entered the valley a short time before us. At the very entrance, he was met by eight armed Arabs on horseback, who seized him, led him up to the hills, bound him hands and feet, and plundered him of every thing, and of the horse he rode. It was at the very moment they were thus occupied with him, that we passed by the spot, and escaped their notice. We found his stick upon the road, but did not know what had become of him,—and knew our danger only after it was over, when the servant reached us next day at Acre. Thus, again, we felt the immediate providence of our God. We thought of Ezra viii. 22 ; for we had never carried arms, nor travelled with a guard ; and we were taught to desire Israel's salvation yet more, on account of the blessing it will bring to these tribes of Ishmael, as written fully in Isaiah lx. 6, 7, "The flocks of Kedar shall come," &c. At *Acre*, we visited the small synagogue of the Jews ; it is perhaps the poorest in the land, because there are very few to support it. We saw in it one aged man, who spends six hours in prayer every day for his soul. It is the actual sight of such devout, but mistaken men, that most of all excites us to pray, "O that the salvation of Israel were come out of Zion." For we feel that their very prayer is sin : "there is a way that seemeth right unto a man, but the end thereof is the way of death." (Prov. xiv. 12.) Two days after we reached *Beyroot* in safety, by the road we came, only turning aside to see the pools close by *Tyre*, said to have been built by Solomon for king Hiram. While there, resting at the waters, we met an individual, who told us that a vast number of the Jews of *Safet* had actually come down for refuge to *Tyre*, to wait till the danger passes. They will then return ; for they have a deep affection for their holy cities, and count it a merit to raise the voice of prayer even amidst their ruins. They may truly cry, "Thy holy cities are a wilderness!" (Isaiah lxiv. 10.)

We have thus, through the good hand of our God upon us, visited every town in Palestine (except *Jaffa*) where is a synagogue of the Jews, or where we heard of any Jews being resident ; and we have collected all kinds of information respecting them. We left *Beyroot* on the 26th, in an Austrian steam-boat, and reached this city on August 1st. We passed *Cyprus*, where no Jew is permitted to reside, on account of the intolerant bigotry of the Greek inhabitants, occasioned by the treatment which the Jews gave the dead body of the Patriarch at the Revolution. We sailed along that coast of Asia where Paul and Barnabas visited every synagogue and proclaimed Christ ; and we read the seven epistles

with great interest as we sailed along. And we saw *Patmos*, where the beloved disciple saw the visions of God, and heard so often from the Saviour himself, "Behold, I come quickly." It was evening, when we saw it; but its rocks seemed the more significant on that account, as if saying, "there is darkness and shadows over the book written there, that require a coming morning." I thought of Christ *seen* there last of all on earth, and *speaking* there for the last time on earth till the day of his glory. It was singularly interesting to be here at a time, when political events seem to indicate the speedy "drying up of the waters of Euphrates," as foretold by the sure word of prophecy. In passing the island of *Scio*, (see Acts xx. 15, Chios,) we were reminded by four Jews who were with us in the ship, that the famous rabbi, *Bual-ha-Turim*, was buried there. These four Jews were the same with whom we had the interview on board the vessel on our way to Alexandria. We had met them in Palestine, at Naplouse, and again as they returned home. They asked us for Bibles, as a memorial of one another. I have not room to write at present regarding *Smyrna*, but shall soon do so, if the Lord prosper our way. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he make Jerusalem a praise in the earth." Believe me, &c.

Lake of Galilee, July 15th.

We are now in our tents by the side of this memorable lake, close by the town of Tiberias. We washed in its waters, and got into the only boat upon it, and now we have just seen the last tint of the setting sun fade from the hills of Bashan, which are full in our view, and there is a deep stillness and serenity on the surface of the lake. We sat in quiet and thoughtful meditation till near midnight, remembering how Jesus twice came to deliver his disciples at the darkest hour; how he walked over the waves and spoke peace. "It is I,"—Is he not thus saying to a sinner, "*I am thy salvation?*" We could fancy it was on such a night as this, that Peter and the others (John xxi.) went out to fish and caught nothing till next morning. Jesus came and stood on the shore, and said to them as they slowly sailed along, "Children," *τετνια*, "Dear children, have ye any meat?" That chapter of John seemed to us intensely interesting, as we sat together and beheld the scene. We got some of the fish of the lake—"broiled fish," to our evening meal. The lake is clear, and its channel is not muddy, but pebbly. The water is sweet and soft. The edge is generally either bare or fringed with reeds, but occasionally rhododendrons in full bloom and a species of convolvulus form a beautiful border. Part of the plain of Gennesaret is full of these, and in the stream of water that issues from a fountain in the heart of the plain, we saw tortoises swimming in abundance. The hills on the opposite side are very steep, just such as the *swine* might run down. At the foot of Tabor and other places where we slept, we heard, during night, the cry of wolves, jackals, and leopards, sometimes filling the whole region with their howlings at midnight, illustrating Ezekiel xxxiv. 25, "I will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods." We visited *Nazareth*. It is a town shut in with hills, and when in it, you look round on white limestone cliffs; it calls to mind "the *dry ground*," out of which the root (*Nezer*) of Jesse sprung. Its retired obscurity struck me,—the Saviour thus teaching his people to be willing to be unknown even *thirty* years of their life or all their lives, if he choose so to appoint. I wish I had space to tell you illustrations derived from the *fountains* we daily came to, where men, women, and children came at noon to drink, and be revived and enjoy the coolness that is round it; a beautiful type of thirty souls, men, women, and

children, coming to "the fountain of living waters." And the "dew" "resting all night on the branches" (Job), and on the grass, reviving the withered leaves, and keeping them moist and preparing them for the coming heat of next day,—like the sweet influence of the Lord's presence with the saint at evening and morning, when He sheds the truth over the soul, while it reads and prays.

Constantinople, August 20, 1839.

We have been of late in regions of the world, where once the light of Christ shone most clearly, but where now there is darkness that may be felt. Is it the case, that when the candlestick is once removed from a place, God thereby gives over that region to hopelessness? Is it not like the case of an apostate individual?—"It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." And, in confirmation of this, the *Jews*, scattered under the curse to this hour, are sent as terrible witnesses among the Churches. We were led to think of the awful danger of apostacy, not only by traversing Palestine, and the part of Asia where the seven Churches stood, but also by personally ascertaining the fact, that in no part of the world, perhaps, has there been less success among missions. There have been missions to the East uninterruptedly for about thirty years, at *Beirut*, in *Cyprus*, at *Smyrna*, at *Trebizond*, at *Constantinople*, and yet we ascertained it to be true, that they cannot, in all that time, mention a *Mahometan* convert known to them! Indeed the *Mahometan* law positively prevents missionaries seeking their conversion; and of *Greeks*, *Syrians*, and *Armenians*, only a very few,—perhaps under twenty, have been converted. Now, while God leaves other apostate lands to be examples of his severity, remember how expressly he has promised to reserve the case in regard to the *Jews*, e. g., in chapter xxx. of *Isaiah*, verse 19, "And therefore will the Lord wait to be gracious;" and yet more, *Jer. xxxi. 20*.

Since I last wrote from the foot of *Carmel*, we have visited many other parts of the Holy Land, and have been in every synagogue of the *Jews* within its bounds excepting *Jaffa*. We had a delightful journey to the *Lake of Tiberias*, *Nazareth*, and the coasts of *Tyre* and *Sidon*. out of which the people used to come in multitudes to *Jesus*; and in these parts we found *Jews* of a more devout and more strict character than in any other part. At *Sufit*, one of their four holy cities, (you know *Jerusalem*, *Hebron*, and *Tiberias*, are the other three,) we witnessed synagogues filled with aged men, who there, every week, try to make out their claim to heaven by prayers uttered with intense earnestness. They cry aloud,—they use all kinds of supplicatory tones, fitted to move to pity, as if they could thus change the mind of God. They smite the breast, and clap the hands together; and through the week some of the old men spend their day in poring over the *Talmud*, and other books,—but you never find them reading the pure Word of God alone. At *Tiberias* they are so extravagant in their worship, that occasionally they leap and stamp on the ground, like what we have heard of the *Jumpers* among the *Methodists*; and not long ago, hearing of one man that had received a New Testament, some of them got into his house, and tore out as far as the epistles, (beginning at the end, viz., *Revelations*) when the man snatched it from them, and saved the remainder. One lad, at another place, (I think it was at *Zidon*.) told us that he had no doubt that his sins were pardoned. We asked how he knew,—"Because I cannot walk six steps on this land

without being forgiven!" Yet, at the same time, it is really wonderful how much access *Christians* may have to them, and how much of a genial impression has of late been made on them. The circumstance, too, of an *English consul* protecting them, opens up a way for *British* influence particularly. Did you ever wonder how Paul and others went into the *synagogues*, and conversed and disputed there? It strikes me that they did as missionaries or visitors do now,—they went in and waited till service was over, and then the Jews flocked around the strangers, just as they do now; and often they would stand talking on the floor of the synagogue for hours at a time. I should mention, that they are now very generally aware of the difference between *Protestant* Christianity and *Popish*; and this has had a great effect in lessening their abhorrence of Christians. The region round the Lake of Galilee would be a fine field for a mission from Scotland. It would not interfere with the *English* missionaries at Jerusalem; it would occupy a part of the land which at present is only occasionally visited at long intervals by missionaries; it would come to a people devout and sincere, though utterly deluded, and hence would be more likely to be blessed than among careless, sceptical souls; and it would find a people who are in fear and affliction,—for such is their state at present. And is not that a time of favour very often more than other times? Mr. Calman accompanied us in this tour, so that we had means of thoroughly ascertaining their state of mind. One important means of blessing Israel that is still wanting, would be the publication of *tracts suited to the state and circumstances* of different localities. Missionaries complain of the want of this.

In regard to the *country*, this portion of it was delightful; it was full of associations which *Christ's* ministry in Galilee, and his residence there has left. Jehovah in the flesh dwelt with men at *Nazareth* nearly *thirty* years, and walked with them round the lake, and stood still from time to time to speak such words as these: "*Come unto me.*" These recollections have, on the spot, overwhelming interest; and the simpler they are, the more solemn and the more impressive. At the sea-shore, on the other side, where *Tyre* and *Sidon* stand, the deep broad sea washing silent shores, conveys the feeling of desolation in a very striking way, although you still see before you houses and dwellings, that occupy the site of these cities. The view of *Tabor* and *Hermon*, and that of *Lebanon*, brings another quite distinct series of remembrances; but all impressing the soul with the accurate truth and majesty of the Word of God. I have no room to dwell on all the places we have seen; and I must tell you something of *Asia Minor*.

At *Beirut*, owing to the great heat, Mr. M'Cheyne caught a fever, but was able to sail to *Smyrna*. We reached *Smyrna* on the 1st of this month. Between the Jews and Greeks here there is deadly enmity: as a proof of which I may mention that, just a few days before we arrived, a respectable Jew was walking before a common Greek, when the Greek made up to him, and struck him a severe blow with his fist. An English resident immediately asked the cause, for the Jew felt so, that he turned round and burst into tears, but made no resistance. The Greek said, "Oh, he is one of those that hate Christ." (Deut. xxviii. 37, Lam. iii. 45.) We attended worship at the English chapel. Above the pulpit there is most appropriately written, from the Epistle to the Church of *Smyrna*, "*Be thou faithful unto death, and I will give you the crown of life.*" The very reading of this one verse sent a flood of strength to us that day like a very message from God exhorting us to continue to the end. The whole Epistle to *Smyrna* is full of strengthening words, and perhaps *Polycarp* was the minister who first

felt their power, for he is believed to have been "the angel of the Church." The place where his church stood is still pointed out; it is on a rising ground, but the Turks have carried off the stones to help in some of their buildings. I heard a curious fact. You remember Polycarp was burnt to death in the *Stadium* here, and it is said the *Jews* were his chief persecutors, and brought torches to kindle the fire. Now the *Stadium* exists still, and the Jewish quarter is directly under it; and the *Jews* are in the habit of selling *torch-wood* to the inhabitants at this day. The Epistle to the Church of Smyrna in Revelations, confirms the truth of the *Jews* being great persecutors; but the Christians of Smyrna must recompense good, like their Master touching the ear of Malchus. We have found Smyrna a place most favourable for a mission. There are about nine thousand *Jews*, having free intercourse with Christians, if treated kindly; and there is only one missionary for them, and this one likely to leave. Many things, besides, make it a desirable station, and schools opened here would be attended. At *Salonica* (the ancient Church of Thessalonica) there are no less than fifty thousand *Jews*, and very like those mentioned Acts xvii. 5-13, —strict, bigoted, and exclusive. No missionary has ever sought their salvation. We met a gentleman who had just come from the *Crimea*, where the greatest number of *Karaite* *Jews* reside. He told us there are five thousand of them,—all respectable, honest, and held in high esteem. They have prided themselves from age to age in their honesty. They are cleanly, and dress well. The Russian Government show them much favor, but no missionary would be permitted to go among them by *Russia*, although no class of *Jews* seem so near Christianity, holding, as they do, the pure Old Testament as the only basis of their faith. At *Constantinople* there are eighty thousand *Jews*; they are suspicious of Christians, and watch inquirers of their brethren; but the common people are weary of this tyranny, and the English missionary, Mr. Farman, offers to establish schools that would be attended by both boys and girls, if we only send him the means. We ascertained, too, that both here and elsewhere a considerable number of *Jews* are willing to throw off the Talmud and acknowledge Christ, if permitted to retain their national *Sabbaths*, and some other rites; but I fear this class is very like the German *New Temple*, not anxious about their souls, only weary of separation.

This city is a most splendid place; in point of situation, you could not imagine a finer city. We arrived the week after the great fire, which has cast out fifty thousand people from their houses. We saw many of the Armenian merchants pitching their tents on the spot where, a few days before, their spacious dwellings had stood. We have not yet had time to go much into the town, and I write to-day, in order to send this by the English post, which goes to-morrow. We are with the American missionary, Mr. Goodell. Mr. Lewis at Smyrna was exceedingly kind to us and to Mr. M'Cheyne in his illness, who remained there a week after us to recover strength, and means to join us here on Monday. If all is well, we sail on that day for *Galatz* on the Danube. Our sail from Smyrna to Constantinople occupied us only a day and a half. We were in an Austrian steam-boat, commanded by an English captain, and had a delightful sail, passing *Mitylene* and the coast of *Troy*, where we saw the English and French fleets at anchor, and were told that the English officers spend much of their time in fishing in the Simois and Scamander. We thought of Paul at Troas and Eutychus as much as of Homer and Achilles. The passage of the Dardanelles is a delightful sail. Believe me, &c.