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THE

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CHRISTIAN OBSERVER.

EDITED BY

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THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 6.—JUNE, 1840.

I.—*Bráhmans and the Aborigines of India**.

MY DEAR FRIEND,

Some time ago I hinted to you that it was my impression that the bráhmans of India originally emigrated from Egypt, since which time they have converted the Hindus to their faith. As it is a day of canvassing new subjects, it may perhaps not be uninteresting to my friends to give them some of the reasons upon which I ground the opinion.

A point like this can only be proved by direct history or by some points of resemblance in the characters of the people; but as all Hindu history is such a mixture of inconsistency, I shall confine myself to the latter method, which to my mind affords evidence amounting almost to certainty.

1st. By referring to Gen. xliii. 32, you will perceive that the ancient Egyptians had something of that singular custom called *caste*, which is so peculiarly distinctive of the inhabitants of India, the rules of which are defined and enforced by the bráhmanical priesthood. It appears from this passage that the Egyptians considered it an abomination to eat bread with the Hebrews, and that this prejudice was carried so far that even a separate table was set for Joseph, though at that time lord of the land. The reason why they could not eat with Joseph, it is clear, was because he was a Hebrew, and not, as some might suppose, because the prince could not condescend to eat with the common people, for according to historians every Egyptian was considered of noble birth, and might

* We have been politely favored with this letter designed for a friend in America. The account of the Santals referred to by the writer appeared in a former number of the *Observer*.—Ed.

on certain occasions sit at the table of the king. Now it is a singular fact that amongst the Hindus, elevation in rank can have no effect to elevate a man's caste. If a low caste man is exalted to a throne, his own bráhmán domestics will still refuse to eat at his table. It cannot be presumed that at that early age the Egyptians had that completely regulated system of caste which now exists in Hindustán, but the fact that they excluded foreigners from their tables, and considered shepherds such an abomination that the Israelites, who were of that occupation, were obliged to dwell in the land of Goshen, indicates that they had amongst them the germ from which caste has sprung.

2nd. The Egyptians believed in three principles that accomplished the work of creation and pervade all nature. These three principles were deified under the names of Osiris, Isis and Typhon. The first was supposed to be that principle of intelligence which gives form to matter, the second matter, and the third the imperfect state of matter. Now this is the very doctrine of the Hindu Vedas, and in several Hindu shástras it is represented by the mystical word ॐ. The dot above this word *ong* is said to have sprung from the Divine Light, and is the symbol of the first male, and the half circle below, the symbol of the first female energies. From these two sprang the letter which has three points, (ॐ) and is said to be symbolical of all that exists in this world, and hence every thing should be reckoned by threes. Thus spirit, matter and corruptibility; the father, the seed, and the mother; the God, the teacher, and the disciple; the true attribute, the worldly and the wicked. These symbolical representations are also deified into the forms of Brahma, Vishnu and Shiva, which images are said so exactly to resemble some of the ancient Egyptian images, that a company of Hindu soldiers who were not long since conducted through that country, recognized in them the images of their own deities, and fell down and worshipped them.

3rd. Another argument may be drawn from the peculiar resemblance that the bráhmans bear to the Egyptian priests. Instead of directly reproving the king, the Egyptian priest was in the habit of proclaiming aloud the excellencies of a virtuous prince, that by these means he might be reminded of his duty and not offended by the sharpness of rebuke. Now nothing is more common when a Hindu Rájá travels through the country than to see several bráhmán attendants running by his side proclaiming the glories of a good ruler. But the Indian bráhmans bear a more striking resemblance to the Egyptian priests in the secret doctrines, which were thought by the Egyptians to be more excellent than the common doctrines

which were taught to the ignorant part of the community. The same kinds of doctrines are taught by the bráhmans of India, and it is a fundamental principle in their creed that there are two kinds of religion, one for the wise man, and the other for the fool. In the Yujar Veda, Yama says to his disciple, " Knowledge of God which leads to absorption is one thing, and rites which have fruition for their object, another ; each of these producing different consequences, holds out to man inducements to follow it. The man who of these two chooses knowledge is blessed, and he who for the sake of rewards, practises rites is excluded from the enjoyment of eternal beatitude," (Rámmohan Ráy's translation of the Vedas.) From Gen. xlvii. 22 and 26, it appears that the priests of Egypt had portions of land assigned to them by the king, and so very sacred were they deemed to be, that Joseph in the time of the famine could not purchase them with the rest of the land of Egypt. How much resembling these lands are those which have been given to the bráhmans by the princes of India for religious purposes, and exempted from all taxation ! These lands are well known throughout the country by the name *Brahmatwar*, &c. The British Government, much to the dissatisfaction of these usurpers, have of late wisely commenced resuming such as have been claimed, but to which no title can be proved, and it is to be hoped they will soon put an end to many of these unjust claims and establish greater equality amongst their Indian subjects. It is only to be lamented that they do not resume the whole, for if the country is their own, why should the land of one man be exempted from taxation any more than that of another ?

4th. There is a striking resemblance between the Egyptian objects of worship and those used in this country. Moses alleged it as the reason why the Israelites could not sacrifice to their God in Egypt, that by so doing they must sacrifice the abominations of the Egyptians before their eyes. It is well known that those beasts which the Egyptians worshipped, such as oxen, cows and calves, were sacrificed by the children of Israel ; therefore, in slaying before their eyes, such animals as were held most sacred by the Egyptians they must have incurred their displeasure. Now it is well known how sacred the cow is held throughout India, and in no way could Europeans and Musalmáns so successfully sacrifice the abominations of the bráhmans as by eating the flesh of that animal.

The crocodile was another object of Egyptian worship. These huge animals were fed and ornamented by the priests

and regarded with profound veneration. This very custom exists in many parts of India, and in fact all Hindus who regard the religion of bráhmanism pay the crocodile divine honours. Besides the worship of those animals, it is stated by travellers that the images of the Hindus bear a striking resemblance to those still extant in Egypt.

5th. The doctrine of transmigration, which formed a part of the Egyptian theology, and which accounts for their embalming the dead, as they held that the spirit did not seek another abode till the former had become corrupted, is also most strenuously maintained by the bráhmanical priesthood. "Now birth, and now death" is a most favourite verse we often hear them repeat from their shástras, which signifies that there is a constant change from one body to another. This change they believe will continue till one has through voluntary suffering secured sufficient merit to entitle him to absorption into the Deity. It is a question if ever any other two nations so much resembled each other in the manner of teaching this doctrine as the Egyptians and Hindus.

6th. Again, Egypt in the book of Psalms is called the land of Ham who was the son of Noah, and whose son Mizraim is supposed to have been the first who inhabited that country after the flood, and hence in the sacred writings it is generally called Mizraim. Now Mizraim or Misara is the name by which this country is known throughout India, and it is a circumstance that in no small degree favours our argument, that this is one of the most common surnames amongst bráhmans in every part of India. Bhagabán Misara is the name of one of our converts. When asked to give the signification of the name, they usually say they know no more about it than that it is a name applied to the whole family, and which they inherited from their fathers. Is it not indeed an interesting fact that at this day so many of these Indian priests bear the very name of Noah's grandson Mizraim?

7th. There is still a tradition amongst the bráhmans that they came from a foreign country and taught the people of India religion, and some say that that foreign country was Egypt. My native brother has told me that he was taught by his father that he originated from Egypt, from which country he received the name of Misara. Now if this idea of the bráhmans be correct, it follows that as long as they have no interest in Christ, in whom all the nations of the earth are blessed, they are under that curse pronounced by Noah: "Cursed be Canaan*, a servant of servants shall he be unto

* Mr. Noyes, like many others, seems to forget that the curse was pronounced, not upon Ham but on Canaan.—ED.

his brethren." Although the bráhmans, as priests of religion, exercise almost unlimited influence, yet all political power has long since passed from them into the hands of the Rájputs, who, though with the most of all other classes of Hindustán, they are converts to their faith, are evidently of a different origin.

8th. To conclude this argument, it gives me pleasure that I am not alone in the supposition that the bráhmans are not the original inhabitants of India. Mr. Maurice, a gentleman who has written much about this country, supposes that "the first migration of mankind took place before the confusion of tongues at Babel, from the region of Ararat where the ark rested. By the time the earth became sufficiently dry, either Noah himself or some of the descendants of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion." (From the American Encyclopedia of religious knowledge.)

These descendants of Ham I hold to be the bráhmans, and from the foregoing reasons believe they emigrated from Egypt. According to the history of this country they once held political sway, but were at length overpowered by the Rájputs, and being unable to maintain the character of princes, they became the priests of India.

A very interesting inquiry now suggests itself. If the bráhmans have obtained their power through conversion, are there still remaining any Hindus who have never yet become converted to their creed? To this question it may be answered, there are in almost every part of India, those who though situated at an immense distance from each other and known by different names, such as Coles, Khunds, Santals and Bhumijas, yet have a striking resemblance to each other in features, language, manners, customs and religion.

The particular tribes in the vicinity of which providence has cast my lot, are the Santals and Bhumijas, a brief account of which singular and highly interesting people, I have already communicated to you. The simple character of their religion, destitute of images and all other appendages of bráhmanism, indicates the correctness of their claim to be the original proprietors of the soil.

I am of opinion that these people are the descendants of Shem, and the late noble interference of the British Government to prevent the Cooly trade (which is only another name

for slavery) may be regarded as a fulfilment of prophecy. "And Noah said, blessed be the Lord God of Shem, and Canaan shall be his servant." There is not a people to be found who would be more averse to slavery than the Santals and Bhumijas. While the haughty bráhman who would not condescend to eat with the king, will still do some of the most menial services, such as cooking the food and rubbing the limbs of his master, the poor Santal or Bhumija had rather die than submit to such services. Though willing to work as day labourers, they at the same time manifest all the independance of English or American workmen, and though for two years past I have made repeated trials, offering double and treble wages, I have been unsuccessful in getting one to serve as a domestic.

The bráhmans have by no means been negligent in attempts to convert these people to their own faith, and though generally unsuccessful, they have often through their influence with the Rájás, compelled them to bear the expenses and do the drudgeries of their pujás.

It also must be confessed that the Santals and Bhumijas have received a little tincture of the bráhmanical creed. They usually admit the doctrine of transmigration, though they almost invariably declare themselves to be very doubtful as to what will become of the soul after death. I wrote you last year that they buried their dead; but I have of late learned that they burn them and throw some of the bones into the Ganges. A few days since I understood that they practise both burying and burning; so it is natural to suppose that the custom of burning and paying a kind of respect to the Ganges, is but an adopted custom and extends only to some tribes.

Of late we have taken eight or ten of their children into our Boarding-school, but they do not like to associate with our Oriya children, on which account we have much to do to keep them from running away. They also appear determined to keep up their native language amongst each other.

On account of the famine this year, these people are greatly distressed; and hundreds are obliged to forsake their villages in search of food. Many have come to us to beg rice. I have made use of these opportunities to secure their confidence, and with some success; but they always express great fears lest I should learn their language, which they say would prove the destruction of their race. They however, become more familiar every day, and there is good reason to believe that should a Missionary settle amongst them he would soon reap a rich harvest of souls.

Now, we are supposed to be the descendants of Japheth,

concerning whom Noah said, "God shall enlarge (persuade) Japheth; he shall dwell in the tents of Shem." Is not God now persuading us to dwell with these Santals that we may communicate to them a knowledge of eternal love?

Who knows but these people, so long neglected, may be the most prepared to hail the good news of salvation with delight? Do send us the men and the means by which we shall be enabled to try this glorious experiment.

Yours in the gospel,
E. NOYES.

Balasore, April 17th, 1840.

II.—An effort worthy of universal imitation for the Conversion of the Females of India.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

From the reports of institutions, contained in your valuable miscellany, I have observed with much pleasure the increased attention paid to the subject of *Native Female Education*, and have perused with the deepest interest, the article contained in the *Observer* for March, on affording private gratuitous instruction to those females, whose caste will not permit them to attend public schools. In every respect such a plan seems highly desirable. May it be abundantly blessed by the great Head of the Church!

No feeling mind can reflect on the long dark night, which has obscured the fair east without the most painful emotions; but the first beams of the morning have opened, and (with the word of God in our hands), we feel assured, that the degraded females of India will, ere long, behold the Sun of righteousness in his meridian splendour: still we would not forget that much, very much remains to be done! While successfully engaged in the instruction of children, I would ask, can nothing be done for their degraded mothers? While in their heathen state there is, generally speaking, little hope of teaching them to read. As has been justly observed, "women of sixteen or eighteen plead as an excuse that they are too old to learn;" but shall we on this account suffer them to launch into eternity without making an effort to save them? At present the only efficient mode of instruction seems to be, to visit them, and in their verandahs, or lowly huts, hold friendly conversations with them on the subject of religion. It is true there are discouragements* arising from their extreme ignorance, and the too general impression that knowledge is only necessary for the other sex. To teach these long neglected females the way of life may be an arduous but is not a hopeless task. Only let them be frequently visited, point out to them affectionately the folly of idolatry, and tell them in simple strains of the love of *Him* who left his throne to save them. Such visits cannot be entirely useless. The promise is, "my word shall not return unto me void," &c.; whether in public, or in private, "the Gospel is the power of God unto salvation." So far as

* Hindu females in conversation with each other use a low kind of language which renders it difficult for Europeans to make themselves understood: familiar intercourse with them soon obviates this difficulty.

my acquaintance extends, the ladies who have been thus engaged have met with sufficient encouragement to induce them to persevere. Except when detained at home by rain or other unavoidable circumstances, I have during the last twelve months visited one or more families, morning and evening. I give the result of my experience simply with the hope that it may excite some who have not made the attempt to try the experiment for themselves. I may observe that the scene of my labours has been partly in villages, and partly, and I must add principally, in a city where the prejudices of caste run high, and idolatry exists in all its abominations. Occasionally I have visited Musalmáns, but generally Hindus of different castes. On visiting a new place it is sometimes the case, that females unaccustomed to Europeans, are afraid to enter into conversation, but their fears are easily dissipated. Except in a very few instances, I have met with a cordial reception, and am often invited to sit down in their verandahs, or open courts, and not unfrequently to enter their houses, but I never think of doing so, without permission. On an average I meet with from three to five females, in each house, but frequently ten or twenty collect together for the purpose of conversation. Doubtless curiosity often operates in the first instance, but many appear glad to receive such visits, long after such a motive has ceased. After a little familiar chat by way of introduction*, I frequently inquire what they worship; what advantages they have derived from worshipping idols, &c. In most cases they admit that they are sinners, and that the various rites and ceremonies they have performed, have not cancelled sin; this leads to a conversation on the folly of idolatry, the advantages, and absolute necessity of worshipping the true God, and of trusting in Him who alone can cleanse them from all iniquity. I have met with several females who disavow their belief in idols, and express a desire to worship the true God, one of whom observed, "I have long worshipped idols and have not obtained the slightest benefit, and now if you will teach me how to worship the true God, I will serve him; but except some one teach me, how can I know the way?" The other day when telling a woman of good caste of the love of Christ, she said, "Go on, these words afford me great pleasure."

A few weeks ago, I visited for the first time, a populous village. While some appeared indifferent, except when the conversation turned on food, and raiment, others entered into conversation on sin, and its consequences with much apparent interest. In the course of my visit, the Son of God was spoken of as a propitiation of sin. A woman who was standing in the doorway immediately responded to the sentiment by mentioning the name of Christ. To hear that name from the lips of one whom I imagined had never heard of the Saviour, was indeed "music to mine ears." I inquired, "Where did you hear of Jesus Christ?" She replied, "Several years ago I went on pilgrimage to Jagannáth and saw the Pádris giving away books; from thence I travelled to Cuttack to visit some relatives; while spending a few days with them I heard a man read a little book which spoke of Jesus Christ. Since that time I have lost all my children, which has occasioned me much distress; what I now most desire, is to know how my sins can be pardoned, and my salvation secured." She requested me to go with her to her dwelling, in an adjoining street; I did so, and found a number of women sitting in an open court. The woman referred to appeared to be in good circumstances, and about thirty years of age. She spoke with much simplicity of the depravity of her heart, and said it was so wicked, that she could not avoid daily committing sin. She knew little of the nature of God, or of justi-

* Many express surprise that Missionaries should leave their native land and friends, and travel thousands of miles for the purpose of instructing them.

fication by faith, but deeply felt that she needed something more than the Hindu system could impart. The whole of her inquiries were characterized by deep seriousness, and in answer to my inquiries, she observed, that her visit to Jagannáth had only served to increase her load of guilt, and that for the last two years, she and her husband had ceased to worship idols and partook their food in silence.

On rising to leave the house she said, when will you come again? Who will tell me more of these things?

Hoping this subject will commend itself to all who sympathize with the degraded females of India.

I am, yours sincerely,
B. S. E.

[We sincerely hope that the praise-worthy effort of our fair correspondent will be universally imitated by those who in whatever work they engage are highly influential.—ED.]

III.—Urdu Version of the New Testament. Reply to the letter of “One of the Translators” in last Number.

We must commence our reply to the letter of “One of the Translators” of the Banáras version of the New Testament by a free and frank acknowledgment of, and an expression of deep and unfeigned regret for, the mistake we committed in our former article in representing John v. 4 as one of the passages omitted in the said version. We had been told by a Missionary brother that he understood the passage was omitted. Possessing ourselves a very scanty knowledge of the Urdu language, we searched out the passage with some difficulty, and certainly thought that the omission was made as we had been told. Distrustful, however, of our knowledge of the language, we put the book into the hands of a friend, and understood him to say, that there was nothing in the translation corresponding to the fourth verse of the fifth chapter. How the mistake on his part originated, or whether in reality the mistake was altogether on our part, we cannot tell. All that we can now say is that we deeply regret the occurrence both on our own account, on that of our readers, and on that of the Translators. To both the readers of the *Observer* and to the Translators we beg to offer our sincere and unrestricted apology.

And now the matter at issue between us is reduced to smaller dimensions. The question now is all about John viii. 1—12, and 1 John v. 7.

As to the former of these passages we can do little more than reiterate what we have already said. Notwithstanding the letter of the Translator, our conviction is rather strengthened than shaken that the passage is part of the inspired word of God.

Let us confine ourselves at present to a view of the authority of the Uncial MSS. for and against the passage. Those quoted by Griesbach as omitting the passage are A, B, C, L and T.

A, (the Alexandrian MS.) is by all admitted to be of the highest antiquity and authority; but it is only by vague inference that it is quoted against this passage, seeing that it is deficient from John vi. 50, to viii. 12. Wetstein indeed by counting the number of words contained in two leaves has concluded that the passage was omitted in the MS. This however is, at the best, unsatisfactory, and gives but a slight degree of probability that the passage was not written in the Alexandrian MS. Even if it were certain that the whole quantity of matter contained in the *textus receptus* could not have been written on the lost leaves, the omission might have been, for aught that any one can tell, in any other passage as well as this. For example the passage omitted might have been ch. vii. 40 to the end.

C. (The Codex Ephremi.) The authority of this invaluable MS. is just of the same kind with that of the former. There is a chasm from John vii. 3, to viii. 34. So that no one is entitled positively to say that the passage in question was not in that MS.

L. (Codex Reg. 62 or Stephani η). This MS. omits the passage, but it leaves a vacant space, clearly shewing at the least that the transcriber knew of the existence of the passage, and most probably that it was found in his own copy, but that he had doubts as to the propriety of its insertion.

T. (Codex Borgianus) is a mere fragment containing only John vi. 28—67, and John vii. 6—8, and 31. To quote the authority of this MS. against the passage therefore is utterly unfair, and we cannot tell why Griesbach put it into the list of MSS. in which the passage is omitted, unless for the purpose of swelling the scanty number.

Thus then B, (the Vatican MS.) is the only one of all the Uncial MSS. that can be received in testimony against the passage.

In opposition to this we have the passage without note in D, G, H, K, M. Of these D is said by some to be the oldest MS. extant. It contains some false readings and apocryphal additions, as we stated in our former article and as the translator also mentions; but regarding these it is to be observed that "they are very far shorter than this passage and are usually mere glosses." It is also to be remembered that this MS. though of the western recension, contains very many Alexandrian readings; so that its authority reduces somewhat

more the value of the already very uncertain probability afforded against the passage by the Alexandrian MS.

Thus then stands the argument so far as Uncial MSS. are concerned. It is vain to go into the small letter MSS. since we have already stated that by the shewing of Griesbach, the passage is found entire in twice as many as the number of those which omit it.

It is said by Staudlin (quoted by Bloomfield) that the passage is found in most, though not in all, of the most ancient MSS. of the most ancient versions. Such as the Ethiopic and Armenian. These versions it ought to be remembered are of the Alexandrian recension, and therefore all go to weaken the probability of the Alexandrian MS. having omitted the passage.

As to the Fathers and early writers, the passage is found in Tatian and Ammonius, both of the 2nd century, and in the *Constitutiones Apostolicæ* written in the 3rd, or at the latest in the beginning of the 4th century. That it is not quoted by writers whose orthodoxy is much better established than that of any of these is admitted; but for this it is not difficult in some degree to account, since it may very probably have proceeded from a fear of lessening in the minds of the simple people the impression of the heinousness of the sin of adultery; for it is not to be denied that this is one of the passages which the licentious are most apt to wrest to their own destruction. We could shew passages in some of the early Fathers in which Christians are charged to keep certain most important doctrines secret from the unbelievers, and how much more anxious may we not suppose must these pious but often mistaken men have been to prevent the unbelievers from getting hold of a passage of Scripture which they would no doubt have quoted as supporting the malicious charges that were brought against the Christians, as an adulterous and incestuous sect? This may fully account for the non-quotations of the passage, and even for its rejection from the copies of the Scripture.

The Translator has given a very strange account of matters in his *popular* treatment of the question as to the connexion of the whole passage. So far as we can understand him he seems to say that the officers who had been sent by the Sanhedrim to apprehend Jesus, must have heard the whole discourse contained in the eighth chapter, else they could not have given in the report, "No man ever spake like this man." Now does he not read in ch. vii. 40—41, that many of the people when they heard the proclamation of Jesus contained in v. 37, 38 said, "Of a truth this is the prophet," and others

said, "This is the Christ." If then the address contained in these two verses was sufficient to call forth these exclamations from the people, why should it not have been also sufficient to justify the declaration of the officers? And why should the Translator, with this fact before him, have written such a sentence as this? "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."

Thus far as to what the Translator calls the external objections to the passage. As to the internal objections, we think them of still less value, if it be possible, than the external. Let the reader take Dr. Campbell's translation of the Gospels, and having read the passage as rendered by him, let him say whatever there be in the narrative any thing inconsistent with the Divine morality of Jesus. As to the few expressions remarked upon by the Translator, we submit that even if it be granted that they are unusual with John, no one is entitled to say that he might not have made use of them. We smile when we read of a critic saying that if Horace did not write in a particular way he ought to have done so; but the case is altered when a critic takes upon him so dogmatically to take exception to the expressions of an inspired writer. On this principle we should reject every passage in which *ἡ ἀπαξ λεγόμενον* occurs in Scripture. Well does Dr. Olshausen say, that "neither will dissonance of style nor harmony in style and sentiment make the question of authenticity clear."

And now as to the other passage, 1 John v. 7. We think it proper to state to those of our readers who have not given much attention to this subject, that the arguments in favour of this passage are not so contemptible as perhaps they may have been led to suppose. We are quite aware that chiefly through the sarcasm of Porson, every Greekling now thinks it almost a disgrace not to be able to talk magniloquently on the grossness of the imposture by virtue of which this verse was introduced into the Sacred text; and every embryo critic thinks it necessary to shew his independence by decidedly making up his mind as to the propriety of rejecting the verse. Now while we know that we have all this prejudice to contend against, yet *having a higher end in view than that which the Translator sets before us*, we shrink not to set forth a few of the arguments in favour of the passage, by which in our estimation, the spuriousness of the passage is rendered at least a matter of doubt. It ought certainly to modify the prejudice that exists in the minds of many against the passage, that Erasmus admitted the verse after he had most strenuously

opposed it, that it is supported by the conviction of such men as Mill, Ernesti and Horsley, and that the pious and learned Bishop Burgess wrote no fewer than six separate works to prove its authenticity. From a review of one of these works we shall freely borrow in our statement of various arguments in favour of the verse.

The Bishop divides the external evidence into three periods, the first embracing the three first centuries, the second embracing the time from the beginning of the fourth to the end of the ninth century, and the third extending down till the printing of the text of the New Testament.

In the first period there is, according to Bishop Burgess, no evidence against the verse, since no Greek MS. of that period is extant.

In favour of the passage is adduced the Ante-Vulgate Latin version as ascertained by the writings of Tertullian, and Cyprian, who quoted from that version.

But the evidence on which Bishop Burgess seems to place most dependence is the existence of a sect called the *Αλλογοι* who existed during this period, and who, as we learn from Epiphanius, rejected the writings of John on account of their teaching the existence and Divinity of the *Λογος*. Now if they rejected the Epistles of John, it must it would appear have been on account of this verse, for there is no other passage in which the term *Λογος* is applied in an unqualified manner to the Son of God. We confess this mode of arguing is to us somewhat pleasing, and resembles not a little in its principle that employed by Paley in his *Horæ Paulinæ*.

In the second period we have a prologue to the canonical epistles written, according to Mill and Bengelius, in the 6th century, and according to Bishop Marsh (one of the most strenuous opponents of the verse) in the 7th or 8th. Now in this prologue there is the following remarkable complaint. “*Quæ (epistolæ) si sicut ab eis (Græcis) Digestæ sunt, ita quoque ab interpretibus fideliter in Latinum verterentur eloquium; nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret, illo præcepue loco ubi de unitate trinitatis in primâ Johannis epistolâ positum legimus: in qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus, trium tantummodo vocabula, hoc est, aquæ, sanguinis et spiritus in ipsâ suâ editione ponentibus: et Patris Verbiq; ac Spiritûs omittentibus.*” Here then it is very plain that some of the Greek MSS. existing in the days of the author of this prologue read the verse, else how could he complain of the unfaithfulness of those translators who omitted it in their Latin version.

In this period also there is the authority of Fulgentius, Cassiodorus, Vigilus Tapsensis, Eucherius and the Council of Carthage.

From the beginning of the period the differences between the Greek and Latin churches were ripening, and in 451, the date of the Council of Chalcedon, the schism may be regarded as having been consummated. From this time the most bitter animosity and jealousy prevailed between the eastern and western churches. Now we have no statement in any Greek writer that the Latinists had interpolated the passage. Yea we find the passage in the Liturgies of both churches; but it has been by some of the opponents of the verse supposed that it has been inserted in the Greek Liturgy at a late period. If it could be proved to be genuine as it stands in the liturgy it were almost decisive of the whole question, as we know that the state of feeling between the two churches was such that it is inconceivable the Greeks would have borrowed the verse from the Latins had it not been found in their own MSS.

The third period contains the Codex Montfortianus, whose authority was at least sufficient to weigh with Erasmus for the insertion of the verse after he had rejected it from the previous editions of his New Testament.

The internal evidence is in our estimation greatly in favour of the passage. Both the grammar and the context seem imperatively to demand the reading. As to the former we should have expected to read, on the supposition that the disputed words are omitted, not *Τρεῖς εἰσιν δι μαρτυροῦντες, το πνεῦμα, καὶ το ὕδωρ καὶ το ἄμμα* but rather *τρια εστι τα μαρτύροῦντα*, &c. but the 7th verse being retained, the masculine participle is first introduced for the purpose of agreeing with the masculine nouns *Πατηρ* and *Λογος* and then we can easily account for its being retained in the eighth verse for the sake of completing the parallelism.

Again the number of the earthly witnesses seems to be limited to three in order to support the comparison between them and the heavenly witnesses.

As to the reason of the omission of the passage in all the most ancient Greek MSS. it may have been either design or accident. Most probably it was the latter, a supposition which the *homoteleuton* renders very natural.

We do not say, nor did we ever say from the first, that the authenticity of this passage is established beyond doubt. We admit that there are strong arguments against it, but still we think those which have been adduced in its favour have not been satisfactorily disposed of, and they are certainly of such a nature as not to warrant the bare rejection of the verse.

We have hitherto kept this discussion as free as possible of any allusion to the letter of the Translator, because we think it of much importance that nothing of a personal nature should be mixed up with arguments on such a subject as that before us. Let us now however make some remarks on the Translator's letter.

The Translator tells us that there has lately arisen in Calcutta a class of writers who engage in an exercise which they call "fighting for their Zion," and that they are in the habit, when they go to engage in the said exercises of "shouting" certain words taken from Scripture. The Translator pretty plainly intimates that we, even T. S., belong to that class, and vouchsafes to inform us that he has the utmost contempt for our spirit. There is such a thing as being "fierce for moderation" and truly we may venture to challenge the Translator to shew in our article, or in any other article that has appeared for a long time in the *Calcutta Christian Observer*, any expression more inconsistent with "the rules of Christian propriety" than this very sentence, in which he expresses his contempt for the spirit by which we are actuated, and declares that "it is of the earth, earthly." Yet strange to tell, after all this, and after heaping upon us several epithets such as, to say the least of them, one gentleman does not usually apply to another, he ends all by declaring that he takes leave of us with feelings of great respect!! Ah! well, it is not unpleasant to think that our character has so risen in the Translator's estimation during the intercourse that he has held with us.

The Translator then makes a remark to the prejudice of the *Calcutta Christian Observer*, with which the Editors rather than we have to do. But let us just say, that a former Editor of the *Observer*, one of those under whose conduct it was "a periodical of which the Missionary body in India might be proud," in remarking upon our article said that the writer of it had done wrong in not stating in far stronger terms the enormity of the offence committed by the Translators in omitting the passages. We can tell the Translator that had he put forth his Translation in those days he would have been subjected to another sort of treatment than that he has received from the *Observer* of the present day.

"We will honour him (T. S.) with arguing him down in a friendly manner." Would Paul have spoken in this way of the most virulent and most insignificant of the opponents whom he had to encounter? We trow not.

Then follows a long dissertation as to a remark of Origen concerning the preservation of the Scriptures. With this we

have nothing at all to do—Origen is not our Bishop, we are not in any way responsible for his sentiments.

Then does the Translator endeavour to lay the blame of his conduct upon the Directors of that noble Society, the London Missionary Society, and quotes three of the Instructions of these Directors in reference to translations. Now we thank him for calling our attention to these instructions; his reference has caused us to look into them, and most excellent directions they are. But there is one which the Translator did not quote, which we think it will be difficult for him to shew that he and his colleague (or colleagues) have obtempered: it is as follows:

“ In India, it will be proper to submit these Translations to the local committee of the Bible Society; in which case if fully approved they will commend themselves to the wonted liberal patronage of the Parent Society at home.”

Did the Translators submit their translation to the Local Committee of the Bible Society, before sending it to press? Did they consider in the course of preparing it, whether the omissions they made would be likely to recommend their version to the approval of that Committee? Since the version was published, have the Bible Society's Committee expressed approbation or disapprobation of it? True the Directors recommend that translations be published in the first instance without note or comment, and most properly so; but we venture to say that when this instruction was drawn up, it never once entered into the minds of its framers that it could be interpreted into a prohibition of such a mark as would express the doubt of the Translators as to the genuineness of any verse or passage.

There is a passage in reference to Dr. Griesbach which we shall not venture to give in our own words, and which we shall therefore transcribe verbatim:—

“ 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.”

Now in reference to this paragraph we have various remarks to make. In the first place, we never meant to say, nor ever

did say, a single word to the prejudice of Dr. Griesbach's good name as a scholar and a critic. Did we not on the contrary speak of him as an honest man and a rigid critic? What higher commendation could his warmest admirers bestow upon him? But we did say, what we believe we may repeat, that it was possible his mind might be somewhat biassed on some points, and in particular that he might sometimes by reason of the common infirmity of our nature, forget that the manuscripts of the Scripture were prepared for a very different end than that noble one to which he and others have applied them. The reference which the Translator makes to Dr. Griesbach in the paragraph preceding that which we have quoted, is rather an unhappy one. Can the Translator tell us why it was that in the first edition of his New Testament Dr. G. gave the reading $\theta\epsilon\omicron\varsigma$ in I Tim. iii. 16, and altered it in his second edition into $\epsilon\varsigma$? We do not profess to give a reason for the change, but we have at least heard Unitarians claim Dr. G. as a partizan on the ground of the alteration; while we have heard Trinitarians lament that in this instance at least he had merged the Critic in the Theologian.

We must confess that in writing the remarks referred to by the Translator we did *not* remember the injunction "Thou shalt not cook the calf in the milk of his mother," nor are we able even now it has been suggested to us to see its applicability to the matter in hand. We have thought of various interpretations and applications of it, but cannot satisfy ourselves with any of them. Does the Translator mean to compare Dr. Griesbach to a calf? But if so, then what is the archetype of the milk? or what of the cow his mother? The Translator may have had some idea attached to his words, when he made use of them, and of course he is not bound to furnish us with powers of understanding or imagination to apprehend the application of his tropes. But further on this subject, where did the Translator find this injunction? In what scripture? We deny that there is any such injunction contained in Scripture from Genesis to Revelation. Such a loose mode of quoting, and such a perversity in applying Scripture we deeply regret to see manifested by one who bears the honoured name of a Translator of the word of God.

Next to this comes the paragraph in which is pointed out our error in representing John v. 4, as one of the passages omitted in the translation. We have already referred to this error, and have expressed our unfeigned regret at its occurrence. We wish now to qualify in the slightest degree that expression of regret. On the contrary, if we have not previously made the admission, we are willing now to make it, that the

mistake into which we fell was a culpable one. But we cannot agree in our Translator's opinion that the committal of this mistake vitiates either the whole of our former article or any portion of the present. Would the Translator not have deemed it cruel and unchristian if we had said that his letter and all that he may ever say or write hereafter is and will be vitiated by his declaring that to be Scripture which is not Scripture, and inferentially stating that that is the meaning of Scripture which is not the meaning of Scripture? The Translator might well have complained if we had done so, and we should have had cause to complain of ourselves if we had allowed ourselves so to belie our starting declaration, that our rule is to speak the truth *in love*.

The Translator seems to rest much on the authority of Drs. Tholuck and Olshausen. These are names which from our childhood we have been accustomed to hear with respect and admiration. The former especially is associated in our mind with the idea of all that is valiant in piety. And were the point at issue between us one regarding the grand doctrines or duties of the gospel we should have lamented grievously to find ourselves on the opposite side from these good, and learned and truly great men. But on such points as that at issue between the Translator and us, we feel less reluctance to differ with these respected men. One who writes, as Dr. Tholuck has done in his commentary on the Romans, such a sentence as the following, is not to be brought forward as a very high authority regarding the inspiration of any passage: "Whosoever (says he on Rom. i. 14) is inclined to seek in outward occasions the cause of a negligent construction, (the only source of which however was undoubtedly the liveliness of the Apostle's character) may imagine that Paul was here called away, and that upon resuming his pen, he supposed that he had began a new sentence with *καθως*!" We bless God that Tholuck is what he is, and that he has been enabled to do what he has done, but we must not forget that he too is a man.

Of Dr. Olshausen's history we do not know so much, but it is somewhat remarkable that just two or three days before the Translator's letter was printed, we met with the following passage in a translation of one his writings: "Some will rejoice not a little, if they seem to themselves to have made out, at least with some plausibility, the spuriousness of nearly all the sacred books: *others fear lest the least trace of suspicion should attach to any the least book of the New Testament, as if the foundations of Christianity depended on the integrity of the New Testament, which, notwithstanding, flourished gloriously when the New Testament canon was not in existence.*" Now

is a man who virtually states that there is no occasion for very much exertion to preserve the integrity of the New Testament, since Christianity flourished gloriously in the days of the Apostles before the New Testament was written at all—is this the man whose authority is to be much set by as to the genuineness of any passage in the inspired gospel? What is it to him whether John's gospel contains 13 verses less or more? Christianity flourished gloriously when John's gospel was not in existence!

It is an ungracious task thus to make abatements from the character of men whom we so highly esteem. Besides we are of opinion that, while the Translator in several places quotes the very words of these commentators, he has unintentionally failed, by being under the necessity of greatly abridging their remarks, to give a correct idea of the general spirit of their remarks.

We think any one reading the Translator's account of the sentiments of Drs. Tholuck and Olshausen would suppose them to have decided unconditionally against the passage in question. Now we apprehend that the only point on which they are completely agreed, is that the passage does not stand in its proper place: but we do not think Tholuck denies that it is of "evangelical deliverance," while Olshausen gives full weight to many of the arguments in favour of the passage, though he thinks that the arguments of a contrary kind are stronger.

The Translator asserts that the Roman law was not applied to Judea at this time, and therefore that death by stoning, the punishment awarded by the law of Moses to certain classes of adulterers, might have been inflicted by the Sanhedrin with consent of the Roman procurator. On this point we beg to refer our readers to Lardner's *Credibility*, Part I. Chap. 2.

We must hasten to a conclusion, and shall therefore only further call attention as briefly as possible to a few sentences and expressions in the letter of the Translator.

"I cannot possibly divest myself of the pleasing idea that our opinion is just as good as his." See Rom. xii. 10, last clause, and 1 Cor. viii. 2.

"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." Where did the Translator learn the phrase "the Roman Catholic Church?" It was not in Scripture.

As to the postscript to the Translator's letter, we think it better to make no remarks. In our estimation it had better never been published, containing as it does an unprovoked attack upon a body of Missionaries; and doing any thing, as it seems to us, rather than speaking the truth in love.

T. S.

IV.—Short description of the Netherlands' Territory on the West Coast of Sumatra, 1837.

BOUNDARIES, DIVISION AND POPULATION.

(Continued from page 209.)

In a former number we considered the districts of the northern division, we shall now enumerate those of the *central division*. They consist of,

1. *Tiekoo*, divided into two districts *Mongoppo* and *Gragahan*. This district is governed by one Raja and five Panghooloos, and contains altogether a population of about 4,000 souls. We have our northern possessions in this division. This place has the advantage of a good harbour for ships and small craft, which may safely anchor here at about a mile from the shore and be sheltered from all winds, with a good strand which is easily approached. It is also very well situated for communication with the interior.

2. *Danauw*, consisting of ten districts, named the *six* and *four Cottas*, with ten principal and a great number of inferior chiefs, and a population of about 10,000 souls.

3. *Duablas Cottas*, otherwise named the *Tiegaloovas*, *ampat dengan Gassang*, has a population of about 8,000 souls and is governed by three *Orang kayas*—(one of whom is appointed by the government,) sixteen chief Panghooloos, many lesser Panghooloos and *Orang kayas*.

4. *Lima Cottas* has a population of about 4,000 souls, and is governed by one Raja and six Panghooloos.

5. *Siekara di Ooloo*, or *Barras*, or also *Mangong*, has a population of about 1,000 souls, and is governed by one Raja and six Panghooloos. The above named five provinces make a separate division, which is named by the natives *Tiega Sare*, *ampat dengan Mangong*. Here follows another division named *Lima Tumpoo*, consisting of the following districts.

6. *Priaman* with a population of about 2,000 souls, has one Raja and six Panghooloos. We have here our second possession in the interior of the central division.

7. *Tudjoo Cotta* with a population of about 6,000 souls, has one Raja, one Pamontja and six Panghooloos.

8. *Ulahkan*, with about 1,500 souls, has one Raja, four *Orang Tooas*, and six Panghooloos. The Raja of this province has, through the influence of the government, obtained some degree of authority over the following minor provinces, namely:

Noonoor, having one Raja, one Pamontja, six Panghooloos and a population of about 800 souls.

Cooretaduy, with one Raja one Pamontja, six Panghooloos, and a population of about 1,500 souls.

Pacomca, having one Raja, six Panghooloos, and a population of about 250 souls.

Beutungan Tengy, having one Raja, six Panghooloos, and a population of about 200 souls.

Toba, having one Raja, six Panghooloos, and a population of about 800 souls.

Tapakie, having one Raja, four *Orang tooas* and five Panghooloos, with a population of about 800 souls.

Sugel Labong, with one Pamontja, six Panghooloos, and a population of about 600 souls.

Kapulla Cotta, with four Panghooloos and a population of about 500 souls.

9. *Pakandangan* or *negen Cottas*, is under the authority of one *Orang kaya*, with a population of about 4,000 souls. It has some degree of supremacy over the following minor provinces:

Gude with four *Panghooloos*; *Cottamerapè* with seven *Panghooloos*; *Pariet Melintang* with six *Panghooloos*; *Sungie Assan* with five *Panghooloos*; *Looloopadang* with five *Panghooloos*; *Tooboo Betoou* with five *Panghooloos*; *Checncheen of Kopalla Ilayang* with eleven *Panghooloos*, with a population of about 2,000 souls; *Cayoo Tanam de Ooloo* and *de Leliet* with eleven *Panghooloos* and a population of 2,000 souls.

10. *Sintoo Lubawalong* has twelve *Panghooloos*, with a population of about 2,000 souls.

11. *Padang*, where the seat of the Residency is established, has one *Twanloo Pangaliema* (governor), one *Bandhara* and seven *Panghooloos*, who rule over the following provinces, namely:

Nangallo with six *Panghooloos*; *Nan Dupuloo* with twenty *Panghooloos*; *Lima Mamis* with five *Panghooloos*; *Looboo Kielangan* with six *Panghooloos*; *Bungoos* with ten *Panghooloos*; *Tiendakie* with one chief and four *Panghooloos*; *Tellok Cacang* with one chief and four *Panghooloos*. This whole territory, including the capital, has a population of about 1,400 souls.

12. *Pau* has fourteen *Panghooloos*, who are named *nan Sambelan* and *nan Lima*, in consequence of a separation which exists in the government of this province: it is bounded in the interior by *Tiegublas Cottas*, and has a population of about 4,000 souls.

13. *Cotta Truga* situated between *Pau* and *Padang*, has ten *Panghooloos* and a population of about 3,000 souls. The chiefs of this province exercise supremacy over the neighbouring minor province named *Gusang*.

14. *Trupan* has one *Raja* and four *Panghooloos*, who exercise supremacy over the following minor provinces, viz. *Baroong Maloonte* with eight *Panghooloos*; *Sie Guntoor* with one chief and four *Panghooloos*; having together a population of about 4,000 souls. Now follow the provinces which are under the jurisdiction of the postholder of *Pula Chinko*, named the *Supooloo Boo Bangohar*.

15. *Boyang* with fifteen *Panghooloos* and a population of 2,500 souls.

16. *Saliedo* with one *Raja* and eight *Panghooloos*, who exercise supremacy over the following minor provinces, viz. *Tambangan* with one *Raja* and four *Panghooloos*; *Saliedo kicheel* with one *Raja* and four *Panghooloos*, having together a population of about 2,000 souls.

17. *Pagnan* has one *Raja* and three *Panghooloos*, and a population of about 3,000 souls.

18. *Battang kappè* or *Delapan Cotta* has 35 *Panghooloos*, of which four are principal and 31 inferior; population 3,000 souls.

19. *Tullo* has one *Kapala*, and four *Panghooloos*; population about 500 souls.

20. *Turatta* has seven *Panghooloos*, and a population of about 500 souls.

21. *Sierantie* has one *Raja*, seven *Panghooloos* and a population of about 1000 souls.

22. *Priangpara* or *Ampingpara* with one *Raja*, four *Panghooloos*, and a population of about 500 souls.

23. *Kambang* or *Simbalan Cotta* has one *Raja*, four *Panghooloos*, and a population of about 2500 souls.

24. *Palanyai* has one *Raja* and four *Panghooloos*; and a population of about 200 souls.

25. *Sungie Toonoo* has four *Panghooloos*, and a population of about 2,500 souls.

26. *Pangayan* has seven Panghooloos, and a population of about 500 souls.

27. *Ayer Hadji* has one Raja, and seven Panghooloos, and a population of about 1500 souls.

28. *Indrapoora* has one Sultan, one Mougkoo boomie, twenty Martries and a population of about 2500 souls.

We now proceed to describe the highland districts of the central division, which contain,

29. *Loak Tana Datar*, contains the following fourteen districts independent of each other; viz. 1, *Sungie trap*; 2, *Sooroussa*; 3, *Padung Ganting*; 4, *Soomaniek*; 5, *Sungie djamba*; 6, *Priangan*; 7, *Galoo Gandang*; 8, *Tallau*; 9, *Gooroon*; 10, *Pagar rugong*; 11, *Limakawan*; 12, *Toudjong*; 13, *Rau Rau*; 14, *Koomango*.

This province has a population of about 80,000 souls, and is now governed by fourteen chiefs, paid by the government, named *Kapala lares*, and a great number of *Panghooloos*, *Kopallas* and chiefs of *Sookoos*.

30. *Agam*, or the six and four *Cottas*; containing twelve independent provinces, viz.: 1, *Ampa anke'*; 2, *Bookiet kamang*; 3, *Sungiepua*; 4, *Four Cottas*; 5, *Koorai*; 6, *Boonoo ampo*; 7, *Tuudjong*; 8, *Chelatung*; 9, *Kapou*; 10, *Sallo*; 11, *Moge*; 12, *Cotta baroo*; having twelve *Kapala lares* paid by government, and a great number of minor chiefs, and a population of about 80,000 souls.

31. The *Sambielan Cottas*, containing nine independent districts, viz. 1, *Cotta lawas*; 2, *Tendieke*; 3, *Pundja layan*; 4, *Sengalang*; 5, *Ayer ange*; 6, *Cotta baroo*; 7, *Goonung*; 8, *Panidjama*; 9, *Djawe*; 10, *Tambangan*; having two *Kapala lares* paid by government, a great number of minor chiefs and a population of about 20,000 souls.

32. The *Limapooloo Cottas*, containing ten independent districts, viz. 1, *Puya kombu*; 2, *Soomootoogang*; 3, *Ayer tahier*; 4, *Taram*; 5, *Sierie lama*; 6, *Googoo*; 7, *Sierie lawes*; 8, *Monkar*; 9, *Sieliekie*; 10, *Cotta lowe*, with thirteen chiefs and a great number of minor chiefs paid by government, and a population of about 50,000 souls.

33. *Allaban* with four independent districts; 1, *Allaban*; 2, *Ampallo*; 3, *Gadong*; 4, *Tubing tengie*. This province has eight chiefs paid by government, a great number of minor chiefs and a population of about 10,000 souls.

34. *Lintouw* has four districts and one chief paid by government, with a population of about 4,000 souls.

35. *Taudjong Allam* has three districts, viz.; *Salempau*, *Toodjoo batoo* and *Pantjoran Setoodjoo*, with three chiefs paid by Government, and a population of about 15,000 souls.

36. *Twenty Cottas*, containing fifteen districts, viz.: 1, *Soolie Ayer*; 2, *Taudjong bulliet*; 3, *Sangkara*; 4, *Sungie baka*; 5, *Simowang*; 6, *Cotta Toodjoo*; 7, *Padangse Boosoo*; 8, *Tielookung*; 9, *Cotta baroo*; 10, *Tulla*, with four smaller districts; 11, *Aner kenaree*; 12, *Sieajan apang*; 13, *Googoo Padang Lawe*; 14, *Moko Moko*; 15, *Palanke Mewaru Loodie*, having fourteen chiefs and a great number of minor chiefs paid by government; population about 100,000 souls.

37. *Butiepo* has one Governor, one Pamontja with four paid chiefs, and a population of about 12,000 souls.

38. *Twelve Cottas Matwa*. This province is divided into four, and eight *Cottas*, the former belonging to *Matwa* and having three chiefs, and the latter or eight *Cottas* eight chiefs, and the *Twankoo Nan Tn-gie*, with a population of about 12,000 souls.

39. *Toodjoo Loorus*, with a population of about 6,000 souls.

Here follows *Boudjol* and the provinces now connected with it, of which we have already spoken.

The southern division or the territory of *Bencoolen* contains the following provinces, viz.:

1. *Moco Moco* consisting of the following districts; 1, The territory of the *Mantrie Anpablas*; 2, *Lima Cottu*; 3, *Perwatieu koorangaso lima puloo*, numbering together 89 villages, with a population of 9,418 souls.

2. *Sungie Lamau*, contains the following districts; 1, *Lais*; 2, *Palle*; 3, *Ayer bessie*; 4, *Ayer padie*; 5, *Bertoonan*; 6, *Lungie Lamau*; 7, *Ooloo Bancooloo*, having together 143 *dupoons*, with a population of 12,817 souls.

3. *Sungie Jetam*, containing the following districts: 1, *Lumba Selapan*; 2, *Perwatieu arablas die Tape, Ayer and Dari*, having together 42 *dupoons*, and a population of 4,122 souls.

4. *Sillebar*, consisting of the districts, 1, *Andalas*; 2, *Pagaragoo*; 3, *Sillebar*, having fifty *dupoons* and a population of 6,942 souls.

5. *Saluma*, containing the districts, 1, *Agallam*, 2, *Saluma*; 3, *Tallo*; 4, *Allus*, having together 119 *dupoons* and a population of 7,832 souls.

6. *Manna*, containing the districts, 1, *Papuna ooloo manna*; 2, *Pienoo*; 3, *Mana*; 4, *Bakonang*; 5, *Kudoorung*; 6, *Padang Gutch*, having together 152 *dupoons* and 13,348 inhabitants.

7. *Cawor*, containing the districts, 1 *Keual*; 2, *Lewas*; 3, *Bentwan*; 4, *Sablak*; 5, *Mangormanor*; 6, *Sinau*; 7, *Nupal*, making together 59 *dupoons* and a population of 5,350 souls.

8. *Croey*, consisting of the following provinces: 1, *Barras*; 2, *Toadjong Seharie*; 3, *Pagong tenga*; 4, *Pagong Tappe*; 5, *Parykal lima*; 6, *Usendie*; 7, *Pussar Croey*; 8, *Tanaembong*; 9, *Merang*; 10, *Mangbadar*; 11, *Gardeo*; 12, *Benhoonat*; 13, *Blembing*, having together a population of about 10,000 souls.

In the highlands of *Bencoolen* are the provinces of the Palembang territory which were lately given up; viz.:

9. *Ampat Lewang*, containing the districts; 1, *Tedatoheen*; 2, *Siekap*; 3, *Ooloo Raja*; 4, *Lintang kanan*; 5, *Lintang kerie*, numbering together 65 *dupoons* with 14,016 inhabitants.

10. *Redjang*, containing the districts; 1, *Chento Mundie*; 2, *Kalorba*; 3, *Kasambe*; 4, *Tuhapake*, having together a population of about 10,000 souls.

Having enumerated all the districts of the several provinces, the conclusion is that the entire territory of the Netherlands on the *Western coast of Sumatra*, is divided into three divisions, consisting in all of 78 separate provinces, each of which is again subdivided into a great number of separate districts, the entire Presidency containing a population of 725,000 souls, besides the following islands which also belong to it. Omitting the numerous small islets which are strewn along the coast, we will only mention the principal ones.

1. *Pulo Nias*, containing by estimation a population of about 200,000 souls.

In 1669, and 1693 treaties of friendship were concluded between the Dutch East India Company and the chiefs of this island, which were solemnly ratified in 1755, when a small fort was erected at *Goonong Sitollie* with a view to counteract the influence of the English. This fort, however, was abandoned after two years, because it afforded no advantage to trade.

2. *Pulo Batu* with fifty-six islands and a population of about 30,000 souls, who occupy twenty of them, and consist of *Niapers, Malays, Boogineza* and *Chinese*.

3. The *Pagie-islands*. The interior condition and the inhabitants of these islands (consisting of wild men) are not yet known.

*The History of the country, with the laws and customs of
the inhabitants.*

As it is difficult to form a correct idea of the origin of the customs of the different inhabitants, who occupy the extensive Presidency of the *Western Coast of Sumatra*, whose different origins we have already spoken of, we will divide the history of the country, laws, and customs into three separate heads:

a. The Malay population, established along the coast, and in the division of the *Padang highlands*.

b. The *Rattas*, residing in the northern part of the presidency.

c. The different inhabitants of the several islands, principally of the *Batoo* islands, belonging to this Presidency. It is to be observed that the following account must necessarily be very imperfect, the origin of these tribes, as indeed that of most nations, being lost in remote antiquity, when the art of writing and engraving was not yet invented, or at least had not obtained that importance in the civil institutions which has made it the means of presenting all occurrences and observations clearly and in their entire compass, and of transferring them to posterity with the greatest truth and accuracy, but when oral tradition, handed down from one generation to another, furnished the only means of conveying information to subsequent ages.

a. *History, laws and customs of the Malay population dwelling along the Coast and in the Padang highlands.*

This history commences with a brief, childish, and to enlightened minds entirely incomprehensible fable, which however has taken deep root in the greater part of the population, and much faith is placed in its having even now full relation with the manners and laws of the country.

It however bears the character of having originated at a period, when the population had not yet embraced Islamism, but followed the faith of the bráhmans. It begins when the Mahammadan doctrine had no influence, and again is mixed with traditions of those times, principally in relation to the Turkish empire, known to the Mahammadans by the name of *Room*, which each Malay forms an idea of as the greatest and most powerful empire of the globe; the whole presents a confused idea of which it is difficult to obtain a clear and distinct conception. According to this fable Adam should have had 89 children, of which 43 were sons and 44 daughters, who to populate the world (for its establishment is here intended) married each other, with the exception of the youngest, who found no partner, and therefore would have been obliged to spend his life in solitude, if the divine protection had not immediately been extended to him, taking pity on his forlorn condition, and giving the angels charge to carry him under the *Payong oebor oebor* and the colours of *Paejín Pandjie* to heaven, where he was received amid the melodious and charming music of the drum *Sie Raja nobot*, and of the trumpet *Seroene Sierandang katjang*, and of the dulcimer *ketjape*, by the goddess *BEDADARIS*. He amused himself very much for some time in the illustrious company of the inhabitants of heaven and returned to earth, assumed the name of Iskandar Zulkarnyn, adorned with two golden horns named *ajatie ajatie*, (who does not think here of Jupiter, or of Moses on the mount *Sinai*?) He brought with him one goddess, in the garb *Kain sang sankollo*, and eight male children of the giant *Indradjatie*, who were named *Tjatje Neno Soeda*. Having alighted on the country of *Room* (Turkey), which seems to be the land of promise to the Muhammadans, he was united in marriage in the presence of four persons sent by God from heaven, to the goddess referred to, by whom he had three sons, who were named *Sultan Serie Maharaja Alief*, *Sultan Serie Maharaja Die*

Raja, and the third *Sultan Serie Maharaja die Djiepaung*. Having reached manhood, these three sons went on board ship, taking with them their wives and princely crown, named *Makotta Sangkaharie*. But disagreeing amongst themselves, regarding the possession of the crown, and wishing to deprive each other of it by force, it fell into the sea, and all efforts to obtain it again were in vain; wherefore one of their followers, named *Tjatie Bilang Pander*, who was charged to re-obtain it, seeing it was impossible, constructed another crown of gold and handed it to *Serie Maharaja die Raja*, whilst both the other brothers were asleep. Being awakened they also desired to have a similar crown made for each of them, but they were disappointed in their expectations, as *Serie Maharaja die Raja* had deprived the maker or smith of his life. This increased the already existing discord of the three brothers, and was the cause of their separation, *Serie Maharaja die Djiepaung* departed to *China*, *Serie Maharaja Alief to Room*, and *Serie Maharaja die Raja* to the island *Jawie (Sumatra)*. The last named manned a vessel with 16 persons, they took with them a dog named *Moe Allam*, a cat named *Sikam*, a tiger named *Tjampoc*, and a wild goat. The vessel went on shore on the mount *Serang* and suffered so much injury that she could go no further, when *Serie Maharaja die Raja* promised those of his companions who would excel and work most in restoring her, to adopt them as his grandsons. Five persons went to work with so much strength and energy, that they not only merited the distinction, but also enabled their lord and master to depart. He soon came to the *Goenoeng Merapis*, near *Pugar Roeyoeng* where he found five girls, whom he married to the above mentioned persons, who had excelled in restoring the vessel at *Serang*. After these new married people had been together for some time, the prince asked the husbands if they had paid attention to the manner of living amongst their wives: they answered that only one of them conducted herself like a woman; whilst the others ate nothing but flesh, bones and leaves, from which it was concluded, that the first originated from a princely, or at least human generation, and the others from tigers, dogs, cats and goats.

In the meanwhile mount *Merapie* became more dry all round, and the sea appeared to have receded entirely from it: by which means three large plains had apparently originated, named *Rana Tana Antar*, *Rana Liemapollo* and *Soeboe Agam*, which yet constitute the division of the different plains in the *Padang* highlands.

The man who married the woman of princely origin, was sent to *Tana Datar*, where he fixed his residence. The tiger family went to *Agam*; the goat family to *Rana Liemapoeloe*. The cat family to *Tjoedeng kotta Lawe*, and the dog family to *Koeboeng Tiegablas*, the entire population of *Sumatra*, according to this fable, having originated from these families.

The prince himself, *Serie Maharaja die Raja* came down from the mount, and established his seat at *Lagoendie Basillo*, which place was afterwards named *Priungan (Padang Pandjang)* or the residence of pleasure; it is situate two leagues east of *Pagyer Moeygong* on the great road, where remains are still seen of the residence of this prince.

Here was erected a *Baly* (town-hall), the pillars of which were constructed of *djielatang* wood, which could not be touched without occasioning an itching all over the body. The hedging was of the root *loendang*, and its roof of the *ledjoe Sagar Djanton*. There was also constructed a drum (*Taboo*) of the wood of the *Pooloot Pooloot* plant, and the small drum (*Gendang*) of the shrub *Saligoorie*, the hide of the *Jange Toomo* being used for the leather. The prince also became possessor of the *Tjanung (beng beng)* of *Sultan Djadjahata*, which was constructed by the chief of the evil spirits, out of a spear *Toembak tataran* from a branch of the *Tojoe Sagar*, named *Djantan*, and of the *Julempang Taheir*. (*Gamma*

lang) put together by the god Soekoe Lambey Toengal. Of these things consisted the wonderful state ornaments of the princes of *Manungkabow* which, as long as they existed, were enumerated in the preface to their letters. Afterwards a temple was erected at this place (*Missidjiet*),—(which must have been when Mahammadanism was first introduced,) in which all spiritual matters were transacted, according to the rules of that religion. All affairs, touching the habits and the government of the land were arranged and concluded at this *Baly*, which obtained the name of *Balyrong pandjang*. This condition was also made; "That the appointing of the prince or other chiefs was to take place by general consent and choice of the people or the subjects, and that all affairs should be decided according to *Shara* and *Adat* (laws and customs)."

After this the prince Maharaja die Raja went with his family to *Boengu sekamkan*, in the district of *Soengie Trap*, and obtained by his first wife *Poetrie* a son; afterwards he went further inland and took, at *Priangan*, Indo Tjalita for his second wife, and obtained by her also a son:—and these were the three first princes of the kingdom of *Manungkabow*.

The father then became Raja Allam or Commander-in-Chief; the first son Raja Adatt or Director of the Habits: and the second son Raja Hadat, or Director of Religion.

Upon this followed the death of the prince Serie Maharaja die Raja: he was buried at *Prangan*. His widow Indo Tjalita married Tjatie Bilang Pander who followed the prince from *Room*. They obtained two sons and four daughters.

The people raised both the first mentioned to the dignity of Panghoo-loos; the eldest obtained the name of *Sultan Padoeka Bezoar* or *key Tamangu joengan*, and the second was appointed as *Sultan Samaning* and afterward *Perwatie Sabatang*. These were the first fathers of the two great tribes of this country; namely, *key Tamangoen* of the tribe *Lare kotta, pliang* and *key Perwatie Sabatang* of the tribe *Tjieniengo*. However fabulous and dark this account may appear, it is however true, that in the highlands, as has already been remarked, traces are found of the early residence of kindly personages, whose history or the current story of the people, stands in connection with the fable which has been related.

At *Priangan* and *Tuna Datar* there is a three-cornered stone of unwrought *trachiet* to the north of the road, two yards in length and half a yard in breadth, with an inscription the characters of which are mostly effaced, but they still bear the signs of the Javanese letters. At *Sintoo* there is found on the north side of the road a square stone of four yards, covered with stones, some of which serve as seats. To the west is a square height of two yards and one and a half in height; in the midst of this there is found a cubic stone of half a yard, with a long narrow opening in the middle, which therefore is named *Butoe Butrekam* by the natives. This *Butoe Butrekam* is of *trachiet*, which appears to have been in a liquid state, and hardened round a pointed stone, which afterwards having fallen out of it, left the mark as if the stone had been pierced with a dagger or kreiss.

The story of the people regarding this stone explains somewhat the origin of the fable; yet the confusion regarding the origin of the people is not lessened but rather increased by it. In ancient times there resided a prince or father who established his seat at *Priangan* (*Padang Pandjang*.) He had three children, two sons and one daughter, the fable says four: the eldest son was named *key Tamongon-Gan*, the second, a daughter, *Indradjatie*; and the third a son, *Perpattie Se Batang*.

The youngest brother soon left the parental roof, and found, on returning from a voyage after some time, that *Indradjatie*, who had

become estranged from him, was on the point of entering into marriage with one of the respectable women of the land. But Perpattie Se Batang surpassing the bridegroom in beauty and riches, knew how to manage not to allow the marriage to take place, and married her himself without their knowing that they stood in any relation to each other. Afterwards however Indradjatie discovered a scar on the head of her husband, much like one, which was occasioned by a blow of her mother's on the head of her brother Perpattie Se Batang. Tracing the cause of it, it was found that Perpattie Se Batang had married his own sister, which enraged his brother *key* Tamongon-Gan so much, that he declared war with Perpattie Se Batang, and carried on a disastrous war against him. The victory seemed to be on the side of the latter, when his mother, the ancient princes, and his sister and spouse Indradjatie appeared on the field of battle, and placed themselves between the armies. Not wishing to injure them, he fled through *Lima kawan* to *Sintoe* and halted there. However, still elevated by the desire for war and strife which raged on him, he lifted up a dagger exclaiming: "If my mother had not interfered, I would have pierced the hearts of my enemies, even as I do now this stone," and stuck it into the stone as far as the handle which is the opening now seen in the *Batoe batuekan*. As in other places the graves are honoured, so the Malay honor this stone, make offerings on it, and implore favors on occasions of sickness and the planting of *Sawas*.

East of *Sintoe*, past the market place of *Lima kawan*, there is a place named *Koerber Raja* where is found a square of 25 yards in length and 100 yards in breadth, which stretches itself east and west along the road, and is surrounded by a wall of rockstones piled one on the other, one yard high. To the north of the river *Lante Batoe* there are several large stones of which three are of some interest. On the first there is some indistinct carved work; on the second a confused inscription, much like the Javanese characters, and on the third there is also some carved work. All are of *trachiet*.

On this plain the great people of *Lima kawan* assemble to consult on the affairs of the country. On the east there stands a *Katappang tree*, and on the west some groves, one of which is that of a king; wherefore this place bears the name of *Roeber Raja*.

On the stone to the northwest are carved several lines, probably in the old Javanese character. From certain characters which are found on some stones at *Pagar Roeyong*, it appears that the Javanese may have had some power over the state of *Manangkabow*, and this is besides confirmed by their writings, which mention, that in the 13th century there was a prince named *Perb Dejojo Bodjo* of the district *Rudirie*, who came with a *Ratoe Pegadangan* to *Manangkabow*, and died at *Padang*. From all we have related regarding the fabulous history of the probable origin of the Malay population, it appears, that its obscurity will ever leave their origin in obscurity, and becomes the more difficult, as this story can only be taken as the basis of the same fable, which in every quarter, in every place, in every *kampung*, is dressed with variations according to the interest of the relaters; a knot which can only be solved by cutting it and supposing it true and certain, that the Malay population on the west coast of *Sumatra* has had two fathers, *key* Tamongdogan and *key* Perpattie Sebatang, who had established their residence at *Priungan* (*Padang Pandjang*), not far from the fort of *Vonder Copellen*, and were buried in the *tiegalloo Kotta's*, the first at *Kotta Anau*, and the second at *Sallo*.

The fathers of the Malay lawgivers divided the country into *Locals*, divisions, *kottas*, districts, *kampangs*, villages or hamlets; and the population into *Laries*, tribes, *Soekas*, parts of tribes, and *Boeaproets*, families.

It has already been stated that the whole Malay population descend from these two fathers. At present they still distinguish themselves as two different tribes, by the name of *lare kotta pliang* and *lare tjineago*, *key* Katananging-an being the father of the first, and Perpattie Sebatang of the second.

The number of *Soekoes* in every *lare*, and the number of *Boeproets* in every *Soekoe* is undefined, and their name not fixed by any certain rules; but whatever may be the name of a *Soekoe* it always belongs to one of the above named tribes, *Kotta pliang* or *Tjineago*, whilst the *Boeproets* always follow the *Soekoes*, from which they descend. So there are at *Padang* eight *Soekoes*, namely:

- | | | |
|---------------------------|---|----------------------|
| 1. <i>Kotta,</i> | } | <i>Kotta pliang.</i> |
| 2. <i>Tandjang,</i> | | |
| 3. <i>Bulle mussiang,</i> | | |
| 4. <i>Malayoe,</i> | | |
| 5. <i>Djumba,</i> | } | <i>Tjimago.</i> |
| 6. <i>Mandulieka,</i> | | |
| 7. <i>Lamage,</i> | | |
| 8. <i>Punghooloo,</i> | | |

The tribe or *Soekoe*-right is always vested in the descent of the women, so that the right of inheritance is fully recognised to belong to the sister or to her son, and this because the above named fathers, on occasion of a voyage by sea, received more obedience from the nephew than from the son. According to this right of inheritance the lawful son has no title to the estate of his father, but to that of his mother's brother. If the deceased has no sisters or sister's children, his estate devolves on his brother of the same *Soekoe*, and by default of him the property is for the advantage of the entire family of the deceased or of his *Soekoe*; an unnatural son may be the heir of his father, if he attaches himself to his father's *Soekoe*, whilst the mother has no *Soekoe*. Seldom however advantage is taken of this privilege, as the shame attached to their birth would then too clearly appear. In the highlands along the coast, where the *adats* (manners) are more adulterated, at present a few instances are found, that the son is appointed by will as universal heir, according to the Mahammadan rule; but such arrangements are accompanied with much opposition from the heirs, who afterwards may claim it by law.

The heirs remain responsible for the debts of the deceased, and provide for the burial.

At marriages, the man follows the woman, she being the stamholder may not leave her *Soekoe*; he keeps his residence fixed with his sister, who with her children, have a right to his assistance and the fruit of his labour; to his wife and her children he gives nothing, whilst he is treated at her residence as a stranger.

Men are asked to marry by the women with presents of money and other things, which custom is known by the name of *Mandjupoet kalm*.

(To be continued.)

V.—*The Banáras Translators and the London Missionary Society.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have been requested, in the name of all my brethren, the London Missionary Society's Missionaries in Calcutta, to express our regret at the appearance in the pages of the *Observer*, of a letter signed "One of the Translators" of the controverted Banáras version of the Urdu New Testament, made by the London Missionary Society's Missionaries at Banáras.

In the communication referred to, your correspondent endeavours to shew that the version in question has been conducted on the Catholic principles, and according to the printed instructions of the London Missionary Society. It is now, however, well known that this version does not contain some passages, as they have been and are now received by the Universal Protestant Church, and that those omissions have been made on the alone responsibility of two Missionaries belonging to the London Society at Banáras, and without the sanction of the Bible Society, or any other equally accredited Catholic Society in the country. Without at all entering into the merits of the version as a translation generally, or these omissions in particular, we feel it but just to ourselves as Missionaries of the London Society, which Society we think has been unnecessarily brought into the discussion, to disown any connection with, or sanction of, this or any version of the Sacred Scriptures from which portions of the text, approved and received by the Universal Protestant Church, may be omitted, unless such omission shall have received the fullest, most deliberate and prayerful consideration and sanction of the whole Protestant Church, or its accredited agents in this or any other country. We think it but just also to the London Missionary Society, until they shall be put in full possession of the whole merits of the case, as it regards the principle on which the translation has been conducted, and the mode of its execution in the matter of omissions, to place before the Christian public the whole of the instructions of the Society on the subject of Translations, leaving the friends of the Bible to judge whether or no the London Society can, from either the letter or spirit of their instructions, be held responsible for the omissions in this version. We should not have felt called upon to perform what to us is a painful duty, which we think we owe to ourselves and the Society, had not your correspondent written in such a manner as to involve, if not by express declaration, at least by implication, the London Society and its Missionaries in a tacit or apparent approval of the version. This we have good reason to believe was the general impression produced by your correspondent's letter;

and it is our wish to remove that impression, and to declare most fully that the whole responsibility rests on the Translators themselves.

We also trust that our brethren of every denomination who hold the truth in love, will believe that, as heretofore, we shall be ever ready to co-operate with them in the generous, catholic spirit of the London Missionary Society, around whose standard, while differing in minor matters, we deem it our privilege to gather, as that which best accords with our views of the Catholic Church.

I need scarcely add that in these views of my brethren I fully concur, and remain, in the name of the Missionaries belonging to the London Missionary Society now in Calcutta,

May 22, 1840.

GEO. GOGERLY, *Senior Missionary.*

The following are the rules of the Society as to translations.

XXIII. Perhaps you may be called to the important and responsible work of translating the Scriptures into the language of the country or district in which you are to sojourn. A higher office than this you cannot sustain, or one which will require more of dependence on God, and more diligent and enlightened application on your own part. It cannot be expected, that we should here lay down critical rules for your guidance in such an undertaking; but we suggest for your consideration the following counsels.

“ Do not engage in the work till you are conscious of having adequately mastered the language, and acquired a competently critical knowledge of its structure and idiomatical peculiarities; nor till the need of it has been properly ascertained, and you have obtained the sanction of your colleagues, and of other judicious persons, at the station, or that of the Directors at home, to your undertaking it.

“ 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 authorised 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.

“ Endeavour to execute the work well, rather than rapidly; let it be as perfect as possible before it is put to the press. Begin with the books of the New Testament, which are not only the easiest, but the most important, gradually advancing to other parts of the Scriptures, in proportion as they stand connected with the great discoveries of redemption, and personal edification.

“ In India, it will be proper to submit these translations to the local Committees of the Bible Society; in which case, if fully approved, they will commend themselves to the wonted liberal patronage of the Parent Society at home.”

By attending to these general recommendations, should you be called to engage in this work, we trust you will be enabled to convey the water of life, from the original fountain, in a stream approaching, at least, to its native purity, its clearness and its heavenly nature; and that thus you may be ranked among the best benefactors of your species, in the coming ages of light and of truth, to which your labours will have contributed to prepare the way.

VI.—*Revivals in Scotland.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately received letters from home, which contain accounts of a very remarkable revival of religion in St. Andrew's and in some other places in Scotland, of which no notice has hitherto appeared in any of the Calcutta periodicals. Intelligence such as is contained in the accompanying extracts, cannot fail to be interesting to the majority of your readers; and many, I have no doubt, will share the delight which I felt on perusing this "good news from a far country."

Why have we not similar awakenings in this land, among professing Christians? Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear?

Yours, &c.

J. P.

21st May, 1840.

"I have been unusually busy for some weeks past, (writes the Rev. Wm. Lothian of St. Andrew's) in consequence of a revival of religion which has taken place among us. This happy change was brought about chiefly through the labours of Messrs. Wight of Edinburgh, Cornwall of Leven, and Napier of Dalkeith. Meetings were held twice a day for more than two weeks, and about 150 persons were awakened. Of these 24 have already applied for fellowship with the church, among whom you will be happy to hear are the four sisters of your old friend T. M.; and I hear of others who are contemplating the same step. The former members of the church are also much revived. The town is filled with prayer-meetings in every direction, some of females alone, others of young boys. Indeed the effects produced are truly wonderful, and I can only look on and say, 'What hath the Lord wrought!' Your dear sister I. has also been united to Mr. Fraser's church, and has returned here for some time. Pray for me, my dear brother, that I may be fitted for the arduous work I have to perform. Remember also the case of the newly awakened. Similar meetings are being held in various parts of the country, with similar results; but I hear of no place where the effect has been so general and obvious as in this. Our church had been much engaged in prayer for the Holy Spirit's influences for some months previously: I trust a greater degree of Missionary zeal will be produced by this revival."

Another correspondent from the same place writes: "It has been hitherto out of my power even to spare half an hour to inform you of the great and glorious work carrying on here. Our hands are completely filled with religious and prayer-meetings, examining persons applying for church-fellowship, &c. It would take me a day to give you an account of our late meetings, so greatly blessed have they been for the glory of God and the good of souls. (Then follows an enumeration of persons newly converted; of others, backsliders, reclaimed, &c.) Miss R.'s case was somewhat remarkable. When the revival meetings were first mentioned she felt interested about them, but it pleased God to deprive her of the privilege of attending them. She was seized with a violent fever about the time they began; but she was visited on her sick bed by Messrs. W. and C. and by the blessing of God on their faithful application of the truth to her conscience, she was in the hour of her affliction converted to himself. There are also, among others, three sisters, the daughters of the late Col. B. of H. Our meeting for prayer of a Sabbath morning is well attended, though at so early an hour. Let the sons of sloth among God's people consider this. I am sure they are great losers. We have another prayer-meeting after the evening sermon, and a good attend-

ance: this is not a new meeting. On Monday night at 7 o'clock at R. K.'s, and at 8 the same evening in the chapel. On Tuesday at 8 p. m. a prayer-meeting in our house, another, same hour, in Mr. B.'s. There are also a number of prayer-meetings for females alone. M. keeps one in our house every Sabbath night at 9 o'clock, and another on Friday night at 8. Mrs. P.'s daughter and A. S.'s granddaughter, and some other girls about the age of M. appear to be blessed with a change of heart, but time will make all manifest. There are other prayer-meetings, conducted by boys alone, such as R. In the meeting he attends there are six boys. They assemble regularly, and take Mr. L.'s advice about their affairs, who encourages them to go on, and thinks it will turn out well. His hands are very full indeed, &c. The churches in Anstruther, Leven Ely, and Edinburgh have all held extraordinary prayer-meetings on our behalf."

A correspondent in Edinburgh writes thus :

"You will be much gratified to learn something of the revival of religion that has taken place at St. Andrew's. A few weeks ago, Mr. Lothian, assisted by various ministers, viz. Mr. Wight, from Edinburgh, Mr. Napier of Dalkeith, Cornwall of Leven, Watson of Cupar, and Taylor of the Secession church, St. Andrew's, held a series of protracted meetings. A desire to hear appeared general. In the evenings both Mr. Lothian's and the Secession chapels were filled, and addresses were given by two or three ministers in succession ; and thus by the continuous application of the gospel to the conscience, through the divine blessing, many have given evidence of conversion to God, and his people have been stirred up and quickened in the ways of the Lord. The spirit of prayer pervades the people. Every hour of the day during that time was mostly occupied either in the church or in private houses in meetings for prayer ; and in some instances so many assembled in one house that they were obliged to divide and form two meetings. I saw — last night, who is a member of Mr. L.'s church ; and he tells me that the meetings for prayer still continue in different districts of the town, and many young people from 12 to 14 years of age assemble together two or three times a week for reading the scriptures and prayer. Among them are our young friends M. and R. Their case is very hopeful. I saw a letter yesterday from a daughter of G. B.'s, a girl of about 13 years of age, to an acquaintance in Edinburgh, in which she describes in a very interesting manner the peace and joy she finds in the ways of God, and in meeting with her young friends for prayer and mutual improvement in spiritual things. Surely we may say, 'This is the doing of the Lord, and it is wondrous in our eyes.' A great awakening has also been produced by the labours of the same ministers in Cupar, chiefly among the dissenting denominations. This week meetings are being held every day in Dalkeith for the same object. A number of friends deeply interested in St. Andrew's, have met twice of late in our house for prayer in behalf of the old city, that the good work there may, under the divine blessing, go forward, and that those who have lately professed their faith in Christ, may be enabled to hold the beginning of their confidence steadfast unto the end."

Another writes from Auchtermuchty : "*God hears prayer*, and He has given in many cases, and in a very great many places, the *spirit* of prayer ; and the answer has been showered down in such a manner as to fill us with wonder and joy. It is scarcely credible even to those who witness it ; and the people of God seem to themselves 'like those who dream.' Your native land never has been so visited before. Throughout the length and breadth of it, the spirit of revival seems to spread. All denominations share in the blessed effusion, teaching the pride and wisdom

of men this humiliating lesson of divine love, that God is no respecter of persons, but that in every communion, as well as in every nation, he that feareth God and worketh righteousness is accepted of him.' I begin with ———, where was no gospel ministry, and no Sabbath school, and where the people were proverbially wicked and profane. Mr. B., now of the Baptist Mission, Calcutta, opened a place of worship, which had been built for the seceders, who had not, however, been able to effect a footing in the place. We rented it for three months, and met regularly, though sometimes friends and strangers amounted to not more than 13. Mr. B. visited and conversed with the people. They saw a new thing, a minister visiting and seating himself at their firesides, and talking with them with earnest affection about their souls. He opened a Sabbath school, which soon numbered 90 scholars. The Bible classes were numerous attended through the week, and in public and in private his tears mingled with his prayers, affectionate warnings and exhortations. The Lord blessed his labors; for although no church was formed, and no case of decided conversion (except one) was known to him, still many seemed affected by the truths preached, and the chapel was crowded to excess. The change among the youth of the town was marked, especially in the way the Sabbath was kept. Still Mr. B.'s heart was oppressed, not only by what appeared want of success, but by the coldness of some of those who ought to have been constant and warm in his support. When it was known he was about to leave them for a foreign field of labour, the inhabitants seemed to awaken to a sense of the loss they were to sustain. Since his departure from amongst them, a supply of preachers has been regularly afforded them by the Congregational Union, and a church was formed in Oct. 1838, of twelve members, in twelve months. God has tripled that number. Among them are some striking and pleasing instances of conversion to God. We hope that He will do greater things for Falkland. We are anxious to have a pastor, and have been using means to obtain one, which we know not yet if God will prosper.

"The Lord's work has also been revived in a wonderful manner in and about Kilsyth. The chief instrument in this movement was Mr. Wm. Burns, the son of the minister of the parish, who was then intending soon to proceed to the Mission field. In the village of Alexandria, near Dumbarton, where 18 months ago there was not any place of worship, nor even so much as a prayer-meeting, a church of 120 members has been formed by the instrumentality of the students of the Glasgow Theological Academy. In Denholm, where my beloved friend Robert Wilson is settled, (this was the first remarkable awakening,) great good has been effected—also in Glasgow, Dumfries, Dundee, and Cupar, but I pass over all these, as you will have heard of them by the periodicals you get from home."

VII.—*Reply to an article in the last Observer "On the Urdu New Testament, translated by the Missionaries of the London Society at Banáras*."*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have not compared the list of omitted or altered passages in that article with our version, because a few more or less

* NOTE.—We have after much pruning of irrelevant and personal matter determined to insert so much of the following paper as is strictly in

passages altered or omitted would not affect the argument. Your correspondent says, "I believe the most of those omitted and altered have the authority of Griesbach, an authority now 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 Banáras Translators, I have been astonished at their slavish-mindedness in reference to Griesbach." My friend T. S. to whom your correspondent refers, charged us with the perpetration of an atrocity in defiance of the highest critical authority, i. e. Griesbach. Thus one writer accuses us of "*slavish-mindedness*" for having in many places agreed with Griesbach, and the other charges us with the perpetration of atrocities for *supposing* that we had omitted *one* passage which Griesbach has admitted; T. S. calls Dr. G. the highest critical authority, and your correspondent says that T. S. has shewn him to be an authority not to be depended on! * * * * * Dr. Griesbach has laid down the excellent rule in sacred criticism, that we must always suspect spuriousness when we meet with strong terms, and very shrewdly adds, "*Erudituli emphases amabant ac captabant.*" If your correspondents * * * will keep these excellent words in mind they will not use again such strong terms.

You and the Christian Public will surely sympathise with us for being treated so hardly by your correspondents who agree not among themselves. * * * Surely we may say in our present state of persecution and affliction, with the translators of the English authorised version in the preface to the reader: "Whosoever attempteth any thing for the public (especially if it pertain to religion, and to the opening and clearing of the word of God), the same setteth himself upon a stage to be gloated upon by every evil eye; yea he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part, meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering." Your correspondent says Dr. Griesbach's authority is "now very generally disputed by the most eminent orthodox Biblical critics." This is most extraordinary. Who are the most eminent orthodox Biblical

reply to a paper commenting on the Banáras Translation and ourselves. We must however repeat that all papers on this subject must be free from personalities, references to Church government and sectarian reflections; they must be strictly to the point or they can have no place in the pages of the *Observer*.—ED.

critics that now dispute Griesbach's authority? Have the most eminent orthodox Biblical critics in communion with the Church of Rome, Jahn and Hug, the authors of the best introductions to the Old and New Testaments, done it? No. Have Neander, Tholuck, Olshausen and Hengstenberg, the most eminent orthodox Biblical critics of the German Protestant Churches done it? No. Have Stuart, Robinson, Turner, Beecher, the most eminent orthodox Biblical critics of America done it? No. Have Horne, P. Smith, Henderson, the most eminent orthodox Biblical critics of Britain done it? No. Then who have done it? Dr. Bloomfield and others have done it? * * * * *

But has Dr. Bloomfield given his authorities? Does he never confound ancient and modern Greek MSS.; ancient and modern MSS. of the old versions? How far does Dr. Bloomfield's authority extend? Griesbach has credit with all churches and denominations.

All attacks on him have recoiled and ever will recoil back on their authors. His work is beyond all attack. His system of *Recensions* may, as every thing can, be questioned, which I, however, do not, for it is so natural and obvious; but this does not affect his great work. Do you, with me, attach the highest authority to the old versions which were made previous to any existing MS.? You may use Griesbach still. Have you much faith in the Alexandrine, or in the Occidental, or in the Byzantine MSS. or Recensions? or in none? or in all? or in the Vulgate? Still you may use Griesbach. Has he suppressed or falsified his authorities? Not in one single instance. He makes you the judge and he merely acts as one whose duty it is to bring forward the witnesses. Can any critic act more honestly? I say Dr. Griesbach's great work is beyond all attack. I am sorry that there are some Christians among whom you cannot pass as orthodox until you will allow some insinuations against Dr. Griesbach, for manly attacks you cannot make upon him, because his authorities are those which you cannot dispute, and to which *you yourselves* may attach as much or as little authority as you please. * * *

Your correspondent says that the Calcutta Auxiliary Bible Society "maintains it as a principle to issue no translation which does not conform to the English." For the sake of the Calcutta Bible Society, I hope this is not true; and if not, that Society should publicly declare that this principle is falsely ascribed to them. * * * * *

Protestants of all denominations have constantly cried out against the Church of Rome for having in the Council of Trent declared

the Vulgate authentic: will Protestants in the nineteenth century imitate them in this particular?

* * * * *

If the English version be declared authentic and it be laid down as a principle to issue no translation which does not conform to that version, the great principle of Protestantism has been violated. * * * Your correspondent says "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."

The Musalmáns and Hindus have abundance of different readings in their own books which they read in MSS., and are perfectly familiar with the process of collating different ones. We can easily explain to them that our version was made from a text more perfect than that from which the English version was made, and that there is a great difference between abolishing abuses and errors, and establishing them. Are the natives destitute of common sense? Will we tell them, in direct opposition to truth, that Providence miraculously preserved all the MSS. of the New Testament from different readings? Will such conduct not one day be discovered? And will the consequences not be tremendous? Is it not far better to tell the truth at once? * * * The English version was made from a very imperfect text, the text of Beza. Your correspondent has pointed out sixty-six places in which our version differs from the English. What will your readers say, if we tell them that Beza's text, from which the English version was made, differs from the *textus receptus* in about *fifty* places? But the translators of the English version had no better text to translate from, for Wetstein, Mill and Griesbach had not then published their labours to the world. If they had, I am persuaded the English translators would have made use of them, for they were really enlightened men. They had neither the fears about different versions nor about different readings which your correspondent expresses. Let them speak for themselves.

1. On different versions.

"But the difference that appeareth between our translations and our often correcting them, is the thing that we are especially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*. They that are less sound themselves ought not to object to infirmities in others. If we should tell them, that *Valla, Stapulensis*,

Erasmus and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made ; they would answer peradventure, that we produced their enemies for witnesses against them ; albeit they were in no other sort enemies, than as St. Paul was to the Galatians for telling them the truth ; and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope *Leo* the Tenth allowed *Erasmus*' translation of the New Testament, so much different from the vulgar, by his apostolic letter and bull ? That the said *Leo* exhorted *Pagnine* to translate the whole Bible, and bare whatsoever charges was necessary for the work ? Nay, we will yet come nearer to the quick. Doth not their *Paris* edition differ from the *Louvain*, and *Hentenius* from them both ? Nay, doth not *Sixtus Quintus* confess that certain Catholicks . . . were in such a humour of translating the Scriptures that . . . Satan did strive out of so uncertain and manifold a variety of translations, so to mingle all things that nothing might seem to be left certain and firm in them ?”

2. On different readings.

“Therefore, as St. Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures : so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea is necessary as we are persuaded. We know that *Sixtus Quintus* expressly forbiddeth that any variety of readings of their vulgar edition should be put in the margin ; (which though it be not altogether the same thing to that we have in hand, yet it looketh that way ;) but we think he hath not all of his own side his favourers for this conceit. They that are wise had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from error by special privilege, as the dictators of *Rome* were made by law inviolable, it were another matter ; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while ; they find that he is subject to the same affections and infirmities that others be, that his body is subject to wounds ; and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.”—*Preface to the Readers.* * * *

Simple Christians who are quite unacquainted with Biblical criticism must, after seeing your correspondent's list of altered or omitted passages, regard the Banáras Translators

as dreadful corrupters of the word of God, and I believe that list does not contain one-fifth of the passages in which words are either altered or omitted. The Translators may congratulate themselves on living in a heathen land where no bigotted Christian populace can be stirred up against them. I am persuaded that the passages which we have omitted are spurious and apocryphal, and if they be admitted into our version with my consent, I act contrary to my honest convictions, sin against my own conscience, against light and truth, and an henceforth unworthy of the confidence of the public in general, and of the confidence of the Directors of the London Missionary Society in particular ; neither their money, nor their books, nor any thing belonging to them, is safe in my hands. * * * * To palm upon the credulity of the natives such passages as John viii. 1—12, Acts viii. 37. 1st John v. 7, as part of the inspired word of God, which I am persuaded and convinced are no part of the Sacred Canon, would be such a species of deception beside which all others would brighten into something like honesty and propriety. I say with Julius Africanus “ God forbid that it should ever be rumoured in the Church that pious frauds have been con-cocted to the praise of Christ :” (μη δη κρατειη τοιουτος λογος εν εκκλησια χρισου, οτι ψευδος συγχειται εις ανων και δοξολογιαν χρισου.)

* * * * *

You, the Editors, have appended to the article a brief note calculated to occasion “ much and very injurious mis-apprehension,” which, I see in page 297 of the same number, it is your object to prevent by appending such brief notes. You say, “ the Calcutta Bible Society have not, we believe, sanctioned the translation of *some* of the London Missionary Society’s Missionaries at Banáras.” We never asked the Calcutta Auxiliary Bible Society to sanction our version. We translated, sanctioned and published the New Testament ourselves, just as Jerome, Luther, Beza, our brethren, the Baptist Missionaries, and others have done. We did not wish to trouble the Calcutta Auxiliary Bible Society with sanctioning our version. If the missions, and Churches, and the public of Hindustán in general will sanction our version, we shall be very glad. * * *

If that Society will buy copies of the version for our own mission or for others, we shall be thankful.

By saying “ the translation of *some* of the London Missionary Society’s Missionaries at Banáras,” you seem to insinuate that we are not agreed among ourselves. We are agreed. Mr. Mather who *was formerly* a Missionary of Banáras did not quite agree with us, and one might almost say, disagreed

with us; but he has been for the *last two years* a Missionary at Mirzápúr, which is 28 miles from Banáras.

You say "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."—There are at present three missionaries of the London Society, and three Missionaries of the Church Missionary Society at Banáras, who form the Committee of the Banáras Auxiliary Bible Society; and the *projected* version of the O. T. is as much entrusted to us as to the Church Missionaries; but whether that version will or can ever be made by the present Committee is another question which I cannot discuss here.

* * * * * I am glad that you have appended the brief note which is brimful of mistatements, because it affords me an excellent opportunity of giving you and the public, once for all, full and correct information on "*The Banáras Auxiliary Bible Society*," the parties of which it is composed, and the version of the *Old Testament* which is expected to be made by it. "*The Banáras Auxiliary Bible Society*," must not be confounded with "*The Banáras Translation Committee*," which for several years past has promised to translate the *New Testament*. None of the Missionaries of the London Missionary Society at Banáras has any thing whatsoever to do with "*The Banáras Translation Committee*" and its *projected* version of the *New Testament*. This subject has hitherto been involved in a cloud of darkness, but has now for the first time been put in its true light, that there can be no darkness, no mystification, no misapprehension hereafter, either in reports or in other publications.

Yours,
ONE OF THE TRANSLATORS.

Banáras, 14th May, 1840.

NOTE BY THE EDITORS.—Our correspondent says that our note was brimful of error, and that he has set the matter right. We cannot see that he has at all altered or cleared up the affair. We stated that some of the London Missionaries had made the version. Our correspondent says that out of the three then present, *one* did not approve of the version; the two London Missionaries, in opposition to their *one* brother, and the whole of their brethren of the church, adopted this version and separated from them on the subject. We stated that that version of the Scriptures—meaning the *New Testament* alluded to by our other correspondent—was not under the superintendence of the Translators of the disputed version. It appears we are right in this also: the Translator says it is not, but that they take part in the translation of the *Old Testament* in common with the

rest of the brethren at Banáras. We did not refer to the translation of the Old Testament, because as the New Testament was alone the subject of discussion, it could be alone understood. The only difference is this. We stated that the version of the New Testament, now in progress under the sanction of the C. B. S., was under the direction of the Banáras Auxiliary Bible Society. Our correspondent says it is under that of the B. Translation Committee. We stated that the Calcutta Society were not responsible for the disputed version. Our correspondent not only confirms this, but declares himself indifferent on the subject. We stated that the C. B. S. had not sanctioned the version. He also says the same; and we now repeat, the Bible Society in Calcutta have not and cannot sanction this or any version of the Sacred Scriptures from which omissions of the text received by the Universal Protestant Church are allowed on the responsibility of one or two individuals.

VIII.—*The British Indian Government defective in its plan of Native Education.*

To the Editors of the Calcutta Christian Observer.

SIRS,

There has been much writing upon the subject of *Native Education*. By *education* we are calling into existence a gigantic force; more powerful than ten thousand steam-engines. It behoves us to look to the ultimate result of our operations—what benefits do we propose by education? With some the object appears merely to be to communicate *Knowledge without Religion*—but what blessing will spring from mere *knowledge*? Let us consider what good resulted from mere knowledge in the horrors of the French Revolution.—*Science and knowledge were there in the highest perfection*—and how awful was the proof that the wisdom of the wise is *foolishness*! There *learned* men banished Christianity and Divine Worship from the land, overturned all authority, and drenched the country with innocent blood.

If the reformation of the *heart and principles* be not the *object* of instruction, the communication of *knowledge* will only be to sharpen the edge of vice, to arm the unprincipled with ten-fold power to do evil, to rear up a discontented race, to weaken and not support the Government.

Christians, and a Christian Government should be very careful that they *oppose not the designs of PROVIDENCE*. We *exist* in this, and every country *merely by the support of the great Governor of the Universe*. He has given Hindustán to our care, and the moment we attempt to *thwart* Him, and to set up *our own judgment in opposition* to His, we can only expect to reap the consequences of our folly—to be forsaken and to crumble and fall before *his displeasure*!—*Why* should HE support us when we cease to do His pleasure and work out *his purposes*? But so long as we are *doing His will*,—we can look with confidence that *all is safe*, that the GREAT GOVERNOR is *ruling the nations by us*, His instruments. Let us *beware* to attempt a rule *independent of Him*!

The Government of a great Christian nation, Britain, has awarded a considerable sum of money for the instruction of its native subjects, thus acknowledging the duty of communicating to the Heathen people, given to its care, the blessings of *real wisdom*. Surely it would be falling short

of that duty to communicate *deteriorated instruction*, to give a part, and withhold the best—*carefully to veil from the people the only true wisdom, which cometh from above!* Is not this to tell God—We will not give thy wisdom to the Heathen, we will give our own! We will rather walk alone than trust to thy support, in teaching what thou hast revealed. Is not this the system now pursued? The only *real wisdom* which the great Governor of the World would wish to be taught, is *most carefully concealed from the people!* The money is expended in communicating knowledge, whilst an interdict has gone forth against the knowledge of God, which alone he will bless!

The great Moral Governor's wishes in this particular appear to have been set aside. Are we not very bold in endeavouring in our precarious position to stand *alone* in this matter, and to teach his people committed to our care in a manner of which he cannot approve, for "unless the Lord build the city, the builder buildeth in vain."

As a Christian Government we seem to shew very little reverence to the Great Supreme, for whilst idolatry and cruel superstition is openly taught at the Company's expense in their own idolatrous Colleges; at Banáras, Púna and perhaps many other places, salutes from British Ramparts are fired in honor of *Heathen and Moslem Worship**. What as a Government is the *British Nation* doing towards teaching the benighted people to *worship the one true God?* It may be said, it is dangerous for the Government to engage in Christian instruction. It may be so, but is it not more dangerous to *provoke* God, by whose *daily supporting power* we have sway over these realms? The moment *He* withdraws *His* support, we shall surely crumble. Are we so simple as to suppose that our *own arms* have gotten us this power? We are merely *instruments of God*, and let us beware how we *cease* to be *His* instruments.

Surely Providence has not brought us from afar as a Christian Nation *possessing the knowledge of His truth*, and placed us *firmly in authority over these heathen lands, without an object*. Surely he expects us *individually and as a nation* to shew forth *his glory*, and TO SPREAD THE KNOWLEDGE OF HIS NAME to this *benighted people*. In such a work we shall be doing *His pleasure*; in refusing to do *His* work, can we expect

* Garrison Orders issued at Fort St. George, Madras.

Madras Garrison Orders—General Orders, 26th May, 1839, (*Sunday*)!!!!

A royal salute to be held in readiness to be fired from the saluting battery at sun rise to-morrow, in answer to one which will be fired from the Chepauk Gardens on the occasion of "the anniversary of the Rubbee ool Uuwul festival."

General Orders, 15th October 1839.

A royal salute to be fired from the saluting battery to-morrow on the occasion of the Dusserah festival.

G. General Orders, 7th December, 1839.

A royal salute to be fired from the saluting battery at 1 o'clock P. M. to-morrow on the occasion of the Rumzan festival.

Fort St. George, Madras, 12th Jan. 1840, (*Sunday*) Garrison orders.

A royal salute to be fired from the saluting battery at noon to-morrow on the occasion of the Pungal festival.

Garrison orders, 14th February, 1840. A royal salute to be fired from the saluting battery at 12 o'clock this day on the occasion of the Bukreed festival.

Many other instances of direct patronage to idolatry could be given, in direct violation of the instruction sent by the Court of Directors to the Supreme Government, dated 20th February, 1833, para. 62.

Ought the National Flag of Great Britain to be used on such melancholy occasions as these? Has the Company's Madras Government no private black flag of its own which it could use?

his support? and without his continued *support*, can we stand for a moment?

The Politician may doubt, and say, it is dangerous to speak of Religion; but let him ask himself, as a Christian—is it not *more* dangerous as a Nation in the administration of the sacred charge entrusted to us by PROVIDENCE to neglect what seems to be the evident purpose and intent of God? Is it not dangerous as a Nation to be weighed in the balance and found wanting in performing God's will?

What then as a Christian Government is to be done? Can we err in endeavouring to fulfil *the will of God*, by whose mighty power alone we rule? CAN AUGHT SHAKE WHERE HE APPROVES and UPHOLDS? We are apt to exaggerate obstacles from native prejudices. Let us take example from native governments. What would a Hindu or a Musalmán government do, if in power?—Would not all *expect* them to rear the temples of their Religion, to read therein the Shástras or the Qurán, and to afford instruction to all who freely sought it? Would this offend any one? No, it would be *natural*, and all would *expect* it. Would it politically do harm?—why should it? *for none would go for instruction, but those who chose it.* Free as air, they would retire at pleasure.

But what line does the *British Government* pursue?—does it follow this natural process of opening in like manner *Christian* temples and schools where all may go for instruction?—does it support a single Christian School, where its *Native* subjects may go for instruction on the sacred truths of its Holy Religion?—Might not the very natives themselves approve were there attached publicly and openly to each Christian temple throughout the land, a *Christian School*; and as in the instructions from the pulpit, the doors thrown open and all made welcome to attend. Here would be no deceit—no compulsion—nothing to offend. As the Moslem in the mosque, as the Hindu in the temple, so the Christian minister in his temple, with open doors and public tuition, ready to instruct all who came in the truths of his sacred religion, as well as in all useful worldly knowledge. Would not the declaration of Government appear, even to the Natives, natural and proper, that the Government owed it, *as a duty* to its Native subjects, to communicate to all such as desired instruction, *the knowledge of the mother-country*, which led to *the blessings of civilization*—namely, the arts and sciences, the theory and practice of Government, the advantages of commerce, &c.; but that as it would be a slight to the Deity to teach worldly wisdom alone, and to *exclude* the knowledge of His Laws and Will, the whole should be taught together—His truths, and all the wisdom which he had enabled man to attain.

Let the experiment be tried at some of our Christian Churches under chosen ministers of approved discretion. Let the ministers publicly communicate that as from the pulpit so in the school attached to the Church, they were ready to follow their vocation and *teach* and superintend instruction. They would of course teach English and the vernacular languages. It seems very probable that (as in the *admirable and crowded schools of the General Assembly in Calcutta and elsewhere*) many would seek a *sound education there*, and even if none went, a *CHRISTIAN Government* under such a system, would feel the satisfaction of having discharged a *duty* in giving to its subjects the *opportunity* of instruction.

And supposing that such schools should give offence, they could at any moment be discontinued. If it be said, that we stand pledged not to interfere with the religion of the people—this is *no* interference where the people *are free as the air they breathe, to go, or stay away.* In-

struction goes not to seek them—they of their own free will, would go to seek it. Are we as a *Christian Government* blameless, as in the system now pursued, in *deliberately putting the sacred commands of God, under a bushel, and hiding them from the Heathen*? Are we justified, is it safe, to set aside the counsel of God, to raise up as we seem now to be doing, a race of intelligent sceptics, if not athiests, who despising all Religion, will be in a great measure set loose from the restraints of conscience? *It seems a fearful experiment*—one in which we can scarcely expect the support of God, by which alone we exist as a Government. In the other plan of OPENLY giving *Christian instruction* to all who chose of *their own free will to seek it*, we should feel *secure*, that we were not following *our own short-sighted plans* but were doing *GOD'S WILL*; the knowledge and truths we taught, would be *HIS*; and under this sure and safe guidance also would be the hearts of those to whom *His truths* were communicated.

The subject is one of deep importance, and is well worthy of serious discussion.

May 11, 1840.

AN OBSERVER.

Poetry.

LINES ON THE SECOND ADVENT.

Matt. xxiv.

SURELY waving o'er this world
The banner of God's wrath unfurled
Doth now appear;
As yonder gleam foretells the morn,
Or gathering clouds presage the storm,
Signs of the times draw near.

War's trumpet peals from land to land,
And echoes forth the dread command,
"For strife prepare,"
Legions on legions hear the call
And marshalling for the contest, all
Their warrior joy declare.

With glorious hope each heart beats high
And laurelled crowns before each eye
As bright rewards arise;
Each sword is whetted for the fray,
And each longs for the battle day
To grasp his prize.

Oh, little dream these haughty hearts
How soon each visioned hope departs
At his command,
Whose sway creation owns;
Who nations, powers, and thrones
Holds in his hand;

Who makes them as a beacon-light
 To guide his church amid the night
 Of darkness and of cloud ;
 Now gathering round her earthly way,
 And from her sight her only stay
 Threatening to shroud.

But raise your heads ye scattered few,
 Redemption's day-dawn breaks on you ;
 The message of your God
 Announced by wars and rumoured wars,
 " By rushing waves and falling stars,"
 Makes straight Messiah's road.

Oh then the glad Hosannas sing
 To welcome your Redeemer-king
 Who hastens here ;
 Though lightnings pierce our clouded sky,
 The thought his coming draweth nigh
 His drooping church shall cheer.

He comes ! he comes ! with saints attending,
 Powers of Earth and Heaven are bending
 At his feet ;
 Ten thousand Halleluias send
 The summons to earth's utmost end
 Our coming Lord to greet.

Come, Jesus, come—my soul doth long
 To join thy Blessed Spirit throng
 To meet thee in the air ;
 And all the glories of the throne
 Thou hast provided for thine own
 With Thee to share.

September 10th, 1839.

INFANTICIDE.

Formerly practised by Hindu mothers to a great extent, and occasionally, it is to be feared, now, although very severe laws are passed against it.

Is there a mother lives, whose tender love
 Sweet, smiling infancy can fail to move ?
 Whose breast expands not at the happy sight,
 Nor throbs with soft emotions of delight ?
 What wonder, too, that Woman, gentle, fair,
 By nature kind, should fond affection bear
 For helpless childhood, which from her derives
 Its nourishment, and by her care survives ?

Oh! how unnatural, how passing strange,
 That cruelty can woman's love derange;
 Can drown her feelings of humanity,
 And steel her heart against her progeny!
 Alas! (with sorrow is the truth confest)
 Oft from the Indian mother's savage breast
 Parental love departs; affection thence
 Expelled, regards not childhood's innocence!
 Bone of her bone, flesh of her flesh to death
 She, fiend-like, hurries, with its first-drawn breath!
 Oh! murder foul, most foul! Oh! monstrous crime!
 By God detested, uneffac'd by time!
 Vile murderer! thy infant daughter's blood
 For vengeance cries to Him who wills all good.
 Such horrid rites do heathen laws decree,
 T'appease the monster of Idolatry.
 Oh! God, with holy arm and strong right hand,
 This base dishonour to thy name withstand!
 Thy righteous vengeance, Lord, thy pow'r alone
 Can hurl the idol tyrant from his throne.
 Almighty Lord! Thou God of Hosts, arise!
 Maintain thy cause; scatter thine enemies;
 The idol altars level with the dust;
 Is there not cause? Ah! sure thy wrath is just,
 When wicked men, who "glory in their shame,"
 Blaspheme thine honour, and insult thy name.
 Then purge this heathen land, and set it free
 From bloody rites, and idol tyranny.
 Salvation, Oh salvation! may that word
 Ere long by Pagan ears be gladly heard.
 On this devoted land may rays divine,
 Enkindled by the blessed Gospel, shine!
 Jesus, Redeemer! may thy praise be sung
 By Moslem and Hindu, by every tongue.
 May infants lisp thy name, may joyous youth,
 And hoary age, be wise in Heav'nly truth!
 On India then shall drop the dew of love
 From streams which lave thy Zion, Lord, above!
 Then snapped shall be the spear, dread war shall cease,
 And happiness go hand in hand with peace!
 Then India's ransom'd son, when life may end,
 His parting spirit shall to God commend,
 Supported by the hope well-founded, sure,
 With saints immortal ever to endure!

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the Rev. A. Duff, D. D. together with Mrs. Duff, have, through the good mercy of God, arrived safely in Calcutta. Dr. Duff visited Bombay and Madras on his way to the city of palaces. His health we are happy to state, is materially improved by his visit to Europe, and his spirit and zeal unabated for the salvation of souls. May he be long spared to live and labour as a faithful minister of Jesus Christ amongst the millions of pagans in India.—The Rev. W. Glen arrived on the *Elizabeth* on the 13th of May. Mr. Glen is, we believe, appointed to labour amongst the Musalmáns at Moorshedabad. His honoured father has been for many years a diligent Mission laborer in Astrachan, especially in the department of Translations. May the son follow in the steps of his father even as he has followed Christ.—Letters received from the Rev. M. Hill of Berhampore, state it to be his intention (D. V.) to return to India in 1841.—Letters received from London announce the safe arrival of the *Owen Glendower* on which our good friends Mr. and Mrs. Lyon, Mrs. G. Pearce, and Mrs. Paterson of Berhampore sailed. Mrs. Lyon's health is completely restored by the voyage.—The other passengers were all well. Mr. Lyon expresses a hope that he may speedily return to the scene of his former labours.—The Rev. J. Kreiss of the Church Mission has arrived in safety at Agra, the scene of his future labours.

2.—ITEMS.

Two new newspapers in Bengáli have been started at this Presidency—the one at Calcutta, the other at Berhampore.—The examination of the pupils of the Medical College and the distribution of prizes took place a few weeks back. The progress of the students is highly creditable to them as well as to their tutors. The Governor General presided.—Rájnáráyan Ráy, the native so distinguished for his barbarous treatment of the Editor of the *Bháskar*, was admitted to the last levee at Government House, as well as to the examination of a native school held at the Bishop's palace!!!—The Editor of the *Bháskar* has been liberated. He says he intends to prosecute his oppressor: we are inclined to doubt this.—A new medical work in Bengáli by a native is reported as in progress.—Several educated native youth have determined to translate the best works of the western world into the vernaculars.—The pupils of Bábu Gaurmohan Adi's Seminary are to be examined by the Committee of Public Instruction in future, and certificates are to be granted according to their proficiency. We are glad that encouragement is to be afforded to this enterprising native friend.—The District Charitable Society have determined to do away in great measure with grants of money; and to erect an alms and work-house in Calcutta for the destitute but industrious.—The Report of the Committee on Municipal Institutions recommends a vagrant law for Calcutta, and that strict attention be paid to the cleansing and purifying of the city.—We are happy to find that our Native contemporaries are engaged in the discussion of interesting and improving topics.—A new native paper has started at Madras, entitled, *The Enquirer*. It is conducted in the Native and English languages.—A Magazine in the Native language has been commenced at Bombay. It proposes to discuss scientific as well as religious and other subjects.—Part of the fleet destined for China has reached Singapore in safety.—A fearful storm, commencing at Mauritius and sweeping the whole of the Bay of Bengal and beyond Calcutta, has committed great ravages both at sea and on shore. The whole country below Calcutta has been

inundated, and the natives have been severe sufferers.—The Cholera has been very fatal during the last month. We hope now that the rains have set in that this dreadful scourge will be stayed in its course.

3.—THE INDIAN JOURNAL OF SCIENCE.

The first number of the new quarterly periodical edited by J. McClelland, Esq., devoted to natural and scientific objects, has been forwarded to us. It is replete with interesting and instructive matter and well sustains the high character of Dr. M. as a naturalist and a lover of science. It contains a proposal for a new institution, the objects of which shall be the encouragement of science. We heartily wish it success, but fear it will not succeed. The Doctor has entered at large into the merits of the controversy connected with the curatorship of the Asiatic Society, in which we think he has decidedly the best of the argument. To fetter a scientific man with rules and bye-laws for the regulation of his conduct is certainly not the way to advance the purposes of science. Where confidence ceases, there all connection should terminate. We wish the new Journal every success.

4.—THE COOLY TRADE.

This new slave-trade is in danger of being revived. Lord John Russel in the House of Commons expressed the determination of ministers to re-open the trade on the testimony of the Mauritians. His reasons were of the most puerile order, and such as the poorest Dhângar with all his ignorance might easily answer. From all we can gather on this subject the Indian and British Governments are playing with the interests of thousands of people, to suit their political scheming. The West-Indian, Mauritius, Cape, or in other words the pro-slavery people are to be kept quiet; the religious or anti-slavery party are not to be offended. What we fear is that without great diligence, in this clashing of interests, in this attempt to please everybody, the new slave-trade will be revived, and the helpless Indian be a substitute for the too-long injured African. Will the public of India believe it, that the Report of the Cooly Committee appointed by the public Meeting more than eighteen months ago, had not been forwarded to England up to the last overland. Our advice is if it is not at once forwarded that the original requisitionists call on the Committee for an account of their stewardship.—(It has appeared since this was penned).—ED.

5.—NEW WORKS IN SANSKRIT.

The religious stillness which for some time past has pervaded the upper classes of the Hindus, has latterly been broken up by the appearance of two or three pamphlets in Sanskrit by J. Muir, Esq. C. S. They are a Description of England after the plan of Miss Bird's work; an Account of Christian Doctrine; and a Refutation of Hinduism. In reply to the last an answer has appeared by a brâhman in which he has attacked Christianity on the common ground of western infidelity. His work bears evidence of assistance from other than Hindu hands. We hope to be able to give a more extended review of the whole in an early number. A small tract containing a summary of the Christian faith is in course of preparation in Sanskrit by the Tract Society: it will, we believe, be accompanied by a Bengâli and Urdu translation. The Gospels and Acts in Sanskrit by the Rev. W. Yates are, we believe, now ready for distribution.

6.—WAR WITH CHINA—THE OPIUM TRADE.

The grounds of the war with China are at length propounded by the home officials, and more untenable reasons could not be well assigned. The first is, to chastise the Chinese for the insults offered to Capt. Elliot as the representative of Britain. The reply to this is very simple. Capt. E. was never acknowledged as the representative of Britain by the Chinese. He received no ill treatment save that which he might have anticipated from the circumstances in which he placed himself previously to the actual commencement of the war, when of course he could not expect much courtesy.

The second reason assigned for the war is, to redress the grievances of the British Merchants and to obtain indemnification for the seizure of Opium. To this we may reply with Lord Sandon, that if any one had cause for waging war on account of insults great and long continued, it was the Chinese and not the British. And on what grounds the British Government can seek indemnification from the Chinese authorities for the Opium smugglers, we are at a loss to conceive—certainly not on the grounds of commercial equity, for they were long warned, not in dreams, but in open and plain language that such would be the punishment which awaited them should they continue their contraband traffic. "They gambled at high chances and lost the game"—and now they come upon the British people for indemnification—but on what plea?—We certainly think that whatever may have been the course pursued by the opium dealers, that they should be indemnified (for they were encouraged by the Indian Government to the last), but not by the British Government. The Government that grew the drug—derived the profits from its sale for half a century, and gave its amplest commercial and political sanction to the whole trade, is alone the source from whence indemnification should be sought; and that Government is the Government of British India.

The third reason is the only tenable one for a mere demonstration of war, which we trust the present will only be; viz. to place the future trade with China on a more permanent and satisfactory footing. If this can be effected even at some pecuniary cost without the shedding of blood, it will be a great good gained. May God grant a speedy and peaceful termination to this expedition, for his own name's sake.

7.—NEW WORKS ON INDIA.

The deep interest which is evidently felt in the welfare of India is in nothing more manifest than in the number and kind of works on her past and present condition and future prospects. During the last month not less than three works of this description have reached India; one by Dr. Duff of the Scottish Mission, a very able and lucid work; another by the Rev. W. Massie, formerly of the London Missionary Society's mission at Madras—this is a work of considerable interest, as it regards the detail of Indian movements; and the third is by the Rev. W. Campbell of the London Society's mission at Bangalore—this latter is a very masterly production. By the bye, a fourth work has appeared by J. Thornton, Esq. which well merits an attentive perusal. The whole, taken together, with not a few pamphlets on different subjects which serve to agitate the public mind on Indian affairs, cannot fail to give the British people a much more comprehensive and clear view of India in all her relations than they have ever possessed before. We sincerely rejoice at this, and hope that under the guidance of the Holy Spirit this increase of intelligence may be the means of inducing the Church of Christ to put forth new energy on behalf of the best interests of India. We hope to notice the whole more at length soon.

8.—ORDINATION AT BANGALORE.

On Friday evening the 10th instant, Mr. Regel received ordination in the Mission Chapel at Bangalore. The congregation was large and respectable and seemed much interested in the Service. The brethren of the Wesleyan Society here, kindly afforded their aid. Rev. S. Hardey* read the Scriptures and prayed; Rev. B. Rice delivered the introductory Discourse; Rev. J. Sewell asked the questions and received Mr. Regel's confession of Faith; Rev. J. Hands, offered up the ordination prayer and delivered the charge from Rev. ii. 10: "Be thou faithful unto death and I will give thee a crown of life;" and Rev. J. Jenkins concluded with prayer. Rev. J. Garrett*, gave out the hymns. The statements of Mr. Regel were most interesting and satisfactory. He has taken charge of the Tamil Department of the Mission at this station.

Mr. Regel was originally from Chinsurah and received his first religious impression when a *child* from the labours of our excellent brother May at that station. How cheering is this to all Mission labourers. Mr. May has been dead now about 20 years, yet the seed sown by him is now yielding blessed fruit.—ED.

* Wesleyan Missionaries.

9.—STATE OF RELIGIOUS FEELING IN THE CHURCHES OF ENGLAND IN MARCH 1810, COMMUNICATED IN A LETTER RECEIVED BY THE LAST OVERLAND MAIL.

"Amid much formality, lukewarmness, and mere profession in this country, the ambassadors of Christ have much to stimulate and encourage them. A conviction daily becoming more deep and extensive is fastening itself upon the Christian mind of England of the importance and necessity of persevering and importunate prayer. In one or two places in Scotland there have lately been remarkable and powerful revivals, while English Churches and pastors in many directions around us are holding special Services to pray for the out-pouring of the Holy Spirit. These in several instances, have been efficient as a means of spiritual vivification. Let this conviction become universal, and as operative as it is general; let the church only assume the attitude of the importunate suppliant, wrestling and agonizing for the salvation of the world; then we shall no longer have to complain of the languishing and inefficient state of the church; the flame of sacred love will arise from its altar; the stream of benevolence will flow forth from its bosom, with a freedom, a majesty, a fulness, and a volume that shall be adequate to the moral necessities and destitution of the *human race*, and shall produce that transformation striking but predicted, wonderful but certain—a transformation from a state of ignorance to knowledge, from a state of pollution to holiness, when "one shall not have to say to another, 'know the Lord;' but all shall know him, from the least of them unto the greatest of them." Yea, "when the whole earth shall be filled with his glory, and all flesh shall see it together."

10.—THE BHOWANIPORE FEMALE CHRISTIAN BOARDING SCHOOL AND ORPHAN ASYLUM.

On Thursday, May the 21st, an examination of the girls belonging to this Institution took place, and afforded great pleasure to those who were present. The attention of the Missionaries of the London Missionary Society, has been directed to the education of Native females in Calcutta nearly 20 years. Several schools have been established, and many hundred girls have been instructed by the wives of the Missionaries in reading, writing, and the doctrines and precepts of the Gospel.—

Difficulties, arising from the indifference of both parents and children, as well as the early age at which the latter were removed from the schools in order to be married, led to the abandonment of the schools, and the establishment of the present Female Christian Boarding School and Orphan Asylum, under the superintendence of Mrs. Campbell and her sister, Miss Smart. The girls are either the children of native converts, or orphans. They are boarded, clothed and educated at the expence of the Institution, and while entirely separated from all association with their heathen or Muhammadan friends or former companions, are daily instructed in the truths of our holy faith. At the examination on Thursday the visitors were delighted with the ready answers of the girls, and the clear and satisfactory knowledge they possessed of Gospel truth. The ease with which they *all* read the Scriptures and other books in their own language, and the fluency with which the elder girls could read and converse in English, was very pleasing. Specimens of their work were exhibited, and for beauty both of design and execution, the worsted rugs, &c. equalled any thing we ever saw either in this country or in England. Great praise is due to Mrs. Campbell for the pains she has bestowed on her pupils; and we hope and pray that many of the girls may be her crown of rejoicing in the day of the Lord Jesus.

We are authorized to say that Mrs. C. will be happy to receive any orphan girls. If the parties recommending them, are able to pay for their support, *three rupees* a month will be charged for each girl; but if unable to pay, the Orphans will be received gratuitously.

G.

11.—FIRST ANNUAL EXAMINATION OF THE BALASORE SCHOOL.

We have great pleasure in laying before our readers the following notice of the first annual examination of the *Balasore School*, communicated by a correspondent. The school was established about twelve months ago, and is supported by the subscriptions of a few enlightened promoters of native improvement, resident at Balasore. The teacher is a young man, who received his education at the General Assembly's Institution in Calcutta. We give the account of the examination as nearly as possible in the words of our correspondent.

"The examination of the Balasore School took place this day (April 14th 1840). The magistrate and other gentlemen of the station were present, who all highly approved of the progress the boys had made; especially the boys of the 1st, 2nd, and 3rd classes, who read very well, and appeared to understand what they had read. The first class was examined in Cliff's Geography, Woollaston's Grammar, Elements of Natural Philosophy, and the two first chapters of Matthew, and Arithmetic (simple Division). The 2nd class were examined in the 1st and 2nd Spelling Book, 2nd Instructor, and writing:—the 3rd class in Spelling Book, &c. also in their Uriya, Bengálí and English reading and writing. All which much gratified the subscribers to the school, especially as it was the first annual examination under the present teacher Debi Krishna Mánná's superintendence, who, all acknowledged, was deserving of great praise for his attention to the boys. It appeared very strange and greatly amused the auditors to hear the pupils speak of the form of the earth, and then to give the Hindu idea of it. Some of the boys are very quick, and very retentive in their memories, and I have no doubt but that the school will be the means of instilling good morals into their minds, instead of those horrid and indecent superstitions which they learn from their native instructors. The managers of the school are introducing gradually all they can, leaving it to the natives to make objections, if they have any."

It is most gratifying to witness not only the efforts which are beginning to be made by private individuals, in various parts of the country,

for promoting the education of the rising generation; but also the avidity with which the native population embrace the opportunities which such efforts open up to them for procuring the elements of useful knowledge. Our best wishes are with the effort which has been made at Bala-sore, and we hope the time is not far distant when similar attempts will be made at every European station where schools have not already been established.

12.—A MARTYR SPIRIT*.

—“ They never fail who die
In a great cause : the flock may soak their gore,
Their heads be sodden in the sun ; their limbs
Be strung to city gates and castle walls
But still their spirit walks abroad.”

Byron.

To the Editors of the Calcutta Christian Observer.

Messrs. Editors,

Could Protestants drop a tear sometimes on the record of the persecutions, which have been suffered by Roman Catholics, they might perhaps occasionally discover that they have other brethren in that communion besides Fenelon and Thomas a Kempis.

A gentleman lately sent the writer a French pamphlet entitled “ A Notice of the Life and Death of J. C. Cornay, priest of the Diocese of Poitiers, beheaded for the Faith at Tonquin, September 20, 1837.” It contains so much of the Martyr Spirit of the primitive ages, that a few extracts, though hastily translated, may not be uninteresting to your readers.

John Charles Cornay was born in the Diocese of Poitiers, February 27, 1809, and while studying for the priesthood, his attention was directed to Foreign Missions by the preaching of a Missionary, who visited the scene of his studies. Expressing his feelings to the Editor of the Memoir, he said, “ Since the sermons that I have heard these last days, I can hold no longer. God calls me to the conversion of the infidels. He bids me depart. Give me, I beseech you, the means to quit France.” To the remark that he went to martyrdom, he replied, “ I know it well. I have thought much of it; but that is the very thing that awakens in me a strong desire to depart. It is so grand to pour out one’s blood for the glory of God, and the salvation of one’s brethren.”

In due time he departed for China and entered upon his labours in the midst of furious persecutions in the year 1833. One of his letters that he wrote to France, gives a graphic picture of the circumstances in which those labours were prosecuted. “ Last year,” he writes, “ I gave you an account of all the troubles that had come upon me. I have subsequently languished in the most painful uncertainty of my fate. Since the persecution has broken out in a manner so lamentable, and procured the martyrdom of many of my brethren, I am obliged to hide myself all the day in an excavation six feet square, exposed to the humidity of the earth, and encompassed with weeds. I come forth every night to afford the consolations of my ministry to the poor Christians, who devote themselves to my preservation, and return every morning to my kind of den. I have had thus far for my consolation, my breviary, the imitation, and a crucifix. There are some pains in this mode of life; but it has its

* We have much pleasure in giving insertion to the accompanying; the subject of it is indeed one of deep interest to every Christian heart. Such are the Lord’s people in whatever communion they are found: constrained by Christ’s love, and strengthened by Christ’s grace; they willingly go forth to suffer for his name’s sake, wherever they live, wherever they die we hail them brethren and shall meet them in the skies. What a noble spirit would this devoted man have been had he been free from the errors of the Romish system.

charms. The view of a crucifix is fraught with so much good, and the word of God renders so much of sweetness! But providence is about to take from me this last consolation. My eyes refuse more and more every day to perform their service; and while I am writing to you now, perhaps for the last time, I am obliged to rest after two or three lines. I think the dampness of my habitation is the cause of this infirmity. Judge of the kind of life I lead in the midst of an idleness, so wearisome, and among a people whose language I understand with difficulty. Still, if it please God, I shall remain here and suffer with resignation till he delivers me from the evils of this life; for to return to my native country is the last of evils with which I pray him to threaten me."

His associate, M. Marette, learning the state of his health, contrived to remove him to a more healthy region, where the people were in a great measure exempt from persecution. "The village of *Bon-No*," continues the narrative, "which M. Cornay went to inhabit, contained about five hundred Catholics and two hundred Pagans. It was for a long time the chief place of a Christian region containing three thousand five hundred souls, scattered in some thirty villages; and was regarded as the metropolitan church of this little Christian community." "Here were also a parsonage house, and a convent containing fifteen inmates. After M. Cornay had resided in this place some two or three months, a rebel, who had fallen into the hands of the government officers, devised a plan with the aid of his wife to escape the punishment due to his crimes, by accusing the Christians as plotting rebellions under the direction of their European teacher. The accusation was readily received, and on the morning of June 20, 1837, the village was surrounded by fifteen hundred soldiers. The head-man of the village was immediately summoned to give up the ringleaders of the revolt, and was tortured to discover the retreat of the missionary, who, at the commencement of the tumult, had been hidden in a thick hedge. For a while their efforts were unavailing, but finally the man's fortitude did not prove equal to the tortures to which he was subjected, and he revealed his pastor's hiding-place."

We pass over the circumstances of his apprehension and subsequent treatment and sufferings, to the period when the mandarins were about to depart with him, chained in a cage, for the capital of the province. "The moment of his departure," says his biographer, "was prolonged in an indefinite manner, and a sentiment of hesitation seemed to prevail throughout the military cohort. At this time the chiefs and soldiers pressed around the cage of M. Cornay, and regarding him steadfastly with lively curiosity testified by their attention, that they considered him as some extraordinary object. The courageous Missionary saw it, and as he possessed a great serenity of soul, and a perfect calmness of spirit, he determined to continue his apostolic preaching before those whom natural curiosity appeared to bind within his power. Singular destiny of human things! that from this cage which had been made to stifle the truth, she should make her oracles to be heard with a noble independence, and a majestic eloquence, and those charms of interest which awakened to so high a degree, their persecution and violence. He seized at that moment the book of the Evangelists, and translated with a loud voice into their language the passage of the passion, where Jesus Christ speaks before Pilate. He recounted to them the life, the sufferings, and the sacrifice of the Son of God. He explained to them how he died for all men, and that men ought to be sensible of these things and of his love. In continuation, he took up the imitation, and fell by hazard on the passage, 'If you take refuge in the stripes, and wounds of Jesus Christ, you will obtain great power in tribulation.' He endeavoured to make them comprehend why he was so calm in his sufferings."

After he was carried to the city of Doai, the capital of the province, M. Marette came and established himself at some distance from the city, and sent a catechist in disguise to contrive with him some means for secret correspondence. Two nuns also devoted themselves to his service. The one prepared him food; and the other travelled a distance of six leagues twice a day to carry letters to and from M. Marette, who rolled up his notes on a crayon, which the cook hid in the food. Half the paper was written upon and the other half left blank, that it might serve for the answer.

We pass on to one of his examinations before the chief Mandarin, in which they demanded seventy-five thousand francs to ransom him and his people. He refused to make any efforts to obtain money for himself, but promised to endeavour to obtain the ransom required for the Native Christians. Paper and ink was brought and he immediately dictated in the Anamitish language the following letter: "Father Tan sends salutation to his brethren, the Christians of *Ban-No*, praying to God that he would give them power to suffer all the tribulations that he may send them. From the day that I was taken I have had much joy in being able to suffer for the Lord Jesus Christ, who was willing to suffer first as our example; when I have seen all the Christians tried, and beaten I have not been able to keep from tears; above all, seeing the head-man that assisted me beaten beyond measure. I am now chained in a cage. If I only had to suffer, I should make but little of it because I hope that the grace of the Lord Jesus Christ will give me power to suffer willingly all the afflictions of this life, to be admitted into heaven after my death, and enjoy eternal happiness with God. But I cannot forget my brethren bound with me, and who suffer more than I do in another prison. I cannot forget all the Christians of *Ban-No*, who, having lost every thing, suffer hunger and thirst and have to apprehend the burning of the whole village. It is desiring that you be re-established, I pray God to deliver you from the evils which press you down. The great mandarin causes me to announce, that if I can give one hundred bars of silver he will pardon the village of *Ban-No*, the eleven Christians arrested with me, and will engage to send me to Europe with all my effects. My dear brethren, were I taken only, I would refuse this offer, preferring to die for the faith and go to heaven; but in consequence of my love to you, I am obliged to listen to these propositions. So then, if you can gather together one hundred bars of silver, all will be done; but I know that having lost all, though you sold your rice, your clothes, and your fields this sum is too large for you to be able to furnish. This then be your task, to procure twenty or thirty bars of silver; then the mandarin will pardon the village and the imprisoned Christians. As for me, not having enough for my ransom, from the moment I shall know that you are in peace, and that I am only to suffer, I shall rejoice. All that I shall have to bear will give me but little inquietude. I commit myself into the hands of God who will provide for and recompense me."

"You fear not to die then," said one of the mandarins to him: "No, without doubt;" exclaimed M. Cornay; "and should I be fastened to the stake to take my life, I would sing a hymn of thanks, if it were required of me." "Do it then this moment," replied the mandarin. "Then," said this generous confessor, "it came into my mind to sing before these poor pagans the fine song of France:

' We're ready at religion's call :
Conquer we know, we know to fall,
For her a Christian ought to live,
For her his life he ought to give."

He was subsequently subjected to a succession of torments to make him confess sedition, and apostatize from his religion by treading on the

crucifix; but all proving in vain, they passed a hasty sentence of death upon him provoked at his pertinacity. He bid farewell to his parents in the following terms:

“ My dear Father, and my dear Mother,

“ My blood has already been poured out in torments, and must be poured out again two or three times, before I am quartered and beheaded. The thought of the pain you will feel when you read these details, has already made me weep; but the thought again that I shall be in heaven to intercede for you, when you read this letter, consoles me. Do not be afflicted on the day of my death, it will be the happiest of my life: it will put an end to my sufferings, and be the commencement of my happiness. My torments are not absolutely insupportable: they do not beat me on my reins until the former wounds are cicatrized.

“ I shall not be pulled and torn to pieces like M. Marchand; and supposing that they quarter me, four men will do it at one time, and a fifth will strike off my head. I shall then have no more to suffer: so be consoled. In a little time my sufferings will terminate, and I shall wait on you in heaven.

Your respectful and affectionate son,

In cage, Aug. 18, 1837.

CH. CORNAY.”

The following extracts are from the last letter he ever wrote: it was addressed to his friend M. Marette, who being acquainted with all that was passing, wrote him that the day of his martyrdom approached.

The day of the exaltation of the Holy cross.

“ *Lætatus in his quæ dicta sunt mihi, in domum Domini ibimus.*” I was glad when they said unto me, let us go into the house of the Lord.

“ I got my good friend, and companion brother, your notes which tells me that peace is not of this world. If the thought that all was terminated in my being set at liberty, fills me with joy; it is the joy of the Lord, regarding his greatest glory. You will know how I have desired to be delivered from this body of death. I believe I have not been an instant without offering my life to the Lord. “*Consummatum est:*” iniquity has done her work. Your charity is perfect in advertising me of the time, that I might not be surprised by the announcement of death, which will doubtless follow at once lest I give it to myself.

“ So then let your note be the last; to speak of nothing else, you would have nothing more for me to read. Though there is no more apparent vigilance in watching me, yet there is under the masque. They watch me so closely, that I shall be no more able to write you by night, as I am obliged to do now. Seeing the danger, let this then be the last note for you and for me.

“ Adieu then, Adieu, my good friend; my brethren all, Adieu.—As to confession, I much desire absolution, but if it be impossible, ‘O my God,’ I often say, ‘contrition for confession—blood in the place of extreme unction.’ (*Contritionem pro confessione, sanguinem pro unctione.*)

“ Adieu, Adieu, pray and offer the sacrifice for my happy death. Adieu, this is the last time that I write you. Let this also be the last time for you, I conjure you. Every thing to you, both in this life and the other.

“ Ch. Cornay, an unworthy soldier of Jesus Christ.”

Would to God, that to a church which produces such soldiers for Jesus Christ we could say, “*Esto perpetua.*” M.

13.—SPECIAL PRIZES AWARDED TO PUPILS OF THE GENERAL ASSEMBLY'S INSTITUTION.

In February last year, J. Muir, Esq. of Saharanpore, a well known encourager of Native improvement, offered to the Superintendent of the General Assembly's Institution to give a premium, in value fifty rupees, for the best English Essay on “The principles of Historical evidence, and

their application to an examination of the Scriptures of the Old Testament, and the Hindu shāstras, and the conclusions which we are thus led to form, in regard, 1st, to the Genuineness and 2nd, to the Authenticity of the Hebrew and Hindu books, respectively." Notwithstanding the difficulty of the theme, arising chiefly from the limited acquaintance which native young men have with the literature of their country, the superintendents proposed it to the senior pupils of the Institution. Three essays were, after some months received, and the premium has been awarded to MAHESH CHANDRA BANERJYA, at present employed as English teacher in the Persian department of the Hughly College. The preference was given to Mahesh's Essay, both on account of the superiority of his English composition over that of the other competitors, and because his essay was the only one received within the stipulated time for giving them in.

We embrace the present opportunity of mentioning other special prizes awarded at the last annual examination of the General Assembly's Institution, as they were not noticed in the account of the examination in our February No.

BANAMA'LI DE, as the best scholar in the highest class, gained the gold medal given annually to the best scholar in the Institution, from a fund set apart, for that purpose, by David MacFarlan, Esq. Chief Magistrate of Calcutta.

MAHENDRA LAL BASAK, received two silver medals, the one given by the Rev. Dr. Charles, for the best English Essay on "Christianity and Hinduism contrasted in their doctrines and practical effects," and the other given by Mr. Ewart for the best English Essay on "The principles of the evidence to be derived from prophecy for the Divine Inspiration of the Old and New Testaments."

TARA' CHARAN SIKDAR and JAGANNA' TH SEN, received each a prize given by Mr. Macdonald, for the best *Bengali Essays* on the character and attributes of God.

KSHETRA MOHAN CHATTERJYA, received the prize given by Mr. Ewart for the best English Essay on "the best method of promoting the Education of Native Females in the present state of Hindu Society."

14.—RECENT BAPTISM—FAITHFULNESS OF GOD TO THE CHILDREN OF BELIEVERS.

It is our delightful privilege to have to record a very interesting addition recently made to the church usually meeting in the Circular Road Chapel, but now temporarily, in that recently erected in Intally. On Lord's-day morning, the 3rd Ult., four young persons, publicly professed their faith in and love to the Lord Jesus Christ by baptism. All of them are the children of pious parents: two are grandchildren of the late venerable Dr. Carey, and the other two daughters of the late Rev. J. Lawson*. In their conversion we see the faithfulness of God to his promise: the seed of the righteous is still blessed, and the children rise up instead of the parents to shew that the Lord is gracious. How delightful are these instances of youthful conversion, and how encouraging to pious parents to go on labouring and praying for the conversion of their offspring. They may not in all cases live to witness the change in which their endeavours may terminate, or by which the prayers they now offer will be answered, but the connection of the one and the other with that all-important event, will not be the less real and certain on that account. In training up children for God and heaven, parents as well as ministers must labour in hope and pray in faith, expecting the blessing from Him who has said "Train up a child in the way he should go, and when he is old he will not depart from it." Our desire on behalf of our young friends is, that as they have put on the Lord Jesus, so they may walk in him.—*Calcutta Missionary Herald.*

* Formerly pastor of the Circular Road Chapel.

15.—PRINTING THE SCRIPTURES.

We feel much pleasure in stating, as we know the information will be interesting to not a few of our friends, that in consequence of a very liberal offer made by a gentleman, whose name we are not at liberty to mention, it has been resolved to print an edition of the Persian Testament, (Henry Martyn's Translation) in the Persian character. The work is already in the press, and will be carried through with as little delay as possible, compatible with correctness of execution. The edition will consist of 1000 copies, for the kind friend already alluded to:—the same number of the entire Testament, 1000 of the Gospels and Acts together, with extra copies of the same books in a detached form, for our own Mission. The former will be simply a reprint, but in the latter a few verbal alterations will be made when thought necessary.—*Ibid.*

16.—TAVOY—AMERICAN BAPTIST MISSION.

The following is an extract of a letter from the Rev. F. Mason; it was addressed to our late friend and brother, the Rev. W. H. Pearce, but did not arrive until after he had entered into rest.

“We are pursuing the even tenor of our course in our work among the Karens. Every year witnesses a goodly number added to the churches. Since the dry season commenced the Mergui brethren have baptized fifteen or more: brother Wade has baptized twenty-three east and north of Tavoy, and I have baptized twenty-nine between Tavoy and Mergui. In relation to Maulmain and Rangoon your correspondents at those places probably keep you informed. With the contributions of some of the Epistles from my brethren, I have completed the translation of the New Testament; and all the historical books have been printed.

“I wish I could take the wings of the morning and sit down with you to one of your Missionary breakfasts. My experience among the heathen would help me to enter with more interest into your discussions than I did ten years ago. I never think of the little phalanx of Missionaries in Calcutta, and the worse than Egyptian darkness that surrounds them, without feelings of the deepest sympathy, and thankfulness to God that ‘these are my brethren, and these are my sisters.’”—*Ibid.*

17.—CHRISTIAN SCHOOL BOOK SOCIETY'S POETICAL INSTRUCTOR.

We have much pleasure in announcing that the Calcutta Christian School Book Society have just issued a new Poetical Instructor, which consists of selections from the best Christian poets. It contains 298 pages, 12mo. printed at the Baptist Mission Press, in its best style, and on good paper; the price is somewhat, we believe, below the cost to the Society; it is one rupee. We hope it will have an extensive circulation.—*Cal. Chr. Adv.*

18.—TRACT SOCIETY'S PUBLICATIONS.

The Calcutta Christian Tract and Book Society have just received a large investment of the publications of the London Tract Society. The Calcutta Committee have reduced the prices of nearly all the publications of the London Society to the London retail prices; so that books may now be actually purchased in Calcutta at the same reduced rate as they can be at the Parent Society's depôt in Parternoster Row. We would call the attention of Reading Societies, Libraries and Schools to two of the Monthly publications of the Society—*The Visitor* and the *Tract Magazine*; the former containing 40 pages of closely and elegantly printed matter on history, science, and religion, accompanied generally by three or four wood engravings; may be obtained in Calcutta if regularly ordered for the incredibly small sum of *one rupee eight anas* per annum. The *Tract Magazine* contains 20 pages, and is usually occupied by accounts of the progress of the tract cause, and may be had for 8 anas per annum. It is a very instructive and interesting little periodical for young people.—*Ibid.*