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THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

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1840.

THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 5.—MAY, 1840.

I.—*A few facts connected with the late Mela at Allahabad.*

It having been “noised abroad” by the “Prágwálls” (bráhmans who are supported by the contributions of the pilgrims who visit this place), that the “Company” was about to reimpose the tax on Pilgrims who resort to this mela, it produced quite a rush from the villages in the neighbourhood at an early period of the mela. The people came and bathed for a day or two and returned to their villages. The “Sakránt,” (the sun’s entering a new sign,) which constitutes the first *great* day, and from which the Hindus consider the mela as fairly begun, occurred on the 20th of January.

Previous to that time people began to encamp in large numbers on the beach. Several sects of religious mendicants, began at an early period, to fit up quarters for themselves. Among these were two sects of “Nágás,” who come only once in six years. One of these sects is called “Nirbáni,” meaning, “without speech,” or language: an epithet which they apply to the Supreme Being, seeming to imply that *He* is “without speech.”

The other is called “Niranjan,” meaning, “invisible.” It is also applied to the Divine Being, expressive of his invisibility. Both parties tell us that they are “sons of one father,” viz. intimately connected. They are divided into two sects, rather for sake of convenience in their begging peregrinations, than from any difference of opinion among them. Members of the former sect told us, that they at present number in their fraternity about 5000 persons, and of the latter that they number about 2000. I suspect the former exaggerated a little, as we did not perceive much difference in their

appearance as to numbers. The present "Param Mahant" (principal Abbot) named "Lál Gírí," is a man of ordinary appearance, but rather of a friendly disposition. The two sects make regular tours to several different shrines, viz. Allahabad, Gayá, Jagannáth, the Godávarí, Rámeshwar, Ságar, Hardwár, and a few other places. They complete their circuit in six years.

Their Doctrines.—They believe, or rather affect to believe, that they are themselves *portions* of the "Divine Being." They consider themselves as having obtained high privileges by the force of fasting and other penances and works of merit. They assert that they possess His attributes and properties as fully as He does himself. That God eats, drinks, sleeps, &c. &c. just as all others do. Many persons would probably exclaim, "It is not possible that they *can* believe so." But such persons have not comprehended the extent of *Satan's* tact at managing the human heart, nor the facility with which the mind in certain states is clouded, and "carried captive by Satan at his will." When appealed to in a calm and impressive manner for some proof of their possessing Divine attributes—to "make one hair white or black;" or when God gives the command for their Mahant "to die, if they can arrest the approach of death for a moment?" If they are not too much excited, or have no especial motive for maintaining their *consistency*, they will admit frankly that they cannot do any such thing, that it is absurd. They seem to be candid in admitting the absurdity of such pretensions, and in a short time are found assuming their ground again without seeming to be conscious at all of the impiety involved in their pretensions. They profess to be worshippers of "Mahádeo," i. e. Shiva. They perform their worship sometimes alone, sometimes in company. They make but little use of images.

Dress.—They pride themselves in going without clothes, yet many of them have not yet attained that degree of merit that they can dispense with all dress. Yet a sufficient number have attained this point. They have their heads covered with a large mass of shaggy, unshorn hair, which is covered with cowdung, and every thing that can make it look abominable. Their faces are generally smeared with a white composition prepared for the purpose; their bodies are covered with ashes: thus they go strolling about in companies of 20 to 50 in a state of grotesque and hateful nudity. No pen in earthly hand can adequately describe the mingled feeling of disgust, sympathy, and sadness which fills the heart that has to come into daily contact with crowds of human beings in such a state.

Accommodations.—They marked out for themselves ground in a somewhat tasty style; on this they erected in two lines, little grass huts facing each other at a distance of about 50 paces. These were built in neat rooms. In front of each hut is a mound of earth about four feet high, having a little parapet, or wall of a few inches high, extending all round the top. This is neatly smoothed over with cowdung. On the top of these chalwertrás, or mounds, they bask in the sun during the day, and read their sacred books, or talk, or sleep as they feel inclined.

Near the centre of each encampment they have a rather splendid flag, suspended on a very high bambu, which waves with all the beauty and grace of nature over their heads. Alongside the flagstaff is erected a kind of pyramid of earth about 20 feet square at its base, and 15 feet high, ascended by flights of steps on the four sides. On the apex of this are placed a few sea shells, a dish of flowers, a small image of "Mahádeo," and a few rather elegantly polished brass candlesticks. This place is regarded as too sacred for *us* to ascend so as to see fully what is on it. Over it, at a well-adjusted distance, is a large awning, suspended by the four corners. It consists of four separate awnings of beautifully fringed pick silk and crimson velvet; each one diminishing in size as its place is lower in the series, so as to suggest the idea of an inverted pyramid, and to form a pretty good counterpart to the platform below. All this if it could be viewed apart from the unearthly appearance of the occupants, would leave rather a pleasing impression.

Parade.—When they go out on public days, &c. the principal men of the "Nirbáni" sect go paraded on seven large and splendidly caparisoned elephants, over which are spread a number (which I did not count), of splendid flags. Others are mounted on the finest horses and camels, some of them armed. The whole is preceded by mace-bearers carrying enormous silver sticks, and much of the insignia of royalty; then all this is followed by the mass of the sect clothed in their uncouth, and ashy, and odious *nakedness*, strolling along like what no man ever described, and surrounded on all sides by an almost innumerable multitude of men, *women* and children, all rushing to get on the highest places, and even trying, to get upon each others shoulders to obtain a good view of them. Thus they go, and the other sect follows them in about equal parade, to the river side where they all bathe.

As we stood by their flag-staff this morning, they pressed us to make an offering of a few rupees on their shrine, assuring us that a few days ago an English gentleman of high standing

in the civil service did make an offering of a gold mohur on the same shrine, and thought if *he* did so, we who are "smaller folks," might with all safety do so too. They gave his name, his office and his place of residence. I suppress the name: would that the curtain could be drawn over the deed and its results, as I draw my pen over his name!

Feast.—The Param Mahant, or Abbot, of a sect of "Gosáins" whose head-quarters are here at Allahabad, died a short time since, and the sect fixed upon the time of the mela to place another upon the "Gaddí," (seat of state.) As a matter of course, or of etiquette, they had to invite the whole tribe of Nágás, Gosáins, Udásís, &c. to a feast. This was prepared, and on the appointed day they all assembled on an elevation extending from the corner of the fort. They seated themselves naked as they were generally, in six rows, two and two facing each other on the smooth ground. When "all things were ready" they served out to each person two balls of a sweetmeat composed of flour and sugar, and one or two other ingredients, fried in ghí. These rolls, or balls, were about three inches in diameter. They had each a kind of platter made of leaves stitched or fastened together by wooden pegs, no other furniture. After they had all received their portion of sweetmeat, they ate them together. Afterwards a portion of "Dhai" was served out to each in a cup made of the same kind of leaf. This was all the food and furniture and parade which appeared in the festival.

The next morning, the sweetmeats, &c. that remained from the feast were distributed as "charity" to the *bráhmans*, Nágás, Gosáins, &c. There passed by our place 20 men with full baskets on their heads on their way to the quarters of the Nágás. These were preceded by mace-bearers and two men blowing *trumpets* for the purpose of calling public attention to the supposed *munificent alms*. I never before saw such force in the Saviour's precaution on that subject. "When thou doest thine *alms*, do not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward." Again the fact of *one* poor mendicant beggar feeding one or two thousand beggars, and then dispensing the fragments that were left with the clangor of trumpets and the parade of nobility, shewed in strong colors the readiness of the human mind to be captivated by appearances, and led away from facts, else it would have struck themselves as inconsistent that one who professed himself to be a houseless, penniless beggar, dependant on the

charities of others for a bare subsistence, should make such a display of wealth in the presence of myriads !

Both parties of the "Nágás" prepare at certain intervals of time, or on certain occasions, what they call "*Hom*" (burnt offering.) In this they burn incense with various rather unmeaning ceremonies and reading shlokas from their sacred books. The incense is composed of ghí and various kinds of grain and flowers, &c. all vegetable substances, except the ghí. The ceremony of burning is performed by the Param Mahant, aided by others high in rank. But the ceremony is not worth detailing. They were either unable or unwilling to give us any intelligent account of the object of the *Hom*. How far the idea of *sacrifice* enters into their *Hom* I could not learn.

Among them a very important personage was paraded about during nearly the whole of the mela. This was a man who has one of his legs cut off, and its place supplied by a wooden one. He has held both his hands at full stretch above his head until they have both become stiffened and indurated, so that he cannot take them down. *Nature* after bearing long, had forced herself to come to his aid by forming large protuberances under his arms and inside his elbows to sustain his arms in their new position. Thus with both hands projecting far above his head, and in a state of entire nudity, he was paraded nearly every day past our tent on the shoulders of others, who seemed to esteem it a high honor to carry such a holy man upon their backs. He was usually followed by a vagrant crowd of admirers. And although he professes to have perfectly subdued, by the power of devotion and penance, every earthly emotion, it was very manifest that he felt flattered if we noticed him by looking at him as he passed, and that he felt disappointed if we did not notice him as he rode in triumph past our tent.

With all this devotion and victory over earthly propensities and emotions, his temper is so very irritable that the natives deprecated our having any thing to say to him. Mr. S. encountered him once in Banáras and found him quite as violent and irascible as the people had said he was.

The "Nágás" at one time assert that "there is no difference between their *gurú* and the Divine Being;" at another that "there is no difference between *themselves* and God." They charge the "*Gosáíns*" and other sects with atheism. But they are generally so ignorant as not to know very much about atheism, except that it is opposed to them, opposed to their lofty claims of union with the Divine Being.

They accustom themselves to go strolling about the mela

in companies of from 10 to 15, with their bodies and hair smeared with ashes, and their faces daubed with various colored paints, each having an empty gourd in his hand, and following each other at the distance of two or three rods, singing in a loud and mournful tone "ang," "ang," "ang," each man in a different tone, and at a different key. Their music at a distance would fall on the ear with a soothing, saddening, influence, were it not connected with the idea of their religious delusions and assumption. Of the word "ang," which forms the substance of their song, I could get no satisfactory account. The Sanskrit word "ang" means "body," but they must have some other idea connected with it.

The Bairágís.—They occupy a district of the mela ground by themselves. There are about 2000 or 2500 of them on the ground as they suppose. Elephants are numerous among them. They visit all the places deemed sacred by Hindus. In their peregrinations they go singly, or in small parties as convenience or inclination may happen to lead them. They, as the Nágás, depend entirely on *begging* for their daily food, and are seldom suffered to feel the pressure of want. Indeed the appearance of the whole tribe of mendicants proclaims that they live on the "fat of the land." The Bairágís profess to worship Sítá Rám and Sáliq Rám. Idols of brass and stone and wood are numerous among them. They play on cymbals and other instruments, and sing before their shrines; they seem to pay especial honors to the incarnation of *Rám*. They generally wear large, coarse ropes round their waists, and seem to vie with each other in disfiguring their appearance and giving to themselves an unearthly aspect. One of their Mahants told us "they wear these ropes around their waist simply as a kamarband," but this was manifestly a mere evasion. One of their number assured us with all possible gravity, that "they were so entirely freed from *sin*, and so *holy*, that even the *holy Ganges* is made more pure by bathing their feet."

Nánaksháhís.—They are a sect of "Sikh Bairágís," who adopt the principles and doctrines of Nának Sháh. They number about 1000 at the mela. They have four principal Mahants. They visit all the sacred places of note among the Hindus. They travel generally in small parties, for the sake of convenience in begging. They tell us that "all persons of family give them food; sometimes wealthy persons make them considerable presents." It seems to be a kind of admitted principle among the Hindus, and which these people are very sedulous in cultivating, that where a man inclines to prefer the endearments and conveniences of social life by marrying and cherishing any of the *family* relations, he is under obliga-

tions, as an offset against this indulgence, to give liberally of the best that he possess to those who, denying themselves all these earthly conveniences, and living a life of religious austerities, pray for them, and thus become their intercessors. With this assumed and admitted superiority over those who consent to partake in the enjoyments of social and domestic life, these mendicants traverse the country claiming as a purchased right, a portion of the best products of the labors of the *grihasts*, (family folks.)

The *Nánaksháhís* worship Nának Sháh. They profess to have occasional interviews with the Divine Being, yet when this is sifted a little, it appears so be only with some of the *deotás*. They however profess to worship only Nának Sháh, and the *Granth* sacred book which he prepared for them.

As we stood by one morning they were engaged, as some of them said, in worshipping the *Granth*, as others said in “*blessing* food which was about to be distributed to bráhmans, &c.” They had a platform of earth erected about three feet high, and 30 feet square: over this was a canopy of broidered cloth. They were ranged in a circle or row around the edge of the platform as close as they could stand together. The principal Mahant was repeating shlokas from the *Granth*, while at certain intervals, or certain expressions, they all joined their hands together and made a respectful bow towards the book. The persons engaged in conversation with us, seemed light and cheerful, and to have their whole attention taken up with what they were saying to us; still at the regular period they did not fail to place the palms of their hands together and pay their respects to the *Granth*. This sect although calling themselves *Udásís*, (penitents,) like all the other mendicant sects, look full and fresh in their appearance, and as though the piety of the laboring people would not suffer them to want any thing in the line of eatables. In a word, it is too plain to be mistaken that the principal reason with the greater number of those mendicants for continuing in their sect and their profession, is the superior ease and security with which they procure an abundant supply of all that they consider good to eat, whilst they can live an easy, indolent life, free from care and free from exertion. Aside from this, many of them seem to be bound to their profession by a very slender cord.

Early in the mela, as we were engaged in discussions with the pandits and others, a large overgrown *Bairági* with a shaggy head and naked body, pressed his way through the crowd and seated himself on a morhá just in front of Mr. M. and myself, in a most conspicuous position. He drew up his feet on the morhá, and commenced singing to himself in an under

tone, to show that he was not paying any attention to what we were saying. We endeavoured to show him from the word of God that in thus throwing off his clothes and exposing himself he violated not only the command of God but also all the finer and better feelings of our common nature. He did not assent to the justness of any thing which we said, and we thought we had quite failed in reaching his mind. But we were surprised a day or two afterwards to see the same man come into the midst of us and sit down "clothed" and, in some respects like "one in his right mind."

As we stood by to see the course of things at the "bará khána" given to the Nágás and other naked folks, there sat near us an old and shrivelled and feeble woman who had tottered here from a distance. She had one hand full of dry *sand*, some of us expressed some curiosity as to what she meant to do with it; she immediately explained what she intended to do with it by commencing to *eat* it; at the same time telling us it was sand which she had taken up by the side of the holy Ganges, and that it would take away all her sins if she would eat it, and that she held it as a most precious treasure. In the mean time she kept throwing it into her mouth in small quantities dry as it was, and toiling and stretching her face to gulp it down and actually succeeded in swallowing nearly all of it while we stood by. The "Prágwáls" (bráhmans, supported by pilgrims resorting to Allahabad), seem now to regret much that the "Company's Tax" has been taken off at this place. They came to us several times during the mela with this complaint that "the taking off the tax had greatly injured them." "Formerly," said they, "when the Company took a rupee as tax from each man, the people thought nothing of paying us six or eight annas. But now that the tax is taken off and the road to the sacred waters laid open freely to all, the people have found that they are too poor to pay us any thing! They say now the way is open to every body, we can go and bathe as much and as often as we please and no body can prevent us?"

Thus the bráhmans deprecate the free access of every body to the water as likely in the end to ruin their prospects.

The "Prágwáls" seem exceedingly anxious to prevent the people from hearing us preach, and from seeing our books. Whilst the people are coming in large crowds about the height of the mela they go out to meet the people at some distance and conduct them in in large companies, and take especial pains when they come near us, to conduct them by "on the other side," lest haply some of them should pause, and hear and have their confidence in the Ganges shaken. I have seen

one individual, conducting as many as three or four companies, past us in one day, always showing deep solicitude lest any of them should even incidentally hear us.

The impression on my mind from the whole of the mela is, that the more intelligent among the Hindus themselves are persuaded that their system cannot stand before Christianity, and that one day it must yield. And I think this impression on their minds would be greatly strengthened, if in their discussions with Missionaries and others, they were drawn over more to the broad, firm ground, which the word of God takes in this matter. Discussions with them are exceedingly apt to run off into the labyrinths of Hindu *science*. And the shlokas and counter-shlokas of the shástras, and metaphysical discussions about the attributes or absence of attributes in the Divine Being, consume the time and usurp the place of the solemn strong appeals of the Bible, and the developments of the Divine character and attributes, which are set forth in the word of God with a clearness and power that can disturb the most callous conscience. Besides God has not promised to convert or sanctify men by Sanskrit shlokas or the doctrines of the Púrâns. His own word is that by which he has taught us to hope for their sanctification. I know it is necessary at times to follow them through the mazes of the shástras, to ferret out all their subterfuges, but it is hard to keep from being hurried there too soon, and spending too long a time in wandering through such dark and unfruitful fields, and I have often seen them bow to the majesty of truth as it is presented in the Bible after a long and fruitless battling over the current phraseology of their metaphysical sciences.

The Jews required a sign (to prove that Jesus was the Christ), and the Greeks sought after wisdom (demanded a system of religion that would accord with the principles of their *science*), and so do the Muhammadans and Hindus; but our work is to "preach *Christ crucified*, to the Jews a stumbling block, and to the Greeks foolishness"—to the Muhammadans *impiety* and to the Hindus nonsense—but to those who are called and enlightened from above, "Christ the power of God and the wisdom of God." And while we are often thrown back on the question, "Who hath believed our report? and to whom is the arm of the Lord revealed?" We are not without evidence that the word of God is going forward and showing to the people the majesty of its power.

Allahabad, March 1st, 1840.

W.

II.—*The Orissa Mission—Need of more labourers.*

The following is an extract from a letter that we have received from the Rev. J. Stubbins.

“While there are those who are ready to risk their fortunes in Lotteries and different worldly amusements, who contribute their hundreds and thousands towards the erection of theatres, &c. it is matter of fervent rejoicing that there are those who, with much less questionable ambition and infinitely more important objects, contribute liberally of what God has graciously given them for the promotion of his glory and the welfare of their fellow-men. This is a benevolence which will stand the scrutiny of him who hath said ‘Occupy till I come’—one over which they will not mourn in the closing scenes of life, nor through eternal ages.

“Amidst the various claims upon Christian sympathy and liberality perhaps none are greater than are presented by Orissa, so long the seat of vice in its most degraded forms—of every thing shocking to humanity, pernicious to Society and ruinous to the eternal interests of the immortal soul. It however demands our gratitude and praise as Christians, that the awful and infernal gloom which has for ages settled down upon this unhappy province, is gradually being dispersed by the rising beams of ‘the Sun of Righteousness,’ and we do trust the day is comparatively not far distant, when this light of life shall shine forth in all its radiant and meridian splendour. In the neighbourhood where I reside, it is almost as common as possible for the people openly to acknowledge that ‘idols and idolatrous worship are false and delusive—that the religion we preach to them, is the only one that can make them happy for time and eternity.’ Under these impressions, many with deep seriousness frequently inquire more fully about the plan of salvation; our hopes are raised respecting some who seem almost to have made up their minds to become the disciples of the Lord Jesus Christ, and we do trust they will soon declare, ‘this people shall be my people and their God my God.’ I was not unfrequently delighted, in some of my tours during the last cold season, to witness the fixed and affected looks of many who had never before heard the word of life, while with eyes glistening with tears they exclaimed ‘Aha! this is truth—this is the religion of God,’ &c.

“But how does my soul melt within me, when I reflect upon the limited number of laborers to cultivate this extensive field—that efforts are at present necessarily so contracted to pluck these perishing myriads as brands from the eternal burnings! Surely something more will shortly be done for the salvation of their deathless souls, that we shall not long be left with perhaps not one Missionary to a million Oriyas! But we rejoice in the increase of effort being made at home to send out others to join us. A letter recently received from our Secretary states, that ‘a gentleman in Birmingham has offered to pay a third part of the outfit and passage of four Missionaries, if sent out within a year.’ We do earnestly hope the offer will be accepted by the remaining portion of the expense being raised. It has occurred to me that some persons in India would rejoice to assist, in connexion with the gentleman who has already so liberally contributed 200 rupees, in bringing out some of the young men who have offered themselves as candidates for Missionary labor in Orissa. Should any feel disposed to assist in a matter of such eternal importance to the

inhabitants of this benighted province, their contributions will be most thankfully received and acknowledged and transmitted to the Home Committee by any of the Orissa Missionaries. It appears measures are being taken for the abolition of that iniquitous impost the pilgrim tax. Surely Government does not intend again mocking our expectations on this subject, but effect an everlasting and satisfactory abolition, and wash its hands from all the filth of idolatry whether in countenance, interference or support*.

"Berhampore viâ Ganjam, March 17, 1840."

III.—On the Urdu New Testament, translated by the Missionaries of the London Society at Banâras.

To the Editors of the Calcutta Christian Observer.

SIRS,

In your last number you have given us some faithful, intelligent, and well-timed remarks on the omission of some passages of the New Testament in the translation made by the Missionaries of the London Society at Banâras. The writer, however, seems not to have been aware, that *scores* of other passages are similarly omitted, and not a few altered in their readings. I believe the most of those omitted and altered, have the authority of Griesbach, an authority now very generally disputed by the most eminent orthodox Biblical critics, and an authority which your correspondent has shewn is not to be depended on. Knowing, as I do, the independent-mindedness of the Banâras translators, I have been astonished at their slavish-mindedness in reference to Griesbach.

The following list contains *some* of the omitted and altered passages, but by no means all of them, as observed by me. As there are other translations of the New Testament in circulation among the natives, containing all the omitted passages, it is for every one to conceive what must be the effect upon the native mind of this sad diversity. How long is such a state of things to continue? And can no remedial measure be adopted? When I look at the various translations, I am filled with wonder. We have in the Banâras translation the Greek words presbyter, deacon, episcopus, baptism, &c. left untranslated, and we have in Mr. Bowley's *barâ pâdrî* for high-priest, and *ghusal* for baptism!!!—translations issued from the Bible Society's Depository, a Society which maintains it as a principle to issue no translation which does not

* Our correspondent's letter reached us before the intentions of the Supreme Government were made officially known.—ED.

conform to the English. I wish some of your able writers in the *Observer* would take up the subject, and endeavour to bring the translators to something like unanimity; a hard task, you will perhaps say.

The *italic* words in the following list exhibit the omitted and altered passages. Those who peruse it, will see that some not very unimportant sentences are not forthcoming. As the Banáras Missionaries are now engaged in a translation of the Old Testament, it will behove the public of the Bible Society (who, I believe, stand engaged by the Committee to support the translators,*) to see that such another book of gaps and alterations is not palmed upon the world from their depository.

- Matthew v. 47. "Do not even the *tribes* the same," instead of "the publicans."
- vi. 1. "Take heed that ye do not your *religiousness* before men," instead of "your alms."
- ix. 13. "I am not come to call the righteous, but sinners, to *repentance*."
- xii. 35. "A good man out of the good treasure of *his heart*."
- xv. 8. "This people *draweth nigh unto me with their mouth*."
- xviii. 35. "If ye from your hearts forgive not every one his brother *their trespasses*."
- xix. 17. "*He gave answer, Why dost thou ask me concerning righteousness? One indeed is righteous,*" instead of "And he said unto him, Why callest thou me good? There is none good but one, that is God."
- xx. 22, 23. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, we are able. And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."
- xxv. 13. "Watch, therefore, for ye know neither the day nor the hour *wherein the Son of man cometh*."
- xxvii. 35. "And they crucified him, and parted his garments, casting lots: *that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture they cast lots*."
- Mark i. 2. "As it is written in *Isaiah the prophet*," instead of "in the prophets."
- iii. 5. "His hand was restored whole *as the other*."
- iv. 5. "And the fowls of the air came and devoured it up."
- iv. 25. "And unto you that hear, shall more be given."

* The translation referred to by our correspondent is not in the hands of the translators of the edition on which he has felt it his duty to animadvert. The Banáras Auxiliary Bible Society are the parties to whom it is entrusted, and every precaution has and will be taken to render it as perfect and faithful a translation of the whole Bible as possible. The Calcutta Bible Society have not, we believe, sanctioned the translation of some of the London Missionary Society's Missionaries at Banáras.—Ed.

- vi. 11. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."
- xi. 10. "Blessed be the kingdom of our father David that cometh in the name of the Lord."
- xiii. 14. "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet."
- Luke iv. 18. "He hath sent me to heal the broken-hearted."
- ix. 56. "For the Son of man is not come to destroy men's lives, but to save them."
- xi. 2. "When ye pray, say, Our Father, who art in heaven." Verse 4. "But deliver us from evil." Verse 29. "But the sign of Jonas the prophet." Verse 44. "And he said, Woe unto you, scribes and pharisees, hypocrites."
- xvii. 36. "Two men shall be in the field; the one shall be taken and the other left."
- John i. 27. "He it is, who coming after me, is preferred before me."
- vi. 22. When they saw "that there was none other boat there, save that one whereinto his disciples were entered." Verse 69. "Thou art the holy one of God," instead of "Thou art Christ, the Son of the living God."
- vii. 53. "And every man went unto his own house."
- viii. 1—12. The whole of this is omitted.
59. "Going through the midst of them, and so passed by."
- ix. 8. "That he was a beggar," instead of "that he was blind."
- xi. 41. "Then they took away the stone from the place where the dead was laid."
- Acts i. 14. "In prayer and supplication."
- ii. 30. "According to the flesh he would raise up Christ." Verse 31. "His soul was not left in hell."
- vi. 8. "And Stephen, full of grace," instead of "full of faith."
- viii. 37. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
- ix. 5, 6. "It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said to him."
- x. 6. "He shall tell thee what thou oughtest to do." Verse 21. "Then Peter went down to the men who were sent unto him from Cornelius."
- xiii. 33. "As it is written in the first Psalm," instead of "the second Psalm." Verse 42. "When they were gone out, all the people besought them," instead of "And when the Jews were gone out of the synagogue, the Gentiles besought them."
- xv. 18. "From eternity all has become known to him," instead of "known unto God are all his works from the beginning of the world."
- xvii. 5. "But the Jews took some of the people of the bazars," instead of "But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort."
- xviii. 5. "Paul was employed in the word," instead of "was pressed in spirit."
- xx. 7. "When we came together to break bread" instead of

- “when the disciples came together.” Verse 26.
 “To feed the Church of the Lord which he hath purchased with his own blood,” instead of “the Church of God.”
- xxi. 8. “We that were of Paul’s company departed.”
 xxiii. 9. “Let us not fight against God.”
 Rom. i. 16. “For I am not ashamed of the Gospel of Christ.”
 vi. 11. “Through Jesus Christ our Lord.” Verse 12. “That ye should obey it in the lusts thereof.”
 viii. 1. “Who walk not after the flesh, but after the Spirit.”
 xi. 6. “But if it be of works, then it is no more of grace; otherwise work is no more work.”
 xiii. 9. “Thou shalt not bear false witness.”
 xv. 24. “Whosoever I take my journey into Spain, I will come to you.” Verse 29. “I shall come to you in the fulness of the blessing of the Gospel of Christ.”
- 1 Cor. vi. 20. “And in your spirit, which are God’s.”
 vii. 5. “That ye may give yourselves to fasting.”
 x. 28. “For the earth is the Lord’s and the fulness thereof.”
 xi. 24. “He brake it, and said, Take, eat.”
- 2 Cor. ix. 4. “In this same confident boasting.”
 Gal. iii. 1. “That ye should not obey the truth.”
 Eph. iii. 9. “Who created all things by Jesus Christ.”
 Phil. iii. 16. “Let us mind the same thing.”
 Col. ii. 2. “The mystery of God, and of the Father, and of Christ.”
- 1 Tim. i. 17. “The only wise God.”
 ii. 7. “I say the truth in Christ.”
 iii. 3. “Not greedy of filthy lucre.”
 v. 4. “For this is good and acceptable.”
- Heb. ii. 7. “And didst set him over the works of thy hands.”
 xiii. 20. “Or thrust him through with a dart.”
- 1 John v. 7. “The Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in the earth.” Verse 13. “Who believe on the name of the Son of God.”
- Jude 25. “To the only wise God.”
- Rev. i. 9. “The beginning and the ending.” Verse 11. “I am Alpha and Omega, the first and the last, . . . which are in Asia.”
- v. 14. “Him that liveth for ever and ever.”

IV.—The Theological Library.

We are anxious under this title to present our readers with a catalogue of the principal writers, who have in different ages of the Church devoted their labours to the defence or elucidation of the truth as it is in Jesus, accompanied with such extracts from their works as may tend to give a tolerable idea of their mode of thinking and writing, and induce our readers to extend their acquaintance with the works of such of them as are really excellent.

While it is true that of making many books there is no end, it is equally true that the reading of too many books is endless and unprofitable. Not only is much study a weariness to the flesh, but overmuch reading is hurtful also to the mind. Whatever is merely read, without being made the subject of serious meditation, is not profitable, but the reverse. Yet we may be assured that God would not have preserved to his Church so vast a store of sacred literature, unless He had designed it, when properly used, to be a great boon: and so we find that the judicious student, who is directed by the Spirit of God to the right use of the works of the pious of former times, does not fail to derive from them much mental and spiritual advantage. We therefore hope to perform a useful service by presenting our readers with such short notices of the principal writers, and such short extracts from their best works as may supply some hints for their guidance in Theological reading. We are not without hopes also that if kindly assisted and supported in the undertaking by our friends, our notes may serve as the basis of what we believe does not exist in any language, and what has been often declared to be a desideratum,—“*A HISTORY OF THEOLOGICAL LITERATURE.*”

For the task which we thus undertake we are free to confess ourselves very inadequate, but we trust to receive such assistance from numerous friends as shall make that work comparatively easy, which would be quite impracticable for any one individual, how well qualified soever.

Various modes of arrangement suggest themselves to us as severally possessing various advantages and disadvantages. We might divide the authors according to the times in which they lived, the countries in which their works were published, or the subjects on which they chiefly wrote. It is unnecessary to enter upon the advantages and disadvantages of these several methods. We shall endeavour to combine the advantages of them all, by taking the chronological order as our basis, deviating however occasionally from its strictness in favour of the geographical mode, and inserting sometimes a supplementary paper as to the different modes of treating theological questions at different eras. Thus for example we may mention a dozen English writers side by side, although there may have flourished many Dutch and French writers at the same time; and again we may mention such writers as Clarke and Abernethy alongside of such as Paley in order to contrast their modes of treating the questions which form the subjects of their principal writings. Still we shall never deviate very far from chronological order, one of whose chief recommendations is that it will be the easiest for ourselves. We begin then with the

first ages of the New Testament church, and proceed without further preamble to introduce our readers to the earliest uninspired Christian writers.

A. THE FATHERS.

This term is by different writers taken in different significations in regard to its extent: while some confine the title to writers of the first four centuries, others extend it so as to make it include all Christian writers down to the twelfth or thirteenth century. We shall, for a reason that shall hereafter appear, adopt a limited application of the term, and shall not apply it to any writer who flourished after the fifth century. Of the first centuries we have not very many Christian remains; yet not fewer than we should expect, when we consider the comparatively small number of literary men that had then embraced the Christian faith, and the numbers of their works that must have been lost before reaching our times. We ought also to bear in mind that the circumstances of the church in these early ages were by no means favourable to the cultivation or exercise of literary talents. "To believe, to suffer, and to love, (says the pious Milner), not to write, was the primitive taste." But shall we regret this even in a literary point of view? How much more valuable may we expect those writings to be which took their birth in a believing, suffering, loving age, than those that originate in one like the present, when book-making has become a profession? Then men wrote from the abundance of full hearts; now, it is to be feared, many write only because others do, and because it is expected by the church and the world, that men who have attained any eminence or distinction should give to the world in the form of a book their opinions regarding some subject or other.

From this it will be seen, that we do not in any degree sympathize with the prejudice that many Christians entertain against the writings of the Fathers. Neither however do we attribute to them any portion of that authority which some have claimed for them. We look upon them as men who wrote *without inspiration* in an age which was favorable to the development of piety, but which wanted the benefit of that enlightenment which diffused Christianity has produced in later times, and that experience which is always increasing as the world grows older.

All our specimens we shall present to our readers in an English dress; when the works were not originally written in English, we shall adopt the approved translations of others when we can procure them, translating for ourselves only when we cannot avail ourselves of the labors of others.

a. WRITERS OF THE FIRST CENTURY, COMMONLY CALLED APOSTOLIC FATHERS.

a.—*Clemens Romanus.*

This is he regarding whom we have the testimony of an inspired apostle that his name is in the book of life. Respecting his history there is not much certainly known. He is said to have sprung from the royal race of the Cæsars, to have been educated at Rome with great care, to have begun early in life to make anxious inquiries regarding the immortality of the soul and a future state, and to have consulted on these subjects, without receiving any satisfaction, the schools of philosophers and the Egyptian Hierophants. While in this state of suspense, he is said to have heard of the Son of God's appearing in the world, and to have sought and received instructions from Barnabas and Peter. All ancient writers agree that Clement was at one time Bishop of Rome, but they differ widely as to the time of his appointment and the order of his succession.

The only extant work that is undoubtedly his, is an epistle to the Corinthians. The fragment of another epistle addressed to the same church is by some believed also to be his, and may be considered as doubtful. The other works that have been ascribed to him, are certainly supposititious. Such are the "Epistle to James the Lord's brother"—"Recognitions"—"Clementia"—"Apostolic Constitutions," and "Apostolic Canons."

The Epistle to the Corinthians, which (as we have said) is the only extant production of Clement, whose genuineness is undoubted, seems to have been written about A. D. 95 or 96, on occasion of some unhappy dissensions which had arisen in the Church of Corinth. It had long been supposed to be utterly lost, but was at last found written at the end of a MS. of the Septuagint Version of the Old Testament, in the possession of Charles I. of England. This is the only MS. of the epistle known to be in existence. There is one deficiency near the end which will probably never be supplied.

We extract as a specimen of the epistle the following passage from the translation published by Mr. Chevallier. It forms the 20th, 21st, and 22nd chapters, and is a passage of much beauty and sublimity.

XX. The heavens, peaceably revolving by his appointment, are subject unto him. Day and night perform the course appointed by him, in no wise interrupting one another. By his ordinance, the sun and moon, and all the companies of stars, roll on, in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruits plentifully in due season to man and

beast, and to all creatures that are therein ; not hesitating, nor changing any thing, which was decreed by him. The unsearchable secrets of the abyss, and the untold judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds ; but as he commanded, so doth it. For he said, "Hitherto shalt thou come, and thy waves shall be broken within thee*." The ocean, impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their master. Spring and summer, and autumn and winter, give place peaceably to one another. The winds, in their stations, perform their service without interruption, each in his appointed season. The everflowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in concord and peace. All these hath the great Creator and Lord of all things ordained to be in peace and concord ; for he is good to all ; but above measure to us, who flee to his mercy, through our Lord Jesus Christ, to whom be glory and majesty, for ever and ever. Amen.

XXI. Take heed, beloved, that his many blessings be not turned into condemnation to us all. (For thus it will surely be,) unless we walk worthy of him, and with one consent do that which is good and well-pleasing in his sight. For he saith in a certain place, "The Spirit of the Lord is a candle, searching out the inward parts of the belly†." Let us consider how near he is, and that none of our thoughts or reasonings, which we frame within ourselves are hid from him. It is therefore just that we should not desert our ranks (by declining) from his will. Let us choose to offend men, who are foolish and inconsiderate, lifted up, and glorying in the pride of their reasoning, rather than God. Let us reverence our Lord Jesus Christ, whose blood was given for us. Let us honour those who are set over us ; let us respect our elders, let us instruct our young men in the discipline and fear of the Lord. Our wives let us direct to that which is good. Let them shew forth the lovely habit of purity (in all their conversation) with a sincere affection of meekness. Let them make manifest the government of their tongues by their silence. Let their charity be without partiality‡, exercised equally to all who religiously fear God. Let our children partake of the instruction of Christ ; let them learn of how great avail humility is before God, what power a pure charity hath with him, how excellent and great his fear is, saving such as live in it with holiness and a pure conscience. For he is a searcher of the thoughts and counsels (of the heart) : whose breath is in us, and when he pleases, he takes it away.

XXII. All these things the faith, which is in Christ, confirms. For he himself by the Holy Ghost thus speaks to us§. "Come, ye children, hearken unto me ; I will teach you the fear of the Lord. What man is he that desireth life and loveth to see good days ? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good ; seek peace, and ensue it. The eyes of the Lord are upon the righteous ; and his ears are open unto their prayer. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him ; and delivered him out of all his troubles. Many are the plagues of the wicked : but they that trust in the Lord, mercy shall compass them about||."

* Job xxxviii. 11. † See Prov. xx. 27. ‡ 1 Tim. v. 21. § Ps. xxxiv. 11—17.
|| Ps. xxxiii. 10.

V.—*The Hill Tribes—New and important field for Missions.*

We have been favoured with the perusal of a most interesting Missionary Journal, containing an account of a tour to the north-east. We have gathered much interesting information from it respecting those regions, which will, we hope, be of service to us, and interesting to our readers in future numbers. We have this month culled a few observations in reference to the *Garrows*, one of the Hill tribes, evidently a bold and enterprising people. They occupy the western extremity of the range of hills of which the *Khasias* are the east; and in some measure they resemble that singularly interesting tribe. A lengthened and interesting account of the *Khasias* appeared in the *Observer* for March 1838. The account of the *Santals*, by a resident among them, fully confirms all the statements of our correspondent in the *Observer* for June 1839. The account of the *Coles* from the *Advocate* shows us that the field of Missions is opening on every hand with brightening prospects of success. We have before us for the present, as subjects for prayer, faith and labor, the Hill tribes of the *Khasias*, *Garrows*, *Coles* and *Santals*. We shall continue this subject as opportunity offers.

THE SANTALS.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The accompanying are a few recollections of the Santals of the Western Hills. A residence among them of two years in different parts of the country enables me to relate thus of them from personal knowledge; from the hands of a *ready writer* I am sure it would interest many of your readers.

Yours sincerely,

A LATE MOFUSSILITE.

A residence among the Oriyas and Santals, for a period of upwards of two years, ought to be cause of interest in observing the manners and customs of a people so little known as the latter class are.

The Santals are an athletic and good-humoured race; in the presence of a stranger they are very much disposed to boast and try the power of limb with each other, but in the best humour: indeed, the violent rage and bazar language, so common among their neighbours, is rarely witnessed among them.

Fondly attached to hunting, in the cold and hot seasons they quit their villages for two weeks at a time, leaving the old men and women in charge. The bow and tomakh (*tauqí*) of

various shapes are their usual arms ; the matchlock is an article of some value and therefore rare. In numerous bodies they scour the jungles, beating drums, shooting and killing all kinds of birds and animals, even tigers, bears, and hogs, which they freely eat; the best portions are despatched to their homes, where they are beaten into a small bulk, then dried in the sun till the flesh is of the consistency of wood ; it is afterwards hung up to the inside rafters, and eaten along with such jungle herbs as Oriyas are careful not to partake of, during the rainy season, when rice is not to be procured among them for nearly five months. They are passionately fond of venison : at night they bivouac under the shade of a large tree, staking a space all round ; the song goes round in which a dozen or more join, it is low noted and with much musical sweetness. A kind of spirituous liquor is freely indulged in, but although too often in a state of intoxication, they rarely commit any excess. Brandy is a name familiar among them, they say it is the drink of Englishmen, that it makes them strong and prevents fevers. In the morning the drum is again beaten, the warwhoop sung to excite to the chase, and they sally forth with their pack of dogs, each in a leash, to follow the wounded boar, who when brought to bay, is quickly despatched by a shower of arrows. A European who is a good sportsman, is held in considerable estimation, and they very gladly accompany any person on an excursion which promises this sport even without pay ; yet if remuneration is offered, it is thankfully accepted. The skins of the animals are brought to their homes and hung up as trophies of their success. Passing through miles of jungle, a tuft of dried grass will very frequently be seen hanging from the branches close to the road side ; this they reckon an omen of safety ; it lessens their dread of the prowling tiger. After returning to their villages, for some time they pass a sleepy inactive life : each house is staked all round with wattle ; over this fence they assert the tiger never will leap. The sardárs or principal men (who are collectors of rent) generally have several apartments with a square inside : if they fortunately possess a large sum of money, it is concealed under ground. One apartment is allotted to the buffaloes. The roofs of the houses are thatched with straw. The women and girls sit spinning and pounding grain the greater part of the day at the door or under the shade of a neighbouring tree, while the men are either lounging on *chârpáis*, or chatting. The women are not fearful ; the eastern custom of concealing the face is not much practised. They do not hesitate quickly to give a reply to any inquiry a stranger may make ; strange to say, the men are more timid at the appearance of strangers.

The wives are said to be faithful to their husbands and are never beaten ; a wealthy sardár often has two or three. An insult offered to a female is sometimes revenged by the death of the offender. Such a sad occurrence happened to the son-in-law of a Zemindar who lived near me ; he was dragged from his house during a dark night, put to death by arrows, and his poor wife indignantly treated. So fatal a retaliation alone seemed to appease their ire and blot out the disgrace. They are fond of going to a market, and when treated to jalpán and sweet-meats, they are all glee and seem happy ; they do not hesitate to eat these from the hand of the "white stranger." The articles of sale they bring, are chairs, stools, hatchets, jungle iron, and very durable ropegrass used in building huts : also spinning-wheels rudely made. Men and women adjust their hair very tastefully in a knot close to the left ear, decorated with a garland of white flowers, sometimes with three twigs, a foot in length, with flowers made fast at the tip, waving gracefully in front ; it is a piece of gallantry to be allowed to place a flower upon the head of a girl. They are frank and communicative with each other, and coyness is in small degree among them. During the occasion of some Hindu festivals the young men and girls dance, with hands united, to the sound of a shrill fife and drums, the dancers singing at the same time ; they have then (with a mountain air of freedom about them) an interesting appearance, all which invariably gains the good will of Europeans : this is done in front of the temple, into which they are not permitted to enter, the tamásha alone seems to have attraction for them.

An image or object of worship is never seen about their domiciles, a bráhmaṇ is not an object of veneration, and they prefer living apart from an Oriya village. The zemindars do not depend upon their settling permanently on their rented lands, as they are so fond of moving about ; they are always forced to uphold and assist the zemindar in his frequent quarrels with his neighbours : many retain lands rent-free for such services, a practice which existed in Scotland in the feudal ages. When oppressed, they remove to a neighbouring táluk, when a dark night favors their escape. When one or two persons die suddenly in a house, they quit it as if it were a plague, leaving behind their little furniture ; it is imagined that death has been the work of some malignant spirit, and that by quitting that place its fatal influence cannot for a time reach them. The dead are carried into the jungles and laid upon the ground, when the foul jackal soon leaves it a skeleton, although in the midst of a forest, where fallen timbers could in a very short time be piled.

A jest and a smile are general among them, and they are not backward to appeal to a resident European in a matter of injustice. At night their villages resound with the song of mirth and the dance, while both sexes partake rather freely of a spirituous liquor. In the Dulboom and Sumbulpore hill countries it is said, that Jughhaism is not known among them, dacoity seldom. Swine run in numbers about the villages. On the occasion of a feast a sow is killed, put into the midst of a large heap of burning straw, and at night the carcass is eaten. The Oriyas speak well of the Santals; in business and other matters they are invariably found to speak the truth. Bengálí Gomástahs engaged in the cultivation of Indigo are known to assert that these tribes are not given to falsehood, and that their word can be depended upon: their Oriya neighbours likewise speak well of their veracity. If supported, they do not hesitate to bring in the serious charge of extortion and oppression against the stationed Darogahs, whose interest it is to give these simple people a bad character. The evidence of the Santals is received in the Mufassal courts with considerable confidence by the Bench. Their language is not understood by the Oriyas, the sound is nasal and somewhat similar to the Gipsy tongue, they also converse in Bengálí. Their language knows no written character: for each day's work a tie is put upon a string, which is attached to their bodies, or on a notch upon a piece of wood. Among the wealthy their cultivations are extensive, and they labour very hard when the rains set in. Buffaloes are preferred to oxen. They delight in having a well made plough. The garry wheels are composed of a solid piece of wood; these they are never disposed to sell even at a price considerably higher than their value. Their villages are to be found in the jungle clearances, or on the skirts of a wood to which their families fly, if they apprehend danger to their persons or their crops*. They do not seem to have any religious rites; the swearing upon the skin of a tiger is deemed an act of solemnity. They are quiet and well disposed people, very averse to have any quarrel with their neighbours; they delight very much in wandering from day to day in the jungles with a small hatchet, humming a wild sweet air, and pulling fruit from the trees. Great quantities of black ebony, rough wrought into rulers and native clubs, are procured by the Midnapore merchants and transferred to the Calcutta market. The high parts of the mountains are free of jungle, and the population is said to be very scant. Being only about three days' *dák* from

* Along the foot of the Kunjur mountains on the E. side their villages very much abound. Some seemed to contain a great deal of grain: the country is undulating and highly interesting.

the metropolis, the locality is thought to be well adapted for a sanatorium : it is exposed to a strong sea breeze in the evening, and the proposed Bombay post road will run not far from the S. range. They rise in the Orissa country near Tiakatta, the residence of the Marbanja rájá, an independent prince, stretching far westward to the source of the large Soohenricca river, and then extending to the N. in an easterly direction. Upon the summit of the highest a large stone temple lifts its grey head, bidding defiance to the tornadoes of centuries, possibly at no late period the dark scene of human sacrifice. During the rains the torrents can be seen with the naked eye, pouring down their foaming waters to the rich open plains below. In the foreground of this beautiful amphitheatre two hills of less size rise covered with wood. Very thin ice is said to be seen upon the pools in the cold season. Large bodies of able men are employed at Indigo Factories, where they are comfortable ; they are reckoned steady and willing workmen ; their little savings are carefully stored up. One or two deputed by the body depart to their homes to see how the several families fare. Some have gone to the Mauritius, deceived by the flattering tale of some wily Daffadár to earn Rs. 7 or 8 per month ;—no intelligence of their welfare to gladden the hearts of a sorrowing family—no promised remittance comes, and the miserable mothers and children live upon the little pittance to be spared from the hand of a poor neighbour.

Their history is said to be obscure and from themselves no intelligence or tradition can be obtained ; they say that for ages back they have been resident in the country.

W. S.

Calcutta, April, 1840.

THE COLES.

The propriety of establishing a Christian Mission amongst the *Coles* has been advocated in the pages of one of our contemporaries ; the desirableness of such a step and its importance will not be disputed, the surprise is that it has not long since been effected : attempted it has been, but without success, death having laid his hand upon the devoted Missionary almost at the commencement of his labours. The *Country* and its inhabitants appear equally adapted for hopeful Mission labor. The *Cole* country is an extensive table-land : its elevation above the level of the sea from 2000 to 2200 feet. It contains about 3000 square miles. The ground is slightly undulating ; rocks and hills covered with low jungle, rising to an elevation of from 300 to 400 feet, are scattered over the whole surface of the country : these contribute much to diversify and improve the scenery. Except on these hills, there is scarcely any jungle to be seen, though, strange as it may appear, this table-land is encircled by a belt of high and thick jungle, which may be seen on ascending the small hills in every direction at a distance of 80 or 90 miles. The climate, according to the testimony of those who have resided there, is one

of the most delightful in all India, the elevation of the land rendering the nights cool and refreshing, and this all the year round. New arrivals are however subject to fevers and agues. The whole land is in a state of high cultivation, which strikes the traveller the more on his first arrival, after having passed through the immense and dreary forests by which it is approached. Rice, oil, cotton and wheat are the chief products of the soil; nearly all kinds of European vegetables and fruits might be raised. Teak, toon and mango trees are very plentiful; they grow to an amazing height in this region of plenty. They are almost always planted in rows, forming fine groves, which contrast very beautifully with the cultivation around.

The population consists chiefly of *Coles*. They live in small hamlets, of from 20 to 30 families in each. There are a few Hindus and Musalmáns amongst them. The *Coles* have a language of their own, perfectly distinct from the Bengáli or Hindustáni. The following are a few specimens of the language:—*Horo*, a man. *Aira*, a woman. *Hon*, a child. *Sadom*, a horse. *Oonie*, a cow. *Hapa*, a stick. Persons conversant with Hindustáni can make themselves understood amongst them. They have no books, no letters, no priests, no caste, and on these accounts are more accessible to Christian instruction than the generality of the Natives of India. Their religious ideas are very few and crude;—the only religious ceremonies in which they indulge, are a kind of sacrifices offered in order to propitiate evil spirits. Like all hill people they believe in witchcraft and ghosts. They are a comparatively intelligent race of people; their aptness to learn is evident from the progress which has been made by the pupils of the English School established amongst them by the worthy resident, Major Wilkinson, at Dorando. The readiness with which they can reply to questions put to them in English on Grammar, Geography, History, &c. shows that, with good instructors, they might easily be brought under the influence of education and religious impressions. The propriety of establishing a Mission amongst a people so primitive in their habits, and so separate from the surrounding idolatries, must at once commend itself to the Christian Church. The establishment of Christian Schools, conversing with the people, and preaching to them in the simplest form, are at present evidently the best means for effecting the benevolent intentions of the Church. The formation of grammars, dictionaries, the preparation of school-books, the translation of the Holy Scriptures, and giving to the people settled habits of life, will all be the work of time; but we trust an attempt will at once be made by some section of the Church to give the light and blessedness of the Christian faith to the *Coles*.—*Cal. Christ. Advocate*.

THE GARROWS.

The Garrows are quite a distinct race from the Bengáls; they have a wild and fierce appearance; their country is hilly, the hills and jungle extending to the very water's edge. The hills are not above 250 or 300 feet above the level of the plain. Each Garrow family lives separately in the midst of the desert jungle; their huts are generally situated in a little valley close by a rivulet which is fed from the neighbouring hills. Each family has two huts, one for the use of the family, the other for the cattle and provisions. The huts are built of bamboos, thatched with dried grass; they look very neat. The hut

intended for the family, is raised on a stage of bamboos about eight feet from the ground. The room above is not more than 3 feet high. In the immediate vicinity of the houses the jungle is cleared away. Cotton trees, pepper plants and pumpkins grow in great profusion. Objects and places of worship may be seen near the dwelling-houses. The places of worship are constructed of reeds, hung over by way of ornament with cotton bushes; they have the appearance of trees rather than temples. The friend from whose journal we have obtained our information, says, "On an altar constructed in the shape of a house about a foot square, I saw the remains of a fowl which had been sacrificed not long before." They offer worship to their gods, especially during the time of sickness. Their clothing is very scanty; in fact it scarcely deserves the name. The men wear a piece of cloth about four fingers' broad round the waist; this appears to be their only garment. Many of them adorn themselves by wearing a rude crown on their heads, ornamented with pieces of white shells. The women are not secluded, as among the Bengális; they go about in matters of business the same as the men. Their clothing is equally indecent with that of the men. They only wear a piece of cloth about one foot broad round the waist, while with another, a little broader, they make a turban; they adorn their bodies with coarse ornaments. Some amongst them have however adopted the Bengáli custom, which indicates an approach towards civilization. The men are all armed with swords. They exchange cotton, pepper, &c. for rice, salt, plantains and other produce of the plains, with the Bengális. The following is an account of a funeral ceremony amongst the *Garrows*.

Dec. 18. We reached to-day again the Garrow-hills and went ashore. The people had seen our boat from a distance and had assembled on the bank. There were about 50 men, women, and children present. They did not run away, when we approached, as they had done the first time, but called us, saying, Come, come. I went with them. They took me to one of their houses, situated on the sloping hill of a small valley; whilst I was going along, one of them said in Bengáli, "Sir, my father died to-day." And indeed, when I arrived at his house, the ceremonies were still going on. There were about 6 or 8 men performing music with copper-plates and tomtoms; one blew in a long buffalo-horn; on one side was a sort of a neatly built cage in the shape of a coffin, and in it I saw plantain leaves and cooked rice, with other articles of food. I asked them what it meant; they answered, "bap morchee, jom dhorche," meaning by it, I suppose, that he had prepared this food and this cage for jom, that he might not carry off his father. Near a fire we saw two legs, the head, and some other pieces of a killed cow, which they were about to devour. I went afterwards to a little hut, situated on the top of a small hill and belonging, as they said, to the wife of the deceased. It was, as other houses, built on bamboos, 6 or 8 feet high, and provided with a ladder of the same material to ascend to it. I asked my new

friends, if I might go up to it. They said, Go, go ; so I climbed up. It consisted of a single room about 3 feet high, and contained nothing but a fire-place, a heap of paddy and two bottles made of pumpkins. The side against the river had been left quite open, just as if those wild people had a taste for the beauties of nature ; for the view from within the house on the Brahmaputra below and the immense plain through which it winds its course, was really very pleasant. When we left these people, we made them a present of a little wine and sugar. We arrived in the night again at Akrah.

They are, like all rude people, very much attached to their children. Their notions of religion are very crude, and their prejudices against the truth not at all strong : they, as well as the Coles and the Santals, form a good field for Mission labour. May every tribe and tongue soon hear of the glorious gospel in their own language.

φίλος.

VI.—*On the duty of omitting Apocryphal passages in a popular version of the Holy Scriptures.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Your *Observer* for the month of April has just come to hand, in which I see some "Remarks on the omission of certain passages of the New Testament recently published by the Missionaries of the London Missionary Society at Banáras," by T. S. The article is written in a style which is not usually adopted by able and respectable critics, and which I will not imitate, because it proves nothing in a literary controversy. The author speaks of us as "erring brethren," accuses us of having laid "violent hands" on the Bible itself, of having "perpetrated an atrocity on our own responsibility in defiance of the highest critical authority." There could have been no objection to T. S.'s reviewing our version, pointing out and animadverting on its faults, for it is not *perfect* ; but I ask a candid Christian public, whether he is warranted to set out on a religious crusade against a body of Missionaries whose orthodoxy has never been impeached ? There has lately sprung up in Calcutta a certain class of writers who, with the shout of "Sword of the Lord and of Gideon !" break through all the rules of Christian propriety, charging and attacking men, and often the best of men, right and left, which they call fighting for their Zion.

For this spirit I have the utmost contempt—it is "of the earth, earthly," though it wishes to pass for heavenly-born.

The *Calcutta Christian Observer*, once a periodical of which the Missionary body in India might be proud, once enlisting the piety and talent of the best men in all parts of India, once being filled every month with correspondence and interesting matter, by which it has taken such a deep hold upon the affections of those who supported it in its better days, has not gained by infusing too much of this spirit into its pages. I was at first doubtful whether I should reply to a writer of this class, but as the subject is important, and as silence might be misconstrued, I will honor him with *arguing* him down in a friendly manner. "To speak the truth in love" is our rule in regard to controversy, which we hope to observe also in the present instance, though I see beforehand that I shall sometimes be obliged to animadvert freely on my opponent's mistakes.

It is an acknowledged fact, that at an early period the canon of the Scriptures was marred, by admitting into it whole apocryphal books, which are still considered canonical by the Roman Catholic Church, and as such sincerely and adroitly defended. Whenever an abuse or an error has been once established, it will assuredly be upheld by a certain class of persons. Origen may be considered their representative, and he has nearly said every thing that can be said on their side of the question. When Julius Africanus told him that the story of Susanna was apocryphal, he said, "Should God, who gave the Scriptures to all the Churches of Christ for their edification, not have cared for those for whom Christ died?" &c. &c. This was as rational as to say, "Should God, who gave us eyes to see with, not have made provision that no one shall be able to injure it, or alter a humour in it, either by negligence or by instruments sharp or blunt?" We may be sure that God has made such provision for the eyes of men, as well as for the Scriptures; but no one can *a priori* say what this provision is. "Moreover consider," said Origen, "whether it will not be well to remember the words, 'Remove not the ancient landmark which thy fathers have set.' Proverbs xxii. 28." These two arguments have at all times, with various modifications, been opposed to those who have stood out for the purity of the canon. But thanks be to God, the Church has never wanted men, who opposed the admission or retention of apocryphal books or passages, and who would copy, and read in Churches, and translate, and publish nothing but the inspired word of God; who, to adopt the style of T. S., reasoned in this way:—So long as the purity 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 the Bible is interpolated with the fancies of men, 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, the Church, however corrupt she may be, possesses within herself the seeds of reformation; but with the purity of the Scriptures perishes the hope of the Church. If the very fountain be polluted, how can the stream be pure? Are not most of the errors of the Roman Catholic Church supported by apocryphal writings admitted into *their* canon, such as Tobit, Bel and the Dragon, Judith, Maccabees? &c. &c. 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? Has not God threatened to punish him that *adds*, as well as him that takes away? Are the watchmen on Zion not bound to expunge from the Sacred Canon things apocryphal and spurious, though the illiterate oppose and the bigot cry out against it? Is not every truth better than error, even the most devout? Can we give more unambiguous proofs of our reverence for the Bible than by unwearied efforts to purify it from human additions, mutilations and corruptions?

The translators of the version in question belong to a Society whose fundamental principle is "not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, but the glorious Gospel of the blessed God, to the heathen." We have no Creed, no Common Prayer Book, no authorized Catechism or anything of that kind. The Bible, and the Bible alone, is our creed and our guide in doctrine and in practice. Over its purity we ought to watch with a zealous and constant care.

Our Directors have, in a printed letter of instructions, laid down for our guidance the following rules in reference to translating the Sacred Scriptures:

"Let your translation be made from the best editions of the Hebrew and Greek originals, with such helps from versions ancient and modern, as can be obtained.

"Let your version, as far as possible, be in conformity to the style and manner of our authorized English translation; we refer particularly to its simplicity, its dignity, and its general faithfulness.

"Translate the inspired and canonical books only, and that (in the first instance at least) without note or comment."

Agreeably to these rules we made our version from the large critical edition of Dr. Griesbach's Greek New Testa-

ment, because it is by common consent, on the whole, the best edition of the Greek original. But we have not invariably and implicitly followed him. We have in many places deviated from him, for an example of which see 1 Tim. iii. 15, where we have translated, "God was manifest in the flesh," though Griesbach in his text has preferred $\delta\varsigma$ to $\theta\epsilon\omicron\varsigma$; for Dr. Henderson's masterly pamphlet on the passage convinced us that $\theta\epsilon\omicron\varsigma$ was the true reading. In conformity with our instructions we published our version "in the first instance" without preface, without note or comment. If therefore T. S. has "cause to complain that these omissions are made in a popular version, without any reason being assigned for the absence of the passages," he will see that we have in this case merely acted according to our instructions.

I felt a little vexed to see that T. S. in his remarks on the passages, turns round upon Dr. Griesbach, after having taken most of his critical lore from that illustrious scholar, and insinuates that he was after all so ignorant as not to know what an obelus means in the MSS., or for what purpose these were written, and so dishonest as to allow his theology to gain the ascendancy over his criticism! Surely T. S. might have remembered the injunction of Scripture: "*Thou shalt not cook the calf in the milk of the mother.*" He will find it a much easier task to bring discredit upon his own judgment than to upset the firm foundation on which rests the fame of Dr. Griesbach. He has shown no tendency to heterodox views either in his text or in his notes, and T. S. should know this and acknowledge it.

The Calcutta critic has made a singular mistake. We have *not*, as he asserts, left out John v. 4, either in the Persian character or in the Romanized edition! That a man should never have looked at the book he was criticizing, is a proof that he is a critic of the true school. Such reckless conduct is a disgrace to literature. It vitiates his whole article; it will vitiate whatever he says hereafter. It is on this very passage that he says, "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 certainty*. 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 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 showing, so unwarranted a step. The perpetration of this atrocity was left to the Banáras translators, who have perpe-

trated it on their own responsibility ; in defiance of the highest critical authority." Let our readers say who has perpetrated an atrocity on his own responsibility, we or the Calcutta scribe ? Is such recklessness not altogether disreputable ? But the worst of all is that he says, "The passages which we have observed to be omitted are the following—John v. 4, &c." I hope he will frankly acknowledge that he has not "*observed*" John v. 4, to be omitted, and stated what was not true. But the less we say on this point the better : it is too bad !

We have omitted the story of the adulteress ; and in defending the course we have taken, I must in the first place entreat my readers to turn up the passage in Dr. Griesbach's large critical edition, as I do not wish to make here a display of my erudition to astonish the ignorant, though I have here the best opportunity of doing so. The story is wanting in the oldest MSS. It is told in different ways in those that have it. I think every unprejudiced mind must come to the conclusion that the passage is spurious, after considering it in Griesbach. Dr. Tholuck, one of the most able and pious men of the present age, has in his commentary on John a long dissertation on this passage, of which the following is an epitome. The story is not found in A, B, C ; (it is defective from ch. vi. 50, till viii. 12 ; but the *space* shows that this story was not in it.) D has it, but as it has other apocryphal additions to Matthew xxviii. 28, and Luke vi. 5, it is of little authority in this particular. Some of the MSS. put the story at the end of the Gospel of John, others at the end of the Gospel of Luke. It is not found in Cyrill, Origen, Chrysostom, Nonnus, Theophylact, Apollinaris, Basil, Theodore of Mopsuestia. These fathers never even make any allusion to it, which they would no doubt have done in the controversy on penitential discipline, if they had known it or considered it as genuine. It is wanting in the oldest MSS. of the Syriac, Coptic and Armenian versions.

T. S., after putting on paper a certain number of MSS., says, "Thus the authorities in favour of the passage greatly preponderate over those which make against it." Is T. S. so ignorant as not to know that not the number of MSS., but their antiquity decides critical questions ? Or if he be not so ignorant himself, does he wish to preach up the fears and prejudices of the ignorant against our version ? Both would be equally reprehensible. Can he tell us why the oldest MSS., the oldest fathers, and the oldest MSS. of the oldest versions have it not ? Here the question turns, and here it must be decided. Dr. Tholuck most positively decides against the genuineness of the story, though he thinks it may contain a

fact handed down by tradition, but not written by any of the evangelists.

Dr. Olshausen, Professor at the University of Erlangen, whom Professor Robinson of America considers the most pious scholar of Germany, is at present publishing a very elaborate commentary on the New Testament, which is also being translated in the United States. The substance of a long article on the passage is this: The story of the adulteress evidently destroys the whole connexion; ch. viii. 12, compared with ch. viii. 21, 30, 59, shows that the discourse, begun in ch. vii. 37, is continued; and not only the connexion of ideas proves its unity, but also ch. viii. 20, 59, shows that the whole was delivered in the temple. We meet in ch. vii. 53, all at once the strange remark: "Every man went unto his own house, but Jesus went unto the Mount of Olives," with which ch. viii. 59, does not at all agree, according to which the Lord taught in the temple as in ch. vii. 37. The words: "Every man went unto his own house" are very dark. If the chief priests and pharisees in ch. vii. 45, be meant, the remark that they went home after their session, is useless, and the context does not allow us to refer it to the strangers who had come to the festival. The expressions *πας ὁ λαος; καθισας; εδιδασκεν; οἱ φαρισαιοι και οἱ γραμματεις;* and the continually recurring *δε ειπυε* not the style and language of John. The decision, says Dr. Olshausen, of most of the ablest critics of the present age against the genuineness of the story is so uniform, that we may consider the controversy as ended.—Thus far these two eminent critics, Tholuck and Olshausen. Perhaps some of our readers will not be at the trouble of comparing all the passages to which these scholars direct us. I will therefore treat the subject in a more popular manner. In ch. vii. 37, the evangelist ushers in a discourse of our Lord with these important words: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of waters." After having uttered these two sentences, a dissension arose among the people; and the priests and pharisees, who held their sessions in one of the out-offices of the temple, were thereby encouraged to send officers for his apprehension. This is merely mentioned by the evangelist to sketch the scene. It appears that the whole discourse was delivered in the presence of the officers who were to apprehend him, while the chief priests and pharisees remained sitting in council. It is utterly incredible that the officers sent for his apprehension would on their return have said, "Never man spake like this man," if they had only heard the two sentences in ch. vii. 37, 38. But if they

heard the whole discourse, we can easily account for the impression which they received. Now if, according to the *textus receptus*, Christ went to the Mount of Olives, and every man to his own house, the continuation of the discourse from ch. viii. 12—59, was delivered on the day after the festival, when the people had dispersed. Is this likely? On the other hand if the text of the most ancient MSS. and the text of the most ancient MSS. of the most ancient versions be adopted, in which the story of the adulteress is omitted, the whole is consistent and beautiful.

We have rejected the passage on account of the overwhelming external evidences against it, but it must be allowed that this story has also internal marks of spuriousness. It is difficult to interpret it in consistency with the tenor of Christ's teaching. The reply in v. 7 is very startling, for if it be necessary that the judge or accuser be sinless, in order that the culprit be punished, no crime could be punished, as no one is sinless. T. S. says, "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 not 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." There is no analogy between the two cases. Christ did not say, Let him that is sinless among you, speak against Pilate's atrocity, but took occasion from the melancholy fate of the victims to remind them of their own impending ruin. I ask T. S., whether he would give a similar reply, if an adulteress were taken in the very act, or a murderer or any other criminal who according to law had deserved capital punishment?—would he, as a *moral teacher*, not instinctively shrink back from laying down such a doctrine? This objection is, to my mind, very momentous. How often have these words been misquoted and misapplied by a licentious and wicked world! Christ is represented as saying, "Neither do I condemn (*κατακρινω*) thee," though she shows no signs of either repentance or faith. This is contrary to the analogy of either cases in the gospel. This *κατακρινειν* cannot have the meaning here of accusing, as it is generally interpreted by those who consider the story as forming part of the canon, partly because *κατακρινειν* is not used in the story for accusing, but chiefly because only eye-witnesses could be accusers in such a case, which Christ was not. T. S. in stating the internal objections against the passage, fights with shadows which he himself has conjured up, and he has des-

patched them with extraordinary ease. When engaged in this laudable work, he makes the bold assertion that the question was tempting, because the Roman law did not admit of death by *stoning*. We learn from John xviii. 31 and Josephus's Ant. xx. 9, § 1, and Whiston's note on the last passage, that the Sanhedrin could pass sentence of death upon a criminal, but could not put it into execution without the consent of the Roman Procurator, but not that the Roman law was applied to Judea, but just the contrary.

After carefully and attentively considering and weighing all the external and internal evidences against the story, we came to the conclusion that it is no part of the inspired word of God; and, as honest and conscientious men, could not admit it into our translation of the N. T. How could we adopt into our creed what we do not believe?

The passage in 1st John v. 7, is now so universally considered an interpolation, T. S. himself being witness, that we must look upon the controversy as closed. What he says on this passage is *vox et præterea nihil*. Luther did not translate the spurious words. If T. S. will bring forward arguments in support of their genuineness, I will answer him, but I do not wish to imitate him in beating the air. But I entreat you to republish in the Observer the very able article on this passage by the late Mr. Orme, whose orthodoxy was never questioned, published in the Congregational Magazine for 1829, where the whole controversy from beginning to end is put in the clearest light and treated in the most masterly manner. If T. S. can refute that article and prove the passage to be genuine or *even doubtful*, his name, as the natives say, will spread through the whole world. If you have no copy of the Congregational Magazine for 1829, I can send you one.

When translating, we attentively considered the passages in question with the best editions of the Greek original, with commentaries in Latin, English and German. We had not only those helps which T. S. mentions in his article, but a great many more. We have come to a conclusion different from that of our respected critic. I cannot possibly divest myself of the pleasing idea that our opinion is just as good as his.

As our version has sold and is selling well, there was no need for us to begin the discussion, nor do we wish to continue it just now, as little good would result from it. But as the subject has once been brought forward, I respectfully call upon the Committee of the Calcutta Auxiliary Bible Society to publish their sentiments on the subject in the *Calcutta Christian Observer* and *Intelligencer*, to say whether popular ver-

sions shall be made “*from the best editions of the Hebrew and Greek originals,*” as our Society has instructed us to make them, or from the *textus receptus* only; whether they agree with Origen, that the ancient land-mark which our fathers have set, should not be removed, or with those who think that the results of the laborious and extensive researches of the most able and indefatigable scholars of the Christian world should be made use of in popular translations. I do not call upon them to decide between us and T. S. as to the passages discussed in this paper, but to declare their views on the *general principle*. If translations shall be made from the *textus receptus* only, if such apocryphal passages as 1st John v. 7, shall be stuck in, with marks of spuriousness on their foreheads to perplex the people, translators will then know what course to pursue.

In the few months, since an edition of 1000 copies has been published of our version by Mr. P. S. D’Rozario, 600 copies have already been sold and paid for. We want the remaining 400 immediately for our own mission. The first edition may therefore be considered as out of the market. Nothing will be easier than to stick the spurious passages into a second edition, if we should be convinced of the propriety of doing so.

T. S. says in his concluding remarks, “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 favorable 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 favorable reception by the universal Church.” I have to make several remarks on this passage. Our version is not the first in the Roman character, both the Calcutta Auxiliary Bible Society and private individuals having previously published portions of the S. S. in that character. Christians belonging to the Roman Catholic and Greek Churches will not use Protestant versions: so none can be made at present for the Universal Church. It seems that the Baptist Churches in India will also have their own versions, and I for one think that they are perfectly correct in the course which they are pursuing. And the course that seems to be pursued by the Bible Society in endeavouring to force the premature production of a version for the Universal Church in India, will either lead to no version at all being made, or to the establishment of separate Bible Societies for each denomination. We have already Roman Catholic and Baptist Bible Societies, and we *may* soon have Episcopal,

Presbyterian and Congregational ones. Our Society is founded on the same Catholic principle as that of the Bible Society, and therefore we hope to go on harmoniously with it, unless the principle of both or of *either* be upset.

I leave it to your own judgment whether a version, sold in so short a time after its publication, has advanced or prejudiced the Romanizing scheme. As to pledging yourselves editorially for or against Romanizing, it is all the same. You might as well pledge yourselves against the Persian or Deva-Nágarí letters. Roman Character books are used in all Missions and Missionary schools of Hindustán with perhaps a solitary exception here and there; books are written, published and sold in it; the Allahábad Press has at present four or five on hand. So you may pledge yourselves just as you please. A little opposition might perhaps do good just now, and I hope you will take the hint.

I am sorry that I do not know who the writer of the Remarks on our version is, as it prevents me from repaying the compliments to his character, which he has paid to ours. To judge from his article he seems to be a sincere and good man, though quite mistaken in the remarks which he has advanced. I take leave of him with feelings of great respect.

Yours,

ONE OF THE TRANSLATORS.

Benares, 12th April, 1840.

P. S.—I wish to make a few more remarks on the general subject of the translation of the New Testament into the Hindustání language. About five years ago we and the Church Missionaries *attempted* to make a united version of the New Testament, but we could not go on with them, partly because we thought that there was an unnecessary delay, partly because we could not agree on translating the terms referring to Church Government *in a uniform manner in all places*, and partly because we could not agree on the text to be adopted. They have, I believe, given up translating the New Testament for the present, after having published Luke and the Acts, and made some alterations in Matthew, but they may intend to resume the work at some future time, and they therefore keep up the original title of “The Banáras Translation Committee” *in terrarem* over us. If they go on with the same zeal and speed as they have done hitherto, their version may be ready after twenty years, when we all shall likely rest in our graves. The Baptist translation will, of course, be adopted by that mission, and our version by our mission. Now I ask, is it proper for the Church Missionaries at Banáras, after we have separated, after two versions have been published and put into circulation, to keep up the original title of “The Banáras Translation Committee?” Is it proper for the Calcutta Auxiliary Bible Society to recognize them as such? Do the Church Missionaries at Banáras intend to make at some future day a version for the Universal Church of India? Does the Calcutta Auxiliary Bible Society intend to wait for this projected version, sanction it and force it upon the Universal Church? Do the Church Missionaries and the Calcutta Auxiliary Bible Society suppose that the Baptist Missionaries and the

London Society's Missionaries will throw their versions to the moles and to the bats as soon as an Episcopalian one appears, after their versions have been for years in circulation and taken firm root in their missions? Or do the Church Missionaries and the Calcutta Auxiliary Bible Society, in this emergency, intend to take again refuge to Mr. Martyn's version, which has been condemned by all the Missionaries in India, the Church Missionaries included? Or will the Church Missionaries imitate the steward in the parable, who fearing that his stewardship was about to be taken from him and who, having serious objections to *digging* and being ashamed of *begging*, sat down to make some alterations in the existing documents? Will the Church Missionaries, "The Banáras Translation Committee," take the Baptist version or our own, make some alterations in it, and then publish it for the money and under the sanction of the Calcutta Auxiliary Bible Society as a translation for the Universal Church of India? By this method they will escape both the trouble of *digging* and the disgrace of *begging*, and men of all ranks and conditions will praise them for having "*done wisely*;" but the *fairness* of the proceeding might be questioned by "such men as the authors of the translation before us."

I should be glad to see this point cleared up. Is their translation of Luke and the Acts superior to our version of the two books? A careful comparison of the two versions of these two books will decide the question, and we are not afraid of challenging this careful comparison. It will be found that some renderings are better in their version and some in ours.

We intend to revise our version with the translations which have appeared since ours was published, and with all the other helps at our command. We will discard the new division of chapters and verses, and throw the old one into the margin, as Bishop Lowth has done in his translation of Isaiah and Dr. Griesbach in his Greek Testament. We have no objection to translating all the terms referring to Church Government. Let εκκλησια be Jamáat, επσκοπος Nigabbán or Názir, διακονος Khádim, πρεσβυτερος Shaikh, βαπτισμος Isnán, but we insist on the uniform rendering of these terms *in all places*. In the disputes about Church Government our version must make a reference to the Greek original quite unnecessary and superfluous. We cannot follow the textus receptus, as long as our Directors do not alter our Instructions, which they will never do. Such an alteration would undo many things done by their Missionaries in the South Sea Islands and other parts of the world. We may be sure that our Directors have given us no instructions which are contrary to the rules and principles of the British and Foreign Bible Society. It must rest with the translators, not with the Bible Society, what readings shall be adopted or rejected. Translators dare not sell their consciences to any Bible Society, and those who will do so, are not fit for making a version for the Universal Church. To interpolate the records of one's creed, to adopt them to the prejudices, opinions and consciences of other persons, for the base purpose of getting them published and circulated by their money, would, to my own mind, be so enormous a crime, beside which every other crime would appear as a virtue, I am glad to see that T. S. agrees with me on this point. "It is for translators to determine how it (John v. 7) shall be treated." On reading T. S.'s article one might be misled to suppose that he has found fault with us for acting on his own principles. This is only appearance. We agree very well. We as translators have determined how 1 John v. 7, shall be treated. We have thrown it out. We could not be necessary to the commission of a pious fraud, which has made more Socinians than the Athanasian creed itself, (which by the bye the American Episcopalians have omitted in their Common Prayer Book.) We might

as well stick the whole Athanasian creed into the Epistle of John, "with a mark to point out that its genuineness is not completely established," as 1 John v. 7.—"If this verse be really genuine, notwithstanding its absence from all the visible Greek MSS. except two, one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate, and even from many of the best and oldest MSS. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth century, and most of the Latins down to the middle of the eighth century; if in spite of all these objections it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries, miraculously to banish the finest passage in the New Testament from the eyes and memories of almost all the Christian authors, translators, and transcribers."—*Porson*.

We have taken our stand on the broad Catholic principle of two noble institutions, the British and Foreign Bible Society and the London Missionary Society. All writings which do not convince us of having violated that principle, will not in the least affect us, nor will we take any notice of them, after this full and frank statement of our opinions on the subject of translation. The sooner the Calcutta Auxiliary Bible Society cordially act on this broad Catholic and truly Christian principle, the better; otherwise they will exist for the sole purpose of being an incubus upon Hindustán, of preventing us from obtaining the *Hindustáni Scriptures*, after the *Bengálí Scriptures* have already slipped out of their hands into the hands of our excellent brethren, the Baptist Missionaries, where I wish them to remain.

NOTE BY THE EDITORS.—Our correspondent has requested that we will insert his communication without note or comment. So far as the question at issue is concerned, we shall do so; because it is our rule, "except where the appending a brief note may save much and very injurious misapprehension;" but we cannot allow the opportunity to pass without offering one or two remarks. 1st.—As it regards his remarks on the temper in which the *Observer* has been lately conducted. We have now had the conduct of the periodical for some time devolved upon us, and from a careful review of what has been written, from the success which has accompanied our advocacy of the subjects to which reference alone can be made, the amount of circulation and correspondence with which we have been favored up to the latest date; these things considered, combined with a consciousness, that while endeavouring to maintain the neutral and Catholic principles of the *Observer* amidst often very warring opponents, together with the fact of our present correspondent's being the only complaining and condemning communication, which has reached us, as to the temper in which our labors have been conducted:—all these lead us to the conclusion, that without intending to offend even one brother, we must pursue the even tenor of our way in the same spirit, and we hope with the same success as heretofore. 2ndly.—Neither can we allow the opportunity to pass, without suggesting to our correspondent, and all others who may deem it their duty to engage in Biblical controversy, the propriety of employing the mildest and most courteous language consistent with the interests of truth. Should a different course be pursued, we *must* suspend our rule, anent the use of the editorial pen in omissions and emendations; for we cannot allow the pages of the *Christian Observer* to be the medium of reckless reflections, whether personal or sectarian.

"Think twice before you write once, and you will not write that last which you penned first," was the remark of a wise parent to a good but

impetuous child. It may be applicable in most cases of controversy. We eschew the subject of Romanizing, for a burnt child dreads the fire: and it is our recollection of the controversy in connection with that subject which induces us at the opening of this, which promises to be a prolific one, to suggest adherence to the useful motto: *Suaviter in modo et fortiter in re.*—Ed.

VII.—Letter to a Friend.—IV. The Saviour.

May 1st, 1840.

MY DEAR FRIEND,

Although some months have elapsed since my last was addressed to you, yet has this seeming neglect arisen from no indifference to your eternal welfare or to the paramount importance of the subject of Salvation. If we would serve God faithfully and diligently in this world, we have to contend with the element of *limited time*: many things are to be done, and each requires its own allotment of moments. Some things *may* be done, other things *ought* to be done, but a third class *must* be done. Thus have I been drawn aside for a little space. Are you, my friend, willing now to hear from me on the continuation of my former letter? Does my proposal to write, kindle within you a desire to read, to know, and to consider? Is SALVATION an interesting subject still? Have you taken heed against the snares of the world, as I formerly warned you to do? or have you gone into its vortex, and are you now sunk into the centre of its folly? I shall suppose that you have not played the fool with eternity, or masqueraded with the silly hypocrites of the world, who pretend that they think themselves safe when they know they are not. I shall suppose that you are still making that most reasonable inquiry, "What must I do to be saved?" and that what you have learned in the past, has created a thirst to learn more in the future. I shall then at once plunge into my subject of communication in this letter, and speak to you of a SAVIOUR.

Salvation is not an abstraction—this we have already seen. Neither is it the fruit resulting from contact between a sinful soul and a holy creed. No, it is the work of a Saviour, it is the result of a *personal* agency. That which is the noblest mode of operation, is employed in the work of human salvation; and we are directed to a *person* who saves. Official and professional distinction is not overlooked here; it is the very office, or special name of our Saviour, that he saves—"Thou shalt call His name Jesus, because He shall save His people from their sins." Here are no grounds for speculation or doubt; there is a person, an office, a name, "Jesus," the "Saviour!" Blessed assurance! Herein is the simplicity of the sun, "the ruler of the day," of the moon, "the ruler of the night!" As light from those, so is salvation from Jesus. Neither is there another Saviour but He. God hath revealed none else; and man can discover none other but this. It is relief to have but one resource, one only alternative; for then there is no entanglement of choice, no incurring of painful risk. The object being one, the act may be one, immediate and direct; and the result one also, sure and instant in its production. Oh how sweet to a soul seeking immediate salvation, to know that there is but *one* Saviour, and *one* salvation! How does the soul throw itself on this oneness of salvation as on the oneness of Godhead, and say "my only God, my only Saviour—my Lord and my God!"

This Saviour is **DIVINE**, my beloved friend ; one of the Blessed Trinity. He is the **SON** in the Godhead. What is comprehended in this divine relationship, we cannot understand. It is a Divine peculiarity, and understood only where it exists. But the fact itself is fraught with bliss to sinners. Our Saviour is the Son of God—God the Son. The first chapter of the gospel by John asserts and illustrates this in the most striking and irresistible manner ; leaving doubt to none but to those who from pride, vanity, or prejudice prefer the wishes of the reader to the plain and direct words of the writer. Our Saviour is **God!** the Creator and Upholder of the worlds. What can be too hard then for Him? what too difficult for Him to accomplish? “*Jehovah is my salvation,*” say we, “*therefore, will we trust and not be afraid.*”

This Saviour is the **GIFT OF LOVE**. It was Love that sent Him, it was Love that brought Him, to save us. “*God so loved the world that He gave His only begotten Son:*” and Christ loved us and therefore “*gave Himself for us.*” This is a most important element in the mission and character of the Saviour ; and when well understood, removes a world of difficulty from the path of the returning sinner. Does God love to save sinners? Yea, does He so love to save them, as to give His own Son to be their Saviour? Does Jesus love to save sinners? Yea, does He so love to save them, that He gave Himself to be their Saviour? Is love the mainspring of salvation? “*Then why should I doubt that I may be accepted, or that I may be saved?*” saith the believing penitent. Oh, what an inducement is this to accept of the Saviour, and to honour Him, that He is the gift of love! They are considered as the brutes of the human race, nay rather as the devils of our world, who despise the love and trample on the proffered affection of an earthly heart? But what shall we say to a heavenly, an infinite, a Divine heart visiting us on the wings of love, and carrying to us the gift of everlasting salvation? Shall not this gain your confidence, my hesitating friend? Can you refuse to confide yourself to the Son of God when He *loves*? Ah, no, relax that arm of pride, smooth that doubtful brow, still that beating heart, yield thyself to love, love infinite and eternal ; and be at peace for ever and for ever!

This Saviour is also **MAN**, true man. He who came to save us, became one of us: He who loved, joined Himself with those whom He loved. This is a deep mystery, but it is also a glorious fact. He became an infant of the womb, a child of woman, a youth of years, a man in the world. He breathed, He ate, He drank, He walked, He suffered, He died, like men. He subjected Himself to the same law, submitted Himself to the same trials, was tested by the same temptations, was surrounded by the same persons, passed through the same circumstances, obeyed the same God, and took upon Him the same curse and penalty with men. He made Himself the same with each one of us in every thing but *sin*. *That* He had not ; that He could not have ; else He could be no Saviour, but must Himself have needed to be saved. Being “*bone of our bone, flesh of our flesh,*” He was, and is our very kinsman. We have none nearer of kin to us within the universe, than is the Son of God Himself. Even now, when glorified, He sits in our kindred body at the right hand of God in the heavens. He is our brother, our very brother, our elder brother, the first-born amongst many brethren. Our Saviour is our brother: Oh blessed truth! He is so, not by necessity of nature or birth, but by free choice, and by deliberate assumption, by voluntary incarnation. Oh how near is Christ to us, my friend! how is He a very part of us! Muster courage then ; gather up affectionate confidence ; fix your eye upon His and our common humanity ; plead your kindred claim ; you are of His kin ; say so: “*Son of God! Son of Man! kinsman Re-*

deemer! behold, my very flesh, and blood, and bones, behold my tears, hear my sighs! Am I not one of that race of which Thou becomest one? I by necessity of birth, Thou by blessed incarnation? Oh look upon me, thy poor, mean, sinful, wretched, perishing kinsman! Oh art Thou not MAN, even as Thou art God!"

Thus cry unto the blessed Saviour, and He will not despise His poor kindred. He has not forgotten former days of humiliation and suffering on this earth. He has not forgotten the night of the bloody sweat in the garden, nor the day when he hung as the crucified curse on Calvary. He remembers, and loves to be reminded as a kinsman of the manger and the tomb, of His birth, of His life, and of his death, of the labours of His body, of the travail of His soul. Go in this confidence to Jesus's feet and there sit weeping—for he too hath wept; and he will say to thee "why weepest thou?" Then say to Him, "because Thou art my kinsman and I disowned and despised Thee: Have mercy, Oh have mercy, on me, my Redeemer, my kinsman, the beloved of my soul!"

You will easily perceive, my dear friend, from what I have said already, how our Saviour is a MEDIATOR. He is intermediate betwixt two parties as to his work; but he is also intermediate as to the constitution of His person, for He represents two natures in His own self. As man represents matter and spirit in one person, so does Jesus in a far more mysterious manner represent God and man in one person. The possibility of such intimate union is a question for God and not for man to determine; for the former is the infinite superior of the two, and with Him that matter rests. The fact is enough for us. With what confidence may you rely on Him, who, being God, represents and sustains Godhead; and who being man, represents and sustains at the same time our common humanity! How certainly may we know that God's glory and man's safety are now compatible; and that, where the natures themselves so agree in personal union, the interests of those natures cannot but become also one. If Godhead and humanity are united, then surely God and man may be reconciled. See then the sure pledge of salvation given in the very person of the Mediator. His name is "Immanuel, God with us." It is unreasonable, therefore, to have any doubt as to reconciliation and consequent salvation through such a Mediator, who combines in Himself the very natures of the *offended* and the *offenders*. How simple, yet how glorious a contrivance this, in order to furnish a basis, a pledge, a medium, of reconciliation! Oh, let us dwell in this doctrine of the Mediation of Christ; let us enter into the glory of the constitution of His person! Then shall we be at home in the very recesses of redemption; and delight to roam through the deepest caverns, and the profoundest retreats of the manifold wisdom of God. He represents my God, and He represents myself; God to me, and me to God, Oh how blessed this Jesus! How excellent this Saviour! my perfect Mediator!

Mark this well also, my friend; how Jesus the Saviour is the perfect REPRESENTATIVE of those whom he saves. He has come into their very place, and substituted Himself for them. Am I a fallen man? He is an unfallen man. Have I committed sin? He has committed none. Have I never done any thing perfect? He never did any thing imperfect. Have I dishonoured God's sovereignty? He has honoured it. Have I broken God's law? He has fulfilled it. Have I a sentence of death on me? He has taken it on Himself. Is the penalty of death mine? He has endured it in His own body. All this He has done, not in a private or personal capacity, but as a substitute. His incarnation, righteousness, death, resurrection, were all vicarious, or the acts of a representative substitute. Their very design, their very end is suretyship. Now if this be so, and if you, my dear friend, feel that in order to acceptance before God you need a

representative to act for you, then behold this Saviour is He: "He shall justify many, for He shall bear their iniquities." "He hath borne our griefs and carried our sorrows." "The chastisement of our peace was laid upon Him, and by His stripes we are healed." Surely we may have ineffable confidence in Him who voluntarily became our representative to discharge the law penalties which we had entailed, and to redeem the inheritance of life eternal which we had forfeited. This is the doctrine which the serpent and his seed have laboured hard to root out from this perishing world; but in vain—God will never permit this gospel of the vicarious righteousness and true sacrifice of Christ to be lost or forgotten in the earth. Lay hold of this then in seeking salvation. Behold Christ is the representative of sinners on the cross, and make Him your own by acceptance and trust.

This leads me in conclusion, to speak of Jesus as an everliving and present INTERCESSOR. He ascended up on high, and is now within the Holy of Holies, procuring and communicating the benefits of His sacrifice which He offered on earth. He lives and He saves *now*; yea, to the very uttermost does He save *now*; for, "He ever liveth to make intercession for those who come to God by Him." He was dead, but is alive again and liveth forevermore. He is accessible now as of old. He is within hearing as of old: He is as near to you by His Divine presence as ever He was to His disciples when He tabernacled in Judea; and He is now as much a Saviour in His exalted and intercessory state, as He was ever in His state of humiliation and suffering. There is no distance to be removed, no space to be overcome, there is no new office to be created, no new plea to be devised; the Jesus of the gospels is our Jesus, the Christ that died on Calvary is the Christ of whom now I write. To apply to Him is in itself as simple (I do not say as easy) an act as to eat the food or drink the water, or breathe the air that God hath given you. You are a sinner perishing—He is a Saviour given; will you, do you accept of Him?

My object has been to introduce you somewhat to the knowledge and acquaintance of our blessed Saviour. I have acquitted myself in a very imperfect and inadequate manner. I have almost broken down in the attempt. I have left much unsaid about the glory of my Lord and Saviour. He will forgive me, I know, for I intended it not in dishonour or neglect of His majesty. Even the world itself could not contain all the books that might be written on this subject. I should like to say something more of the *character* of Christ as a Saviour, and also direct your attention a little more to the *sacrifice* which he offered up of Himself, but I may not now—perhaps I may again.

I close this epistle with beseeching you to enter into immediate fellowship with the Son of God. Lose not a day, lose not an hour, lose not a moment. Even now lift up your heart to Him. He heareth the whispers of the soul; and He loveth to meet with us in secret. Oh, my friend, separate yourself from this time-murdering world. Join not in its ruinous trifling. "Jesus waits for me," say thou to thyself, and then drop thy toys and baubles, and go meet with Him who waiteth for thy coming. Oh did men know the sweetness of friendship and fellowship with Jesus, soon would peace, righteousness and joy fill their souls, and overspread their land! May the Lord, the Spirit lead you and guide you unto the Saviour, and may you in union to Him enjoy salvation, eternal SALVATION!

Yours with love lasting and sincere,
J. M. D.

VIII.—*A Short Memoir of the Rev. W. H. Pearce.*

In drawing up a short account of the life, death and character of Mr. Pearce, the writer finds himself called to the discharge of a very mournful duty. He enters upon it with feelings of grief and disappointment—of grief for the loss of a most sincere and affectionate friend; and of disappointment from the expectation he had entertained that one better fitted to describe the loss sustained by the Mission and the Public, would have spared him the painful task. It is not however the first time he has been constrained to duties of this mournful kind. In 1838, he was called to lament the loss of an affectionate and faithful wife; in 1839, of his beloved brother and companion Mr. Penney; and now in 1840 of his long-trying and ever-devoted friend Mr. Pearce. Thus, one after another and in this quick succession, has he witnessed the departure of his dearest associates; and now, of all those who commenced the Mission with him in Calcutta upwards of twenty years ago, none are left beside himself and the widow of his last deceased friend; all have been removed from this field of action, either by the providence of God to other parts of the world, or by the stroke of death to the spirits of the just made perfect. This last bereavement is to the writer peculiarly distressing, and brings forcibly to his mind Young's *Apostrophe to Death*.

Insatiate archer! could not one suffice?

'Thy shaft slew thrice, and thrice my peace was slain.

He knows not how to express his feelings for the loss of one so dear to him, except in the words of David when lamenting over his dearest friend slain in the high places: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful; passing the love of women."

Mr. Pearce was a most interesting character, being loved by all who knew him for his own excellencies, and rendered conspicuous by the virtues of his parents. He was the eldest son of the Rev. S. Pearce of Birmingham, whose praise is in all the Churches. No one can read the life of his Father without being struck with his eminent piety and ardent desire to do something for the welfare of India; and no one can review the life of the son without perceiving how completely he was animated by his father's spirit, and how steadily he pursued the great object on which his heart was fixed. It is almost impossible to reflect on what the father devised, and what the son executed, without being reminded of the case of David and

Solomon. David said, "I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build a house for my name: Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father."

Mr. Pearce was born at Birmingham on the 14th of January, 1794, and before he was six years of age was deprived of his father, the guide of his youth. In the edition which he published of his father's life, the following are his remarks in reference to that event. "Having lost his beloved father before he was six years of age; almost the only recollection of his person and character, possessed by the editor, is associated with his coffin; and he is therefore necessarily incompetent to add any thing of importance to the memoirs from his acquaintance with the subject. He has, however gathered up some fragments of value which might have been lost; and hopes that in doing so, he has performed an act of public utility, as well as of filial gratitude."

By the death of his father, he with his mother, brother and sister were thrown upon the care of the Church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were soon devised by which the widow's and the orphans' wants were all supplied. On this Mr. Fuller offers these excellent remarks:—

"The situation in which he left his family we have seen already, was not owing to an indifference to their interests, or an improvident disposition, or the want of opportunity to have provided for them; but to a steady and determined obedience to what he accounted the will of God. He felt deeply for them, and we all felt with him, and longed to be able to assure him before his departure that they would be amply provided for: but owing to circumstances which have already been mentioned, that was more than we could do. This was a point in which he was called to die in faith: and indeed so he did. He appears to have had no idea of that flood of kindness which immediately after his decease flowed from the religious public; but he believed in God and cheerfully left all with him. 'O that I could speak (said he to Mrs. Pearce a little before his death); I would tell the world to trust a faithful God. Sweet affliction; now it worketh glory, glory!' And when she told him the working of her mind, he answered, 'O trust the Lord! If he lift up the light of his countenance upon you, as he has done upon me this day, all your mountains will become mole-hills. I feel your situation, I feel your sorrows, but he who takes care of sparrows will care for you and my dear children.'

"The liberal contributions which have since been made, though they do not warrant ministers in general to expect the same, and much less to neglect providing for their own families on such a presumption, yet they must needs be considered as a singular encouragement when we are satisfied that we are in the path of duty, to be inordinately 'careful for nothing, but in every thing by prayer and supplication, with thanksgiving to let our requests be made known unto God.'"

From his infancy he was trained to religious reflexion. This appears from a letter written by his mother to a friend when he was sick; in it we see the tenderness of the mother, and the first dawning of piety in the mind of her son.

“ My dear boy has a fever, the symptoms of which are alarming. The physician assures me his lungs are not at present affected; though I much fear it will so terminate. Mr. and Mrs. N. are unbounded in their tenderness and attention: I know not what is before me. God is a sovereign, and has a right to do with me and mine as seemeth good to him. I have long ago in words acknowledged his right; nor will I now retract should he remove the delight of my eyes from me. No, though he slay me, yet will I trust in Him. I feel an unbounded confidence in Him. He will, I am persuaded, do all things well. He has been very gracious to me. My dear William is a very desirable child. I feel all the mother yearning over him; yet I have not had the least disposition to think hard of God; but have viewed it as the rod in the hand of a father who knows the end from the beginning, and who doth not afflict willingly, nor grieve the children of men. Pray for me, my dear friend, that it may be sanctified. My love to our friends. I hope they will not forget us when they bow before the great Physician; for as our dear boy says, It is of no use to apply to earthly physicians without the help of the great One.”

After the death of his father, Mr. Pearce was placed under the care of Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came forward and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which Mr. Nichols paid to the formation of his character. In his education he acted upon the principle laid down by the wise man: “Train up a child in the way he should go and when he is old he will not depart from it.” Through all his life did Mr. Pearce carry with him the savour of those truths which were here first instilled* into him, and to the day of his death exhibited the lovely virtues of the man who took the charge of him in his early youth. Mr. Nichols died only a few years before our friend, so that he was amply rewarded for all his care of him in his youthful days, by living to see in him a moral likeness of himself, a worthy son devoted to objects of benevolence and willing to make any personal sacrifice for their accomplishment. A regular correspondence was kept up between them as long as they both lived, and there can be no doubt that it contains much that will illustrate the character of our friend if permitted to be made public.

After Mr. Pearce was removed from Birmingham to Nottingham and committed to the care of Mr. Nichols, he was placed in the school of one Mr. Goodacre, which was at that time the best seminary in the place. Though his tender spirit was scarcely fitted to contend with the rough manners of many

* “ Quo semel est imbuta recens, servabit odorem Testa diu.”—Hor.

around him, yet by the sharpness of his intellect he made his way among them and commanded their respect; whilst his more gentle manners softened the minds of some and made him an object of admiration.

While residing at Nottingham he used to accompany Mr. Nichols on the Lord's-day to Arnold, a village at a short distance, and to listen to the gospel as preached by him to an attentive congregation. The discourses he there heard, the acquaintance he there formed, and the conversation into which he entered in going and returning, were blessed to his soul by the Spirit of God; and though they did not produce a decided change of heart, they prepared him for higher communications of divine grace. Conversion is very diversified in the manner in which it is effected, though always the same in its end. Some, like the apostle Paul and the jailor at Philippi, are convicted and converted in a short space of time; while others pass through a series of gradual changes from year to year before they become decided Christians. "But all these worketh that one and the self same Spirit, dividing to every man severally as he will?" Where habits of vice have been contracted the operations of the Spirit become notorious by leading the individual to abandon those habits and enter on a new course; but where no such habits have been formed and the depravity of the heart only is to be opposed, the workings of the Spirit are then like the leaven that is hid in three measures of meal, operating till the whole is leavened.

Being now well disposed and inclined to imitate those whom he saw active in doing good, he was encouraged to take a part in conducting the Sunday school, and to assist Mr. N. by giving out the hymns. The dread of leading unconverted characters to engage in the most sacred and solemn of all duties, has led many to discourage all youthful beginnings; while others, sensible how much piety is increased by exercise, have encouraged the first appearances of piety. It is right indeed that unconverted characters should not be employed as ministers of the word; but there is reason to believe that many, humanly speaking, have been driven to a worldly calling, who would have been shining lights in the church, had they at the first received due encouragement.

There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. N. and others of Mr. Pearce's friends to entertain the idea that he might one day be engaged in the work of the ministry. It was therefore thought right, in addition to a good common education, that he should receive such a one as is commonly given to

candidates for the sacred office ; for this purpose he was placed under the care of the Rev. Dr. Ryland of Bristol, and with the exception of sermonising, went through the regular course of four years' studies required at the Bristol college. By this means he became well acquainted with the classics and sacred literature, and also had an opportunity of forming an acquaintance with many who afterwards occupied important stations in the churches.

After passing through his college studies, he appears to have come to the conclusion that he was not possessed of the qualifications, either natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak, and his utterance rapid, and these natural defects seemed insuperable. It is remarkable, however, that afterwards in the Bengálí language in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame this defect and was able to preach with the greatest clearness and acceptability. It was the defect, however, which he at this time felt in the spirituality of his mind that induced him to decline the arduous work of the ministry. The studies of the college are seldom favourable to the life of God in the soul, and few pass through them without experiencing a diminution in the ardour of their piety. Our friend knew that the ministerial life among those he should be called to serve, would be intolerably irksome, if not altogether impracticable, unless supported by eminent piety and self-devotion, he therefore for the present thought it his duty to decline those heavy responsibilities which he did not feel himself prepared to sustain.

Thus far the stream of time had run smoothly and regularly on, without exciting any particular emotion, but it had now conducted to an important crisis. There are periods in the life of every individual when he is brought to pause and ponder on the way he shall go ; when the pillar of cloud that has conducted him stops, and he knows not which way it will next turn ; and when he is called to verify the scripture declaration " a man's heart deviseth his way, but the Lord directeth his steps." Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honourable means of gaining a livelihood. Just at this time an apparently trifling incident occurred which determined his future steps through life. One day when at the house of Mr. Potts of Birmingham, who was one of his guardians, Mr. Collingwood, the printer to the University of Oxford, paid the family visit, and while sitting in the study, a youth came singing into the room with a book in his hand, and having

placed it on the shelf and taken another went out blithe and gay as he entered. Mr. C. was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him by Mr. Potts, and they led him to make the offer, that if his friends thought it right for him to enter on the business of a printer, he would gladly take him under his own care and instruction. Mr. King, Mr. Potts and even Mr. Nichols all agreed in thinking this an opening made by divine providence, though they were perfectly ignorant of the way in which it was to be overruled to the increase of religion. If they could have guided events, this is not the way they would have chosen ; they submitted to it because it appeared to be of divine appointment ; but we now see it was one of those links in the chain of providence which, by connecting the past with the future, secured our friend's future happiness and usefulness.

When, removed from Bristol to Oxford, placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired as a scholar, a gentleman and a Christian ; and the Clarendon press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India. In writing to one of his guardians soon after he was settled at Oxford, he remarks,

“ It is with pleasure that I now address you, to announce the safe arrival of my indentures and the satisfaction I feel on entering upon my present situation for so long a time.

“ The advantages of the situation are certainly great: an amiable, learned and kind master, an accomplished and agreeable family, a faithful and affectionate minister, every thing of this nature which deserve my gratitude—gratitude to that Providence which has fixed my lot in a situation possessing such manifest advantages, and gratitude to those friends whose kindness and concern for my welfare will, I trust, forever endear them to my heart. Such friends, real, disinterested friends, are not granted to every one, nor are the advantages which they have procured, bestowed upon many of the children of men. Truly I have felt the accomplishment of the promise ‘ When thy father and mother forsake thee, then the Lord will take thee up.’ ‘ I will be a Father to the fatherless.’ O may the advantages which I enjoy produce their suitable effects.”

It was at Oxford that Mr. Pearce became decided in his religious views and character. Here the seed which had been sown, and long concealed, began to grow and put forth vigorous shoots. The eldest daughter of Mr. Collingwood appears to have exerted great influence over him in bringing him to a decision. She

obtained from him a faithful promise, that he would read a portion of his Bible, of Doddridge's *Rise and Progress*, and other books of a similar nature, every day. While his mind was thus exercised, a sermon was preached by Mr. Hinton, whose ministry he constantly attended, which produced a most powerful effect upon him, and led him to devote himself body, soul and spirit to that Saviour who had redeemed him with his precious blood: and having given himself first unto the Lord, he gave himself next to his people by the will of God.

No sooner had he experimentally learned the value of his own soul and of the salvation which is by faith in Jesus Christ than he immediately inquired, 'Lord, what wilt thou have me to do?' and what can I do to promote the welfare of those who are perishing for lack of knowledge? This desire to be useful to others led him to take an active part in conducting the Sunday school established at Oxford, and others in the villages. The most pleasing testimony was given to his conduct as a Sunday school teacher, by a vote of thanks addressed to him by all the teachers on his removal from Oxford. It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any opening in which he could subserve the interests of the mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. His example was not without its effect upon others. His inquiries were communicated to Mr. Fuller and Dr. Ryland, and made the subject of conversation among several of the students under the care of the latter. Two of these were led into the same train of thought and inquiry, and were induced to offer themselves to the Society for foreign service. One of these, then entirely unacquainted with Mr. Pearce, subsequently became his most intimate friend and colleague, his brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

The time appointed for Mr. Pearce's remaining at Oxford having expired, and no definite news having been received from India, as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business for himself. He had the fairest prospects of establishing himself there, and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend Samuel Pearce, and to have him as his companion and assistant in printing the Scriptures, Tracts, &c. he renounced all other prospects for the

purpose of devoting his life to these important objects; and it is believed, would have done so, even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3rd of April 1817 he married Martha, second daughter of Mr. Blakemore, merchant; and among all the temporal blessings bestowed upon him by a gracious providence, he ever acknowledged that of a kind and devoted wife as the chief. The last few lines of poetry, which he wrote only a short time before his death, testify in the most lively manner his affection for his partner, and his gratitude to God for their union. May He who is a Father to the fatherless and a Husband to the widow, sustain the mind of the bereaved, and fill with his presence the aching void occasioned by the loss of one endeared by so many years of friendship, and so many acts of kindness.

Arrangements having been made with the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England on the 7th of May, 1817, and arrived in India on the 26th of August, in the same year. When just on the eve of his departure, he had addressed to him an affectionate and interesting letter by his young friends, with whom he had laboured in acts of benevolence at Oxford. As it exhibits in so amiable a light their kind feeling and good wishes, no apology is deemed necessary for its insertion.

At a Meeting of the Teachers of the Oxford Sunday School Society, held March 6, 1817, it was unanimously Resolved,

That although this Society passed a vote of thanks to Mr. W. H. Pearce on his removal from Oxford, they are desirous of expressing in a more especial manner (antecedently to his leaving his native country) the very high regard in which they hold his endeavours to promote their interests.

They particularly call to mind his having been one of the earliest and principal promoters of the institution, his acceptance of the office of secretary, which he held from its establishment, till his leaving Oxford; his uniting with the secretaryship the no less important duties of sub-treasurer and depository, his valuable assistance in the superintendence of two of their schools; his anxiety to aid in the formation of the male and female Adult schools: his assiduity in promoting their interests when established, his punctual discharge of the office of visitor to the schools, in which his judicious conversation with the parents greatly contributed to the prosperity of the children individually and of the Society collectively; and, finally, his excellent and highly beneficial example, to which the Teachers in general refer much of their zeal, constancy and delight in their work.

The Society feel deeply interested in the direction which Infinite Wisdom has given to his views, and unite in most ardent supplication, that great success may attend his labours in that glorious work, which was seldom absent from his parent's heart; and respecting which, if his happy spirit could let fall a wish from the realms of glory, it would meet its fulfilment as his son enters the vessel in which he is about to embark to accelerate the triumphs of Christianity on the shores of India. O may

“ Soft airs and gentle heavings of the wave
 Impel the ship whose errand is to save.
 Let nothing adverse, nothing unforeseen,
 Impede the bark that plows the deep serene,
 Charged with a freight transcending in its worth
 The gems of India, nature's rarest birth,
 That flies like Gabriel on his Lord's commands
 An herald of God's love to pagan lands.”

In addition to these heartfelt desires the Teachers beg Mr. Pearce's acceptance of the Rev. Hugh Pearson's memoirs of Dr. Buchanan, once a faithful labourer in the same cause. They feel much, while thus expressing their affection for an endeared friend, and direct most ardent wishes to the divine throne that he may (at a far distant period) meet in heaven the subject of these Memoirs, together with those holy men with whom they hope he will shortly be a companion in labour, and every other Missionary who shall have been found “faithful unto death.”

Though they expect to see the countenance of their friend no more on earth, they hope in the honoured band of Missionaries to behold it with joy at the resurrection of the just.

Signed on behalf of the Teachers,
 EDW. STEANE, }
 J. W. SLATTER, } *Secretaries.*

Immediately on his arrival in India, Mr. Pearce proceeded to Serampore, and laboured in connection with Mr. Ward in the Printing office. His progress in the study of the Bengálí language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore. Before one year had elapsed, however, these prospects were beclouded. At this time a difference of opinion had arisen between the senior Missionaries and the Society as to the relation existing between them, and the engagements by which they were bound to each other. On this occasion Mr. P. took part with the Society, and in acting up to what he believed to be right, he had sacrifices to make; he had to give up the brightest prospects of usefulness, to risk the good opinion of those whom he highly esteemed and loved, and to commence operations in Calcutta, under every disadvantage, dependent entirely upon his own energies and the divine blessing.

On his removal to this city he united himself with the junior Missionaries of the Society, and took a most active part in all the measures they adopted for the establishment and extension of the mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as Providence enlarged his means, and raised it from the most insignificant to one of the most efficient in the city. To the honour of Mr. Pearce it must be said, that this office, belonging as it does entirely to the Society in England, never cost them one far-

thing, from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. Our friend consented to carry on the arduous duties of the Printing office precisely upon the same principle as the apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

While conducting the business of the office, he was not unmindful of the state of the Heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the early part of his course, he often addressed the Bengális in the different Native Chapels in this city; though his chief exertions were directed to teaching and preaching in a more private manner.

After Mr. Pearce had laboured assiduously for about five years in Calcutta, his health began to fail, and in 1823 it was found necessary for him to take a short voyage for the recruiting of his health. In this voyage to Penang he was accompanied by his beloved sister, and the charms of her society greatly relieved its tedium. He appears to have felt uncommon delight in the scenery of the Islands as viewed from Government Hill. This hill, independent of the two Bungalows reserved for the use of the Governor, contains a third called the convalescent Bungalow, erected by Government for the temporary accommodation of invalids, to whom the change of climate is generally found to be of essential service. It is 2500 feet above the level of the town. One of the longest pieces of poetry he ever composed, and the best as to description, was penned on this hill, beginning with these lines:

"Near where the equator parts the torrid zone,
There lies an island called from royal race,
The Prince of Wales's Island; or by those
Who knew it earlier, and whose name survives
The lapse of rolling years, Pulo Penang," &c.

During his stay at Penang he received the greatest attention and kindness from the religious friends he found on the spot; and after enjoying for several months their society and the scenery of the lovely place, he returned to Calcutta with his health greatly improved.

On his return to Calcutta, from the commencement of 1824 to 1829 he was diligently engaged in the duties of his

office and in occasional preaching to the natives. Within this period also he began to render valuable assistance in the work of translating the scriptures. He never undertook to translate any part himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a Critic and a Printer. He could see at once, if passages contained any thing contrary to the analogy of faith—he could perceive, if justice had been done to disputed texts—and no eye was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengálí version of the scriptures invaluable, and those deprived of it feel themselves called to double diligence and care, to supply his lack of service. The two last works on which his heart was set, and which he hoped to see completed, were the Bengálí Bible with headings to the chapters and references and renderings at the foot of the page; and a reprint of Martyn's version of the New Testament in Persian; but instead of living to see them finished, he did not live to see the first form of either of them through the press. The Bengálí had been kept waiting for him three years, while he was seeking in his Native Isle renovated health to engage in it; and when he had returned with health in some degree restored and fitted for the work, he was removed before the first sheet had been struck off. Truly may we say in reference to this event of Providence, "How unsearchable are His judgments and His ways past finding out!"

In the year 1829, upon Mr. Yates's being called from the Native Church to take the pastoral charge of the English Church in Circular Road, Mr. Pearce was requested by the Native brethren to supply the vacancy. His mind had for several years previously been engaged in reflecting, whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of Pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his Missionary brethren and of the English church to which he belonged, before he would accept it. When all had testified they were perfectly satisfied, that he possessed those gifts and graces which eminently fitted him for the office, he consented to undertake it, and was set apart for it in the Circular Road Chapel. The account of his experience and his confession of faith which he read at the service, gave great satisfaction to all who heard them. The ordination prayer was offered by the Rev. J. Hill and the charge given by the Rev. W. Yates from 1 Tim. iv. 6. "Take heed to thyself and to the doctrine," &c. It may be

truly said that through his whole pastoral course, a period of about 10 years with one of probation, he acted up to the spirit of the charge that was then delivered. His heart was intent upon the instruction and spiritual improvement of those committed to his care. He allowed them access to him at all hours, entered into all their complaints and griefs, and never failed to impart to them the best advice, and to secure for them assistance where it was absolutely needed. His last hour of labour upon earth was in the midst of them, and he may be said to have died seeking the increase and establishment of his beloved Native church.

It must not be supposed from the preceding remarks that all his energies were devoted to the welfare of his church, and that he was indifferent to the wants of the heathen. Though through the feebleness of his voice many could not hear him, yet he had the care of several Native preachers, who supplied his deficiency in preaching, and it was his concern to make them scribes well instructed in the kingdom of God, and able to bring out of the divine treasury things new and old; and in addition to what he did in preparing others to preach the word, he by the use of his pen communicated divine truth to a very great extent. His *Satya Ashray* or *True Refuge*, a tract printed in Bengálí, Oriyá, and Hindí, has been circulated and read more extensively than almost any other, and by that, though now dead, he yet continues to speak to the thousands and millions of Bengál and Hindustán.

In 1836, after a residence in India of nineteen years, it was judged desirable by Mr. Pearce himself, as well as his friends and medical attendant, that he should be released for a season from his arduous duties to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from this climate, it was thought by many that his health would have been improved, but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour. He left Calcutta on the 1st of January, 1837, in the ship *Mount Stuart Elphinstone*, and arrived in England May the 4th. In the busy scenes of active benevolence in England, Mr. P. found it as impossible to be quiet as in India. Though he had not strength to stand forth and address large congregations, he soon made himself heard through the medium of the press to a much greater extent. His heart was first set on the words of the Saviour: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with his prayer. He sat down and

composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain, the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged. He made a similar appeal to the Tract Society, which was crowned with the like success, so that he had the satisfaction of seeing that his visit to England had not been without benefit to India.

The former appeal, however, with the labour of correspondence and journeying which it involved, was too much for an eastern invalid. The severity of the cold too was more than his weak frame could endure; so ill was he during the last winter of his stay, that but little hope was entertained of his ever being able to return to India. Through the mercy of God however he was restored, and on the 20th of June, 1839, was permitted with four new Missionaries to sail for Calcutta. His health during the passage was somewhat improved, though he never seemed to be perfectly recovered. It had been fondly hoped by his friends here, that after an absence of three years from his office and his church, he would be prepared to resume his labours with fresh vigor, and to carry them on with delight for many years to come. But the Lord had otherwise ordained: before six months had elapsed, he was attacked by a disease which his constitution was unable to sustain, and in less than twenty-four hours removed from his labours to his rest.

It appears that our friend, like his father, had a sort of foreboding as to the kind of death he should die. What his father felt and said of consumption, he felt and said almost verbally of cholera. "Of all the ways of dying that which I most dreaded was by a consumption, in which it is now highly probable my disorder will issue. But, O my dear Lord, if by this death I can most glorify thee, I prefer it to all others, and thank thee that by this means thou art hastening my fuller enjoyment of thee in a purer world." When that which he feared, came upon him, he was enabled to meet the last enemy in his most terrible array without alarm, and to say, "Rejoice not against me, O mine enemy, though I fall, I shall rise, though I sit in darkness, the Lord shall be a light unto me."

The day before his death was spent just in the manner his friends could have wished it to be spent, had they known it to be the last. He had written to the Society in England, drawn up an appeal to the American and Foreign Bible Society, and conversed with the members of his church. In his appeal, the last thing he wrote, there is one passage truly remarkable. Speaking of his return to India and of others now engaged with him in Missionary labours, he observes, "How long we

may all be spared together, or how soon disease or death may remove the most efficient labourers from the scene of action, is to us quite unknown; but we feel these circumstances to be a solemn call to us, to work while it is called to-day, and to do with all our might, whatever work God in his providence may seem to put in our hands." O what would his feelings have been, could he have certainly foreknown that the very day on which he was dictating these lines, was to be the last in which they were all to be spared together!

The account we have to give of the last hours of our friend's life, is necessarily short, and cannot be better expressed than in the words of Mr. Tucker at the close of the funeral sermon which he preached on the mournful occasion. He observes,

"You will be desirous, however, of hearing something concerning the close of Mr. Pearce's life. Short was the warning which his Lord thought fit to give his devoted servant. On Monday, the 16th, after corresponding with friends in England and America on things pertaining to the kingdom of God, he was engaged to a late hour in religious conversation with some of the members of his Church. The next evening, before that hour arrived, his course was finished, and he had entered into the joy of his Lord. During the intervening night he was attacked by cholera—and as his feeble constitution had been much weakened by recent sickness, he seemed almost immediately to sink beneath the shock. In the forenoon, conscious that his end was approaching, he said to his beloved partner and another dear friend who were giving him some assistance: 'Love one another; live near to God; win souls to Christ.' A Christian friend observing to him that he had been commended to God and that his will would be done, he replied, 'Serve God in your day and generation.' His beloved partner then asking for a parting word, he said, 'Stay in the Mission, and do what good you can, and the peace of our Lord Jesus Christ be with thy spirit.' As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him, if he thought the disorder would terminate his earthly career. He said, there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied 'Peaceful, but not joyful—peaceful but not joyful.' His friend asked him, why he was not joyful in the prospect of entering into glory? He said, 'Why I thought there was something more for me to do for the good of India before departing.' His friend rejoined—'God has work for his people in another world besides this.' He replied by nodding, and seeming to whisper 'very true.' At this point the Doctor came in, and looking at him said, I hope Mr. Pearce, you feel happy. He replied, holding him by the hand, 'Doctor, I have a good hope through grace.' A little after, another friend came in, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ—I hope in Christ.' His friend quoted, 'Unto you that believe, He is precious.' He answered 'I know him to be so,—infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken, seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present, will not soon forget. Being raised suddenly in bed to relieve the

oppression on his chest, his eye fell on one* who stood at the foot of the bed, who had been born and reared in all the delusions of Muhammadanism, but who has for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán in the true spirit of our text—*Bhay karío ná, bhay karío ná, Prabhu níkaté dānṛáitechhen*—(Fear not, fear not, the Lord is standing by thee.) The dying saint nodded his assent, and deeply were all around affected with the spectacle of one in the garb and mien of an Oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about 9 o'clock the scene was closed."

The following account of the funeral, taken from the Calcutta Christian Advocate, we think worthy of insertion in this place, as it seems to say to all emphatically, "Behold the perfect man, and mark the upright, the end of that man is peace."

"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. But

"Why should we mourn departed friends,
Or start at Death's alarms?"

For him to die was gain. What a blessed change has passed over our friend! What a reception must his happy spirit have experienced on its arrival at the heavenly Canaan!—To meet with his devoted parents, with Lawson, and Chamberlain, and Penney, and other friends endeared to him by a host of most sacred associations, and with many, of whom he could say: "Behold these the children whom thou hast given me!"—the crown of his rejoicing and his reward:—but above all to see Him whom unseen he had adored, and present these converts as trophies at His feet, what joy—how full and complete!"

* Shujáat Ali.

On Lord's-day the 29th of March, two funeral sermons were preached in Calcutta, on account of Mr. Pearce's death: one in the morning, at the Chapel in Intally, to the Native church, in Bengálí, by Mr. Yates; from Heb. xi. 4: "He being dead yet speaketh;" and the other in the evening, at the Dharamtalá Chapel, in English, by Mr. Tucker, from Rev. i. 17, 18: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me saying, Fear not; I am the first and the last: I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." The attendance on the occasion was such as to evince how well he was known and how much he was beloved*.

The above brief historical outline of Mr. Pearce's life and death occupying all the space that could be given in this number, the delineation of his character is reserved to the next.

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Resolution passed at the Monthly Missionary Conference.

At the monthly Missionary meeting for prayer and conference, held at Mirzapore on Tuesday, 7th April, 1840, the brethren unanimously agreed not to separate on the present occasion, without placing on record, in the minutes of their proceedings, their united testimony to the *high christian worth and truly Missionary spirit* of their lamented brother, the late Rev. W. H. PEARCE, whom it has pleased the great Head of the church to call unto himself, since they last met together. To all was he endeared by many amiable Christian qualities. Those who had the privilege and pleasure of intimate intercourse with him, felt that in him they possessed a kind and affectionate friend, a brotherly and judicious counsellor—one who in the true spirit of Catholic Christianity sympathized with his brethren of all denominations in their difficulties, and rejoiced with them in the success of their labours. In his departure, the Missionary body generally, throughout this Presidency, have sustained a loss which may not soon be repaired. His house was the Missionary's home,—ever open to receive with kind hospitality, and into Christian fellowship, those who in the course of their Missionary pilgrimage, required a resting place in this city. But the Missionary body, of which he was, for upwards of twenty years, an efficient and laborious member, have lost in him a FATHER and a BROTHER. Their brethren of other denominations desire, to sympathize with them in the loss which their Mission has sustained, and to pray that the Lord of the vineyard would raise up other labourers to fill up the breach, which in his all-wise Providence, he has seen it meet to make. With the bereaved widow would the Missionary brethren also desire to mingle their sorrow. She has sustained a loss which He alone, who is the Husband of the widow, can compensate. May the God of ISRAEL be her stay and her rock;—may his grace be vouchsafed to her, in rich abundance, and may she be comforted by those consolations which He, in whom she trusts, and who has called his servant into the blessedness of eternal rest, can bountifully give.

By desire of the members of the Missionary Conference, the Chairman and Secretary of the Meeting beg to forward the above resolution to the bereaved partner of their beloved and lamented Brother, and to his colleagues in the Missionary cause. (Signed) THOMAS BOAZ, *Chairman.*
DAVID EWART, *Sec.*

* We are sorry that there is one omission of no small amount in the detail of the labors of our lamented friend. We refer to his literary exertion as Editor of this, and a contributor to at least one other Magazine. We trust the compiler will supply the omission in his next article.—Ed.

Poetry.

“KNOW’ST THOU THE LAND.”

(In imitation of *Goëthe*.)

“They desire a better *country*.”—“He looked for a *city*.”—“In my Father’s *house* are many mansions.”—*Sacred Scriptures*.

Know’st thou the *land* where transcendently bloom
Immortality’s joys with a deathless perfume?
Its delectable pleasures no mortal can tell,
For God in that land will eternally dwell.
Know’st thou it?

Thither, O thither,
Ye “strangers and pilgrims,” with you would I go.

Know’st thou the *city* whose builder is God,
Prepared as a bride for the sight of her lord?
No thing that defileth, nor maker of strife
Can enter—but those in the “Lamb’s book of life.”
Know’st thou it?

Thither, O thither,
Ye blood-purchased myriads, with you would I go.

Know’st thou the *house* with its mansions of rest,
Where the wonders of Heaven are revealed to the blest?
Where the seraphim join with the numberless throng
To swell the loud strains of the Conqueror’s song?
Know’st thou it?

Thither, Oh thither,
Triumphant Redeemer! with Thee would I go.

W.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta proceeds on his visitation tour in the possession of health and strength.—Letters have been received from the Cape from the Rev. W. P. Lyon, who sailed in the *Owen Glendower*. We are glad to report the improving state of Mrs. L.’s health. The other Missionary connexions, and in fact all on board, were well; they had had rather a tedious, but otherwise agreeable passage to the Cape. The Rev. A. Gros, formerly of the Mauritius Mission, whose departure under painful circumstances, as it respected his health, was noticed in a recent number, has materially recovered by his voyage to Europe. Mr. G., it is believed, will be employed in future as a Missionary to his countrymen in France and Switzerland.—We regret to learn that the entire failure of the health of the Rev. W. Buyers, of the Banáras Mission, renders it imperatively necessary that he should proceed immediately to Europe.—The Rev. Mr. Moore of Agra has been appointed to the office of translator to the North Western Provinces.

2.—THE CHARAK PUJÁ.

The Charak Pujá, concerning the debasing practices of which we have raised our voices every year, has again been practised (with some slight modifications) in the midst of this city of palaces, seat of the Supreme Government and fountain of education.—Can it be possible, (is an inquiry which may well be instituted by many,) that here in Calcutta—in the sight of Government House, the Native subjects of our most gracious Queen shall be permitted, under the sanction of superstition, to cut and maim and lacerate one another in a manner which is perfectly revolting to reflect upon, and involving consequences which deserve no milder designation than *murder*! It is not only possible or probable, but it is actually the case: hundreds have within the very site of the seat of Government, perpetrated atrocities on one another, at which civilized humanity shudders, and at which every thing worthy of the name of religion hides its head. This Pujá, reprobated by the whole press, and by many Hindus, and by, we should suppose, all Christians—this Pujá has existed long enough (far too long)—it is a blot upon the lowest order of human beings, and a deep disgrace to every thing Christian in the land, that it has not long since ceased. We do trust, that all persons interested in the real welfare of the people will unite in collecting information, and placing it speedily before the Supreme Government with a view to the suppression of the Pujá at the earliest possible period. Some surely may endeavour to influence the wealthy Bábus on whose aid it materially, if not altogether, depends. How disgraceful is it, that men who can squander their money for such barbarous purposes should be amongst the regular visitants at Government House, or be elected members of any enlightened Society, or specially should be ranked amongst the friends of education and enlightenment! We sincerely hope that ere another year it will almost cease to be.

3.—THE BRAHMA SHABHÁ.

This Hindu Star Chamber is, we are given to understand, on the eve of dissolution. Some of the most respectable of its members have intimated their intention to resign *all* connexion with it, if they have not already done so; thanks to the well-timed and pungent exposés of the press for this fresh triumph over ignorance and superstition. It is matter of astonishment, that such a Society should have been allowed to exist under the very eye of the Government so long, containing as it did a power unconstitutional and far too potent for any Society in such a country under a foreign Government. But the chief matter of astonishment is, that the natives should have so long borne with the arrogance and assumed authority of this conclave: the end is, however, we believe, at hand. At such an event there can be but one feeling and that one of rejoicing, to think that a Society which originated in a desire to perpetuate the Sati, and continued but to sow the seeds of domestic discord on every hand, is nearly defunct.

4.—THE MAURITIUS.

From the late arrivals we find that the state of things at the Mauritius is not a whit more settled than the atmosphere of that district of storms. The subject of Cooly importation *notens volens* appears to have occupied much of the attention of the inhabitants. A Committee for procuring laborers or slaves had been appointed, but it does not seem to have met with the entire approbation of the planters. They appear to wish to deal directly in human beings themselves—an agent has been despatched to England to facilitate the business of enslaving the Coolies of India. In the meantime a vessel has been despatched by some private

individuals to the coast of Madagascar and the Mozambique channel, with a view to provide slaves for the Mauritius market. The attempt of the Legislature to pass a law for the better observance of the Sabbath, with a view to protect the apprentices, *alias* free laborers, *alias* slaves, has met with the opposition and ridicule of the planters' press. 'We are natives of a Catholic country,' says the principal journal, 'and in such countries the Sabbath ceases, when the morning worship closes.' Admirable reasoning! and is this the mercifulness of popery—to make the day of rest cease in Mauritius at the close of morning worship, to the poor slave under a politer name? The departure of Sir William Nicolay, a man who for his neutrality and humanity has earned for himself the dislike of the many, is marked by insult; while the return of M. D'Epinaÿ, the agitator of Mauritius, is celebrated in the most marked manner. The man who represents Her Most Gracious Majesty, is insulted for carrying into effect her humane intentions; the man who beards her representative, is flattered and caressed. In a word, the present state of feeling at the Mauritius is soon told—it is a desire to maintain the old slave-holding pseudo French system; or in other words, the pecuniary and political influence of the very few, at the expense of the many. We hope the friends of the Cooly will not sleep at their post, but watch most vigilantly the every movement of the Mauritians in this matter.

5.—THE COOLIES IN THE WEST INDIES.

The last Overland contains an item to this effect. One sentence in it says that the Coolies are contented, cheerful and happy; another, that they have expressed their determination to return to this country, and this most decidedly, at the expiration of their apprenticeship. It is said, their repugnance to Christianity has, in a great measure, ceased, and they are anxious to assume the Euro-po-African dress and to intermarry with the Africans. One sentence already hints at the probability of the coolies finding their way to Texas. Surely this cannot be. Will this be taking their labor to the best market? On the whole, we cannot reconcile the idea of a happy, cheerful, contented Cooly determining to come back to his *monkey* estate, and all the discomforts so constantly described by the Gladstonites as existing in the hills of the Santals and Coles—descriptions of which will be found in another page, exhibiting the present real monkey condition of the former companions of these kidnapped people. We leave our readers to draw their own inference on this subject—but we do once more ask, *Where is the Cooly Report?*

6.—SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE WITH CHINA.

A Society having for its object the suppression of the destructive and contraband trade of Opium with China has been formed in England. We fear it is too late in the day, at least that its operation must be held in abeyance pending the waging of war with the celestials. In the mean time from all accounts of the fearful increase of the use of this health-destroying drug in England, the efforts of the Society may well be applied there: for every Overland but brings intelligence of the increased use of opium by all classes—than which scarcely a greater evil could befall that country.

7.—THE MARRIAGE OF THE QUEEN.

Her Most Gracious Majesty Queen Victoria has, as our readers will long since have been informed, entered into the marriage relation with Prince Albert of Saxe Coburg and Gotha. We chronicle this event as one of interest to all who feel for the welfare of our youthful Sovereign and the best interests of the country, to express our unfeigned plea-

sure on the occasion, and to entreat all true Christians to lift up their hearts in prayer to God that the lives of both Her Majesty and His Royal Highness may be long preserved and be distinguished by every connubial blessing; and that the example afforded by them in this important relation may be worthy the imitation of all their subjects and every crowned head in the world.

8.—BRITISH AND FOREIGN BIBLE SOCIETY'S INCREASED EXERTIONS.

It affords us the sincerest pleasure to announce the cheering intelligence, that that noble Institution, the B. and F. Bible Society, is pursuing its course amid good and evil report with enlarged prospects of success. The issues of Scriptures in France has increased very much during the last year, (36,000,) and in Britain the Society has adopted a new rule to afford the Scriptures at a lower rate even than before, and by this arrangement a vast increase has taken place and will take place in the diffusion of the word of God, an order for 500,000 English Scriptures for England alone having been just issued. The funds of the Society continue to increase, and its friends to stand firm amidst much that is calculated to discourage. The operations of the Calcutta Auxiliary will, we doubt not, be materially enlarged by the appointment of Dr. Hæberlin as the Society's Agent in Northern India and Secretary of the Calcutta Auxiliary. The pecuniary engagements of the Society for printing, &c. amounted, according to our last letters, to £92,000.

9.—AGRA MISSIONARY SOCIETY.

The friends of Missions at Agra have formed an independent local Missionary Society at that station; the object of which is, to preach the Gospel to the Natives by the most economical agency, without reference to sect or party. It is in fact the London Missionary Society in miniature. We wish it every success in the name of the Lord.

10.—INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES OF ALL DENOMINATIONS, ESTABLISHED AT WALTHAMSTOW, 1838.

Regulations I. That in the commencement of the Institution, it be limited to the *daughters* of Missionaries. (This limitation is not proposed without regret; but found expedient from the uncertainty of there being, at first, funds adequate for both boys and girls.)

II. That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed twelve pounds per annum for each child under ten years old, and fifteen pounds for all above that age; if clothing be included, five pounds per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort.

III. That all the arrangements, (domestic and educational, for girls) be under the direction of a Committee of fifteen Ladies, with power to add to their number, one of whom shall act as gratuitous Secretary.

IV. That during short vacations at Midsummer and Christmas the children be not *required* to leave the Institution, but shall be allowed to leave in cases mutually approved and arranged by the Committee and the parents or parents' representatives.

V. That no children be admitted under five years of age, nor after twelve, nor retained after sixteen, except in special cases, to be agreed on by the Committee.

VI. That in every case of admission to the Institution the parents provide a guardian or representative, who will undertake to receive the

child whenever the Committee may determine on its removal from the Institution, and find it expedient to transfer the child to such guardian or representative.

VII. That half-yearly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances admit.

VIII. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

IX. That the Committee endeavour to meet the parents' wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the Committee, (formed on their local knowledge of the character, capacities, and qualifications of the children.) Should they not succeed in effecting such arrangements, the Committee are at liberty to act on the provisions of Rule the sixth, and are exonerated from further responsibility.

"I have only lately," writes a lady in England, "had any hope of seeing this school or rather *home* (for the children of Missionaries) established. It is intended for the daughters of those devoted persons, who, leaving all that might reasonably attach them to their native land, go out to carry the glad tidings of salvation through Jesus Christ, to the perishing heathen. We know that in many cases, climate, and perhaps in many more, the contaminating influence of heathenism must prevent the parents from keeping their children with them. They are not in circumstances to provide a liberal education for them in their native land, and even were this difficulty met, the ordinary routine of instruction at school, would but ill prepare them for the difficulties, self-denial and devotedness, a Missionary's life should involve. Neither could they be trained in those domestic habits, which every wise mother, in the middle walks of life, would desire. Deeply impressed with these sentiments, and believing that nothing was too hard for the Lord, a few of us have been led to make the effort to establish an Institution on the principles detailed in the little book which accompanies this. Last November, the school was opened at Walthamstow with many fears, but I trust in faith. An excellent lady, desirous of helping us effectually, offered to reside in the house, if we could spare her two rooms, for which she pays £110 a year, and labours for the good of the children, as much, as if her support depended on her exertions. We desire it for *all parties*; and I believe that *party feeling* is but little known amongst Missionaries: I am sure at least it should be. We have now twelve little girls in all.—2 from Berhampore: 3 from Malacca: 1 from Corfu: 1 from Madagascar: 2 from Jamaica: 2 from Lattakoo: and 1 from the Cape. We have a nice convenient house, a truly devoted teacher, and I trust I may say, the blessing of God has visibly rested on our labours; for the dear children are becoming more and more interested in the best things, and three mothers, who have returned, or are about to return to their spheres of foreign labour, assure me, they go with lightened hearts, and hands strengthened for future services.—*Oriental Christian Spectator*.

[NOTE.—We sincerely rejoice at the formation of this truly valuable and long much needed institution. The friends of missionaries who have thus been mindful of the best interests of their offspring, demand the warmest thanks and most cordial co-operation of the whole body for this fresh token of their sympathy with them in their manifold labors and anxieties. We need not say that we pray, that the institution may long abide and flourish, and be a nursery from whence many a devoted female Missionary may be sent to the glorious work of Missions to the heathen.—ED. C. C. O.]

11.—SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

The fifth year of the Society's labours having closed, the Committee present, as usual, to their friends and subscribers, a summary of their proceedings during that period.

Within the last year, four new labourers have been dismissed to their respective stations, viz:—Miss Giberne and Miss Metcalfe to Ceylon; Miss Machell to Vizagapatam; and Miss M'Laren to South Africa. To these must be added Miss Combe, sent out through the Parent Committee, by the Geneva Society, to Batavia, to assist Miss Thornton. This makes the number sent out from the commencement of the Society, twenty-four; but two of these have been removed to a better world, and the more immediate service of their Saviour; and some are no longer in direct connexion with the Society. Several others are in course of preparation, among whom may be mentioned one intended for Smyrna, an application for an infant school teacher having been made by the Missionaries there.

Batavia.—Miss Thornton, assisted by Miss Hulk, continues her labours with patience and perseverance. The last reported numbers of her own school were, nineteen boarders, and ten day-scholars. The arrival of Miss Combe will enable her to accomplish a long-cherished plan of establishing a Chinese boarding-school. For this, preparations were already in progress at the date of her last communications.

Singapore.—The Huddersfield Auxiliary having undertaken to raise £100 per annum for the support of an agent of the Society at this station, the Committee had expected ere this to announce her departure. Various circumstances have, however, hitherto concurred to delay their hopes. They now trust that the right individual has been found, and that she will very shortly be enabled to prepare for her departure.

Macao.—The Committee have with regret to report, that disappointment and failure have here for the present attended their efforts. Circumstances, which it is needless to detail, having compelled Miss Barker to relinquish her situation as assistant to Mrs. Gutzlaff, she is now the wife of the Rev. W. Deane, American Missionary at Bankok. The Committee trust that an opening will soon present itself for resuming their labours in this interesting field on a different footing.

Bengal.—Miss Barlow (Mrs. Wybrow) and Miss Warren are now stationed at Burdwan, as assistants to Mrs. Weitbrecht. Miss Jones, having resigned her situation upon the arrival of Miss Barlow as her successor, is now the wife of the Rev. J. Leupolt, of the Church Missionary Society, at Banáras. The schools at Burdwan continue to flourish. In the Orphan School there are thirty children; and in the infant and day-schools about a hundred and forty. Miss Missing having arrived at Calcutta, to take the superintendence of the Central school, where she is now established, Miss Thomson resigned her situation there, and joined Mrs. Wilson, at the Orphan Refuge, at Agarparah, near Calcutta. A promising Orphan Asylum had been formed at Futtehpore, by Mrs. Madden, formerly Miss Carter, and a hundred children of both sexes collected, whose parents had perished by famine. There was every appearance that this was the beginning of a most useful work, but it has pleased an all-wise God to order it otherwise, and to call away Mrs. Madden from her labours on earth, to that rest for which she was well prepared. This promising institution has consequently been broken up, and the children placed under the care of the Church Missionaries at Banáras.

Madras.—The boarding-school for East Indian children, which Miss Hale and Miss Pennington were sent out to establish, was opened in September last, and in February there were sixteen boarders, and fifteen day-boarders. Miss Austen's schools, for the lower class of East Indian

children, was opened in February, and the last accounts stated the number of children to be fifteen. Miss Craven has ceased to be connected with the Society, in consequence of marriage. Miss Machell sailed for this Presidency the end of April. Her destination is Vizagapatam, as assistant to Mrs. Gordon, of the London Missionary Society, in the charge of an orphan school.

Bombay.—Miss Smith arrived in November last, having been sent out to assist Mrs. Farrar, of Nasik, at that lady's request. Mr. and Mrs. Farrar having found it necessary to pay a temporary visit to England, Miss Smith remained for four months at Bombay, in the family of the Rev. Mr. Candy. She then proceeded to Nasik, where she was received by Mr. and Mrs. Stone, and took charge of the girls of the native boarding-school. A brief sojourn of six weeks was all that was permitted her, just sufficient to evince her worth to gain the esteem and affection of all around her, and to make her loss deeply felt. She died of small-pox, April 30. Her end was peace, and the last words that passed her lips were those of praise. A successor will probably be applied for and the Committee have every reason to believe that other claims will soon be urged from this presidency.

Ceylon.—The Committee refer to the account of the first anniversary of the Colombo Branch Society, published in their last sheet of correspondence. The success which has attended this experiment, and the willingness and anxiety of the natives to have their daughters educated, afford pleasing evidence, in addition to other testimony, that, in this favoured island, a rich harvest awaits the labourer. Miss Crosthwaite's school contained twenty-four girls, all of the highest class of natives, of various ages, from twenty-five downwards. Miss Giberne and Miss Metcalfe arrived about the middle of March. A school for the burgher children, or descendants of Europeans, was opened by the former, April 5; and at the date of her last letter, April 23, she had one boarder and twelve day-boarders, with the expectation of several others, and was already desirous of a helper. Miss Metcalfe is to assist in the schools established by the Wesleyan Missionaries at Jaffna.

South Africa.—Miss Hanson, having arrived at Cape Town in September last, has been placed in charge of the school connected with the Ladies' Benevolent Society. Her last report stated the daily attendance to be from thirty-five to forty. Application having been made by the Glasgow African Missionary Society, for an agent of this Society to assist in their missions in Caffraria, Miss M'Laren has been appointed to that post. She will be received into the family of the Rev. Mr. Niven, stationed at Iggibigha, near Bavian's river.

Egypt.—Mrs. Lieder, late Miss Holliday, continues her labours at the Missionary school, and the harem of the Pasha. A letter, addressed by her royal pupils to the Committee, will be found in the last extracts, affording pleasing evidence of the esteem in which she is held. It may be hoped that a preparation is being made for the introduction of a better knowledge than she has hitherto been able to impart. She has been permitted to recommend several books for translation into Arabic, and publication at the Government press. Among those in course of preparation are, Paley's Natural Theology, Abbott's Mother at Home, Dunn's Normal School Manual, and Buckland's Bridgewater Treatise. It is probable that in the course of the ensuing year it may be found expedient to send an assistant to Mrs. Lieder.—*Bombay O. C. Spectator.*