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THE

CALCUTTA

CHRISTIAN OBSERVER.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 7.—JULY, 1840.

I.—*Sacred Literature of the Hindus**.

(For the Calcutta Christian Observer.)

MY DEAR FRIEND,

As you wish me occasionally to give you some account of the Hindu sacred books, I have selected the following, principally from the Bhāgabat, the best known, and held the most sacred of any of the shāstras in the Oriya language. I shall notice some of the popular sentiments of the Hindus which are contradicted by this highly esteemed book, from which you will see that codes, to be received as Divine, and sentiments which are to be practised, are two different things even amongst the heathen.

1. It is a saying in the mouths of all, that the Hindus, especially the caste of brāhmans, never suffered under their own princes that which they do under the British administration. As an instance the brāhmans refer to the resumption of their charity lands, which they say is without an example in the four ages.

Now of the many passages that may be selected from their own beloved Bhāgabat, contradictory of this false dogma, we may select the following; (Book 6, Chap. 16, verses 23—34.) “ Hear, all ye subjects, even all ye brāhmans of the four castes; you shall perform no sacrifices in my country. You shall not worship the gods of the fathers. No gifts shall be put into your hands. No one shall perform pilgrimages to the brāhman’s feet. As many as are the religious services in the world, you are to give all up to me. No one is greater than myself.

* These letters addressed to a friend in America are kindly allowed us in their transit by the author.—Ed.

I who am evidently the Lord, command you to jap my name, and worship me with the fiery furnace, (that is, with the sacred fire.) He who will not regard my word shall not remain in my country a dunda, (24 minutes.) Whose life remains I will take all his property away. Thus in villages, towns and countries, he proclaimed this order with the sound of the trumpet. Hearing which, all were terrified, and regarding the words of Bána rájá, renounced all religion. Bráhmans japed his name daily, and fearing served at his feet." We would ask, where was the dignity of the bráhmans under such princes, of whom Bána is but a fair specimen? Is there nothing derogatory in the idea of renouncing all religion for fear of persecution?

2. That it is sinful to take animal life is another popular Hindu sentiment, though all castes from highest to lowest are occasionally in the habit of feasting upon flesh. Now it is well known that there were many sages who made deer-shooting a favourite amusement; but as I do not wish to deal in general assertions without proof, I will refer to the case of Rám, the 7th incarnation. (Ananza Pandá, Chap. 1, from the 37th verse.) He is represented as hunting deer, at the very time Rábana stole his wife Sítá, and when he returned, he brought many that he had slain. And as for Durgá, whose praise is frequently and highly celebrated in the Bhágabat, there is no telling what she did not eat. Men and demons with corrupted corpses could not suffice to satisfy her rapacious appetite. To refer to an instance it is said, (Bk. 5, Chap. 9, 85,) "Hear, great monarch, she (Durgá) took the sword from his hand, and having a mind to drink blood, cut off his head. For the purpose of giving them supreme pleasure, she called together her attendants, and they all drinking the flowing blood, became much pleased. And soon all the attendants of the goddess began to sing for joy." Should it be objected by the Hindu, that these persons were gods and goddesses, and hence had a right to do such things; it may be replied, that at that time they were in human bodies, and hence, on the Hindu principle that 'God is the soul of all men,' they were no more gods and goddesses than what all are. To the quibble, that persons of character are always allowed to do acts for which inferior persons would be blamed, it may be answered, that we claim a character for ourselves superior to that of Rám or Durgá, and they may have the same exaltation when they renounce their foolish superstitions.

3. Another idea is that females ought not to be educated. It is usually affirmed that if females learn to read they will become prostitutes, and hence it is sinful to instruct a woman

in any branch of knowledge. Though this objection is perfectly reasonable as far as reading the Hindu shástras is concerned—as the obscenity they contain must have a most baneful effect upon the female mind—yet the idea is opposed by the shástras in which are given the histories of many women eminent for wisdom and piety. It is said, (Bk. 6, Chap. 23, 102,) “That Orchee goddess was a mere woman, hence, she composed her mind upon the death of her husband.” (Bk. 6, Chap. 27, 127,) “The daughter of Malaya Dhaga had a mind established in wisdom.”

It is also said, (Bk. 6, Chap. 15, 23 and 24,) “Sute Dheta, which was the name of his lady, was deep in the learning of astronomy, and she gave birth to four sons, who were all celebrated for learning.”

Here is an account of a married woman, and a mother, who was learned, and as we may generally expect, her children resembled herself. These are a few of the passages which certainly prove that Hindus are by no means justified in hooting at female education, even by those books which they receive as divine.

4. It is asserted that men cannot remember what took place in a former birth, any more than a person in sleep can remember what took place when awake. This answer is thought to be quite enough to silence all our doubts, in regard to the pre-existence of human souls; but we shall feel that it is quite unsatisfactory when we see how often Kangsa is represented as recounting and bewailing the misfortunes of a former birth. This we find was also the case with the most eminent characters that figure in the Bhágabat. It is said of Bharat rájá, (Bk. 5, Chap. 8, 79,) “In that time he departed from life and obtained the body of a deer. And the monarch, remembering the history of his former birth, knew for what reason he had found the birth of a deer.” If a beast can know the transactions of a former birth, may not a man know? This same Bharat rájá was, according to the history, afterwards born in the body of a bráhman, and then it is said, (Bk. 5, Chap. 9, 67,) “He remembering the history of his past birth, feared to associate with wicked people.” Thus we have quoted these two great extremes, a beast and a bráhman, who alike knew the transactions of a former birth; and as such instances in the shástras are not rare, it will not do for the Hindu to explain why we have not all the same knowledge, upon such untenable principles.

5. It is another popular sentiment that we must perform various outward ceremonies, in order to obtain salvation. Now it is said, (Bk. 5, Chap. 1, 73,) “Sabala rájá, who was

a holy man threw away all outward religion." It is also said, (Bk. 5, Chap. 11, 5--8,) "Hear again, O monarch, they who remain in society, walking according to correct knowledge and preserve the truth in their minds, are righteous in the midst of this evil world. I call them wise. Their names are excellent in the earth if merciful to their fellows." Against this idea we may also bring a passage from Book 10, Chap. 3, from verse 49, the substance of which is, that in the Satya-yuga, religion went on four legs; in the Tretá-yuga, one was cut off; in the Dwápara, another; and in this present Kalí-yuga, the third was cut off; leaving religion with only one leg, which leg is called mercy. Now we may ask if mercy is the whole of religion in this dispensation, then of what use are bathings, pilgrimages, incantations, and idolatries. They certainly contain no mercy. These texts give a very different impression from the teaching of the bráhmans, at the present day, which makes all merit to consist in self-mortification. There are not only numerous passages of this kind in the Bhágabat, but in other books of which the text was taken from the Bhágabat. In a book called Tula Bhena, which is looked upon with great veneration by all the Oriyas, such sentiments as these are to be found (page 67): "The necklace is nothing." "The tilaka (a mark) is nothing." "Clean and unclean are nothing." "Touching or not touching is nothing." "Bathing is nothing." "Outward pilgrimages are nothing." "The worship of the Almighty is true, but all other worship is nothing." "Caste is nothing." "All are one caste." "Religious austerities are nothing." "Repeating the names of the gods is nothing." Thus it appears that even those books received by the Hindus as divine condemn all their ceremonies as useless.

6. The Hindus also maintain that it matters not what a man's character may be, if he only adores the gods. One may be impenitent, hypocritical, covetous and envious, and if he is only a warm devotee of Rám or Krishna, all will be well. However clearly this doctrine is taught in the native shástras, it is also as clearly contradicted. It is said, (Bk. 6, Chap. 9, 59,60,) "He, who will not remember his former sins shall find no help, but will spend his days in pleasure and pain, and at last fall into hell." No less expressive is the passage against covetousness, (Bk. 6, Chap. 6, 123-4,) "They who are subject to covetousness live like beasts. They shall not obtain thee (Shiba), but shall wander through the world."

Covetousness is also condemned in these words, (Bk. 6, Chap. 24, 106-7,) "They who are covetous and lustful are bound in wickedness and are like demons." As it regards

hypocrisy it is said, (Bk. 6, Chap. 22, 85,) "Whose mind is not upon thee (Krishna), he is a poor hypocritical devotee. His heart is unclean with lust, is denominated a wicked worshipper, and shall not cross the sea of this world."

Envy is also condemned in the worshipper in these words, (Bk. 6, Chap. 22, 117,) "Whosoever remains in an unenvious religion will obtain Brahma's knowledge." All sins great in their nature are said to subject one to great punishment. Thus it is said, (Bk. 10, Chap. 3, 103—5,) "Amongst sins, injuring our fellows, killing the fœtus in the womb, and the murder of children, these three works whoever shall do, his life remaining he shall die. At the time of his death he is reviled by all. In this world he is without respect and goes into hell at death." Again it is said, (Bk. 10, chap. 11, 92,) "They who call their bodies their own and do not fear sin, ignorant in fascination, they will be slain and fall into an eternal hell." These quotations will certainly suffice to shew that even the Hindu religion does not entirely disregard the state of the heart.

7. That the spirits of all men are God. Though this sentiment is proved from the Bhágabat, yet the passages adduced in its support are often far from the point, and we have reason to believe that the poets never meant any such thing as the people understand their words to signify. As an example we may refer to that famous passage where the image of God in his creatures is compared to the reflection of the sky from the surface of water, (Bk. 10, Chap. 2, 51,) "Place 100 cisterns of water and the sky will be seen in all. Now pour all the water into one cistern, and but one sky will be seen. The sky is not separated when the cisterns go to destruction. This is the nature of spirit and is known only to the wise." Now the most this figure proves is, that the image of God is reflected by his creatures; but as the image of the sky is not the sky itself, so the image of God is not God himself. There is a passage in the 11th book of the Bhágabat which says, "God is a Spirit, and there is no creature like him. If Spirit will meditate upon his Spirit, then one may know they are blessed."

8. We are often told that the religion of the Hindus will never come to nought. But if this be true Byasadeb was a false prophet; for he says, (Bk. 12, Chap. 1, 179): "The Turks shall reign fourteen generations without discretion; after which the Phiringís (a name applied to Europeans) shall remain thirteen generations. In this time all religion shall go, caste and conduct shall not remain." Again it is said, (Bk. 12, Chap. 2, 115,) speaking of the same time: "All castes shall

sit and eat in one place with excellent minds. The bráhmans shall sell the veds, and in process of time their knowledge shall be lost. No one will support the religion of his family, but will forsake all distinctions of caste. Even in marriage caste shall not be regarded, for all shall become one class. In this manner will end the Kalí-juga after having remained 10,000 years." Thus according to this word of Hindu prophecy, their religion is to fall before the close of this vile age, and before the Europeans leave the country.

Balasore, June 12th.

E. NOYES.

II.—On the absence of all constitutional power in the Protestant Churches to legislate on the Canon of the Sacred Scriptures*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

YOU know that, according to all historical accounts, the Canon of the Old Testament was finally arranged and closed in the time of Ezra, Nehemiah, Haggai, Zachariah and Malachi. The Jewish Church unanimously maintains that after the death of these inspired men, the uninterrupted succession of prophets ceased; and her testimony against herself is as conclusive as that of Epimanides against the Cretians. We read in chap. ix. 27, of the first book of Maccabees, which is a most valuable historical monument written with great accuracy and fidelity, that "There was great tribulation in Israel, such as had not been since no prophet more appeared among them;" c. iv. 46: "And they (the Jews) put the stones (of the altar which had been defiled by the heathen) in a convenient place upon the mountain of the temple, until a prophet should arise, who could give directions about them." And c. xiv. 41: "The Jews and the priests determined that Simon should be chief and high priest for ever, until an accredited prophet (*φορητην πιστον*) should arise." A time which felt itself so destitute of prophecy and divine direction, as to be unable to determine concerning such comparatively trifling matters, could, of course, decree nothing in respect to the canonicalness of a book. That this was really the case Josephus informs us in the clearest terms in his work against Apion, Book I. 8.

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three

* NOTE.—The subject embraced by this paper is one of the deepest interest at the present crisis. We are glad our correspondent has left the field of mere criticism to discuss the great principle on which the question hangs, and by which it can alone be decided. May the good Spirit of God guide his Church into all truth in this matter. We are not, however, to be understood as sanctioning all the sentiments contained in this article.—ED.

thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but has not been esteemed of like authority with the former by our fore-fathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them."

Josephus does not at all deny in this important passage, that some pious men also in later times enjoyed the influence of the divine Spirit in composing their writings; on the contrary he says in his "Wars of the Jews." Chapter ii. 8, of Hyrcanus. "He it was who alone had three of the most desirable things in the world, the government of his nation and the high priesthood and the gift of prophecy: for the deity conversed with him;" but the reason why the historical and other writings of later times were not "esteemed of the like authority with the former by their forefathers" was "because there has not been an exact succession of prophets since that time," of which the successors could always give testimony to the divine inspiration of their predecessors, so that the Jewish Church could never be in uncertainty whether a book was to be deemed inspired and canonical or not.

As our Lord Jesus Christ, who had not "the spirit by measure," but was more "than any prophet," and his inspired Apostles, never pointed out any book in the Canon of the Old Testament as uncanonical and uninspired, it is clear that we must not do so; and I wonder that some profound and truly venerable scholars in England should express doubts about the Song of Solomon. If the husband be Jehovah, the plural spouse the Jewish Church, who came "out of the wilderness like pillars of smoke," who enjoyed his nearness when faithful, and endured his absence when unfaithful; the watchmen who smote her, the false prophets, the threescore queens, and fourscore concubines and virgins without number, the heathen nations, and proper allowance be made for the exuberance of poetic decoration, the whole is worthy of the Divine Spirit and edifying.

But the history of the Canon of the New Testament is quite different from that of the Old Testament. It was not finally arranged and closed by any inspired Apostle. To our short-sightedness it appears that it would have been exceedingly desirable if the last Apostle, John, the disciple of love, would have closed and authenticated the Canon of the N. T. before his departure. But Providence thought otherwise. And why? None can say. The wonderful works of God were not done in a corner and were in fiery tongues proclaimed to the world by a host of witnesses. The mythological age had given way to the historical. How natural that the history of the Saviour, and the writings of his Apostles should stand on their own authority, in the same rank and on the same footing with other historical writings. Perhaps it was intended that the Christian Church should not settle down in a cold lifeless orthodoxy, but eat her bread by the sweat of her brow. How has the intellect of her members been quickened by the profound and extensive investigation of the writings of the N. T.! The genuineness of the four Gospels has

been repeatedly proved, and by none more triumphantly than by Dr. Olshausen. After reading, or I should rather say, studying such works as Neander's *Apostolic Age*, Paley's *Horæ Paulinæ*, &c. &c., we feel satisfied that it was unnecessary to authenticate the Acts and the Apostolic Epistles by the authority of any inspired man. All the books of the New Testament have been proved to be canonical except a few of those on which the church has always disagreed as II Peter, Jude, and the Revelation. The latter is undoubtedly canonical, and will be acknowledged as such, if the true interpretation to which Bossuet and Hug have given us the key, becomes more prevalent, according to whom the grand outlines of this sublime book are three cities: Sodom where the Lord was crucified, representing Judaism, the persecutrix of the infant Christian Church—it has fallen; Babylon built on seven hills, idolatrous Rome, a beast with many crowns and the name of blasphemy on her head; and supported by another beast, the idolatrous priesthood, that had two horns like a lamb, and spake as a dragon—it has fallen; Gog and Magog, all the barbarian nations which are now brought into subjection to Christ; and at last the new Jerusalem descends from heaven, the millennial glory of the Christian Church begins, and “Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;” but the two former books must still be numbered among the antilegomena as contradicted, because the most eminent orthodox and pious Biblical critics are not yet agreed on them, and why should we give up the old division of *Homologoumena* and *Antilegomena*? Dr. Olshausen has lately written several masterly Latin *Essays on the Antilegomena* some of which have been translated for and published in the *American Biblical Repository*.

It is a well known fact that at an early period, the Christian Church was confounded with the Jewish hierarchy, theoretically by Cyprian in his book, “On the Unity of the Church,” and practically by proud and arrogant ecclesiastics. But these men even surpassed the Jewish priests in their assumptions. We have seen that the Jewish Church unanimously maintained, that the last prophets had no successors, and that since their departure none could decide on the canonicalness of any book; but these men maintained that the Apostles had successors, yea, that they themselves were their successors, and were invested with power and authority to decide on any book as they thought proper. When all was ripe the councils began to legislate on the word of God. But the decision of these councils have never been acknowledged by the Protestant Churches. Luther, who knew that no inspired Apostle had finally arranged and closed the Canon of the New Testament exercises his private judgment in studying and translating it, and returned to the ancient and proper division into *Homologoumena* and *Antilegomena*. As Biblical criticism was then in its infancy, and the helps at his command were so few and so imperfect, it is no wonder that his bold spirit sometimes misled him. When coming to the Epistle of the Hebrews he says, “Hitherto we have had the chief and most important books of the New Testament. Those which follow were in former times considered in a different light. And that the Epistle to the Hebrews was not written by Paul or any other Apostle is clear from Chapter ii. 2, where the author says, ‘How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him,’ which shows that he speaks of the Apostles as a disciple upon whom the doctrine of the Apostles came, perhaps a considerable time afterwards.” “He then ventures the opinion that Apollos was the author” in which many pious scholars of the present day agree with him.

And this truly great man agreeing with Paul that "though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed," and *supposing* that James did not agree with Paul he says, "This James does nothing but driving to the law and to good works, and so confounds and commingles all things that in my opinion he was some unknown, but sincere and good man, who having picked up some sayings and phrases of the Apostles has thrown them so disorderly upon paper, James' Epistles is a very strawy Epistle, for no Evangelical spirit breathes in it." And on Revelation he says, "I have more than one objection to this book, for I can neither deem it Apostolical nor Prophetical. In the first place, the Apostles do not converse in visions, but prophecy in clear and plain language, as Peter, Paul, and Christ in the Gospel, do; and it behoves the Apostolic office to speak plainly and without figure or vision of Christ and his work. Secondly, he appears to me overdoing the thing when he straitly threatens, that if any man shall take away from the words of his own book, God shall take away his part out of the book of life, which the other sacred books do not, though they are of much greater importance. Again all those shall be blessed who keep what is written in the book, though nobody knows what it is, not to speak of observing it; and we, having much better books which are to be observed, should be as well off if we had it not at all; in short, every one may think of it as his mind directs him, (or as he pleases.) My mind can not be broken in to the book, and that is sufficient reason for me not to think highly of it."

Why do I quote Luther, the illustrious Reformer? To prove Hebrews, James and Revelation to be spurious? No. I most fully believe in the authenticity and inspiration of these books, though I must be allowed to think that Paul is not the author of the Epistle to the Hebrews notwithstanding Moses Stuart's celebrated commentary. The Gospels of Luke and Mark and the Acts are canonical, though not written by any of the Apostles. I have quoted Luther to show with what utter disregard of all councils, with what independence of mind the glorious reformation began. In the same spirit it was carried on by the Reformers themselves; but alas! their mantle fell on men who were unworthy of it. Just as the Apostles had no successors, or at least very unworthy ones, so the Reformers had no worthy successors.

I fear the large Religious Societies are at present too much encroaching upon individual action, and the inviolability of private judgment, the fundamental principle of Protestantism, and are doing much to produce that state of things in the Churches in which Protestantism will not be able to cope with Roman Catholicism, which has the advantage over us in the majority of members, in more daring assumption, and bolder denunciation, and in claims to uniformity and infallibility, in virulence and abuse; to which we have nothing to oppose but the inviolability of private judgment, independence of mind, free investigation: against these it can not stand, before these it has invariably fallen and ever will and must fall.

But the public must not withdraw their support from the large Religious Societies, because some have power to do wrong. We might as well abolish the House of Commons, the British Parliament, because it has the power and the resources to do mischief on a grand scale. Why does that body not oftener abuse its power? Because Britain watches over it with a zealous and constant care. Thus they must watch over the large Religious Societies which can do and have done immense good. Without them slavery would not have been abolished; without them millions would not be able to hear and read the word of

God. Thus they must particularly watch over the British and Foreign Bible Society which is the Congress of the Protestant Churches, to whose hands the document of their federal Union and Constitution is entrusted. Each State, each denomination, may legislate for itself as it pleases; but the powers of Congress should be well defined, and as much as possible be merely executive. All their attempts at legislating on the word of God should be promptly met at the very outset, however well intentioned such attempts may be.

I maintain that neither the British and Foreign Bible Society, nor the Calcutta Auxiliary Bible Society, nor any man or body of men whatsoever, have any power or right to legislate on the Sacred Scriptures, to say what books are canonical and what not; what readings must be adopted and what rejected; what passages spurious and what passages genuine; except they can give the most satisfactory proofs of enjoying divine inspiration. I further maintain it as a principle, that when a body of Missionaries who enjoy the confidence of their Society and the Churches, and whose orthodoxy is unimpeached and unimpeachable, are agreed among themselves, and have determined how the Sacred Scriptures shall be translated for *their own mission* for which they are responsible to God, as the Baptist Missionaries at Calcutta, and the London Society's Missionaries at Banáras have done, the Bible Society has no right whatsoever to encroach upon the private judgment or conscience of such a body of Missionaries; but is bound in duty, and by its own fundamental Protestant principle and constitution to sanction and publish *such a version for that particular Mission**. If no version in the present state of the Churches can be made for the Universal Church, the Bible Society must entirely give up all idea of making, sanctioning and publishing universal versions†. I would rather see the British and Foreign Bible Society fall into a thousand pieces than see Protestantism, see *free investigation, private judgment, independence of mind, conscience*, and every thing truly good and noble, fall.

Banáras, 18th May, 1840.

Yours,
J. A. S.

III.—Theological Library.

A. FATHERS.

a. FIRST CENTURY.

6. Ignatius.

Ignatius is commonly reckoned a writer of the second century, as most if not all of his extant writings were composed near the period of his death, and therefore probably in the beginning of the second century. But as the greater part of his life was spent in the first age, we have included him in the list of fathers of that century. Nothing is certainly known

* If the argument of J. A. S. goes to prove that neither the British and Foreign Bible Society, &c.—surely it proves much more—that no one or two men, however excellent, can without enjoying divine inspiration legislate or determine for the whole church. The choice in this case is between the Missionaries of the London Society at Banáras and the Bible Society; viz. whether one or two men shall determine the text for the many or the many for themselves. With the Missionaries of any particular body publishing special versions, the Society has no wish nor has it any power to interfere.—ED.

† We cannot see the difficulty and sincerely hope the B. S. will not give up the attempt in despair. We believe it will not.—ED.

respecting the time or place of his birth. In the commencement of all his epistles, he styles himself Theophorus, on which some of his successors founded a relation that he was the child whom our blessed Lord took in his arms and set in the midst of the people as an illustration of childlike humility. Though such a tradition seems to have existed in the Church at an early period, yet we can trace it to no good authority. The name itself does not necessarily give the smallest countenance to the supposition. According to the accent the word may signify "bearing God," or "borne by God." If taken in the latter sense it still may signify no more than is true of every Christian, that he is supported and sustained by the grace of God. But he himself is said to have explained it to the Emperor Trajan according to the former sense. Theophorus, said he, is "Ὁ τοῦ Χριστοῦ ἐν τῇ ψυχῇ περιφερω*." *He who bears Christ in his soul.* Chrysostom expressly affirms that Ignatius never saw our Saviour. He however conversed familiarly with the Apostles Peter, Paul and John. In about A. D. 70 he was ordained successor to Euodius as Bishop of Antioch, the capital of Syria. For 40 years, more or less, he continued in this most important and difficult office, performing with zeal the office of a pastor, "like a skilful pilot by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labour, withstanding the raging floods, fearing lest he should lose any of those who wanted courage or were not well grounded in the faith."

In the year 107, (or according to others 116) he was called to seal with his blood his testimony to the faith of that Lord who had borne him so long. It was when Trajan visited Antioch on his return from victorious war over the Scythians and Dacians, that Ignatius presented himself before him, probably with the view of representing to him the interests of his flock, and remonstrating against that persecution which though not expressly enjoined by the "darling of mankind," was permitted with certain restrictions to be carried on by the procurators in the provinces. A long conference ensued between the Emperor and the Bishop, the result of which was that the latter was thrown into prison and subjected to grievous torments. He was daily scourged with thongs loaded with leaden bullets at the ends, "forced to hold fire in his hands, while his sides were burnt with paper dipped in oil; his feet stood upon live coals, and his flesh was torn off with burning pincers." None of these things moved him, and in consequence sentence of death was pronounced upon him by the

* Θεοφόρος Bearing God. Θεόφορος, Borne by God.

Emperor. It was decreed that he should be straightway bound with a chain, carried captive to Rome, and then thrown as a prey to wild beasts. "I thank thee O Lord," was the exclamation of Ignatius on receiving announcement of the sentence, "that thou hast condescended thus perfectly to honor me with thy love, and hast thought me worthy with thy Apostle Paul to be bound with iron chains." From this and from various passages in the writings of Ignatius, many have accused him of seeking ambitiously for the honour of martyrdom. For ourselves we cannot see that such a charge is borne out. All or nearly all of his writings that have come down to us were written after he was under sentence of death, and actually on his journey to the place of his execution. It was thus fixed (as certainly as any thing can be fixed by the decree of man) "by what death he should glorify God," and thus those expressions which in other circumstances might have betokened an inordinate desire for the glory of martyrdom ought in his actual circumstances to be regarded as nothing more than the effusions of an ardent mind (as Ignatius unquestionably had) acquiescing and rejoicing in what he could not doubt was the appointment of God. All the Ecclesiastical historians with whom we are acquainted, seem to favour this charge, and many of them to extend it to the whole church of the second century; but we do think without sufficient ground.

Going to Seleucia under the escort of ten soldiers, he there set sail, and after a stormy voyage landed at Smyrna. There he embraced once more on earth Polycarp, the companion of his youthful years, and his fellow-disciple of the Apostle John. Often have we imagined, not with tearless eyes, this meeting of these two holy men. Different they were in natural temperament, but they had both drunk in much of the Spirit of their Master, himself the beloved disciple of our blessed Lord. And is it possible to picture these two aged saints meeting after so long a time, and after having witnessed such events as had occurred in the Church since providence had cast their lots asunder, without feeling that there must have been a solemn sacredness in their long embrace and a world of interest in their communings with one another? Ah! but there will be another meeting time when all the disciples of the master of John shall with ecstasy receive the embrace of their glorified teacher and Redeemer, and sit down with Abraham and Isaac and Jacob in the kingdom of God. Here deputations from all the neighbouring Churches waited on the Martyr, to receive his blessing, and encourage him to hold on in steadfastness to the end. Hence also he wrote epistles to various Churches, viz. to the Ephesians, the Magnesians, the Trallians and the Romans.

His progress towards Rome was very protracted, his keepers seeming to have got instructions to make as wide a circuit as possible, for the sake of impressing the people through the midst of whom they passed with a salutary terror. At last they arrived at Rome, when during the feast of the Saturnalia, the aged Bishop was thrown to the lions, and so much of him as was mortal was speedily devoured.

The writings of Ignatius, besides the epistles already mentioned, are three others which he wrote from Troas, addressed to the Churches of Philadelphia and Smyrna and to Polycarp. But whether that to Polycarp was not one with the Epistle to the Church of Smyrna, and whether that now existing under the name of the Epistle of Ignatius to Polycarp be not a forgery we think not sufficiently determined. We are inclined in opposition to Usher and Cave to suspect this Epistle, and should make the list of his writings as follows: *Genuine*.—Epistles to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans. *Doubtful*.—Epistle to Polycarp. *Spurious*.—Epistles to Mary Cassobolita, the Church of Tarsus, the Church of Antioch, the Church of Philippi, to Hero, to the Virgin Mary, and two Epistles to the Apostle John. He intended to write another Epistle to the Ephesians, but if his intention was ever carried into effect the Epistle has been lost.

The Epistles of Ignatius that have come down to us must be regarded as most interesting documents. The circumstances in which they were written, their author chained to ten leopards, so he calls the inhuman soldiers who seem to have been selected for his guard, in his progress to the scene of his martyrdom, ready to be offered up. "They are," says Mr. Chevallier, "the unstudied effusions of an ardent and deeply religious mind, and bespeak a man who was superior to this world and anxious to finish his course with joy. It is an internal mark of their genuineness that their style is harsh and unpolished, and occasionally not untinged with some degree of oriental exaggeration." Twelve Epistles were printed and published in 1557 as the works of Ignatius, but as Eusebius mentions only seven and as those now published did not correspond with the quotations made by ancient writers, great doubt rested upon the genuineness of the book. Archbishop Usher found many quotations in English writers, apparently made from the text from which the ancient Christian writers had quoted, and therefore he thought it highly probable that some MS. must exist in England. This was enough to set him to work; and accordingly after much inquiry he found two Latin MSS. one in one of the Libraries

of Cambridge, the other in the collection of the Bishop of Norwich. In 1644 he published a Greek edition, taking the text of the printed edition of 1557, and printing in red ink the passages which were not found in his Latin MSS. and which he supposed to be interpolations. Shortly after this, a Greek MS. was found at Florence, and an edition published from it by Isaac Vossius. The agreement of this text with that of Usher proves all that can be desired of the correctness of our present text.

The Epistle to the Romans was, as we have said, written from Smyrna; its object was to intimate his approach to the brethren at Rome, and to warn them against dissuading him from his purpose of remaining stedfast unto the end. From this Epistle we make an extract, borrowing from the translation of it lately published by Mr. Bickersteth.

“ Now I begin to be a disciple ; nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross ; let the companies of wild beasts ; let breaking of bones and tearing of members ; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me ; only let me enjoy Jesus Christ.

“ VI. All the ends of the world, and the kingdoms of it, will profit me nothing : I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us ; Him I desire who rose again for us. This is the gain that is laid up for me. Pardon me, my brethren ; ye shall not hinder me from living ; nor, seeing I desire to go to God, may you separate me from him for the sake of this world ; nor seduce me by any of the desires of it. Suffer me to enter into pure light ; where being come, I shall be indeed the servant of God. Permit me to imitate the passion of my God. If any one has Him within himself, let him consider what I desire ; and let him have compassion on me, as knowing how I am straitened.

“ VII. The prince of this world would fain carry me away, and corrupt my resolution towards my God. Let none of you, therefore, help him ; rather do ye join with me, that is, with God. Do not speak with Jesus Christ, and yet covet the world. Let not envy dwell with you : no not though I myself, when I shall be come unto you, should exhort you to it, yet do not ye hearken to me, but rather believe what I now write to you. For though I am alive at the writing this, yet my desire is to die. My love is crucified ; [and the fire that is within me does not desire any water ; but being alive and springing within me, says,] Come to the Father. I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, [of the seed of David ;] and the drink that I long for is his blood, which is incorruptible love.

“ I have no desire to live any longer after the manner of men ; neither shall I if you consent. Be ye therefore willing, that ye yourselves also may be pleasing to God. I exhort you in a few words ; I pray you believe me. Jesus Christ will show you that I speak truly. My mouth is without deceit, and the Father hath truly spoken by it. Pray therefore for me, that I may accomplish what I desire. I have not written to you after the flesh, but according to the will of God. If I shall suffer, ye have loved me, but if I shall be rejected ye have hated me.”

IV.—*Native Christian Temporal Aid Society.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Your valuable periodical appears to me the best medium through which to advocate an institution like the one above described; but in venturing to send you the following observations, my object is not so much to obtain immediate relief from the difficulties complained of in this paper, as to bring the subject of some general plan of relief before your able correspondents for deliberate and thorough discussion.

I have long been convinced, and my impression is strengthened by the experience of every month, that many of the excellent institutions of the present day are exceeded in importance by a Native Christian Temporal Aid Society: and considering the many and serious disabilities with which Hinduism visits a defection from its doctrines and customs in the cases of native Christian converts, it is matter of surprise, that long ere this, such an association has not been brought before the Christian public for its approbation and support.

It may be that the paucity of converts in some cases, and the possession of some extent of means to meet immediate necessities in others, have rendered the agitation of the question, less necessary hitherto; now, however, that converts are becoming more numerous, and the limited means in the immediate possession and command of Missionaries are exhausted, the most pressing necessity is felt for aid like that which a Native Christian Temporal Aid Society would bestow.

I am fully aware that objection is deeply and extensively felt to affording temporal aid to native Christians, lest anti-industrious habits should be fostered, and the heathen for hope of gain be tempted to assume the Christian profession. Both these evils are undoubtedly to be strenuously guarded against; yet in avoiding Scylla we may easily, on this question in particular, glide into the vortex of Charybdis. The natural love of money, and consequent pain at parting with it, have magnified beyond all due proportion the real evils of imparting temporal aid to native converts. The repugnance felt to the bestowment of such relief moreover, has been strengthened by the very character of the aid solicited; for being merely temporal, and having therefore no immediate reference to the spiritual well-being of the subject, it does not produce that strong degree of complacency and self-gratification, which form a kind of immediate recompence for the disbursement of money.

Could the evils arising from the bestowment of temporal aid on native Christian converts be viewed apart from the magnifying medium furnished by the root of all evil, more than half the dread which is felt on the subject would be dissipated; and by being permitted a glance at opposite happy effects in cases of sincere and deserving Christians, our conduct would soon assume a character more strictly Christian, and exhibit a conformity to His, who, though he knew, that in many instances, his kindness would be perverted to evil purposes, fed the multitude with miraculously multiplied loaves and fishes.

Nevertheless, though it must be admitted that the amount of pure benevolence bears little proportion to that of a spurious character, there are Christians in India, who have not only the means but the disposition to do good from disinterested motives; though, it may be, at the hazard of having their good evil spoken of, or in some instances perverted to evil ends: and to such an appeal on behalf of ruined, but pious and deserving native Christians will never be made in vain.

But what are the objections so deeply and widely felt to bestowing temporal aid on native Christians? It is thought that by granting such assistance, anti-industrious habits would be fostered; that native Christians instead of employing themselves with industry to procure their own maintenance would be encouraged in idleness; and also that an inducement would be held out to heathen, from a hope of gain to make a profession of Christianity. The first of these objections goes on the supposition that money is, or is proposed to be given apart from and independantly of labour. To expose the fallacy of this objection it is only necessary to say that money is not given, and is not intended to be given except as hire for labour, or to furnish Christian natives with the means of labouring to support themselves and families, so that in fact such aid, instead of tending to foster idle habits is directly calculated to promote industry.

There is more plausibility in the other objection; namely, that such aid holds out an inducement to heathen, from the hope of gain, to assume a Christian profession. It is likely that persons may, in some instances have attempted to impose themselves upon Missionaries with no better motives than to secure some temporal good. And allowing this to be true, what does it prove? Only, that like every other method of doing good, this also is liable to abuse. This appears to be the amount of its condemnation. But ought we therefore to be deterred from this kind of labour? Certainly not; because by the same rule we must withdraw all exertion from every useful, benevolent, and Christian institution, which distinguishes the present day, seeing that every one of these institutions is liable to abuse. How many of the gospels and tracts which are distributed all over India, are converted into play-kites and wrappers? But do we argue thence that the Bible Society, and the Tract Society should not be supported?

But there are many circumstances connected with the bestowment of aid on native Christian converts which go very much to check the evil complained of. Where the heathen see one native Christian assisted with aid of a pecuniary kind, they see many turned back from the mission station to their villages covered with disappointment and shame at having failed in their attempt; to remain months and years the butt of ridicule and sarcasm to their neighbours and caste-mates, narrowly escaping a serious pecuniary fine to purchase their restoration to their caste and place in society. So that upon the whole, viewing the subject of Christianity in a pecuniary point of view, the heathen are much more likely to be induced to remain where they are than seek advantage at such fearful hazard. After all, should one now and then, uninstructed by so many failures, and hoping he shall succeed better

than others, venture to act the hypocrite, and succeed in the attempt ; if he be of idle habits, he will soon consume the small amount of benevolence he may have obtained, and be involved in a degree of wretchedness well calculated to warn others of the folly of acting so uncertain a part ; for of all situations in which an idle person can be, that of the community of native Christians is the most undesirable ; and should he prove industrious, and use the means obtained in the way for which they were communicated, then the amount of evil is, that an industrious man, through hypocritical motives, has brought himself under instruction which may result in his present reformation and eternal salvation ; for the hypocrisy of his motives will, soon most assuredly be detected.

But not to trespass further upon your pages by apologies for such an institution, as facts serve a much better purpose than many arguments, and speak at once to our feelings, I shall proceed to detail a few cases among many which will illustrate the necessity for a Native Christian Temporal Aid Society : and as Hinduism is much the same all over India, similar cases I apprehend exist at every mission station where any considerable number of converts has been realized.

A person named Prosu-ráhut, an inhabitant of the Athgur rájuary, a farmer and a man of good caste, and respectable worldly circumstances, about eight months ago became a Christian. Prosu's father, a man who had never bowed down to an idol, became towards the close of his life acquainted with the doctrines of Christianity ; and when dying lamented to his weeping family that he had not when opportunity served embraced the gospel. His dying advice to his son Prosu was, that after he had disposed of his father's remains he should prosecute his inquiries about the true religion, and become a Christian. At the period of his venerated father's death, Prosu was an inquirer, and had for some years been acquainted with our native preachers. By them he was frequently visited and instructed, and every succeeding report they gave of him was increasingly favourable. He long counted the cost ; but at length resolved to come forward, and if permitted, profess the Lord Jesus Christ. After some time of probation he was unanimously received into the church and was baptised. His baptism however was the signal for an attack upon him. Of course it involved him in the loss of caste, his rájá deprived him of his farm, and gave it to another man ;—while, at the same time, he authorized his people to drive the outcast from his territories. During his absence from home, in attendance upon Christian worship, his enemies entered his house and carried away part of his dhán reserved for the support of his family till the next harvest. The amount of his year's rent was demanded and paid, though as was the case all over the district his crops had almost entirely failed. Under these wrongs Prosu had no means of redress, for the government regulations extend not to the tributary mahals except in cases of murder and personal torture. The little property Prosu had in money he spent in providing for his family, and when that was exhausted the sale of his bullocks, brass vessels, and such like property conducted his family to the verge of

ruin. Prosu still clings to the place of his birth, but is about coming away in a state of entire worldly destitution.

Banamáli was an inhabitant of Gannipur, a farmer, and of a good caste. His worldly circumstances were not equal to Prosu's, but by the cultivation of his farm he was able comfortably to support his family. He occupied and cultivated his land in conjunction with his brothers, a custom common in this province, and which without the possession of much personal property enables people to support themselves and family. Banamáli like Prosu, had been long acquainted with the gospel and the Christian natives. As soon as he was baptised, his brothers, though no ways vindictively inclined, were obliged to exclude him from their partnership. Having lost caste he was disqualified to hold his place in the community; his house happening to join that of another man, he was obliged to quit it, even by the decision of a magistrate; and he was forbidden the use of the village wells. After adjusting his affairs with them, his brothers bring him debtor to them about four rupees, and kept his bullocks in payment; to which arrangement, having no property in money, he was obliged to submit. At length, deprived of his land and refused other, Banamáli, brought away his little stock of rice, and quitted his native place to seek for coolie hire among Christians, destitute of a house in which to shelter his wife and family, and destitute moreover of the means of providing one.

Dámodar was by caste a mahantí, and of a family much respected. He with his brothers obtained their livelihood by land-measuring under the revenue survey officer. The produce of Dámodar's labours being thrown into the family coffer, he had no individual property; and when he became a Christian, and cut off from his family, he retired from his home and village with no other earthly possession than the clothes he wore. Dámodar was greatly attached to his aged parents, and they in very affecting lamentations bewailed the disgrace and loss of their son.

The other and last case I shall mention is that of Rogu-roul, a weaver from a village called Kusálpur near Khundittá in Olássá. He hesitated long on the threshold of Christianity, appalled by the difficulties in which a profession of Christ would involve him, but his inquiries had gone too far to permit him to remain. At length Rogu, with the agreement of his wife, took courage and publicly joined some Christian acquaintance at Khundittá, and there waited for baptism. After about a month of trial he was baptised in the Kursua which runs near his village. The same evening Rogu went to his village to bring away his wife and children who he believed were anxiously waiting for him. In this expectation he was mistaken, for when he arrived at his house, his wife and children were gone, and his little property carried off, and his house given over to the keeping of the village chaukidárs by the Pradan of the place, and they demanded what he wanted there. As Rogu and his Christian friends retired from the place a messenger was sent after them by the Pradan to say that he was ready to settle the affair, why were they going away? On the receipt of this invitation the Christian party returned, but had no

sooner arrived under the village tree, than the two police chaukidárs, and the rabble of that and several other villages, under the direction of the Pradan, commenced a furious and unprovoked attack upon them. Resistance would under such circumstances have been improper, and they had no alternative but to retire by degrees. This therefore they did, assailed as they drew off, by the people, with every weapon they could avail themselves of, and even the shrubs which formed the hedgerows they tore up and converted into missiles, the Pradan all the while, at the top of his voice, exciting the people and directing the attack. Rogu had recourse to the Magistrate; but such is the delay in obtaining redress, owing to the indolence and corruption of native officers, that eight months passed away before the man could recover aught of his own; during this time he could of course attend to little else besides his lawsuit. At length his wife and child were delivered to him, and an inconsiderable confinement in prison awarded to the persecutors; but his property either given away or sold by his wife during his absence, was all squandered and lost. After this loss, and the suspension of his ordinary employ for so long a period it need not be added of a labouring Hindu, that he is reduced to extremity and ruin. Rogu-roul is a young, and industrious man, who had always supported his family by his own labour in comfort, and is now receiving four pice a day for labour not required, and is living in a hut formed by three bamboos and an old mat. These cases will, I think, suffice to illustrate the necessity for a Native Christian Temporal Aid Society; for what shall men circumstanced like those above described do? Had they remained idolators they would have retained their place in society, and reached the advantages of the family, social, and national compact; but having embraced the gospel the genius of Hinduism has cast them out, branded their names with infamy, deprived them of the means and opportunity of their own support; and has made it criminal to hold intercourse with them, or do any thing to help them; so that in self-defence every person avoids them lest his own credit and character should suffer thereby. Christian sympathy cannot, I think, withhold that measure of aid from its abundance which such men need to enable them to earn their own support.

Such men are not deceiving their Christian instructors; they have not assumed the Christian profession for gain; they did not need to do so; and therefore to help them would not be confirming them in their deceptive attempts, or gratifying an evil desire for money. They give as good testimony of conversion as new converts in other climates and in much more favourable circumstances. If objectors to the verity of the Christian experience of native converts, would allow themselves to make *more intimate* inquiries and inquiries of those who possess the best means of imparting information—if they would, moreover, direct their inquiries to the *possession of Christian principles*, rather than to the perfect exemplification of moral propriety, (an acquisition difficult of attainment under the most favourable circumstances, and not to be reasonably expected at present among

native converts,) they would retire perfectly satisfied, and greatly delighted to perceive, that in hearts hitherto filled with every vice, with vice which has luxuriated from age to age without a single check ; yea with vice fostered and practised under the sanctions of religion ;—they would retire delighted that in hearts where such vice had dwelt, the seeds of Christian virtues had taken root, and were proceeding to expand, gradually indeed, but surely in the pleasing fruits of Christian morality.

But all those testimonies of sincere attachment to Christ which young converts are wont in all climes to exhibit, and which are considered decisive of their sincerity, the native converts have exhibited : they have denied themselves ; they have taken up their cross and have followed Christ ; they have counted all things loss for Him, (for many for Him have lost much ;) they have, comparatively speaking, hated father, mother, brother, sister, husband, wife, son, and daughter, and the possessions and prospects of life for the sake of Christ and his gospel. These crosses and losses may appear little to us ; our scale is exalted ; but they are much to them. The love of parents, children, brethren, and sisters dwells as strongly and tenaciously in the native bosom as in our own, notwithstanding the ravages of unbridled depravity, and I had like to have said the more fearful influences of Hinduism. Indeed I have thought that it is to India a person must come if he would see that self-denial exhibited in perfection which the sacred Scriptures enjoin, if necessary ; for in many lands it could not be exacted so completely as it is here. Nor have the native converts made these sacrifices without counting the cost ; they have not professed Christ ignorant of what would be the result, any more than they have made them with a callous heart. They have come to the cross, and have taken it up knowingly and deliberately. Hence, admitting that there is much ignorance, much weakness and imperfection of Christian conduct in the native converts, yet, they possess the *principles* of the truth ; and they have given and continue to give the timely, and natural evidences of the sincerity of their profession ; and it follows that in affording them assistance, we shall not be confirming them in deception ; we shall not be doing that which tends to make them worse than they were in a heathen state ; but we shall be clothing the Saviour in nakedness, feeding him in hunger, giving him drink in his thirst, and administering comfort and help to him in circumstances of sorrow and bereavement ; and O may we be saved from despising one, even of these the least of Christ's disciples ; or from closing the bowels of mercies to their necessities ! And what object possesses more pleasing interest than that proposed to be assisted in these observations, to a pious and unprejudiced mind ? A sincere native convert ! the expression viewed in its various associations, involuntarily excites a thrill of pleasure in the mind. Native converts gather interest in our apprehension from the *dark* and *degraded* state in which the gospel found them, and from which its light has conducted them ; they are peculiarly interesting as the *first-fruits to God*, from this wide, and thickly populated land—that interest

rises as we contemplate them in the character of the *first materials of the kingdom of Jesus Christ* in these vast regions, to which additions will now be made until idolatry shall totally disappear, and God become the object of universal love and worship. But we experience a feeling of triumph when we view them as *exhibitions of divine grace*. That grace, operating in their conversion, opposed by a union of philosophy, prejudice, education, caste, and interest; has displayed an energy which nothing else ever yet exhibited, in contact with the well-compacted, and very ancient system of idolatry prevalent in this country.

Assistance to native converts afforded as recommended in this paper, would tend immediately to give *locality* to the Christian cause. Christians are the "salt of the earth," and, "the light of the world;" and notwithstanding much imperfection and weakness of experience and conduct, this is true of the native converts, as well as of others, their feebler light shines the brighter as the surrounding darkness is denser; and hence the great importance of having Christian locations among the heathen. The compounds of missionaries or scattered habitations, are not the situations best suited for usefulness in settling Christian converts; they require to be where they can be seen, visited, and conversed with; they require to engage before the heathen in the various business and pursuits of life, that they may exhibit their principles, and display their conduct, as well as attend to the means of religious improvement and divine worship in the presence of mankind. To locations of Christians, idolaters would look for the exemplification of Christian truth, union, and kindness; and though they would not find them to the extent we might wish, they certainly would find them; and could not fail to acknowledge the superiority of the Christian's faith. To such locations, moreover, inquirers would direct their steps; inquirers who, unused to appear before a European, would in many instances live down their convictions before they could muster courage to appear before him.

In such locations moreover a house would be erected for the worship of God; and a native preacher probably fixed; by which means, in the surrounding neighbourhood, the gospel would be proclaimed, and the worship of the true God become known among the people.

To assist Christian natives in forming such locations, would be to form a community in the country associated with us in almost every interest, sentiment, and tie. Heathenism gives an unfavourable aspect towards Christians, in whatever character they may appear; and hence the government of India, by England, is one of fear; Hinduism forbids any better association: Christianity has just the contrary effect; and Christian converts are attached to the government both from sentiment, interest, and affection; hence whatever efforts tend to give existence and stability to such a community, are, even in a political point of view, of importance sufficient to afford us encouragement.

The amount of funds sufficient to do much good in such a cause, would be much less than we may perhaps apprehend. Only a few of the converts of any given station would require aid. Some are able to

retain their property and their means of subsistence, and require nothing. Others are fitted for little beside common coolie labour; and they would require little or no help. Others are employed in schools, &c. and, being able to subsist thereby, they can contribute towards the employment of others, and by their means some are able to get forward: and as soon as the Christian community should, by these means, and some help from a Temporal Aid Society, increase to the extent of four or five hundred souls, it would without extraneous help, be able to assist its new members itself.

Temporal aid should in no case be imparted except to assist native converts in *commencing some useful honest occupation* for their own and families' support; and having assisted them to commence, this help should be final. There are several methods of life in which converts could engage; but the cultivation of land, the strength of a nation, is the best in which they could be encouraged and assisted.

This would be more especially suitable, not only because the majority of converts are cultivators of the soils; but because of its simplicity, almost any person is equal to its management.

The amount requisite in this province for a family to cultivate four acres of land, a quantity equal to the maintenance of five or six persons, would be about 45 or 50 rupees. With this sum might be provided a house, a pair of bullocks, seed corn, implements of husbandry, a hackery, and support for a family of three or four members, for 5 or 6 months, till the first harvest was reaped. The amount of course would vary in different parts of the country; but local information would be obtained.

The Committee of such a Society, fixed in a central position would receive applications from all parts; and be the means of affording comfort and advantage to many deserving and pious native Christians; while it would relieve missionaries of one source of their keenest anxiety, and remove a burden from them, which, with increasing weight presses upon them.

Cuttack, June 10th, 1840.

C. LACEY.

V.—*The Era of Vivid Religious Interest.*

Not having it in our power at present to afford our readers a Review of Dr. Duff's able work on India, and as many may not have an opportunity of seeing the work itself for a while at least, we are anxious to place before them an extract from which they may obtain an idea of its contents. The portion selected for extract is a very stirring and eloquent passage. The author has been treating of the introduction of European influence and the consequences which followed, this is divided into three eras—the era of romantic imaginative interest; the era of romantic literary interest; and lastly, the era

of vivid religious interest, which is the one dwelt upon in the following passage, we are confident it will be acceptable to all.—ED.

But, as the era of romantic literary interest began to wane, the era of vivid *religious* interest began to emerge in splendour from the shadowy twilight of a long protracted dawn. And was it not for the manifestation of this brighter era and the realization of its promised blessings, that all else which preceded it was overruled by Divine Providence as subservient and preparatory? Can it be that a power so tremendous over an empire so vast and a people so countless, has been placed in the hands of a few Britons for no higher end than that of enabling them to gratify their ambition, their avarice, their vain-glorious tastes, and lawless appetites? No. Reason, philosophy, sound theism, Revelation;—all must unite in repelling the insinuation, as not less dishonourable than false. Whatever man may think, He who guides the course of providence, with whom one day is as a thousand years, and a thousand years as one day, has respect to the everlasting covenant,—the mercies of which are sure; and the privileges of which shall one day be extended to all the kindreds of the nations. The march of His dispensations may appear slow, and their development obscure, to a creature like man whose term of being is so swiftly run out, and whose power of vision is so feeble and so faint;—nevertheless there is a progress that is steadfast, a development that is clearly defined;—and there shall be a glorious consummation. The decree hath gone forth—and who can stay its execution?—that India shall be the Lord's;—that Asia shall be the Lord's;—yea, that all the kingdoms of this world shall become the kingdoms of our God and of His Christ!

And can it be, that Britain, the most central kingdom of the habitable world—inasmuch as of all existing capitals, its metropolis is that which would form the centre of the largest hemisphere tenanted by man,—Britain, the most highly favoured with the light and life of Revelation,—Britain, the most signally privileged with the ability, and the will, and the varied facilities for dispensing blessings among the nations:—can it be without a reference to the grand designs of Providence and of grace that Britain, so circumstanced and endowed, has, in a way so unparalleled, been led to assume the sovereignty of India?—India, that occupies the same commanding position in relation to the densely peopled regions of southern and eastern Asia that Palestine does to the Old World; and Britain, to both Old and New?—India, which,—itself containing a *fifth* of the world's inhabitants,—when once thrown open, may thus become a door of access to *two-fifths* more?—India, which, when once lighted up by the lamp of salvation, may become a spiritual Pharos, to illumine more than half the population of the globe? No: it cannot be.

Mark the singular concatenation of events. The treasures of India, by awakening the cupidity, had, for ages, summoned forth the energies of successive nations of the West. As the emporium of commerce was gradually transferred to countries more remote, the difficulties of direct communication,—from the trackless deserts and unknown oceans that intervened,—became increasingly multiplied. Then it was that the tide of enthusiasm, which had so long found its proper outlet in crusades and chivalry, was turned into the channels of maritime discovery with a special view to India. Hence the extraordinary series of voyages which terminated in doubling the Cape. Once landed on the longed-for shores, the Europeans soon perceived that in order to secure uninterruptedly the advantage of Indian commerce, they must become masters of the Indian

soil. Hence the unprecedented series of conquests which terminated in the unrivalled supremacy of the British. Possessed of the Indian territory, the British soon found that, in order to retain it, they must conciliate the natives by a due attention to their customs, manners, and laws. Hence the remarkable series of investigations which terminated in unlocking the mysteries of Sanskrit lore.

All things being now ready, there began to spring up in the bosom of the British churches a wide and simultaneous sense of the solemn responsibility under which they had been laid by the events of Providence, to avail themselves of so favourable an opening for the diffusion of the Gospel throughout the Eastern World. Men qualified to undertake the high commission, must be sent across the ocean ;—and have not the toils, and perils, and successes of Vasco De Gama and other navigators opened up a safe and easy passage? That their labours might pervade the country and strike a deep and permanent root into the soil, they must be delivered from the caprices of savage tyranny and the ebullitions of heathen rage ;—and have not our Clives and our Wellingtons wrested the rod of power from every wilful despot ; and our Hastings and Wellesleys thrown the broad shield of British justice and British protection alike over all? In order that they might the more effectually adapt their communications to the peculiarities of the people, they must become acquainted with the learned language of the country, and through it with the real and original sources of all prevailing opinions and observances, sacred and civil ;—and have not our Joneses, and our Colebrookes unfolded the whole, to prove subservient to the cause of the Christian philanthropist? In this way, have not our *navigators*, our *warriors*, our *statesmen*, and our *literati*, been unconsciously employed, under an overruling Providence, as so many *pioneers* to prepare the way for our Swartzes, our Buchanans, our Martynes, and our Careys?

Nor is this conclusion in the least degree affected by the consideration, that the sacred cause of Gospel propagation was *directly* opposed by so many of those who *indirectly* laboured most to insure its *ultimate* triumph. The indifference or opposition of individuals or governments, as well as their immediate aid, God has often made instrumental to the advancement of His purposes. How often is it adduced as a powerful argument in defence of Christianity, that it was not espoused, but resisted to the uttermost, by the Jews as a nation? And why? Because, if it had been so espoused, it might be reckoned a fabrication of State policy. The same remark applies in its fullest force to India. Had our merchant princes, or literary savans, or those armed with political and martial power, been seized with a proselyting zeal ;—and had thousands, outwardly at least, been brought to confess the name of Jesus,—then, not only might their motives have been thrown open to suspicion,—but, to the influence of wealth and learning and power, would all the credit and the glory be ascribed :—man alone would be exalted, and the great God concealed from our view. But when the work has been left to humble missionaries of the Cross, who are destitute of wealth and unarmed with power, and who habitually subordinate human learning to the “wisdom of God ;”—yea, when the men of wealth and learning and power have been arrayed in fierce and threatening attitude against them,—then, in the acknowledged weakness of the instrument, is there a mighty demonstration that success must be the result of a higher agency,—even that of the Almighty Spirit of all grace, whose alone is the excellency of the wisdom and the power.

Let the men of wealth, of learning, and of power, therefore, pursue their own specific ends,—their own darling projects. Let them despise or neglect the only means of effectually ameliorating the millions of

India. Let them continue to plead "the testimony of ancient history, the climate, the usages, the tastes, the religious and political institutions of the Eastern people,"—in order to shelter themselves from the plea of indifference and neglect, on the score that improvement is impracticable. Let them muster, in formidable array, the strong hosts of caste and prejudice, so stoutly opposed to innovation, and so "resolute to maintain what, from age to age, the people have been accustomed to venerate." Let them not cease to reiterate the conclusion of the celebrated author of the Spirit of Laws, that "India has always been, and India always will be, what it now is,"—in order to paralyze every attempt to ameliorate its condition; and let them stigmatize those who labour in its behalf as entertaining extravagant ideas, and sanguine theories, and idle imaginations. Let them brand the effort to change "the character and habits of the people, and new-model the whole mishapen structure of society" as chimerical,—on the old principle, that "because an elephant is an elephant, and a Hindu a Hindu, we ought to leave them both on the plains of Hindustan where we found them." Let them do all this and much more. Their indifference and opposition will only render the final triumphs of Christianity over the idols of heathenism more signally the work of God. For, "the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low: and the Lord alone shall be exalted in that day."

Whatever the views and the conduct of the men of this world may be, we must never forget, that, as Christians, the Divine injunction laid upon us is, *to do good to all men as we have opportunity!* Here, *opportunity* is made the *measure* of our *expected well-doing*. And when, or where has an opportunity of doing good to man, in the highest and noblest sense of that expression, ever been presented to any Christian people, similar to that which British Christians now enjoy, in reference to the millions of India? The facilities now afforded in that distant land for the propagation of Gospel truth on a scale so broad and extensive, have seldom been equalled, never surpassed, in any of the realms of Gentilism. It is this circumstance which, above all others, ought to determine the sphere, and regulate the amount of *more immediate* duty. Look to other heathen nations. Except China, there is none that remotely approximates to India, either in extent of territory or in denseness of population. But, if China exceed India in both, may it not be thought that it demands the *first* place in the calculations of the missionary enterprise? Here, however, *other* elements must be taken into our reckoning. *Here magnitude*, either as to territory or population, is not enough towards the formation of a sound decision. *Facility of access and liberty of operation* must be held among the conclusive and determining elements in solving the problem of duty. Now, it must be confessed that, notwithstanding certain favourable appearances and over-sanguine expectations, China *seems*, up to the present time, in regard to *direct* missionary operations, nearly as much shut against us, as if encompassed with an unscalable wall of brass. The same may be said of Madagascar and other portions of the earth. It is our duty to watch and pray that all impediments may every where be speedily removed;—for these heathen lands, as much as any other, are included in the inheritance of the Son. But how different at this moment is the condition of India! There, we are met by no thundering edicts of a Celestial Emperor to scare us away from its shores,—no exterminating decrees of a capricious Madagascar savage to expel us from a territory already partially possessed. Every harbour along its extended coast is thrown open for our reception:—every province, every city, and every village to its utmost boundaries, prepared to tolerate, if not to welcome, our Gospel ministra-

tions. Over the whole of that region of moral darkness, stable and uncontrollable power presides;—and that is the power of a Christian monarchy. There Christian governors legislate; Christian judges and magistrates decree justice; and Christian captains, wielding the sword of power, guarantee security of person and of property. All, all conspire to open up a free and unfettered course to the herald of the Cross; and serve to throw over him a broad and invulnerable ægis. How are we to interpret the *final cause* of such a state of things? Surely, if ever Jehovah spoke by infallible signs through the leadings of His providence, it is here that He has uttered His voice—and the announcement of the oracle seems to be:—“Behold, without any forethought, cost or trouble, on your part: behold, the key of Asia is placed in your hands. A door great and effectual hath been opened there for you:—enter ye in, and take possession of the land. If India has been allowed to continue for ages the theatre of one of Satan’s mightiest triumphs, it is only that, in these latter days, it may become the theatre of one of his most disastrous defeats. If, in the pride of sinful independence, India has long refused to yield allegiance to Him who, on Zion’s holy hill, has been anointed King and Governor of the nations, it is only that,—when made captive and willing in the day of His power and merciful visitation,—she may enrich and adorn, with more than the spoils of orient magnificence, the triumphal car of the conquering Immanuel.”

In order still farther to exhibit and enforce the duty of the British churches towards India, let us endeavour to illustrate, by analogy, the striking peculiarity of its present position, from its parallelism with the most remarkable epoch in ancient history.

What was the history of the world between the flood and the coming of Christ? Was it not a history of the up-setting and down-putting of kingdoms;—until at length, a power arose, great, and mighty, and terrible, and exceeding strong, which ground into atoms the kingdoms of the earth? After ages of conquest and of bloody strife, the Roman emperor was enabled to proclaim universal peace; and in token thereof *shut* the temple of Janus,—the *open* gates of which so long bespoke to the eyes of every Roman citizen that *war* had not ceased to convulse the nations! “Then,” say our biblical critics and ecclesiastical historians, “Then, was the fulness of time;—and then did the hosts of heaven, commissioned on the joyous errand, announce the advent of the incarnate Deity.” What, in like manner, we would ask, has been the history of India for the last three thousand years? What but a history of the up-setting and down-putting of kingdoms? At one time, divided into a thousand petty States, scowling defiance at each other: here, the parricide, basely usurping the father’s throne; and there, the fratricide, wresting the lawful crown from his brothers. At another time, split up and parcelled into groups of confederacies,—cemented by the bond of indomitable hate,—and leaving the retaliation of fell revenge as a legacy to their children’s children. After ages had rolled their course,—in the tenth century of the Christian era—our eyes are turned away from the interior to the far distant north. There, the horizon is seen thickening with lurid clouds, that roll their dense masses along the troubled atmosphere. Suddenly, the tempest bursts; and one barbarian conqueror issues forth after another. At length, the greatest and the mightiest of them all,—from the hyperborean regions of Tartary, from the gorges of the Indian Caucasus.—descends upon the plains of poor unhappy India,—proclaiming himself the scourge of God, and the terror of men. His path is like the red lightning’s course. And speedily he blasts the flower of India’s chivalry; and smites into the dust her lordly confederacies. Her villages, and

cities, and temples, and palaces, lie smoking in their ruins. Through fields of carnage, and rivers of blood, he hastens to grasp the sceptre of a universal but transient dominion. All India is made profusely to bleed; and, ere her old wounds are healed, all India is made to bleed afresh. In swift and destructive succession new imperial dynasties spring up out of the blood and ashes of the old.

Such is the melancholy epitome of India's tragic history for nearly three thousand years. Oh! how different the scene now! About two hundred years ago, a band of needy adventurers issue forth from this our native land,—from this, one of the remotest islets of the ocean;—and they sit down in peaceful settlements on India's fertile shores. By a strange and mysterious dispensation of Providence, these merchant-subjects were destined to become sovereign princes. In opposition to their own expressed wishes—in direct contravention of the imperative mandates of the British Parliament,—district was added to district, and province to province, and kingdom to kingdom, till at length all India lay prostrate at the feet of Britain. During the *twelve years* preceding that which has *last* terminated, for the first time in the course of thirty centuries *universal peace* did reign in India;—and if there were a thousand temples of Janus there, the thousand temples might then be shut. Who now can resist the inference which analogy supplies? Were the Roman legions commissioned by an overruling Providence to break down the barriers to intercommunion between the states, and nations, and kingdoms of Antiquity, to prepare the way for the ambassadors of the Cross to announce the advent of the Prince of Peace? And have not the British legions been commissioned in our day, by the same overruling Providence, to break down the barriers to intercommunion between the tribes, and states, and principalities of Hindustan? Have they not levelled mountains and filled up valleys,—to prepare a highway for the heralds of salvation who proclaim the message that ought ever to fall upon the sinner's ear more enchanting far than the softest, sweetest strains of earthly melody? Ought we then to have shut our eyes, and to have steeled our hearts against an opportunity so favourable for extending the boundaries of the Redeemer's kingdom? If we did, what ought we to have anticipated as the necessary consequence? What, but the usual retribution,—even the removal of the trust that had been neglected or abused? And did it not seem, about a twelvemonth ago, as if the Divine patience had been exhausted, and the knell of British connection with India had been rung out? While all were shouting their peans of triumph about the omnipotence of British sway, and the passing of legislative enactments that were to consolidate and perpetuate our empire;—lo, in a moment, in the twinkling of an eye, the tidings reached us from afar, that, within, a mine of discontent was ready to explode in universal rebellion; and that, without, enemies on every side were marshalling their forces, to seize upon the spoil! Every one looked pale. For no one knew whether the next intelligence might not be, that the proud fabric of British power had suddenly dissolved,—like the apparently massive walls and turreted battlements of the clouds before the blast of the north wind. But of late, the prospect has once more brightened. When the decree was about to go forth, “cut down this unprofitable connection between Britain and the millions of India,—why does it continue to blight and wither the best interests of that mighty people?”—it would seem as if the Angel of the Covenant had interposed, saying, “Spare, oh spare, a little longer; and see whether this hitherto profitless connection be not yet improved for the grand end for which it was instituted and designed,—even the establishment of that kingdom of righteousness, that shall never be moved.”

And now, that the period of stewardship has, to all appearance, been prolonged, shall we, by again wrapping up the talent of the national guardianship of that distant realm in a napkin, once more provoke the Almighty in His displeasure to deprive us altogether of the trust? Now is the *set time* for diffusing the light of the Gospel through the length and breadth of India. Say not that we have not means. The wealthy have the means in abundance, and to spare,—if they had only the large Christian heart to communicate. The poorest have something; even the widow has her mite, and if she have not, she has her closet;—and thence, in communion with all the saints on earth, may thousands of prayers be made to ascend into the ears of the Lord God of Sabaoth, more grateful and more acceptable far than the incense of a thousand sacrifices offered upon a thousand hills. Shall we then refuse to redeem the time—refuse to employ the means, now placed so abundantly within our reach, of extending the renovating principles of the Cross among the millions of our fellow-subjects in idolatrous India?—India, which is linked to so many of us by being the temporary home or the perpetual grave of beloved friends!—India, which is linked to all of us nationally, by being the brightest diamond in the British crown! Oh! if we neglect such a golden opportunity of advancing the cause of the Divine Redeemer, how shall we be able to stand before the bar of heaven, and plead guiltless of the blood of the perishing millions that now lie conquered, prostrate, weeping at our feet? Surely, methinks, this awful responsibility ought to paralyse into weakness many of the best-laid projects of life, and crush many of its busiest occupations beneath the weight of an oppressive burden. Methinks it ought to introduce the pall and the shroud into the gayest of our noisy revelries; and, like the handwriting on the wall of the palace of Babylon, suddenly freeze the flowing current of our festive excitements. Methinks it should follow us as an ever-present tormentor into the solitary chamber; and render restless and feverish the repose of night; and haunt its fleeting visions with images of terror more alarming than the fabled ghosts of the murdered! Oh! if it do not, rest assured it is not for want of a cause more than adequate.

But why should we appeal to duty and responsibility alone? why not to the exquisite enjoyment experienced by those who know and value the privilege of being fellow-workers with the Great God Himself, in advancing that cause for which the world was originally created, and for the development of which the world is still preserved in being? We appeal to all present who have basked in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which He died in agonies on the cross, that He might see of the travail of His soul and be satisfied,—be not ineffable? Oh! it is an enjoyment which those who have once tasted it, would not exchange for all the treasures of the Indian mines;—for all the laurels of civic success;—for all the glittering splendour of coronets. It is a joy rich as heaven,—pure as the Godhead,—lasting as eternity!

In the midst of troublous times, when the shaking of the nations, and the heaving of the earthquake that may ere long rend asunder the mightiest empires, have commenced, what stay, what refuge, what hiding-place can be found like the faith and hope which are the stronghold of the righteous? They whose faith has been firmly planted on the rock of Jehovah's promises, can look across the surges of the tempestuous ocean to the bright regions that lie beyond. Yea, should still greater dangers rise, and greater terrors frown, and days of greater darkness fall upon them; oh, is there not enough to cheer and exhilarate their spirits in the believing contemplation of the latter-day glory? Think of the

earth, as it now is, rent with woe and burdened with a curse : think of the same earth, in the radiance of prophetic vision, converted into glad-some bowers,—the abodes of peace and righteousness. View the empire of Satan, at present fast bound by the iron chains of malignant demons that feed and riot on the groans and perdition of immortal spirits. Behold, from the same dark empire,—in the realization of prophetic imagery,—the new-clad myriads rise, chaunting the chorus of a renovated creation—the jubilee of a once-groaning but now emancipated universe. Over the slaughter of undaunted heroes, and the smoking ruins of some citadel that long held out as the last asylum of a country's independence, poets have sung of freedom's shriek. Over the fall and ruin of immortal spirits, and a world dismantled by the fall, we might covet the tongue of an angel to tell of creation's shriek. But surely with an ecstasy of fervour might we long for the voice of an archangel to celebrate creation's shout of joy over a world of sinners—saved—restored, through grace, to light and liberty. Oh that the blessed era were greatly hastened ! Oh that the vision of that mitred minstrel who erewhile sung so sweetly of “Greenland's icy mountains, and India's coral strand,” were speedily realized !—that glorious vision, wherein, rapt into future times, he beheld the stream of Gospel blessings rise and gush and roll onwards, till it embraced every land and circled every shore ;—aye, till, “like a sea of glory, it spread from pole to pole.” Even so, Lord Jesus, come quickly ; even so. Amen.

VI.—*The Banaras Translator and Dr. Griesbach.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

“One of the Translators,” in his reply to me, has questioned the accuracy of my statement relative to the fact of Griesbach's system being disputed by the most eminent orthodox Biblical critics of the present day. From the contemptuous manner in which he writes of Dr. Bloomfield, (a man whose learning is generally acknowledged to be pre-eminent,) I do not suppose that he will give much heed to the following extracts. Others, however, may give heed to them, and they will learn from them, that some no mean men, both in England and on the continent of Europe, are at variance with Griesbach in his system of recensions.

In the preface to the first edition of Dr. Bloomfield's New Testament we have the following paragraph and note :

“And here the Editor [Dr. B.] must avow his total dissent, though not from the *Canons of Criticism* professedly acted upon by Griesbach in his edition of the New Testament, yet altogether from the *system of Recensions* first promulgated by him, and founded, as the editor apprehends, upon a misapplication of these canons. The perpetual, and, for the most part, needless cancellings*, and alterations of all kinds, introduced by Griesbach, evince a temerity which would have been

highly censurable even in editing a *profane* writer; but, when made in the sacred volume, they involve also a charge of *irreverence* for the book which was intended to make men 'wise unto salvation.' In most respects the editor coincides with the views of Matthæi (whose edition of the N. T. is pronounced by Bishop Middleton to be far the best yet seen), and, in a great measure, with those of the learned and indefatigable Scholz.

* "In justification of these, [the cancellings], it has generally been urged, that the words, phrases, or clauses, so thrown out are glossematical, and therefore spurious. On this point, however, the present editor is entirely at issue with the Griesbachian School; and he has much pleasure in referring his readers to a masterly Commentatio by C. C. Tittman de Glossematiss N. T. rectè investigandis, (at p. 501 sqq. of his Opusc. Theolog. Lips. 1803;) as also an able and instructive Dissertation of Bornemann de Glossematis N. T. cautè diducandis, Lips. 1830, who there completely refutes the rash assertion of Wassenberg, in a Dissertation on the Glossis appended to Valch-Scholia ad N. T., and ably distributes these pretended Glosses under *five classes*."

In the second edition we have the same sentiments repeated in the following words:—

"To pass on to the text itself,—it will be found, with a few exceptions, the same as in the preceding edition; and with reason;—since the editor's opinions, as to the origin and character of the Griesbachian text, are, after much further research, precisely the same as before. He is still firmly persuaded, that the most *ancient* MSS. of the Western and Alexandrian family, do not present so pure a text, as that of some comparatively modern ones, of the Constantinopolitan family; and represented, with few exceptions, in the invaluable Editio Princeps, for which we are indebted to the munificence of cardinal Ximenes. In short, he has no doubt that the texts of the first mentioned MSS. were systematically *altered*, for various reasons, by the early Biblical critics: thus exemplifying what Lord Bacon says (de Augm. Scient. i. 9), that "the most corrected copies are commonly the least correct*."

* "On this important subject the author refers his readers, for proofs and particulars, to the learned Prolegomena of Prof. Scholz, to his critical edition of the New Testament with various readings, now in progress, and on the point of being completed—the result of a quarter of a century's unwearied labours in collating MSS. in every part of Europe,—a monument of diligence and erudition rarely surpassed, and by which he has laid the Christian world under greater obligations than any critical editor since the time of the illustrious Wetstein. See also the able and instructive Prolegomena to Bagster's Polyglott, by Professor Lee."

As the Banáras Translator has placed Horne in an honorable niche in his temple, perhaps he will give heed to the following extracts from that laborious man's excellent Introduction to the study of the Scriptures, and he will learn from him that others besides Dr. Bloomfield have differed from Dr. Griesbach, and that even Horne himself differs from him.

"The system of recensions, above proposed by Bengel and Semler, and completed by the late celebrated critic Dr. Griesbach, has been subjected to a very severe critical ordeal; and has been formidably

attacked on the continent by the late M. Matthæi, and in this country by the Rev. Dr. Laurence, and the Rev. Frederic Nolan.

“The last system of recensions which remains to be noticed is that of the Rev. T. Nolan. It is developed in his *“Inquiry into the integrity of the Greek Vulgate or received text of the New Testament, in which the Greek manuscripts are newly classed, the integrity of the authorized text vindicated, and the various readings traced to their origin”* (8vo. London, 1815.) That integrity he has confessedly established by a series of proofs and connected arguments, the most decisive that can be reasonably desired or expected.

“We may therefore safely adopt the system of recensions proposed by Mr. Nolan in preference to any other: not only on account of its comprehensiveness, but also because (independantly of its internal consistency, and the historical grounds on which it is *exclusively* built), it embraces the different systems to which it is opposed, and reconciles their respective circumstances. But, notwithstanding the strong—we may add, indisputable—claims to precedence which his system of recensions possesses, it is *greatly to be feared* that the classification of recensions proposed by Griesbach has obtained such a general reception as will prevent the adoption of Mr. Nolan’s system much beyond the limits of this country.”

Not having any of the writings of any of the German critics mentioned by the Banáras Translators, I cannot say how far they either agree with or differ from Dr. Griesbach; but I happen to have the edition of Stuart’s Commentary on the Romans which was published in England with the recommendations of Drs. Smith and Henderson. In this commentary Dr. Stuart says:

“I am grieved to add, that Griesbach, in attempting to account for the variation of manuscripts in regard to xvi. 25, 27 has advanced suppositions not less visionary and gratuitous than those of Eichhorn. This is the more to be wondered at, since Griesbach is not *much* prone to phantasies of this nature. The reader of Eichhorn is not surprised to find such a conceit in him; for a critic who could add on the last twenty-six chapters of Isaiah (which he names Pseudo-Isaiah), to the genuine works of that prophet, because the copyist happened to have room to spare in his parchment and wanted to fill it out, may well be imagined not to be incapable of making suppositions like those above related.”

I am not sanguine enough to believe that the above extracts will convince the Banáras Translator that Dr. Griesbach’s system is disputed by some at least of the most eminent orthodox Biblical critics of the present day; but I think others will be convinced by them. I think, too, that others will come to the conclusion, that as there are so many eminent men in favor of the Textus Receptus, that nothing which it contains should be omitted in any translation. If the translators really in their consciences believe, that any passage is an interpolation, let them attach a mark to it; but for the sake of others, who have consciences as well as they of Banáras, let the suspected words still appear.

I have no idea what opinion the Banáras Translator has formed of Dr. Judson and Mr. Yates. Others, however, think them both learned and good men. The latter has given a place to all the "omitted passages" in his translations; and the former, who (as I have been informed) in his first translation into the language of Burmah, had been led to follow Griesbach, has seen cause to retrace his steps, and has retraced them. I fear, however, the Banáras Translator, in his present temper and spirit, will not be his imitator.

I deeply lament to learn from the Translator himself, that though I have detected *sixty-six* omissions or alterations from the received text in his translation, yet that I have not detected the ONE-FIFTH of the passages omitted and altered. I stated that I had observed more than I had noted down; but I had no idea that I had discovered such a small proportion as a fifth only. Such a statement as this will, I think, prevent the Christian world (unless we except the Soci-nians, who love Griesbach dearly) from either buying or using a single copy of any edition the Banáras translators may from this time send forth. I would advise them, therefore, to lay down their pens, or, like Dr. Judson (much to his honor), retrace their steps.

NOTE.—As the principal parties in this controversy have unitedly agreed that it should come to a close with the present number, and as all the parties have written, have been replied to, and replied again, we must decline all further communications on the subject, as little more can be said to edification.—ED.

VII.—*Short Description of the Netherlands' Territory on the West Coast of Sumatra, 1837.*

BOUNDARIES, DIVISION AND POPULATION.

(Continued from page 334.)

Having given in a preceding number a brief description of the origin of the *Suekoes*, we shall now proceed to the consideration of the Malay form of government. This was founded by the beforenamed fathers or partially modelled by them after the earlier institutions of their mother's first husband, Seric Maha Raja, under the direction of their father, Ijattie Bielong Pandé. The immediate government of the people is committed to *Panghoeloes* in civil matters, to *Pagawes* in spiritual affairs and to *Palawans* or *Oeloebalangs* for the defence of the land and the maintenance of the right of Government, whilst the nominal supreme power is vested in the house of *Manangkabow*, (which however, as will appear hereafter, is not very material,) under three princes, named *Rajas*, viz.

1, Raja Allam, supreme commander. 2, Raja Hadat, chief of religious worship. 3, Raja Hadat, chief of the manners. The first had his seat at *Paggerroegong*, the second at *Soempoe Koeloes*, and the third at *Boea*. This division corresponds pretty nearly with the one produced in the fable, the power of these princes was principally maintained through the influence of the three principal districts of *Tona Datar*, *Toenhoe*, *Nantoengie*, the three pillars of support, named *Soengie Trap*, *Soerocasso* and *Padang Ganting*. The chiefs of these places subject to the princes of *Manangkabow*, exercised the chief authority in *Tona Datar*, and were named *Datoe Pamontya die Soengie Trap*, *Datoe Tudamo die Soerocasso* and *Toeun Kallie die Padang Ganting*.

The power of the *Manangkabow* princes over the people has however, never been considerable, their power not reaching beyond offering relief or shelter to unhappy people or to those persecuted by the law, or as arbitrators between quarrelling parties. From this it appears that the real power over the people rested with the *Soekoes*, this will more clearly appear from the following example of the arrangements of one of the provinces.

At *Matoea*, a small province in the highlands with a population of about 3,000 souls. There are found three *Soekoes*, viz. *Ijeningo*, *Siekornbang* and *Tandjang*. These three *Soekoes* or tribes are further divided into ninety lesser tribes or families, named *Baeprats*. The government of all the above named greater and lesser tribes consists of

3 *Panghoeloes Soekoe* } for all civil affairs.
90 *Ditto, Baeprats* }

3 *Pagawes*, }
3 *Imams*, } for spiritual matters.
3 *Chatips*, }

3 *Palawans*, for the defence of the country and the maintenance of civil power.

To the *Panghoeloes*, their revenue secured from *Tailamas*, *Dando* and *Settie*, being a certain fine for deciding differences and fines arising out of the violations of customs. The *Imams* and *Chatips* draw the *Zakat Pietra*, *Sedeka oepu kuwing*, *oepu Sara*, *oepu Tabil* and *Mengadjie koran*, being according to the *koran* their fixed annual collection for their income ($2\frac{1}{2}$ by 10 id.) for each person, for divorce and prayer, fees for the dead, and for giving instruction in the *Qurán*. The *Palawans* share about one-third of the income with the *Panghoeloes*.

All civil differences are first decided by the *Panghoeloes Baeprats*, but parties not satisfied with their decision, appeal to the *Panghoeloe Soekoe*, and if his judgement is not satisfactory, an appeal is made to the *Mappat*, which is a council of the chiefs of the provinces. If satisfaction is not found there the applicants proceed to the right of the strongest, named *Prang Bator*, which generally puts an end to the strife, after one or two have been killed or wounded; for the prevention of further accidents, the subject is settled by disinterested parties.

On this footing the internal government has been for many centuries, when, if I am well informed, these things and especially the spiritual matters were placed under more equitable regulations and obtained greater security by the introduction of the Muhammadan religion, in the year 1177; there having appeared at *Oelukon* a certain *Berhanoedien*, disciple of *Sheik Abdullah Arief*, who had introduced the Muhammadan doctrine at *Acheen* from which place they spread over the entire population of *Agam Amang*.

True it is, however, that since the first appointment of the *Hadats*, the original tribes of which the people consisted, have experienced many changes and divisions. This has arisen from an increase of population as well as

from religious differences and other circumstances, in consequence of which some separated themselves from their mother tribe and formed in different places, in the high and low lands, small companies under different forms of government after those of the chief tribes, but directed according to the circumstances, which caused their removal, or were considered necessary for the maintaining of their social rights.

These occurrences may have exercised great influence on the social institutions of the mother tribes, and may have served to divide them from those of their forefathers and to give to them the present irregular appearance, in which we find the internal management of the coast.

Of the present form of government nothing can be said except that it is patriarchal, in which every member of society has equal rights, and is his own master, whilst he to whom the executive power is entrusted, is only considered as the eldest member with no higher authority, than to give the necessary explanations of their social institutions or usages, (*Hudats*) nor can he decide anything without the general consent of the members of the Society or their representatives; and further, there is demanded and expected of him protection for the safety of the members of the Society, (of which he is the Head,) against all foreign power, in consequence of which it often occurs, that when a Malay is spoken to, or persecuted on account of an affray, he always finds a defender in the Head of the society or *Soekoe* to which he belongs.

This also is the cause of such a number of independent provinces, with different social institutions, which are met with on this coast, and the great variety which is introduced in the naming of the chiefs since the original institutions, there being now recognised, besides those already named, *Yang die portocans*, *Panghoeloes*, *Pagawes* and *Palawan*, a great number of other names, viz., the *Sultan* at *Indrapura* and *Aloco Moco*, who has *Maukoe Boemies* and *Mantrie* under him. *Rajas* at *Oelakhan* and *Kemulie*; *Pangeangs* at *Bencoolen*; *Pamontjas* over the entire country *Paugalina*; at *Padang Toeanhoes*. This title was formerly only given to principal priests, but at present the *Panghoeloes* who stand in immediate connection with the Netherlands' government, have also taken this appellation.

Kupella Lures are the usual *Panghoeloes Soekoe*, who by means of the European government assume a *supremacy* over their colleagues. The chiefs are always chosen from the tribe of *Panghoeloes*, and the dignity descends to the nephew, if he possesses the necessary ability.

In former centuries the princes of *Manangkabow* exercised a great *supremacy* over these different princes and chiefs. The seats, where the three different princes or governors were established, were named *Roenu die Koedam*, *Roenu die Tenga*, and *Roenu die Boelit*, of which the first belonged to *Raja Allau*, the second to *Raja Hadat*, and the third to *Raja Hadat*. At present the first house only exists; the tribe of the second is entirely extinct; and *Bagagar Schaah* appointed by us and now removed to *Balavia* belongs to the tribe of the third house. At that time he had an uncle, named *Toeanko Patta*, who, according to the inland usage had more title to some power in the government than *Bagagar Schaah*, and more so because before the revolution of the *Padries*, he was already placed in the government by the people: he is since dead.

The incomes and profits of the princes of *Manangkabow* were not very great; they had their own rice fields which were cultivated by their own servants or by criminals, whom they had pardoned but who in consequence became their slaves, (for which they had the power according to the existing custom.) But they could claim no drudgery from the people, with the exception of the furnishing of building materials, which however was demanded in a friendly manner. Besides they had the revenue of three

tolls, viz. every traveller was to pay for every *kurbow* half a gilder, for a cow four two-penny pieces, and for every load two two-penny pieces, with the exception of the districts of *Soenjie Trap*, *Soerocasso* and *Padang Ganting*, who enjoyed the privilege of being free from toll, as they were considered the pillars of the state.

One of these tolls was established at *Soempoe Koedoes*, appertaining to the first princely house of *Roema die Roedam*, and one at *Boewa*, appertaining to the second princely house, or *Roema die Tenga*, and one at *Pager Rocjong*, appertaining to the third princely house or *Roema die Boeket*. Besides they had the revenue or tribute of the states of *Siac*, *Djambie*, *Botancharie*, *Indragirie* and *Palembang*, from which places they received every two and a half years one chest of opium, or its value in cash or gold.

The incomes which those princes, by contract with the E. I. Company enjoyed every three years from *Padang* to the amount of 1,000 reals (2,000 guilders) were ceded to the districts of *Soenjie Trap* and *Soerocasso*.

The explanation of the laws, the nature of crimes, and the application of punishments among the inlanders of this coast, takes place according to the different ideas of the chiefs, and the particular institutions of each society, tried by the *Hudats* according to the tradition and the prescribed rules of the *koran*, which they name *Hadat bersander siera*, and *siera bersander Hadat*, which means, the customs support the laws, and the laws support the customs. The degeneration which those customs however experienced after a lapse of so many centuries; the evading of the laws, which was so easy, and the too little power of the chiefs, had so great an influence on the moral state of the people, that they soon, and especially during the last fifty years, fell to the lowest grade, so that a provision became necessary for restoring them. This provision was made; it originated from peculiar circumstances, but received a wrong direction and became the source of uproar and distresses, which have existed for more than thirty years, and the end of which cannot be seen. Force and oppression first, instead of mild reasoning was employed, and to this may be ascribed the origin of that sect which have made themselves so famous under the name of *Padries*, that a short deviation on their origin will not be out of place.

A certain Naw Mentje of *Agam*, residing at *Boehiet kamang*, having obtained a higher degree of civilization than his compatriots, lamented the state of morals in his country, and being desirous of improving them, he ordered his people strictly to attend to religion with prayer and other prescribed rules of the Muhammadan faith, forbidding at the same time gambling, cock-fighting, the chewing of opium, drunkenness and the use of tobacco; which was much exercised by the inlanders even to excess. The *Agamers* were also at that time immersed in the greatest barbarity (now more than 30 years ago), even so far that they could not distinguish between prepared and unprepared spices, theft was much in vogue, murder and stealing and selling human flesh were mere pastimes among them.

The appointment of *Toeankoe Nan Renje* (the last word signifies *learned* or *clever*, he died in 1832 at *Mejang*, belonging to the *Laras Boekiet*) was first accepted in his own village and further powerfully carried, so strong even that he, to give a good example, deprived his own mother of her life, because she had privately made use of tobacco, and acted contrary to his prohibition.

This unheard-of cruelty frightened the inhabitants of the neighbouring villages, who in consequence embraced the new faith, and those who did not wish to submit willingly, were forced by arms. Soon after the whole

of Agam obeyed the new institutions after much bloodshed ; a priestly instead of a patriarchal form of government was then introduced into this country, and in every village a *Padrie* (divine) was appointed to each village, who exercised the supreme voice in the government. To distinguish these people from the unconverted it was ordered that all of them be clothed in white.

At the same time appeared a certain inhabitant of *Lintow*, *Siedoe Moerrien* who had studied divinity in *Passaman*, situated on the coast near *Padang*, and *Passaman*. He joined with the second prince of *Pagger Roefjong* or *Manangkabow*, Yang die *Pertoean Nau Bagoemae* or surnamed Yang *Tahat*, he made him observe the defects in the morals and customs of the people of *Tana Datar* and solicited the consent of government to amend them strictly after the institutions of the Muhamman faith. This prince not only accepted these propositions with readiness, but insisted also that both the other princes, who were with him at the head of government, should embrace them ; and at the same time ordered the entire population of *Tana Datar* to submit themselves to the new rules, and to clothe themselves the same as the *Agamers*.

Toeankoe Passaman afterwards departed to his birth-place *Lintow* with the full consent and power of government, to introduce there and in other subordinate places the rules of the new doctrine. But here it was not so readily accepted ; wherefore, to establish a good example, he killed with his own hands a *Pangkocloe* whom he had already met three times with a fighting cock under his arm, and suffered him not to be buried. This measure made a frightful impression on the refractory people, who immediately submitted themselves to him, with the exception of the district of *Tandjong Baroeloe* ; this district pertinaciously resisted his doctrine, and induced him to make war with it, and bring it to obedience by force. After this he solicited a meeting of all the princes and grandees of *Tana Datar* at *Kotta Tenga*, and having collected them he caused to be put to death *jang die pertoean Raja Narro*, *jang die pertoean Raja Tallang*, brother to the present banished regent of *Manangkabow*, and the son of the ancient prince of *Manangkabow*, *Raja Moening*, declaring them to be heretics, who had sinned against religion, because the first had made war with him at *Tandjong Baroeloe*, and the other two had assisted in it. A great dispute then arose in the assembly ; they began fighting and several of the nobles of *Pagger Roefjong* were wounded ; the retired prince *Raja Moening*, who could not be hurt according to general opinion, and the uncle of the present removed regent, *Raja Goempieta*, also named *Toeankoe Patta*, escaped, but have since died. After this followed a war between the *Padries* and the Princes of *Tana Datar*, in consequence of which the princes were necessitated to quit the land and to save themselves by flight. At this time *Toeankoe Passaman* must have made himself master of a daughter of *Toeankoe Moening* ; whom he probably married. *Raja Moening* went to *Lochoe Djumbie*, whilst the princes of both the other seats died shortly before. The regent *Bagagar Alam*, son of the princes of the third seat, who is now removed to *Batavia* went to *Padang*, and his uncle, who was already elevated by the people to the third throne, went to *Oelakham*. Now the government of *Tana Datar* became entirely priestly ; every village obtained a priest (*Padrie*) as head, who however soon after commenced to misuse the power which was entrusted them, as well at *Tana Datar* and *Agam*, and under the cloak of religion made the most arbitrary laws, whereby the people were prohibited the wearing of ornaments, the chewing of betel-nuts and similar other things, in consequence of which many more trespasses were committed, which by the paying of fines gave a large field to covetousness and self-interest.

(To be concluded in our next.)

VIII.—*Urdu Version of the New Testament. Reply to the article of T. S. in the last number.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

T. S.'s free and frank acknowledgment of his mistake in reference to the omission of John v. 4 is quite satisfactory, and his sincere and unrestrained apology readily accepted. His mistake has been admitted into the official correspondence of the Bombay Bible Society, but his acknowledgment and apology will set all right again. *Errare humanum est.*

I should be under great obligation to T. S. if he had convinced me that John viii. 1—12 is not spurious, for the omission of this passage will considerably injure our version in the estimation of many. We have, as far as I recollect, not rejected any passage which Dr. Griesbach has admitted into his text except this which he has admitted with the mark of its being probably to be rejected. If we admit this passage, we shall have Dr. Griesbach entirely on our side, and to stand and fall with him will always be honorable. As to MSS. the passage is wanting in all the old ones, except D; for G, is according to Scholz of the 10th, according to Griesbach of the 12th century; H. is of the 11th century, K. in which the celebrated passage constitutes a distinct character, is according to Scholz and Hug of the 9th, and to Simon of the 10th century; M. is of the 10th century. Now T. S. allows that the MSS. of the 10th, 11th, 12th and 13th centuries make nothing for the argument one way or other: vide page 183 of the *Observer*. "D. is a very ancient and excellent codex, and if it contained no other apocryphal addition I would say the passage is doubtful, and we dare not omit *doubtful* portions of Scripture. These additions are not so very short and not mere glosses." I copy the remarkable addition of this Codex to Luke vi. 4 from Dr. Olshausen's commentary, vol. I. p. 382: Τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ, ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς μοναχίος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου. In English thus: "On that same day he saw a man working on the Sabbath and said unto him, If thou knowest, man, what thou art doing, thou art blessed; but if thou dost not know it, thou art cursed and a transgressor of the law." See on the meaning of this passage Rom. xiv. 5. Now this passage may be defended with nearly the same arguments with which T. S. and Dr. Bloomfield defend John viii. 1—12. It is not found in A. B. C. "but in estimating the value of their joint testimony, we ought to bear in mind that according to Dr. Scholz, &c. &c. (see the whole of T. S.'s remarkable paragraph in page 183 of the *Observer*) the passage was omitted by the Fathers because they feared that it would give countenance to *Sabbath-breaking*. "The fabricated stories found in the apocryphal gospel are quite of a different character, and are almost always founded on the most severe and ascetic views. And had this paragraph been of *that* character it would, I will venture to say, never have been omitted, or removed by any." "In short, all

the arguments put together, founded on internal evidence *against* the authenticity of this paragraph, will not counterbalance ONE which may be adduced *for* it; namely, that while we can easily imagine why it should have been *omitted*, no tolerable reason can be assigned *why* the story should have been *fabricated at all*.

T. S. says, "It is said by Stæudlin (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." To this I oppose Dr. Tholuck's testimony. "As to versions, the paragraph is wanting in the oldest MSS. of the Syriac, Coptic, Armenian (in which it is put as an appendix to the gospel) and the Gothic." Dr. Tholuck is one of the most pious and able men of the present age. He was for several years Chaplain to the Prussian Embassy at Rome, where he had the best opportunity of inspecting ancient MSS. He has been twice in England. In short, Tholuck is acquainted with nearly all the MSS. in the best European Libraries, and with the languages in which they are written. The American scholars have expressed a wish that Tholuck should write a book on the history of the doctrine of the *Logos*, because there is no other man living who has access to so many sources of information. I am personally acquainted with Tholuck, and it was chiefly through his recommendation and that of Neander and Hengstenberg, that I became a Missionary of the London Society. I can never speak of these truly great men but with filial affection and reverence, and I am grieved when reproach is put upon their bright names, not for their own sakes, but for the sake of the persons who do it.

T. S. says, that "the passage is found in Tatian and Ammonius, both of the second century." See a detailed account of Tatian and his writings in Neander's Church History, vol. iii. 1131, &c. &c. and of Ammonius in the same work, vol. iii. 1183. I never learnt that these writers have the paragraph, either from Griesbach, or Neander, or Tholuck or Olshausen. Dr. Tholuck says, "We find the first traces of this paragraph in the Constitutiones Apostolicæ (towards the end of the third century) by Ambros. August. Hieron." T. S. says in his first article, "We wish we could afford space to present our readers with the convincing defence of the narrative by Dr. Bloomfield, &c." A more unsatisfactory piece of criticism than that of Dr. Bloomfield on this passage I have never met with. Augustine De Adulterinis Conjugiis ii. 7, says, "I believe or suppose (credo) that many have removed it from their copies." This is merely the private opinion, perhaps polemical accusation, of Augustine; but after this influential Father had, in the 4th century, publicly stated his apprehension, the paragraph is not removed from the copies. This is merely a conjecture and supposition of an individual; and if these shall have any weight in critical investigation I will venture the opinion that the story was fabricated and afterwards defended by the Carpocratians! Now Dr. Bloomfield gives the conjecture of Augustine as an *Historical fact!* So Augustine de Conjug. Adul. ii. 7, says, "that many. . . removed it from their copies." Is it fair to state in a book, which professes to be a critical work, the belief or opinion of a man as an historical fact? I am sure the simple state-

ment of this fact will fix the character of that article. A greater jumble of MSS. and versions and more arrogant decision I have never seen. If I had time I would write a criticism on a work in which the spurious passages are put in the text and proved in the notes to be false, which is well calculated to establish Christian Bráhmanism in the church. See Matthew xxvii. 35 ; Acts. ix. 5, 6 ; Heb. xii. 20, in that work.

I can and will not enter upon the discussion of 1st John v. 7. The passage is now rejected by all critics of any name, and if we must wait till all agree, no reform in any department could be carried. This passage is no part of the oldest Protestant version, namely, Luther's excellent translation. He never translated it or admitted it as long as he lived. The last edition printed under Luther's superintendence was that of 1546, in the preface to which he requests that no person will make any alterations in it. But this great and good man had not been dead thirty years, when the passage was interpolated in his German translation. The Wittenberg edition remained true to Luther's text till 1607. See Horne's Introduction, vol. iv. p. 457.

It remains only for me to set T. S. right on my quotation of scripture. I see in my Hebrew Concordance that the injunction לא-תבשל גרי בחלב אביר is repented, three times in the Pentateuch, viz Ex. xxxiii. 19 ; xxxiv. 26 and Deut. xiv. 21. The English authorized version has translated it "Thou shalt not scethe a kid in his mother's milk," but גרי is also understood by the Jews to mean a calf. "*Ita jam R. Isaac idem putasse, גרי non significare hoedum, sed pullum ex omni animalium genere.*" As to meaning, *Bochartus putat...Mosen autem Israelitis hac consuetudine interdixisse, quod crudele esset, si lac matris quod hoedo in nutrimentum datum est, adhibeatur ad carnis ipsius consumptionem.*" *Rosenmuller.* I have quoted from memory ; the Apostles have done so too ; every Biblical scholar and almost every attentive reader of the Bible knows that more than one half of all the quotations in the N. T. are quotations from memory. See Horne's Introduction, vol. ii. p. 281. Paul uses scripture in the same allegorical way ; for instance, see 1 Cor. ix. 9. For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn?" T. S. might ask, Are the ministers of the Gospel compared to oxen? Is preaching compared to treading out the corn? What does the muzzling of the mouth mean? *Omne simile claudicat.* If T. S. deeply regrets to see such a loose mode of quoting, and such a perversity in applying Scripture, by one who bears the honoured name of a translator of the word of God, he must also regret to see it done by the Apostles. I wished to convey to T. S. a serious admonition ; namely, not to run down great men in the Church to whom we are so much indebted, and who do not belong to any country, as Dr. Bloomfield has done in the preface to his edition of the N. T.—I like to see a man acknowledge that he is under great obligation to the great men whom the head of the Church raises up from time to time. I dare not apologize for having quoted Scripture from memory, lest blame might be brought upon the New Testament. If I have erred, my error is countenanced by the highest, that is by inspired authority.

T. S. informs me that the former Editor of the *Observer* would have subjected us to another sort of treatment than he has done. He has accused us of error, of the corruption of Scripture, of the perpetration of an atrocity. I am at a loss to conceive how the former Editor could have expressed himself in stronger terms of our offence of having translated the N. T. according to our own and not other men's consciences, and sold a first edition in a short time. We can put in the spurious passages whenever we like.

I am astonished to hear T. S. complain of being treated harshly by me, when he has deliberately thrown the first stone at us, and is so very valiant in giving blows. I suppose he will have to throw the last stone at us also.

The P. S. to my last letter I am prepared to defend; it does not contain an *unprovoked* attack upon a body of Missionaries. I hope it will do a great deal of good in one way or other.

I am now heartily tired of the controversy because it is quite useless to discuss such matters in this country. We never intended to have done so; but as T. S. came forward with such warmth, I received him in the same cordial manner. I now propose that we give up the controversy for the present and separate as Christian scholars.

The first edition of our Romanized Testament is sold. So neither our publisher nor any body has lost by it. We would immediately *sanction* and publish and *sell* a greatly revised and corrected edition, if our esteemed colleague and beloved brother, Mr. Buyers were not obliged to go home. We have entrusted him with finally fixing the text for the version of our Mission*. He can in England confer with such men as Dr. P. Smith and Dr. Henderson and others. We are quite at ease about the final fate of our version. As long as we had the fixing of the text we acted according to our conscience and best knowledge. Have we deserved to be charged for the conscientious discharge of an important public duty with corruption of Scripture, with the perpetration of atrocities? If T. S. will consider the subject calmly he will agree with me. Does T. S. mean to say that we should have admitted passages which we consider spurious? or have left the translation of the Scriptures altogether alone? Or have left the fixing of the text to the Calcutta Auxiliary Bible Society? If we be entrusted with the performance of *every* ministerial duty, why not with the fixing of the text? If we be heterodox men let the London Society withdraw its confidence from us. I have always preferred principle to expediency, and

* We cannot avoid calling the attention of our readers to the remarkable position maintained by the Translator in this paper in reference to the determining of the text. The translator objects to the decisions of the Bible Society and yet he will submit the fixing of the text to the Rev. W. Buyers and Drs. Henderson and Pye Smith—so that the question resolves itself into this: In which party are the Church disposed to put the most confidence—the persons named, or the Bible Society; for that the text should be fixed is admitted by our correspondent, for if not, it is evident that should our Bible fall into the hands of Unitarians and infidels, it will soon become a very small volume. We should not have been tempted to append this note, had not the controversy ceased in our pages with this number.—Ed.

ever will do so with the divine help. All the Protestant Churches consider the Original Greek Testament authentic, and their versions which differ from each other, of secondary importance. That popular versions should be made and conformed to, the best editions of the Greek Original, is a position too plain for proof. "This position there is a difficulty in maintaining on account of its exceeding obviousness. To defend it is like trying to confirm a self-evident truth. To find argument is not easy, because an argument is something clearer than the proposition to be sustained."

I take leave of the controversy for the present with the excellent words of my favorite Editor, the venerable Dr. Griesbach.

At enim vero verbum Dei incertum redditur, si univocæ editorum textum sacrum refringere licet! Eis qui ita sentiunt, respondeo, primum non licere cuiquam quicquam mutare *pro libitu*. Nil mutatur, nisi quod mutare jubent partim documenta et testimonia vetustissima ac fide dignissima, partim regulæ criticæ certæ, indubiis observationibus superstructæ, et a viris criticæ artis peritissimis admixtæ et pro veris agnitæ. . . Nemo itaque *verbum Dei* se defendere ideo jactet, quia textum Elzevirianum tuetur. Nam æquo jure ii, qui manuscriptorum codicum textum defendunt, dicere possunt, verbi divini integritatem a se propugnari contra corruptorum interpolationes. Si verbum Dei salvum esse non potest, nisi salvo textu Stephanico aut Elzeviriano, ubi, quæso, erat verbum Dei ante procuratas istas editiones? Inmo ubi fuit ante tempora Erasmi et Complutensium? Nusquam profecto istis temporibus reperiebatur nisi in iis ipsis codicibus vetustis. *Verbum Dei manet in æternum!* Nec incertum fit studiis criticorum moderatorum atque piorum, qui unice id agunt, ut Deo auxiliante, quam possunt maxime, verbum divinum reddant certissimum.

ONE OF THE TRANSLATORS.

Banâras, 12th June, 1840.

NOTES BY T. S.—As it seems exceedingly desirable that the matter of the Urdu version of the New Testament should here cease and determine, I have been asked by the Editors of the *Observer* with consent of the writer of this paper to append to it a note. I have only to state four propositions.

1. The Translator has not shewn and cannot possibly shew that the MSS. A. and C. make for the omission of the verses John viii. 1—12.

2. According to his own principle expressed in his first paper, that not the number but the antiquity of MSS. proves any thing, he ought to admit the passage on the single authority of the Codex D. seeing that it is admitted by all but unanimous consent to be the oldest MS. extant.

3. The Translator has not attempted to vindicate Griesbach's giving T. as one of the MSS. that make against the passage, which I have asserted to be "utterly unfair."

4. The Translator has not ventured to allude to my remarks on his statement as to the connection of the passage.

The vindication by the translator of his misquotation and misapplication of Scripture savours more of the school of Semler and De Wetto than of that of Tholuck. Regarding the principle of accommodation I beg to be permitted to recommend to his most careful perusal some brief remarks by Moses Stuart at the conclusion of his letters to Dr. Channing.

Poetry.

THE INTERCESSOR.

"It is Christ that is risen again who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Rom. viii. 34,35.

THOUGH clothed in majesty and might,
 And circled by celestial light,
 God rests upon his holy throne—
 Blest thought! he rests not there alone;
 On his right hand a throne of gold
 Is held by one of mortal mould,
 Who bends in love a listening ear
 The melodies of Heaven to hear.
 Yet calm his brow, and still his eye,
 Familiar sounds that minstrelsy;
 For well he knows that bliss inspires
 The music of those angel choirs.

But hark! a mourner's cries ascend
 To him, our Saviour and our Friend.
 Forward he bends—a Brother's eye
 Looks from the glory seat on high,
 And in a lowly cot he sees
 A weeping sinner on his knees;
 Mid all the burst of heavenly song
 Raised by the "bright angelic" throng,
 That still small voice of newborn love
 Sounds sweetest in the realms above.

Soon Jesu leaves his lofty seat
 And kneels before his Father's feet;
 For every lamb his Spirit feeds,
 The watchful Shepherd swiftly pleads;
 "Father of light, of love, of hope,
 Another wandering sheep is brought
 Within Christ's Fold, his pardon seal,
 The sorrowing mourner's doom repeal.
 The Father smiles! the mandate's given
 To light with joy the halls of heaven.
 Sun, moon and stars, creation's train,
 Swell with their song the holy strain.
 Sin tainted mortals! can ye hear
 Man's soul is held in heaven so dear
 That hallowed Spirits bless the hour
 It yields beneath redeeming power,
 And yet cold as the darksome grave,
 Forget ye have these souls to save?
 Think, O but for a moment think,
 While yet ye're hovering on life's brink;
 Probe deep your hearts with searching eye,
 For time fast nears eternity.
 And if the canker worm within
 Still holds you in the bonds of sin,

Burst from its fetters—rend its chain—
 Be free—and call on Jesu's name.
 O'er flowery paths, o'er fields of light
 His Spirit e'er will guide ye right ;
 Each cloud of sin shall flee away
 Before the dawning star of day.
 And bright as yonder setting sun,
 Whose measured course of glory's run,
 A radiance o'er thy path shall shine,
 Brightening as thy days decline.

So shall the Christian's hour of rest
 Be bless'd in Thee—Sun of the blest !
 And long thy glorious rays shall light
 The regions where shall end his flight.

June 6th, 1840.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have taken place in the Missionary circle. The Rev. F. Wybrow and Mrs. Wybrow have left Calcutta for Goruckpore, the Rev. J. Wilkinson at that station being obliged to seek for health in a change of climate. We sincerely regret Mr. Wybrow's departure from Calcutta.—The Rev. W. Glen has left for his station at Moorshedabad. May the Lord bless him in his work.—The Rev. Geo. Pickance, formerly of the General Baptist Communion, is a candidate for holy orders in the Episcopal Church.

2.—HINDUISM AND VEDANTISM MISSIONARY.

The general impression is that Hinduism is Anti-missionary and unambitious of conversions. This may be applicable to the system but certainly not to individuals. The bráhmans have ever been zealously employed in propagating their tenets amongst the numerous hill tribes of India, and in many instances with complete success. Their efforts and success are much more extensive than we are at present aware of, and it behoves Christian people to be up and doing amongst the hill people before they be converted from Deism to the idolatries of the country. The last and most novel movement on the part of the Hindu is that of the Vedists. They have, we understand, determined to send out Missionaries to preach the doctrines of the Vedas amongst the people. They also design to establish a páts'hála for the vernaculars in which the Vedas shall alone be taught. This even is good ; it will serve to set the lethargic minds of the people at work—which is a great end gained.

3.—EDUCATED AND WEALTHY NATIVE YOUTH.

The number of well-educated and wealthy Hindu youth in and about Calcutta is now very considerable, and the question which seriously suggests itself to a reflecting mind is, what part will they enact in the promotion of their country's welfare when they attain to the rights of manhood and heirship. This is a far more serious matter than it may

appear to a superficial observer. These young men will in a few years be the leading members of society—how will they lead it? They will not, cannot follow in the footsteps of their less educated and more idolatrous fathers. They will doubtless aspire after the character of *liberals*; they will seek to imitate the habits of the western aristocracy—we would fain hope their virtues. The circles into which they have been thrown however almost destroys that hope. Gambling, horse-racing, dinners, inebriation, and the like, are, we fear, too intimately bound up with their western associations to leave much room for the hope that they will be found taking the lead or even aiding others in effecting practical reform in Hindu Society. We would, if it were possible, warn the rising race of Hindu gentlemen to eschew the associations of dissipated and infidel Europeans, strive to leave the low pleasures of even civilized lands for the higher walks of usefulness, and the more improving and healthful connection of those who are in many ways proving themselves the friends of India.

4.—THE COOLY REPORT.

This document, so long sought by the press, has at length made its appearance. We propose to analyze it for our next issue. In the mean time we would remark that it contains enough to startle even legislators bent on the revival of the slave-trade, and develops the evils connected with the traffic in such a way as to induce in our minds the impression that if its statements be fairly weighed, India will not be a nursery for the future vassals of British slave colonies. We pray that England may not add to the evils already inflicted on her colonies the additional one of serving the justly-blighted interests of a mere handful of monied oppressors, by enslaving the before happy and free though poor hill tribes of India.

5.—EFFORTS FOR THE ABOLITION OF THE CHARAK.

When the abominations of the Charak are before us, all are agog for its abolition; but no sooner have its sights and sounds passed away than it is forgotten until another year revives our feelings and strengthens our resolutions. So has it been with other years; we trust it will not be so with this. Let the friends of humanity collect information from every quarter on the subject, and hand it over to those interested in the matter, and it will then be likely to assume a more tangible form. We understand a Committee has been formed in Calcutta for this purpose, to whom we shall be happy to forward any documents or facts on the subject.

6.—SCRIPTURES IN PERSIAN.

The Old Testament Scriptures in Persian so long under translation by Mr. Glen of Astrachan are now completed and in process of printing. Mr. G. has repaired to Tabreez for this purpose, that he may avail himself of the aid of the best Persian scholars in carrying the work through the press.

7.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Baptist Chapel, Intally, last month. The address delivered by Dr. Duff was characterized by his usual energy and eloquence. The points primarily adverted to were the present state of society in Britain—the influence of infidelity, politics and popery on the masses; and the blessed effects of revivals—a most interesting and stirring account of which was afforded by the Reverend speaker, who had been an eye and ear-witness of some of the recent revivals in Scot-

land. The address was listened to by a deeply attentive and crowded audience with the most intense interest.

8.—POPERY AND PUSEYISM.

It is with the sincerest regret we announce that Popery is successfully cheating nominal Protestants to give it their support to gain ascendancy once more over the minds of men, which it most assuredly has, for during the last month we have read that many of the leading members of professedly Protestant principles have subscribed to a fund for the establishment of an Ursuline Nunnery in Calcutta—amongst whom are to be found members of council, judges, church officers and other equally prominent members of Society. Surely this is one of the signs of the times, and one too that should set all sincere Christians a thinking, and make them unite against the common enemy of heavenly truth. But not only have we to regret the spread of the influence of Popery, but also the appearance and advocacy of its twin sister, Puseyism. This Protestant-Popery has found its way to India, and advocates, we fear have sprung up for it in the very fountain of episcopal learning. Feasts and fast-days, rites, ceremonies, and externals are being put in comparison with the great truths of our holy faith. The fathers are added to the authority of Scripture, and the fundamental principle of the Reformation, *the Scriptures the only rule of the Christian faith*, sapped to its very base. May there not be wanting men who shall be valiant to defend Christ's truth, both from the open assaults of Popery without, and the insidious attempts to bring the Protestant church into the bondage of Popery within. The Bishop of Calcutta deserves thanks at the hands of the whole church, for his lucid and firm expose of the errors which are mixed up with this new form of Popery. It is to be found in his last charge and will well repay a careful perusal. Our contemporary the *Intelligencer* republished it in his last issue.

9.—THE CHINA EXPEDITION.

The whole of the expedition destined for war with China has arrived in safety at Singapore. The casualties had been few; the troops were well and in high spirits. Nothing definite had transpired as to the destination of the expedition: all is mystery as yet. Our hope for the speedy and bloodless termination of the threatening war is alone in God.

10.—THE CALCUTTA SCHOOL BOOK SOCIETY.

The meeting of the above Society for reading the report of the Committee for the last three or four years, was held at the Town Hall on Saturday the 6th of June. Sir E. Ryan presided and read the Report. We gather from the speeches delivered on the occasion, that the Society has risen from its slumbers and is now about to take the lead in providing instruction for the youth of India—a resolution curious enough, since there are other societies in the field. While this has slumbered and slept others have endeavoured to provide school-books from which the Gospel shall not be excluded and references to Christianity systematically opposed. The meeting itself beyond the reading of the Report and a very high eulogy passed by Sir E. Ryan on the late indefatigable Secretary, Rev. W. H. Pearce, was destitute of interest as it regards the grand theme of educating the natives of this country;—the report of the meeting at least consists of little beyond a few complimentary resolutions and speeches.

11.—VERNACULAR SCHOOLS.

During the last few months several vernacular schools have been established by wealthy Baboos in different parts of the presidency, and some

of the men educated in the public seminaries in Calcutta. This is so far a good omen. It shows a thirst for knowledge amongst the people, and a desire on the part of some at least to afford it even at their own cost. When will Christian people possess the means and disposition to establish through the whole country, schools in which that alone will be taught which can bless the people, the knowledge of Christ—knowledge without Christianity will be no blessing.

12.—REV. MR. TUCKER'S FUNERAL SERMON FOR THE REV. W. H. PEARCE.

We have been favored with a copy of the excellent funeral discourse delivered by the Rev. F. Tucker on the occasion of the death of the Rev. W. H. Pearce. The author states that "the following Sermon was preached at the request of Mr. Pearce's friends; and at their request it is now published. Its publication has been somewhat delayed in the hope that it might appear in the same volume with a Memoir of Mr. Pearce: but as the Rev. W. Yates, who is preparing the Memoir, has found the quantity of the material for it larger than was expected, and the time required for its arrangement consequently longer, it has been thought desirable to publish the Sermon in the interval. May the Lord be pleased to make it useful!"—We have neither time or space in our present number to do more than unite in the prayer of the esteemed author, that the Lord may be pleased to make it useful, and to cordially recommend it to all our readers.

The reason assigned for its publication in a separate form will also account for the non-appearance of the remainder of the Memoir of Mr. Pearce in the pages of the *Observer*.

13.—THE LATE CAPT. JOSEPH RICHARDSON.

[We are not willing that so worthy a disciple as Capt. Richardson should pass from amongst us without some notice appearing in the pages of the *Observer*; and though it be late it is not the less sincere. We had hoped to have obtained a memoir of this good man, (for such he was) and full of the Holy Ghost. In the absence of other and ampler information we have extracted the following from the *Intelligencer*. For such of our readers as may not have had acquaintance with Capt. Richardson we would simply state, that he was attached to the Honorable Company's Marine, and for many years had the command of one of the pilot vessels, in which station he ever maintained a truly Christian deportment, as many whom sickness may have taken there can testify. He was a man who had become familiar with affliction, and to whom the Lord had most graciously revealed himself under many trials. We regret the death of Capt. R. the more because he is one of the last of the first of those who aided missions and the cause of Christ generally in Calcutta, when such aid was needed indeed and not so readily afforded as now. May God raise up many who in their lives, shall as effectively glorify God as he did, and in death like him be accompanied to his burial by devout men of all grades in society.—ED.]

"Christianity in Calcutta has lost one of her most consistent children in the death of this excellent man. He was called to his rest at Colombo, Ceylon, on the 9th April last, after long continued bodily sufferings, which he bore with edifying patience, looking for endless rest, and leaning on the all-sufficiency of Christ. He was for many years a member of the Old Church Congregation, and walked in the ordinances of the Lord, as well as the duties of his profession, blameless. Humility of mind and firmness of principle were admirably blended in his character—and though many were His afflictions, yet the great Angel of the Covenant was manifestly with him in the furnace, and has at last "delivered him out of them all."

“ The following Extracts from the Calcutta Newspapers will shew the estimation in which this worthy man was held :

“ We have really very great pleasure in giving insertion to the annexed tribute by the District Charitable Society, to the memory of one of their members, the late Mr. Joseph Richardson, a Branch Pilot, who died lately at Colombo, whither he had proceeded for the benefit of his health :—

“ In recording the death of Mr. Joseph Richardson, the Members of the Old Church District Charitable Society cannot restrain the expression of their deep sorrow at the severe and irreparable loss which they have sustained by this melancholy event, an event which has deprived this society of one of its most efficient and invaluable members, thereby causing a blank which cannot easily be supplied. While Mr. Richardson's distinguished, yet unaffected zeal, and vigilant scrutiny always protected the society from imposition, his unremitting exertions in promoting its objects and advancing its interests, rendered him eminently conspicuous as one of its firmest supporters, and the members feel they are discharging a duty which is justly due to their late lamented coadjutor, in recording this brief but sincere tribute to his memory, in grateful acknowledgment of the assistance they derived from his co-operation.”

—*Englishman.*

“ We have great pleasure in publishing the following testimonial to the worth of one, who was, for a period of seventeen years, a great supporter and friend of the Church Missionary Association—the resolution was passed at a meeting of the body on Monday last :

“ It was unanimously resolved,—That the Committee has heard with much regret, of the decease of Captain Joseph Richardson, one of its most efficient co-adjutors, who ever since the formation of the Association to the time of his last departure from Calcutta, had contributed by his sound advice—his personal contributions—his exertions among his friends and acquaintance—and his intercessions at the throne of grace—to promote the well-being of this Institution.

“ The heart's desire of their valued friend was to promote the honour and glory of God by the extension of the Redeemer's Kingdom among his fellow-creatures, and he was always ready to embrace every opportunity presented to him of interesting his friends in the welfare of those institutions, which have for their object—the making known to the perishing heathen the way of salvation through faith in the Lord Jesus Christ.

“ In the departure of their friend, the Committee experience a great loss ;—but they bless God that they have the confident assurance that their loss is his gain—and that he has now entered upon the enjoyment of that heavenly inheritance which is “ uncorrupted, undefiled, and fadeth not away.”—*Courier.*

“ We subjoin a very interesting account of the last hours of this excellent man, kindly communicated to us :

“ Richardson has gone to glory, even to that glory which remaineth for the people of God. The Lord speedily raised up good and excellent friends for him at Colombo, so that he had *ten Christians* at last waiting on him and doing him every office of kindness. I had a most sweet letter from him about a week before his death, saying that every earthly want had been supplied, and that he only needed more grace to praise his Heavenly Father for such rich mercies. He suffered most intensely during the last three months of his life. The severe spasms which he endured became of daily occurrence, and sometimes lasted for a long time, and even for two or three days with more or less pain. During all this he meekly and calmly submitted to his Father's will, and appeared a

singular monument of grace ; latterly his feet and legs swelled so, that he could not move, but he remained cheerful till the last. The day before his death he sat up in bed, endeavouring to write to one of his children which letter was left unfinished, for on the morning of the 9th instant, death came suddenly upon him. His most attentive Christian friend was sent for, and found him much dejected, as the usual remedy for his spasms giving him no relief ; and worn out by constant pains and sufferings, he was weeping and appeared afflicted from bodily distress. His friend knelt down and prayed to Almighty God to help His suffering saint at the last, and to make him more than conqueror. Richardson became calm and placid, saying emphatically ‘ Can death be conquered ? ’ ‘ Yes.’ Can the grave ? ‘ Yes,’ was replied to him. ‘ Can hell be conquered ? ’ ‘ Yes, certainly, all have been conquered,’ added the gentleman, ‘ praise God.’ By this time friend R. assumed a joyful expression and in a triumphant manner, and with great animation went through the whole verse of the Doxology ‘ Praise God from whom,’ &c. He appeared to be meditating on the exceeding great and precious promises of victory over death and the grave, and acting faith on the Lord Jesus, rather than asking questions of his friend, and thus he triumphed and seemed to enjoy a foretaste of that bliss which was soon waiting him. He got himself raised up in bed, his countenance assumed a most pleasing aspect (usually the case with him) and *constantly* and confidently affirmed his trust and reliance on his Saviour. He appeared not to have had any doubts or conflicts on his mind, and all the dejection evidently arose from the poor suffering body weighing down the immortal spirit. He sunk down after this and lay without power of speaking, but evidently conscious for some time, as appeared from his *looking up* for two hours, and then without the least apparent suffering fell asleep in Jesus : he passed almost imperceptibly away, and thus entered into the joy of his Lord. His simple and great faith, and his love, and his astonishing long-suffering were very remarkable, his humility was equally so. He was buried in Colombo, several Civilians, Merchants and Officers following his remains ; which were carried to the grave by a party of H. M. 95th Regt. : the union flag was used as a pall, and his friends did all in their power to shew their respect for him by thus honoring the burial.”—*Christian Intelligencer*.

14.—PROPOSAL FOR THE ERECTION OF A NEW BAPTIST CHAPEL AT DACCA.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You will greatly oblige us, by publishing the following statement with the annexed list of subscriptions, and receiving any further contributions, which may be offered for the object, which we have in view.

Yours very sincerely,

W. ROBINSON.

Dacca, June 10th, 1840.

Though the Baptist Mission, at Dacca, has existed more than twenty years, there has not been erected any place for English worship. Many persons, Europeans, Indo-Britons, and others, capable of understanding English, have availed themselves of the labours of Mr. Leonard, the now aged Missionary there, in that language ; and there is reason to believe, that a considerable number have been essentially benefited. It is now thought, by the friends of the mission there, very desirable, that a place of worship should be erected, in a convenient situation, as the present place, Mr. Leonard's house, is objected to by some, on account of its being a private dwelling-house, and in a very inconvenient situation. Accordingly, those interested in this object, at Dacca, have done their

utmost to raise subscriptions; but they have succeeded in raising only half of the amount required; four thousand Rupees being the lowest sum, with which a building, not constructed of combustible materials, can be erected. This statement is therefore laid before the public, in the hope of obtaining aid from the friends of missions in other parts of the country. Any sums contributed to this object, will be received by G. Lamb, Esq. Dacca, Treasurer; by the Editors of the Christian Observer, Calcutta; by the Rev. J. Thomas, Baptist Mission Press, Circular Road, Calcutta, and by the Editors of the Friend of India, Serampore.

[See cover for a list of Subscribers to the Chapel Fund.—Ed.]

15.—MADRAS UNIVERSITY.

The Government of Madras have determined to establish a University at that presidency. The professors are to be the most enlightened and intelligent; the council is to consist of all colors and creeds; and the course of instruction is to be of the highest and best order. From this institution God is alone to be excluded, and the knowledge of God alone is not to be taught. The following is the rule on this subject—a rule, remember, calmly and deliberately adopted at the foundation of a new University:—

“6th.—It shall form no part of the design of this Institution to inculcate doctrines of religious faith, or to supply books with any such view.”

So now Madras and Calcutta can boast that they possess each a college over the doorway of which is written, “God and the knowledge of God must cease to be mentioned by every professor and pupil as he steps over this threshold.” Rome and Greece in their heathenism never attempted any thing like this. A knowledge of the gods was inseparable from all education; but the Christian rulers of India have arrived at the conclusion neither to teach the knowledge of Him on whom their own hopes for salvation rest, nor yet the knowledge of the gods in whom the heathen repose their hopes. In short, it is virtually adopting the principle of the French savans, and erecting a temple to *reason* alone without the aid of revelation, and worshipping the intellect of man instead of paying homage to God, and looking up to Him as the source of all wisdom and knowledge, who giveth to every man liberally and upbraideth not. The authorities of course have it in their power to do this or that as they please. They may sanction a new slave-trade—cast the mantle of their protection over the opium trade—or establish seats of learning from which God is excluded, and where his knowledge is not taught; but that which is chiefly to be mourned over is that the people wish to have it so by common consent: and even the Lord Jehovah might say, Even *my* people—many of my nominal people suggest and sanction this thing, they will have it so,—and so they may; but can it go unpunished by Him who is jealous for His own glory? The subject is too painful in its issues to the present and future millions of India to pursue it further for the present.—*Calcutta Christian Advocate.*

16.—MADRAS TRACT AND BOOK SOCIETY.

We have been favored with the Twenty-first Report of the Madras Tract and Book Society, from which we gather that the last has been a year of “*usual prosperity.*” The Committee have pursued their course with alacrity and success. The Report contains much interesting matter, and the Appendix is full of statements calculated to cheer the Christian’s heart. The Committee have wisely given a brief abstract of each of their tracts in the native language, from which persons desirous of disseminating the tracts, but who are unacquainted with the native languages, may be enabled to select those they may deem most

appropriate to their purpose. We hope to give an extract or two from the Report in our next. Want of space alone prevents us this month.

17.—LONDON RELIGIOUS TRACT SOCIETY.

The Fortieth Annual Report of this truly excellent Institution has reached us. It is as usual replete with most interesting and cheering intelligence in reference to the spread of Divine truth through the medium of tracts. We have only space to extract one or two items from the Report. The first relates to the publications circulated, concerning which the Committee says:—

“The publications which have been issued from the depository during the year, amount to eighteen millions and forty-two thousand five hundred and thirty-nine, being an increase on the preceding year of two millions one hundred and two thousand nine hundred and seventy-two; making the total circulation of the Society, in about eighty-five languages, including the issues of Foreign societies, assisted by this Institution, amount to upwards of two hundred and ninety-three millions.

“The gratuitous issues for the year, in money grants, paper, and publications, together with the grants for libraries, amount to £7,740. 4s. 3d., being £2,257. 18s. 1d. beyond the total benevolent income of the Institution, from subscriptions, donations, and contributions from auxiliaries, and all other sources.

“The amount of sales has been £50, 447-1-4. The total receipts for the past year amounted to £62, 219-7-5 being an increase of £164-1-4 on the former year. In the concluding language of the Report we most fully concur.

“In concluding the Report, the Committee have one duty to discharge, which they do with cheerful gratitude to Him who is head over all things, to his body, the church,—that duty is to congratulate their numerous friends, that in these times of excitement, the receipts and circulation of the Society have been larger than in preceding years; a fact which, they think, clearly shows, that its principles are valued by a large proportion of the church of Christ. If, in some few cases, the Committee have not been able to meet the wishes of former friends, by raising what must have become the standard of sectarianism over the Institution, they can truly say, that anxious as they have been to be guided in all things by the Holy Spirit, and seeking, as they have done, the direction of ‘the wisdom which cometh down from above,’ they have not discovered ‘a more excellent way’ for the management of the Institution, than the one laid down at first by its venerated and departed founders. They feel that, in humble and constant dependance upon God, it is their solemn duty to maintain inviolate, the truly Christian principles of the Society; trusting that, ere long, by mutual forbearance, all the members of ‘the household of faith’ will ‘stand fast in one spirit, with one mind, striving together for the faith of the gospel.’”

May the Committee of the Tract and every other Catholic Society, ever be enabled to lift up the standard of Scriptural truth against all the efforts of all sectarians to rend and divide the one true and holy Church of the Lord Jesus.

18.—MISSIONS AT THE CAPE.

By recent arrivals from the Cape we have been put in possession of the accounts of the Annual Meeting of the London Missionary Society’s Missions in that country. They are in a flourishing condition notwithstanding the constant attacks to which they are subjected by political antagonists. They have outlived many a slander, covert and open, and bid fair under God’s blessing to prove the truth of the Scripture, that

“Wisdom will be justified in all her children.” The venerable Dr. Philip still continues a terror to evil-doers and a praise to such as do well. May he be long spared to perfect the work he has so nobly carried on for many a year.

19.—INTERVIEW WITH HAJI KÁKAR.

Extract of a letter from Rev. J. T. Thompson of Delhi.

I had nearly omitted to mention that when the Detachment of the Cabul Army with the state prisoner, Haji Kákar, passed through this, a much esteemed friend, asked me for a Persian Testament top resent to him, and the next day he asked me to go and see the Haji, which I did; and conceiving that being now come into Hindustán he might at no distant period become acquainted with its language, I carried and presented to him one of your Urdu Testaments with marginal references, read to him out of it and the Persian, and finding the venerable old man deeply affected and in tears, I proposed prayer, when he stood up and continued in the attitude of prayer, and responded to every petition. After prayer he embraced me, said he could remain a twelvemonth listening to me, but since he must part, begged that if he wrote to me I would reply; and added, ‘if my prayers for myself are accepted, I will not fail to intercede for you, and if your prayers are accepted, do not fail to pray for me.’ On seeing him weep profusely, I tendered him my pocket-handkerchief; he wiped his eyes and regretting he was in the condition of a prisoner, he begged me to keep his in return, having, he said, nothing better to offer for my acceptance.—*Herald*.

20.—DISTRIBUTION OF THE SCRIPTURES AT DACCA.

Extract of a letter from Rev W. Robinson.

On Monday the 24th, the long expected packages of books and tracts arrived. Without loss of time, I placed the well bound books on shelves, which had been prepared for them. So neat was their appearance when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out: “Sir, have you got the holy shástar?” “Yes,” said I, “here is a part of it,” I gave him the gospel of John, which he received with great pleasure. We had much disputing, but I must omit that to tell you another story.

On the following morning, i. e. Tuesday the 25th, I sent a number of the books, perhaps a quarter of them, to brother Leonard’s and the house of our native brethren. About twelve o’clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic failed: a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, to keep them in the verandah: for had they come into the house and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshment. Many went, but some remained. As soon as I rose from the table, which I did in about half an hour, my verandah was again filled, and in a few minutes every copy of the Gospel and the Acts, every copy of the Psalms, and every copy of the New Testament was gone. I had then nothing to offer but the single gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself

up in my room, and began to reflect. "I have," thought I, "in three hours given away, the single gospels excepted, every copy of the Scriptures, which I have just received. In the morning I had one book case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended;—and now every shelf is empty. Have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, The kingdom of heaven suffereth violence, and the violent take it by force. These books, I thought again, have been given to respectable people, to bráhmans, to sirkárs, to persons of the writer caste, to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well." Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening, Rámchandra said, "I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books, but I saw a man burn two of the tracts."

On Wednesday the 26th, though I had only single gospels to dispose of, the crowd was greater, at my house, than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chánd, who was with me on that day, proposed putting a table in the verandah with books on it for distribution. We did so: and he sat by it to serve our customers. But the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services. I now sent for Gangánráyan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people; the noise and confusion very unpleasant: I therefore told them, that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hinduism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single gospels and tracts were gone; then, in good earnest, I determined to stop for the day.—I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday the 27th, great numbers came again for books. By two o'clock all the single gospels in Bengáli were gone, those in Sanskrit and a few in Hindustáni only remained. Of tracts only a few hundreds remained, chiefly in Hindustáni.

You will now perceive that I used no hyperbole, when I said, in a former letter, "We can dispose of all the books you print, and exhaust the Depot of the Tract Society." I have not begged the people to accept these books; they have come to my house and solicited them, and that, in many cases, with surprising importunity; nor have they been given to a bazar rabble, but to respectable people, who are likely to read them.

On Friday the 28th, many persons came for books, but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backerganj. He begged that I would give him a number to take home with him, "because," said he, "there are none procurable where I live, and I want to shew them to my neighbours, as well as read them myself." I told him, he might get more by applying to Mr. Bareiro

at the zillah town. I had to refuse many to-day, who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books, which were sent to brother Leonard's and to the house of our native brethren, are also gone, and brother Leonard has even been obliged to encroach on his old stock. Thus about a thousand and one hundred copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away at the earnest solicitation of the natives in four days.

The Musalmáns have now become eager for books, every Hindustáni gospel is gone, and many of the Hindustáni tracts.

Can you send us another stock immediately? Let us have a good number of gospels and Testaments in Hindustáni. The books already distributed have only whetted the public appetite.—*Ibid.*

21.—ABOLITION OF SATI' IN THE BARODÁ STATE.

It is with much pleasure that we give our confirmation to a piece of intelligence, which a few weeks ago appeared in some of the public prints, respecting the abolition of Sati throughout the extensive territories of His Highness the Gáikawár. We have made particular inquiries into the circumstances in which this arrangement, so satisfactory to every philanthropist, originated; and we are happy to be able to state that they are highly creditable to all the parties concerned.

It appears that about the beginning of December last, the Honorable James Sutherland, Esq., the Political Commissioner for Gujarát and Resident at the Barodá Court, reported to the Bombay Government the occurrence of a Sati in the capital, the sufferer being the widow of a Deshasth bráhman, originally an inhabitant of Ratnagiri in the Southern Konkan. He also stated, with regret, that one or two occurrences of a like nature annually took place in the town, with the permission of the native authorities. The sentiments which he expressed on this subject were immediately reciprocated by the Governor in Council; and the expediency was suggested to him of embracing the opportunity, when the British Government might come to a final settlement with the Barodá Darbár, of endeavouring to induce His Highness the Gáikawár of his own accord to prohibit the performance of Sati within his territories. Before the communication from the Government, however, had reached Barodá, Mr. Sutherland had remonstrated with the Gáikawár, both by written correspondence and conversation, in such terms, as led His Highness to inform him, on the 12th of February, that he had determined to cause proper arrangements to be made, conformably to the usages of his government, to prevent the practice of Sati. The congratulation of the Bombay Government followed; and the advice was judiciously tendered by it to His Highness, to the effect that he should issue a *proclamation* prohibiting the rite under the severest penalties. His Highness has agreed to give notice of his intentions in such terms as will accomplish the object in view.

The example of Mr. Sutherland, the Bombay Government, and the Gáikawár, we trust, will encourage other high functionaries and native chiefs to support the cause of benevolence and humanity, by their zealous advocacy, and faithful use of their authority. The funeral pile, we expect soon to see deprived of the living victim throughout the Native states, as it has been, for the last ten years, throughout our own dominions. Can no more decided effects than have lately been reported, be made for the prevention of a crime, kindred to that which we have now noticed,—the practice of *infanticide* throughout the Rajpút states? The high character of the gentlemen in civil employ in these

districts, warrants us to expect the fulfilment of the anticipations too prematurely formed in the days of Walker and Duncan. The vigorous measures, first originated by Mr. Willoughby, in Kátiáwar, we hear, are still beneficially persevered in by his successors. Sir James Carnac, who has lately enforced treaties too long suffered to be disregarded by the parties concerned in them, we confidently believe, will refresh the memories of the chiefs both in the Gujarát peninsula and the principality of Kach. It is reported that His Excellency intends to visit Bhoj with some benevolent object in view, early next cold season.—*Bombay Christian Spectator.*

22.—BOMBAY AUXILIARY BIBLE SOCIETY.

From the last Report we gather the following information.

1. *English Scriptures.* From the Parent Society, there have been received 200 Bibles, and 400 New Testaments. This grant was solicited principally to meet the demands for the sacred volume, which have been created by different educational institutions in the Northwest of India; but till the stock be exhausted, copies can be obtained for miscellaneous circulation, by purchase from the depository, or an application to the Secretaries. The Committee have lately petitioned the Parent Society for an additional grant of 200 Bibles, and 500 Testaments, "for circulation among native youth," and for a "small supply of Bibles and Testaments in superior bindings, and with marginal references, for sale to the public."

2. *Portuguese Scriptures.* The Committee has lately solicited a grant of 200 copies of the New Testament, according to Pereira's translation, which, though capable of much improvement, is more intelligible and acceptable to the Portuguese of India, than that of D'Almeida, to which the supply on hand has long been exclusively confined.

3. *Hebrew Scriptures.* To the Parent Institution, the Society is indebted for 200 New Testaments, which supply the place of those copies which are mentioned in the last report as having been recalled on account of some errors in the printing and binding, which were detected by one of the Secretaries of this Auxiliary. 400 Bibles, and the same number of New Testaments, have been lately asked from London. They are intended to meet demands in behalf of Jews resident not only in India, but in Arabia and Persia.

4. *Persian Scriptures.* Though the supply at present in the depository, is not yet exhausted, 200 Old Testaments, 500 Genesis, 200 Pentateuchs, 500 Psalms, and 300 Isaiah, have been solicited from London.

5. *Arabic Scriptures.* 400 Bibles, 600 New Testaments, and 500 Gospels have been asked from the Parent Society.

6. *Armenian Scriptures.* As the language of the Old Armenian version has become in a great measure obsolete, 500 copies of a translation of the New Testament lately made into the modern dialect, and 200 Psalters, have been ordered, to meet demands which may be made in behalf of the people speaking that language, scattered throughout the countries of Asia to which the influence of this Society extends.

7. *Turkish Scriptures.* 25 New Testaments have been ordered.

8. *Hindustani Scriptures.* Of the edition of the London Missionary Society's Missionaries at Banáras, mentioned in the last report, 200 New Testaments, 300 of the Gospel according to John, and 300 of the Acts of the Apostles, have been received into the depository. They were obtained by purchase. At a late meeting of the Committee, it was agreed to solicit from the Calcutta Bible Society, the following Scriptures:—

700 of each of the Gospels, in Urdu.
2000 copies of the New Testament, in Urdu.

200	Hinduí	New Testaments.
300	———	Gospels (each.)
50	———	Old Testaments.
100	———	Psalms.
200	Urdu	Old Testaments.
200	Romanized Urdu	New Testaments.

Though the demand thus made is large, it is believed that it is not larger than circumstances require. The Musalmán population of the provinces more immediately connected with this Society, as has been stated in former reports, is in great want of copies both of the Old and New Testaments.

9. *Marathi Scriptures.* With the publication of the Scriptures in the Marathi language, the Committee has had most to do during the past year.

The printing of an edition of 1500 copies of Genesis, according to the former edition with such verbal alterations as have appeared manifest improvements to the members of the Translation Committee in Bombay, will speedily be completed*.

Respecting the book of Psalms, the following notice is contained in last report. "The opinions of eleven Maráthi scholars having been obtained on the comparative merits of the versions of the book of Psalms by Messrs. Graves and Dixon, it was unanimously resolved by the Committee, that Messrs. Graves and Dixon, be respectfully requested to make a revision of the respective versions, availing themselves of the hints furnished to them by the letters now read, and such correspondence with the Committee for translations as they may choose to intimate, and that the Society publish 2000 copies of their versions when so revised, leaving the question of future reprints to future consideration. It was agreed that in communicating the preceding resolution to Messrs. Graves and Dixon, the Secretaries should warmly thank them in the name of the Society, for their past labours in the translation of the Divine Word." Messrs. Graves and Dixon have both been addressed on the subjects here adverted to. Mr. Graves has revised his translation, and submitted it to the Translation Committee for their remarks; and the printing of a new edition has advanced as far as the 40th chapter*. From Mr. Dixon, no communication has yet been received.

The examination and revision of the books both of the New and Old Testaments with which the Committee for translations were engaged at the date of last report, owing to the indisposition, absence, and occupation of some of the members, have not advanced as far, perhaps, as might have been expected. The Gospel according to John, the second Epistle to the Corinthians, the Epistle to the Galatians, are about half finished. The Epistle to the Hebrews has been commenced upon. The Historical books of the Old Testament meet with attention, when parts of the New Testament with which there is the most urgent call to proceed, are not in the hands of particular members. The attention of the Translation Committee has been occasionally distracted by the multitude of parts of the Bible claiming their notice at the same time.

200 complete Maráthi New Testaments have been bound during the past year.

The Committee, at a late meeting, agreed to solicit from the Parent Society, a grant of paper and money to enable this Society to print the following Scriptures in Maráthi:—

5,000 copies of the New Testament, according to the translation and revision at present proceeding under the care of the Committee for Translations.

* It has now left the press.

5,000 copies of the Gospels and Acts according to the same version.

4000 2nd Corinthians.

2000 copies of the other Epistles.

1000 Revelation.

1000 copies of a Gospel in the Roman character, according to the system of Sir William Jones adopted at Calcutta.

The Gospel in Roman characters is intended principally for the use of the Native Roman Catholic Christians, in Bombay, Salsette, and Basseen, who speak the Maráthi language, but are unacquainted with the letters in which it is commonly written. The system of oriental notation propounded by Sir William Jones, does not essentially differ from that adopted by the Roman Catholic priests in our neighbourhood.

10. *Gujarathi Scriptures.* No portion of the Bible has been printed during the past year. The Secretary lately submitted to the Committee a proposal from the Rev. W. Fyvie, for the publication of an edition of the Gospel of St. Matthew, with the verses alternately given in English and Gujaráthi. The Committee considering the probable usefulness of such a work among the natives studying English, agreed to print 1000 copies, and also, on the motion of the Rev. W. K. Fletcher, to print, in the same manner, the same number of copies of the Acts of the Apostles, when revised by the Translation Committee.

100 bound Gujaráthi New Testaments were, in April last, received into the depository from Surat, and 88 bound copies of all the books of the same Testament, with the exception of Luke and John, were received from the same place about two months ago.

It will be observed from the preceding notices, that the demands which this Auxiliary has lately ventured to make on the Parent Society are very considerable. Should they be granted, as there is reason to believe they will, the bounty of the British and Foreign Bible Society will require a special acknowledgment. It should call forth a corresponding liberality of contribution from the friends of Bible circulation in India.

The Committee gratefully acknowledge the encouragement in reference to the extension of its operations, which it has received from a late visit of the Rev. Dr. Hæberlin, appointed agent of the Parent Society for Bengal, and for the valuable counsel which he has communicated relative to the efficiency of the Society's operations.

The funds have somewhat increased during the past year; but it is to be hoped that ere long they will considerably improve. With a view to the right disposal of the stores of the Society, for which accommodation could no longer be found in the Cathedral, after it underwent the late repairs, the house opposite that building has been rented as a depository at a charge of ninety-five rupees *per mensem*. With a view to facilitate the transaction of the business of the Society, it is intended that an Assistant Secretary, capable of transacting the secular business of the Society under the direction of the Committee and Secretaries, should reside on the premises, and be always accessible to the public during the usual business hours. The care which should be taken of the Society's property, and the contemplated extension of its operations, have required that these arrangements should be made. The Parent Society, it is expected, will share in the expense, by making an annual contribution to the general agency. The friends of this Auxiliary, however, are required, on their part, to extend their liberality.—*Ibid.*

23.—EXTRACT OF A LETTER FROM CABUL.

“ I have been trying hard to do something for this benighted yet highly interesting land: here are the children of Abraham according to the flesh, the children of Judah and Benjamin; here is a people thirsting

for knowledge, yet no one will give them a cup of cold water. Fancy a congregation in a Mosque, after hearing a passage from the New Testament read, weeping and lamenting that they had not any one to teach them *the Book*. I have been extremely anxious respecting this land, and proposed a place for a Mission, but although I sent copies of it to two papers at and near Calcutta for publication, months have worn away, and I hear nothing of them. I hardly know to what to attribute this silence*. We endeavour to keep up a small congregation. The largest number of our little congregation has been twenty-four, but twelve to sixteen is the average. Drinking has been carried on to a great extent: thirty have fallen victims to it, but still the warning seems thrown away. They have no one to speak to them, in fact there is none who cares for them. We are getting Testaments printed for this land: so by God's blessing, something may yet be done."—*Ibid.*

24.—REVIVALS AT KILSYTH.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following is an extract from a letter recently received from Scotland, and may perhaps prove interesting as a sequel to those extracts contained in Art. 6 of your June *Observer*.

Yours, &c.

S. A.

12th June, 1840.

"In Kilsyth and Dundee the number of young persons who have undergone a saving change is very great. When I was at Kilsyth the whole aspect of the place struck me; there were no idle people in the streets, no gossiping at the doors; and coming home each night to our lodging about ten o'clock, we seemed to be the only people out of the house; in many houses we heard the sound of family worship, but the generality seemed shut up for the night. There was service in the Church daily at 9 o'clock (the breakfast hour of the people employed in manufactories), and at 8 at night; the service was short and attended by people in their working dresses, women without bonnets and children in their arms. The testimony of the master of the factory proved that godliness has the promise of the life that now is, as well as that which is to come: he is not a friend to religion, but when his men asked leave to have a sermon preached at the dinner hour, he agreed; and on his friends remonstrating with him, he observed, 'I do not know whether it is good for them, but it is for me, formerly my men worked only nine days in a fortnight, but since they took to these ways, they are never off work.' I had many interesting conversations with those who had been converted, and observed that it was some passage of scripture that had been brought home to their conscience to convince them of sin, and then some other portion that brought peace to their minds."

25.—REVIVAL OF RELIGION IN FINLAND, AND PERSECUTION.

[We are confident the following account of a remarkable revival in *Finland* will be highly acceptable to our readers; while the persecution endured by our brethren in that district of the world will doubtless call forth the liveliest sympathy and most earnest prayer that they may stand, and having done all may stand fast in the liberty wherewith Christ hath made them free. The extract is from the *London Westeyan Magazine*.—ED.]

* We published the letter and proposal and it was copied into several of the leading Journals of this and the other presidencies. It had not reached our good friend doubtless, when this was written.—ED. C. C. O.

Stockholm, October 5th, 1839.

A blessed revival of religion has for some time been in progress in various parts of Finland; many have been aroused out of their sinful slumber, and constrained to inquire, "What must we do to be saved?" and as at the beginning, so now, the message, "Believe on the Lord Jesus Christ," has been found to be the power of God unto salvation. Several enlightened and truly devoted Clergymen of the Lutheran Church have been blessed of God to the conversion of numbers, and labour most abundantly in the work of the Lord. All this, as might be anticipated, has attracted the notice of self-righteous Pharisees, and worldly-wise Greeks, and led them to oppose and persecute, where they ought to have acknowledged the finger of God, and adored his loving-kindness.

The following translated extracts of letters received by me, from a Clergyman in the north of Finland, explain more fully the state of things there; and having his expressed permission to communicate this information to friends in England, that "the servants of Christ may be induced to present faithful intercessions to God on behalf of their brethren in Finland," (James v. 16.) I send them to you, that such use may be made of them as you consider desirable.

GEORGE SCOTT.

"Having recently had the opportunity of becoming acquainted, by means of printed documents, with the proceedings of the Consistory of Stockholm, whereby it appears that that Consistory has been necessitated to use all the might of its spiritual authority, to crush, at its first appearance, the Wesleyan Methodist sect, inasmuch as (according to the judgment of that Court) these Methodists, if allowed to take root in the community, would draw the nation from the 'pure evangelical doctrine,' and so change the people, that, becoming Methodists, they would 'no longer be Swedes;' I am induced by this intelligence, though personally unknown, to give you some information regarding the progress of sectarianism (as Christianity is called by the pharisaical) in this neighbourhood. And I am persuaded that correct information regarding the persecutions which from the worldly authorities have been directed against the little flock who, with seriousness, seek salvation in the Lord Jesus Christ, will to you be especially interesting. It is not necessary to enlarge on the cold-heartedness as regards Christianity, the deep-seated disregard for all true religion, which among the many, is, alas! the distinguishing and most unhappy feature of the times in our land; inasmuch as the same afflictive experience is so general in Christendom. Blindness is great, ungodliness most lamentable; but the grace of God, 'who will have all men to be saved and to come unto the knowledge of the truth,' has moved upon this chaos of spiritual darkness which covers our dwellings, and awakened a handful of immortal beings to take, at least, the first step in the path of conversion, and to inquire, with the Philippian jailer, 'What must we do to be saved?' These have clearly seen that the world lieth in the wicked one; and in consequence of their separation from that friendship with the world, which is enmity against God, they have exposed themselves to the hot displeasure of the spirit that now worketh in the children of disobedience. The enemy, with his faithful ones, has sallied forth to attack these 'monsters with colourless complexion, and half-extinguished eyes,' as our learned foes have in public print denominated such as by the grace of God are awakened to a concern for their salvation. And the common evidences of an experienced Christianity, namely, contempt, abuse, and persecution from the world, have not been wanting. We can therefore congratulate ourselves that, in this respect, we have been placed in the same circumstances as yourself. But this great difference exists,—you are allowed, as is right and fitting, to defend your

cause publicly, and in this way, by the grace of God, to defend divine truth itself; a privilege of which we are deprived, being dragged from one court to another, as if we were gross offenders. The Lord grant unto each of us his grace, that we may be enabled to bear up against the hosts of the enemy!

“That you may form some conception of our circumstances, I insert a literal copy of the document, on which the prosecution against us is founded. It is as follows:—

“ ‘Humble Memorial.

“ ‘The Crown Officer for the lower district of K—— parish has reported that,

“ ‘1. Collecting-boxes, neatly made of wood, and painted with green oil-paint*, are suspended in the lobby of the house occupied by the Chaplain of Y——, in the lobby of the Clergyman’s house at K——, in the lobby of Inspector R.’s house at K——, as also, according to information received, in the house of the Rev. Mr. M. at P——. In consequence of these boxes, (which have on them an inscription in the Finnish language, intimating a collection for promoting the spread of Christianity among the Heathen,) a great number of the poorest among the peasantry, principally females, are induced to offer for this purpose their most valuable property, such as gold, silver, silks, &c.

“ ‘2. People are collected from several parishes on the Sunday afternoons, to the number of several hundreds, on some farm or other in this parish, to sing ‘the songs of Zion,’ and read divers books, among which, ‘The Voice of one crying in the Wilderness,’ deserves to be named, the consequence of which is, that those who attend such meetings believe that they are awakened, and born again, despise their fellow-Christians, neglect their work, and such like.

“ ‘And as the last-mentioned circumstance operates, in a highly injurious manner, as regards the maintenance of order and uniformity among the peasantry in the parish of K——, notwithstanding that the holding of these meetings may have a very good design; and as the exhibition of such collecting-boxes is without proper authority, being granted unlawful, therefore these, inasmuch as even supposing they have a good object in view, cannot but fail of accomplishing it, and only lead to disorder and confusion, seeing many indigent persons, misled by false zeal, sacrifice, not unfrequently by robbing their dwellings, to such object their most valuable property, without knowing where the most necessary support of life is the next moment to come from; and as all control over the employment of the money collected is restricted to the person receiving, I have felt myself called upon to bring these disorders which threaten the peace and comfort of the community, before the Governor of the province, that such steps may be taken as are according to justice, and as the nature of the case demands.

“ ‘To the Governor of——.’

“ ‘From this document it appears that the persecutions against us flow from two sources. 1. When we, as Teachers of religion, have laboured on the Sabbath-afternoon to arouse such of our hearers as were slumbering in sinful security, and instruct them in Christianity, these our endeavours have been characterized as illegal meetings, and the prosecutor urges neither more nor less than a fine of three hundred rubles, besides ecclesiastical penalties, and the usual fine for *Sabbath-breaking*. And, 2. Because we have listened to the exhortations which, time after time, have been published in the Swedish ‘Missionary Journal,’ and also in our ‘Spiritual Journal,’ calling on all to assist the labours of Missionaries in

* Made according to the pattern received by me from Hull, some years ago, which was first copied here, and then imitated in Finland.—G S.

heathen lands, and have for this purpose placed Missionary-boxes in our rooms; we are now represented, by the so-called adherents of justice, to our Government, in the most unfavourable light, as if we, moved by a base selfishness, had attempted to lay burdens on, and levy contributions from, the subjects of His Imperial Majesty the Emperor of Russia. Such are the crimes for which we are now proceeded against, and of which we shall most probably be declared guilty.

“If the accompanying Memorial be read with attention, a world of reflections press themselves on mere reason, allowing it to be blind as regards spiritual things. There among other things the individuals aimed at are charged with believing themselves ‘awakened and born again.’ The ordinary feelings of our nature are shocked at the thought of persons in a so-called Christian land, being brought before a worldly tribunal, to answer to the charge of considering themselves converted from sin to God, yea, born again. This, among many other things, affords a clear evidence that the scriptural doctrine of conversion does not accord with the spirit of this ‘enlightened age;’ a spirit which, if it allows the theory as a branch of theological science, condemns every practical application thereof as enthusiasm, sectarianism, and the like; while, at the same time, the champion of the alehouse, with his intoxicating glass in the one hand, and cards in the other, is not charged with heterodoxy, but considered as a true Christian, a virtuous member of society. The complaints specified in the Memorial are as old as Christianity itself; for so soon as any have been roused from their slumber in sinful security, the world has uniformly cried out, ‘They despise their fellow-Christians, neglect their work, and such like!’ they are beside themselves.

“A proof of the excessive zeal of these friends of order, in painting in such lively colours the unhappy consequences of sectarianism in K—, is furnished by the first paragraph of the Memorial; where it is most unadvisedly stated, that the poorest among the peasantry are induced to offer their most valuable property, such as gold, silver, silks, &c. &c. The logical conclusion to be drawn from this is, that Finland, particularly the parish of K—, must be a place of unexampled wealth, when the poorest (mark ‘the poorest’) of the peasantry have gold, silver, &c., to dispose of. What then must the possessions of the rich be?

“The case has already been brought forward at three extraordinary meetings of the sessions; and although the Memorial, as far as regards the holding of meetings, does not directly apply to the Clergy, yet five of these, besides about one hundred farmers, and several persons of rank, who have either allowed such meetings on their property, or attended them, have been summoned to attend. At whose instance the Clergymen named have been called to appear, remains a profound secret. We have requested to be informed of this, but hitherto without success.

“That the minds of our opponents are in a state of violent fermentation, which shuts their ears, and blinds their eyes, is very evident, when we consider that they, although ‘learned in the law,’ have entirely forgotten what the Royal Ordinances of January 12th, 1726, and March 20th, 1735, as also the Clerical Oath and other Government statutes require; (I must not of course refer to the contents of St. Paul’s Epistles to Timothy and Titus;) and now drag Ministers of religion before the temporal Court, because they, in fulfilling their official duties, instruct their hearers on Sabbath-afternoons. The historical records of our country cannot exhibit an instance of a similar proceeding. The case was brought forward again on the 25th of September last, and adjourned *sine die*. About one hundred witnesses were examined, of whom the greater part had to travel one hundred miles to the sessions, to testify that they had been occasionally present when the Clergyman gave Chris-

tian instruction to his flock. *O tempora ! O mores !* During the examination of the witnesses, a characteristic discovery was made, which awakened the astonishment even of our enemies. The witnesses who, with few exceptions, are universally known as incorrigible drunkards, and such like persons, who scarcely know the first rudiments of the Catechism, were required by the prosecutor, *on their oath*, to give their subjective and objective views of our meetings, and of the doctrines there promulgated ; as, if we taught ‘ the pure word of God, and the like.’

“ In order, we presume, to cool an excessive zeal, it has been so arranged, that the subordinate Clergymen charged have all been removed from the neighbourhood—one even to beyond Tornea. The last mentioned has had full opportunity to reduce his temperature, (if journeying in the open air can do this,) seeing he was ordered, only three months after his arrival at the far-distant Tornea, to attend the sessions at K——; and had to travel two hundred and eighteen miles Swedish, (nearly fourteen hundred English!) to answer to the charge of encouraging, not drinking and dancing assemblies, but meetings for godly edification. Melancholy, indeed, would be the condition of the Heathen, if the rest of the civilized world took the same view of efforts to send the Gospel to the dark places of the earth, which is taken by our lower authorities. Christians, in other hands, think and act differently. The Lord grant them greater success in their endeavours, than we in our father-land have met with ! The hope of increasing by our small contributions, the funds of the Swedish Missionary Society has, for the present at least vanished.”

“ The religious awakening which has, by the blessing of God, taken place in the north of Finland, has, I am told, been reported *sub secreto* to the Imperial Senate, as entirely of a political character, and the Clergymen connected therewith have been represented as leaders of an association most dangerous to the public weal. The consequence of such misrepresentations may easily be anticipated. But I am too well acquainted with Acts xxiv. 2—8, to allow myself to feel astonishment or alarm at the most raging storms of Satanic wrath. ‘ If God be for us, who can be against us ?’ General experience testifies, that, when the spirit of darkness is conquered in the theological field, he removes the strife within the political sphere, and fancies he has then reached his proper vantage-ground, in contending against the servants of Christ. The Jews could not obtain the crucifixion of our Saviour as a heretic ; but they accomplished their end by charging him with sedition. The case comes on again at K——, the 19th of next month, and the Clergyman, referred to in my last, must anew take his long journey to appear there. He fearlessly continues holding meetings, and collecting for the Missions, to the great surprise of his opponents. May the God of peace strengthen us in our weakness !”

“ In consequence of an unavoidable journey in another direction, for the performance of official duties, the Clergyman residing at Tornea had it not in his power to be present at the sessions last month. He sent in a Memorial, explaining the reason for his absence, as also containing his defence ; but all this was of no avail. The Court, in direct opposition to existing laws, has, *de jure*, deprived this servant of God of his personal liberty, by ordering that he shall, by legal measures, be brought before the sessions next April. It depends therefore on the Crown Officer of the district, in whose power he is now left, whether or not this Clergyman of the national Church shall as a prisoner, be conveyed to the next meeting of Court. Only Pastor M—— has been charged with promulgating erroneous doctrines. Such as personally know M——, a man of good common sense, and richly gifted with spiritual knowledge and wisdom, on the

one hand ; and, on the other, the prosecutor, a man sunk into intemperance, and utterly destitute of literary, much more of religious, culture ; cannot but consider his attack on M—— as most absurd, and unfortunate for his own object. The Lord, whose ways are unsearchable, has so ordered it, that our enemies have ventured upon a field of contest, where they are by no means a match for us. To help the prosecutor out of the dilemma into which he was thrown by the natural question of M——, ‘ What are the errors which I am charged with disseminating ? ’ the Court decided that the prosecutor could not state particulars, the general charge being sufficient. M—— is therefore charged with heresy, without being informed as to the doctrines deemed heretical.”

“ The action against the Finnish Clergyman was resumed at the K—— sessions, and continued for several days. On the evidence of one hundred and fifty witnesses, we had established the fact, that our meetings had no other object than the instruction of the people in Christianity ; the promoters of the scheme perceiving that their gatherings from the political mine were by far too meagre to support the wished-for charge of sedition, turned their attention to another course of proceeding, which they hoped would be more successful. A scrutiny was commenced regarding our private and domestic life ; and circumstances, having not the most distant connexion with meetings or Missionary-boxes, were inquired into. All that we have said for years gone by, on any subject, so far as the memory of the witnesses extends, is carefully entered in the minutes of evidence, without any reply being made to our inquiry as to why this is done. The following are among the general interrogations addressed to the witnesses :— ‘ Have these Clergymen delivered the pure doctrines of the Gospel ? ’ ‘ Have they been burdensome to their congregations ? ’ ‘ Have they persuaded any to put money in the Missionary-box ? ’ ‘ Have you seen what they have in their chests of presses ? ’ ‘ Have you observed any intolerance in them ? ’ &c. &c. To show whether our doctrine is consistent with the Bible, and the symbols of our Church, and whether our conduct diverges in any respect from that of the multitude, servants are called, and even drunkards from the spirit-shops. Can any one venture to say that the witnesses against us are competent ? Many of them, who are thus examined regarding our orthodoxy, cannot read with any correctness ; and they are asked if the defendants are free from erroneous opinions ! It would be less surprising if such witnesses as have been present at our meetings, and seen the Missionary-boxes, were allowed to testify to much irrelevant matter ; but our amazement knows no bounds when we perceive that many witnesses who have never seen either the one or the other, are allowed, according to the words of one of our opponents, ‘ to make general reflections,’ all which are inserted in the minutes, whether connected with the charges or not. One of these reflecting friends was a brother Clergyman. His evidence had no immediate reference to any of the persons charged ; but he gladly embraced the opportunity of pouring out a flood of invective against all vital godliness, which he designated enthusiasm. During his extended fulminations, one of the defendants was reminded of the prayer of David, 2 Sam. xv. 31. Nor did he lift his soul to God in vain. The witness, in the heat of his zeal, forgot where he was, and the oath he had taken, departing most grievously from the truth. It turned out so, that he cited a certain document in support of his statements, which, by the marvellous arrangements of the God of grace, was actually in the possession of one of the defendants ; and the production of which in Court convicted the unguarded witness of perjury. This seemed to operate as a check on our persecutors. The case was, however, again adjourned, to give the prosecutor time for producing further evidence.”

“ I referred in a former letter to a religious awakening in the neighbourhood of N— C—, where a young Clergyman, Mr. O—, has zealously endeavoured to fulfil his spiritual engagements. He also has been prosecuted before the Court, and I have now the opportunity of stating the result. The charge against him is, that he has, on seven several Sabbath-days, had meetings of the people, to examine them in the Catechism, and promote their Christian improvement. For this, and no other crime, he is fined two hundred and eighty-eight rubles ; and inasmuch as the meetings were held on the Lord’s-day, he is fined one hundred rubles eighty kopecks for SABBATH-BREAKING ! O— having presented a memorial to the Court, demonstrating that it was his unavoidable official duty as a public Teacher, thus in season and out of season to instruct his people, he is fined for this act twenty-eight rubles eighty kopecks. Of the other persons charged, a farmer is fined three hundred rubles ; and the others, some fifty, some thirty. The case is carried to the High Court at W—, and the Consistory of A—.

“ The examinations against us at K— were continued and adjourned more than once, to afford time ‘ for further evidence.’ That we may expect a much more severe sentence than O—, is clear, inasmuch as we have held more numerous meetings. The general opinion is, that we shall, for our meetings and Missionary-boxes, be fined heavily, and deprived of our clerical office. In the midst of all these storms and hindrances, the work of the Lord proceeds gloriously. With heartfelt joy I can assure you, that the God of love has employed these persecutions as a means of awakening not a few to a concern for their souls. Praised be His gracious name for ever ! Many young Clergymen in the north and south of Finland have listened to the call of God, seek eternal life for themselves and others, and conduct regularly such meetings as these for holding which we suffer. Among the students in W—, many have been quickened by the Spirit of God. The mind which was in Christ Jesus, is rooted in many directions, and spreads ; so that Satan will require much time, labour, and pains, to darken that sun of righteousness, which has arisen, after a glorious dawning, upon a people sitting in darkness. The Lord help and strengthen us now and ever ! Amen.”

—
“ F—, September 18th, 1839.

“ At length, the long-continued and oft-adjourned prosecution against us has been brought to a close at the K— sessions. The prosecutor craved a sentence against the Clergymen charged, condemning them to double penalties, and urged that M—, D—, and L— should be deprived of their office, and banished from the country. The Court, in passing sentence, remitted the whole case, as regards the Clergymen, to the decision of the Consistorial Court in A—. But the farmers and others who had either opened their rooms for, or attended, the so-called illegal meetings, were amerced in fines amounting to a total sum of not less than twelve thousand rix-dollars (about £700). Both prosecutor and defendants complained of the sentence, and appealed to the High Court. One farmer was fined fourteen rubles forty kopecks for the crime of having a Missionary-box in his house. A peasant was fined fourteen rubles forty kopecks, because he had sung one of the ‘ songs of Zion,’ on a Saturday evening, at home in his own house, and an equal sum for Sabbath-breaking ; it being carried that the Sabbath begins at 6. p. m. on Saturday. Various articles which had been contributed to the Mission cause, and the proceeds arising from the sale of which would have been transmitted to the Swedish Missionary Society, were confiscated, and ordered to be sold by public auction, for the benefit of the poor of the parish of K—.

“Is it possible that we live in a Christian land, and experience such things? The Teacher is visited with pains and penalties, because he instructs his hearers; the hearers are amerced in unheard-of heavy fines, because they listen to the instructions of their Teachers! It is now established in our country, that a Crown Officer can set at nought the Clergy's liberty of teaching,—a liberty secured to our forefathers, by the Kings of Sweden, and solemnly pledged to us by the Emperor of Russia. We need not go further in search of the cause of all this, than the truth, that as in the beginning, so now, he that is born after the flesh persecutes him that is born after the Spirit. The original enmity between the Seed of the woman and the seed of the serpent continues to operate. But praised be the God of grace, who has counted us worthy to suffer shame for the name of our Lord Jesus. A time of refreshing from the Lord has certainly been sent to our land. We had deeply-interested hearers at the sessions of K——, from numerous and far-distant places; for the most part Ministers of the Gospel, burning with zeal to contend manfully against Satan and his hosts. Pray for us, that we may be faithful unto death.”

26.—AMERICAN MISSION TO THE NESTORIANS AT OOROOMIAH.

[The following pleasing account of the American Mission to the Nestorian Churches will, we think, be interesting to our readers. The first extract is from the valedictory address of the Board to the devoted Missionaries previously to their embarkation for Persia. The other portion of the statements speaks for itself.—ED.]

Though you are to reside in the land of the Moslems, your labours will be specially directed to one of the oriental churches, *the Church of the Armenians*. There are perhaps 200,000 Armenians in Constantinople, and as many as 2,000,000 in different parts of Asia. They originated in the country, not far from the shores of the Mediterranean, Black, and Caspian Seas, which is supposed to have cradled the human race. Many of them are still found in that country; but the nation is widely dispersed, as the result of the wars of Togrulh, Timoor, Shah Abbas, Mohammed II., and other conquerors, in ages long since past; and also as the result of their peculiar fondness for trade and commerce, which has made them the richest, if not the most intelligent, of the Christian sects in the East. The other oriental sects are the Greek, the Coptic or Egyptian, the Jacobite, and the Nestorian. The last two of these, the Jacobite and Nestorian, belong to the Syrian nation, and seceded, in the fifth century, from the church of Antioch, then forming a part of the Greek church; as its small remnant, found in Damascus and Mesopotamia, now does. It was also in the fifth century, that the Armenians were separated from the Greek church. The differences in doctrine and ritual between these various sects are on no points of vital importance, though regarded, of course, as of serious magnitude by the sects themselves.

The Board, under whose patronage you go forth, has missions among the members of the Greek, the Nestorian, and the Armenian churches. Our missionaries to the Greek church occupy two stations in Greece, three in Asia Minor, two in Syria, and one in Cyprus. Those to the Nestorians occupy a station in Persia, near the eastern base of the Koordish mountains; and a second station is about being occupied on the western side of the same mountains. The Missionaries to the Armenians are at Constantinople, and at three stations in Asia Minor; and a station is about being formed at Erzeroom, within the bounds of the ancient Armenia itself.

The object of our missions to the oriental churches, is first, to revive the knowledge and spirit of the gospel among them; and secondly, by this means, to operate upon the Mohammedans. At the same time, this does

not preclude the idea of direct missions to the Mohammedans themselves, which we also have—one missionary to them being resident in Constantinople, and another in Persia. But to think of exerting much influence upon the Mohammedan mind, while the native Christian churches remain as they are, is out of the question, without such a divine interposition as we are not authorized to expect. The Mohammedans look upon the native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves; they think them to be even worse; and this opinion is said to be correct by the Europeans generally who have resided in Turkey. The consequence is inevitable and unquestionable; the Mohammedan confidently asserts the Koran to be more excellent than the Bible, and his own religion than the gospel. In vain do we reply that the native Christians have lost the knowledge and spirit of the gospel, and that their immoral lives are therefore, in no sense, the effect of the gospel. The Mohammedan has never seen any other effect, and he will not read the Bible to correct the evidence of his senses, and perhaps, too, of his painful experience. He treats that holy book with the contempt he feels for its professed followers. Hence a comprehensive and wise system of efforts for the conversion of the Mohammedans of Western Asia, will embrace a system of efforts for the spiritual preservation of the oriental churches. These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those Christian altars. In all the professedly Christian communities of Western Asia, there must be living examples and proofs of the holy, happy influence of the religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity, and ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem, in the social system, is changing every day, and the changes are all in favour of the Christian, the time is near, if it has not come, when this may be done.

The existence of these numerous bodies of Christians among the Mohammedan nations, is one of the most remarkable facts which meets the attention of the religious observer of the world. They constitute more than one-third part of the population of Constantinople, which is believed to exceed a million, and they are found in all the provinces of the empire. They are found in Persia, and in the countries beyond. Their number in the Mohammedan nation is supposed to be five millions. Being so numerous and so dispersed, were the mighty power of God at once to revive the spirit of the gospel in all of them, a flood of light would burst upon almost the whole Turkish empire, and would shine far up on the great central high lands of Asia. The followers of the false prophet would look on with wonder—perhaps with hatred and persecution; but new ideas of the gospel would be forced upon them, and no longer could they boast of the more excellent nature and influence of their own religion. Thus the gospel would at once be proclaimed to them, most convincingly proclaimed, in thousands of places. It would shine upon them from every quarter. It would no longer be a candle under a bushel. It would be a city on a hill, which could not be hid. It would be a “voice crying in the wilderness.” It would cry without, and utter its voice in the streets, and in the chief place of concourse, in the openings of the gates. Every where it would cry, to the amazed followers of the false prophet, “How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and

fools hate knowledge? Turn you at my reproof. Behold I will pour out my Spirit unto you, I will make known my words unto you."

Letter to Mr. Glen, dated Ooroomiah, 24th October, 1838.

MY DEAR BROTHER,—In your kind favour of the 13th inst., you request me to send you, for the gratification of your patrons, a short sketch of the history of our mission to the Nestorians. It gives me great pleasure to comply with your request, and in doing so, I can in no way better meet your object, than by briefly replying to the inquiries contained in your letter, and in the order in which they there occur. You inquire—

1. *The origin of the Mission at Ooroomiah.*—The American Board of Commissioners for Foreign Missions, were induced to establish the mission among the Nestorians, by the very favourable report respecting them, presented to the Board by the Rev. Messrs. Smith and Dwight, who visited the Nestorian Christian of this province, in the course of their tour of exploration, which they made in Asia Minor and Armenia, and into Georgia and Persia, in the years 1829-30. These gentlemen were most heartily welcomed by the Nestorians, in their visit among them; and they received such demonstrations of artlessness and kindness from all classes of the people, and enjoyed such a ready access to them, that Mr. Smith, in his report to the Board, published, in his 'Researches,' says—'The week that we passed among them (the Nestorians) was among the most intensely interesting of our lives. For myself, I felt a stronger desire to settle among them at once, as a missionary, than among any people I have ever seen.' Permit me to refer you to the interesting Researches of Messrs. Smith and Dwight, for a good account of the Nestorians, which occurs in vol. ii. of that work, commencing with page 186 (American edition).

Ooroomiah was selected as the location of our mission, from the fact of its being a secure residence, in the midst of a considerable Nestorian population, and near the wild Koordish Mountains, which are the home of the mass of the Nestorian Christians, supposed to be several hundred thousands in number. The province of *Ooroomiah* contains about 20,000 Nestorians; and the city of *Ooroomiah* stands just at the base of the Koordish mountains. In addition to the advantages of this location, in reference to the Nestorians, it is also, on some accounts, in itself quite an eligible residence. The province of *Ooroomiah* is almost unrivalled in the charms of its scenery, combining at once those of lake*, mountain, and plain, on a grand and beautiful scale. Its soil is also extremely fertile, its productions most abundant, and comfortable living here is consequently very cheap. Our experience of the climate hitherto leads us, however, to apprehend considerable danger from febrile affections. The members of our mission have suffered a great amount of sickness; but our hope is that we shall suffer much less, as we become more accustomed to the climate.

2. *The special object of the Mission, as understood by the Society and the Persian government respectively.*—The object of the American Board, in the establishment of this mission, is, by the prudent use of judicious means, to revive the spirit and practice of the gospel among the Nestorians. The Board, at the same time, cherish the hope and expectation, that the light of the gospel, thus enkindled and shining forth in the consistent and holy lives of native Christians, will also prove the most advantageous and effectual means of preparing the way for the introduction of Christianity among the Mohammedans, in the midst of whom these Christians dwell. Our Board view the native Christians of these Mohammedan countries as almost the only medium through which they can hope favourably to affect the Mohammedan population, as will appear from a paragraph in their last annual report, which is as follows, viz.—"It is indeed a question worthy of

* The Lake of *Ooroomiah* is about seventy miles long and thirty broad.

consideration whether, under existing circumstances, missions directly and professedly to the Mohammedans are not premature; and whether the most effectual method of publishing the gospel to that people, is not by raising the oriental churches from their deep spiritual degradation. To the Mussulmans, these churches are the representatives of the Christian religion, and they are scattered over the countries of Western Asia. The ignorance, idolatry, and scandalous lives of their members, preach louder and more effectually against Christianity, than the united voices of all Protestant missionaries in its favour. These churches are all accessible to us. Their Moslem rulers are indifferent to our efforts, so long as we do not interfere directly with their own religious prejudices. With discretion on our part, they may be expected even to protect us against lawless violence from our false brethren of the Christian name. Let the light and spirit of the gospel be restored to the numerous fragments of the Greek, Armenian, and Syrian churches, which are scattered over the East, and they will be so many cities set upon a hill that cannot be hid. Every movement indeed towards reform among the Mohammedans should of course be encouraged; but it is a question whether missions to them directly, in the present stage of our operations among the oriental churches, would not on the whole diminish the amount of our influence and usefulness."

The views here expressed are undoubtedly in the main correct. Our Board have, however, as you are aware, a missionary, the Rev. Mr. Merrick, sent directly to the Mohammedans of this country. And our own opinion is, that while it would be highly inexpedient and hazardous for a missionary to attempt at present to preach the gospel openly to the Mohammedans in Persia, he may do much preparatory work here in the way of translation and instruction. We greatly rejoice in being permitted to welcome you to this country for the very interesting and important object of translating the Holy Scriptures into the Persian language. We believe your patrons could not perform better service for the great cause, than by engaging in this undertaking.

The objects of our mission, were never very formally explained to the Persian government; but they are understood by the authorities and by the Persians generally to be the instruction and benefit of the Nestorians; which are in fact our immediate object.

3. *The facilities granted by, or anticipated from, the Persian government for securing these objects.*—We have never made a very formal application to the Persian government for patronage or protection. A remark of the Rev. Mr. Smith, author of the 'Researches,' struck me with much force at the time it was made, and my subsequent experience and observation have only confirmed my conviction of its correctness. I inquired of him whether he thought it would be expedient for me before entering upon my labours, to petition the Persian government for permission to do so. He replied, 'If you petition you will most likely only petition a denial. I would rather advise that you assume the right, which the gospel certainly gives us, and enter quietly upon your work, and I have little apprehension that you would be interrupted. I adopted the course here recommended.'

Without making any formal application, however, we have enjoyed the efficient protection, and even the encouragement of Persian authorities.

We have English protection; and the English ambassador and other English gentlemen, particularly our excellent friend Dr Riach, have from time to time written to the authorities of this province, charging them to protect us. They have also requested Persian nobles of this city residing at Teheran, to write to their friends here, commending us to their kindness and these letters have been duly regarded. These precautions on the part of our English friends, and their value, will be understood when it

is recollected that the people of Ooroomiah had seen little of Europeans before we came here—that no Europeans besides ourselves reside among them—and that this city and province are noted as the residence of the lawless *Lootee*, the professional ruffians of Persia.

Providence has also favourably disposed Persian authorities towards our object. During the first year of our residence here Kohraman Mirza, a brother of the king of Persia, and regent of Aderbijan, came to Ooroomiah on his return from an expedition against the Koords. When he reached this city he directed his uncle Malek Kassim Mirza, who was in his suite, to request permission to visit us and our boarding school, of which they had previously heard. This request was of course readily granted. Prince Malek Kassim Mirza, on a day appointed, visited and dined with us. He also visited our boarding-school, expressed himself much gratified with the performances of the scholars—highly commended them, and exhorted them to diligence and perseverance in their studies. And the impression which his report, respecting us and our object, made on the mind of Kohraman Mirza, may be inferred from the tenor of a firman which that prince, entirely unsolicited, issued immediately in our favour.

The following is a Translation of the Firman.

The command of his Highness is:—‘Whereas the very honourable and respected gentlemen, Mr. Perkins and Mr. Grant, at Ooroomiah, are attending to the education of the people, and render the people useful, by teaching them European science, the grace of our Excellency and Highness, having become favourably disposed towards them, we order and command three soldiers for their safety, during this harvest season and onward; and, in accordance with his grace, we command that they shall be honoured, and have occasion to praise our beneficence. It is our command that the respected and noble lord, Nadjeff Kooly Khan, governor of Ooroomiah, shall take care to protect them in every respect; and he shall give to each of the three soldiers, the guard of their safety, the sum of twelve *tamans* (£6), and never shall he neglect it. It is ordered that the trusty secretaries arrange and execute the sum of this blessed command.

Written in the month *Jemadcal*, in the year 1252 (of the *Hegira*).

This firman bears the seals of the prince, and two of his secretaries; and, while we know that ‘it is better to trust in the Lord, than to put confidence in princes,’ we still feel constrained, if the Lord make them nursing fathers to his Church, to rejoice and give thanks for it. That the above firman has been duly respected by the governor and people of Ooroomiah, a single fact will sufficiently show. Not long after it was issued, I, with my colleagues, was on a visit to one of our schools, situated in a village about fifteen miles distant from this city. While walking through that village, we were rudely and frightfully attacked by some drunken Mussulmans. One of them suddenly drew his dagger, and stabbed me with indescribable fury.

I was just recovering from a fever, and still so weak, that, in springing from him, I fell to the ground, and thus evaded the violence of the weapon. It however, slightly entered my body; and, but for Divine interposition, would in all probably, have done fatal execution. As the assault seemed to be the result, not at all of popular prejudice, but merely of the raging of strong drink, we felt inclined to do little more in reference to it, than praise God for the striking deliverance,—a thing which, as you know, every missionary has frequent and strong occasion to do.

Scarcely, however, had we arrived at our homes, when the affair having reached the ears of the governor, he sent a messenger to us, with the preatest solicitude, to inquire into the circumstances of the case. We gave them, and without any complaint or application on our part, he apprehended the principal assailant, and caused 250 lashes, to be laid upon

his naked back, in the presence of a large concourse of people. We reported the assault to the English ambassador, and he represented it to the king, who immediately sent orders to the prince of this province, to apprehend and punish the offenders. About two months after the occurrence, a messenger came therefore from the prince, to seize the assailants, whose approach being known, both assailants and their connexions absconded.

The impression was thus strongly made upon the minds of the people here, that any annoyance offered to us would be promptly and efficiently redressed. And the assault detailed above, is the only one of serious consequence which we have ever experienced from Mohammedans, since we entered this country. Indeed it would be doing them injustice not to acknowledge, that, with this single exception, which arose from intoxication, they have treated us with uniform kindness and great respect. And our own experience leads us fully to believe, that both rulers and people will protect a missionary, labouring prudently in this country, for the benefit of the native Christians, or even engaged in indirect efforts, as translation, instruction, &c. for the Mohammedan population.

4. *The measures actually adopted by the Missionaries for turning these facilities to account.*—I was the first missionary appointed to this mission. I left America on the 21st of September, 1833, and reached Constantinople in December of the same year, with no companion save Mrs. Perkins. Our society had earnestly desired to send with us a medical associate, but were unable to procure one before our embarkation. We lingered at Constantinople until the following spring, in the hope of being joined there by a physician, but in this we were disappointed; and, on the 17th of May, 1834, we started for Persia *alone*. The limits of this communication forbid me to narrate the incidents of that journey. Even a brief historical sketch of our mission, however, would be too imperfect, were I not to allude to the untold sufferings and annoyances which we, particularly Mrs. Perkins, then in delicate health, encountered from the rude and oppressive conduct of Russian officers, in Georgia, especially at the town of Gumry, and at the quarantine ground, on the southern frontier. And equally defective would my communication be, were I to omit to acknowledge the very kind and prompt measures taken by the gentlemen of both the Russian and the English embassies, in this country, to effect our relief, as soon as our circumstances were made known to them.

We reached Tabreez, August 23, 1834. The almost miraculous recovery of Mrs. Perkins from a very severe sickness, which carried her quite to the brink of the grave, immediately after our arrival, induced probably by her sufferings and exposure in Georgia, can never cease to be to us a matter of tender and heartfelt thanksgiving to God.

I deemed it imprudent to locate my family at this remote station, with no missionary associate and therefore resolved to reside at Tabreez, until a physician should join us. I soon made a journey to Ooroomiah myself, to procure a competent teacher, and reconnoitre the field. The Nestorians, on learning my object, welcomed me most cordially to my missionary work. Two of their most intelligent ecclesiastics, a bishop and a priest, readily engaged to go and reside with me at Tabreez, until I should bring my family to Ooroomiah. They went with me to Tabreez, and were successfully occupied, in studying the English language, and teaching me their own, about one year, when our first associates, Dr. and Mrs. Grant, joined us at Tabreez. Soon after their arrival, we all removed to Ooroomiah. Our families reached this city, on November 20, 1835.

On our first arrival at Ooroomiah, Dr. Grant opened a medical dispensary, which was resorted to by great numbers of the sick of all classes of both Nestorians and Mohammedans. In the course of two months after our arrival, we opened a boarding-school, with the particular design of rearing

up teachers and preachers, which was immediately filled with promising young Nestorians. Among the first scholars were several young priests and deacons. About the same time I commenced translating the Scriptures from the ancient Syriac into the modern or spoken language of the Nestorians.

During the first year of our residence here, we also opened three free-schools among this people. The Nestorians had no schools when we reached them. We employed copyists to construct reading cards for our schools, from parts of the Bible which I was translating. Happily too, the entire Scriptures exist in the ancient Syriac; and we were thus enabled from the first, to furnish reading matter for our schools, in both the ancient and the modern languages. We have also circulated these Scripture cards in the form of tracts, and have distributed the Syriac Scriptures among such of the people as can read. We have had free and extensive intercourse with the people, and have made it an object in such intercourse to impart directly and indirectly religious instruction. Soon after our arrival we took into our families several of the most influential Nestorian ecclesiastics—two bishops, three priests, and one or two deacons, who have been occupied in study, in teaching us their language, and in translation, and have thus been brought under our immediate influence and control.

On the Sabbaths we hold religious services, with the natives connected with our families, and the members of our boarding-school, making a congregation of about sixty persons, and preach to them the gospel in their own language. We have a printing press on the way to this country, which, when put in motion, will of course greatly facilitate and give efficiency to our educational and religious operations. We have also made it an object to teach Nestorian mechanics the construction of comfortable articles of household furniture, and other points likely to advance the people in civilization.

5. *The working of the measures you have been led to adopt.*—Our object among the Nestorians has not been to introduce among them new creeds, nor induce individual converts to abandon their own communion, and attach themselves to us, or any Protestant denomination; but rather to affect the whole mass, by diffusing among them the light of knowledge, and the light of divine truth, in the hope that they may, by the blessing of God, be thus gradually raised from their deep degradation, and brought to the knowledge and practice of the pure gospel.

The measures which I have detailed above, having this object in view, have hitherto been graciously succeeded beyond our most sanguine expectations. Our medical dispensary has done much to conciliate all classes of the natives towards us and our object, in addition to the great amount of relief from physical suffering, which it has extended to this suffering people. Our opinion is decidedly in favour of medical practice, in connexion with Christian missions, alike for the comfort of missionary families, the relief of the sick among the natives, and the success of missionary labours. Our schools have been full and flourishing, the progress of the scholars has been highly encouraging, and the schools are exerting a very beneficial influence on the villages in which they are situated. The ecclesiastics connected with our families afford still stronger evidence of proficiency in knowledge and general improvement; and some of them, we hope, give increasing indications of serious concern for their eternal well-being, and that of their people.

There are many things in the Nestorians peculiarly favourable to the successful operation of the system of means which we have commenced among them. They are naturally a very kind, hospitable people,—very artless for Asiatics,—remarkably liberal toward other sects of nominal Christians, and strongly desirous of improvement. The patriarch, Mar

Shimon, who resides in the heart of the Koordish Mountains, has repeatedly written us, expressing his joy and satisfaction, that we have come among his people, his gratitude for our efforts for their benefit, and his earnest desire for our prosperity; and such has been the language, and apparently the feelings, of all his people.

The religious character of the Nestorians also presents much fewer obstacles to their becoming enlightened, than that of other oriental Christians. Their religious belief and practices are much more simple and accordant with Scripture. They have the greatest abhorrence of all image-worship and auricular confession, and many other corrupt practices of the Papal, Greek, and Armenian churches, while they cherish a high reverence for the Holy Scriptures, and place them, in theory at least, far above all human traditions. Indeed, the Nestorians may not improperly be denominated the *Protestants of Asia*.

With all these facilities, however, there are also formidable obstacles to our work. The Nestorians are much under the influence of human, and many *childish*, traditions. They attach great importance to their numerous fasts and external ceremonies, to the neglect of purity of heart, and even of external morality. They are deeply degraded in morals. The vice of *lying* is almost universal, among both ecclesiastics and people. Intemperance is fearfully prevalent; the Sabbath is reckoned a holiday, and profaneness and other vices are very common. The Nestorians seem literally to have a *name to live*, while they are *dead*.

The political condition of the Nestorians, in this province, is also unfavourable to their improvement. They are sorely oppressed by their Mohammedan masters. The fruits of their hard and honest toil are wantonly and mercilessly extorted from them. Their daughters are often seized, and compelled to become the wives of Mussulmans, and profess the Mohammedan religion. The whole population are thus ground down to the dust under a rigorous and galling bondage. This oppression renders them constantly restless and unquiet. Some earnestly desire to emigrate to the Russian provinces, hoping that they might find a better condition under nominally Christian masters; and all are ready to urge their oppression as an apology for their deep degradation, and even for their appalling immoralities. The political condition of many of the Nestorians, amongst the Koordish mountains, is, according to their own testimony, even less eligible than that of the people of Ooroomiah, exposed as they constantly are to the lawless depredations of the savage Koords. The difficulty and danger of travelling among the Koords, will also prove a great hindrance to our gaining access to the Nestorians. There are, however, some independent districts of Nestorians among the mountains, so thickly populated, as to enable the inhabitants to defend themselves against the Koords, which present to us very promising fields for cultivation, whenever we shall be able to make our way through the marauding Koordish tribes which surround them. The spoken language of the Nestorians, scattered and oppressed as they are, is naturally and necessarily a barbarous jargon. Originally the noble ancient Syriac, it is now greatly corrupted by contractions and inversions, and by the introduction of almost innumerable Turkish, Persian, and Koordish words, as a given district is situated in the vicinity of those respective nations. To reduce such a language to writing, and harmonize the various conflicting dialects, so as to form an intelligible and acceptable common medium, is, as you well know, no small nor easy undertaking. But notwithstanding these difficulties, our efforts have been prosperously commenced, and have hitherto succeeded in a manner that encourages us to continue vigorously to prosecute our work, in the hope that we shall reap in due time, if we faint not.

• 6. *Present state and future prospects of the Mission.*—These points have

necessarily been in a measure anticipated, in replying to your previous inquiries. I may, however, more particularly remark, that the general prospects of our mission were never more encouraging than at the present time. We seem to possess the entire confidence of all classes of Nestorians. They manifest a strong attachment to us as missionaries, and an increasing interest in our operations. We have many more applications for schools, than our means will enable us to sustain. Our schools continue to meet our most sanguine expectations; especially considering the limited supply of books, and other apparatus, which we are able to furnish for them; and the natives connected with our families are, we have reason to hope, becoming more and more interested in the study of the Bible, more evangelical in their views, and increasingly serious in regard to their eternal concerns. Being influential ecclesiastics, we hope, through them, to exert a strong and salutary influence on their people.

Our mission now consists of four members, two clergymen (the Rev. A. L. Holladay and myself), a physician (Dr. Grant), and a superintendent of schools (Mr. William R. Stocking), with our families. A printer is ere long expected to join us. The press—that mighty engine of moral power—will, we trust, here as elsewhere, prove a most important auxiliary in promoting the kingdom of our Lord.

A dark cloud, that excites our apprehensions in reference to this people, has just gathered in our horizon. Since I commenced this communication, two Papal emissaries have entered this province, with the design of attempting to subject the Nestorians to the dominion of their master, the Pope. The Papal hierarch has long been anxious to bring under his withering sway the entire Syrian church. In the region of Mosul, on the western side of the Koordish mountains, the wiles of Jesuit emissaries have succeeded in leading the whole Nestorian population to submit to Catholic rule. But in this province, and among the mountains, Catholic influence has hitherto been very limited. The Nestorians of these regions have nobly resisted; and our hope and our prayer is, that they may continue to resist the intrigues and assaults of the “Man of Sin.”

It is delightful to contemplate the attitude of the Nestorian church, and we hope that it is to be enlightened and resuscitated by the spirit and light of the pure Gospel, situated, as it is, in the heart of Mohammedan dominion. Is it too much to hope, that this venerable church, once so renowned for its *missionary efforts*, will again awake from its slumber of ages, and become “fair as the moon, clear as the sun, and terrible as an army with banners,” to achieve victories for Zion. That it will again diffuse such floods of the light of truth, as shall put for ever to shame the corrupt abominations of Mohammedanism, and send forth faithful ministers of the Cross in such numbers and animated by such holy zeal, as shall bear the tidings of salvation to every corner of this benighted continent. For the blessing of God on our feeble instrumentality, that our labours may contribute, in some humble measure, to so glorious a consummation, permit us to request you and British Christians fervently to pray. And I trust we need not assure you, that it is, and shall ever be, our unceasing prayer, that like blessings may richly crown your efforts, and the efforts of the Society under whose patronage you labour. The blessed cause is *one*, and may our hearts, our prayers, and our desires for its advancement, never cease to be *one*.

May the God of all grace smile especially upon the very important undertaking in which you are now engaged, and cause his Holy Word to have free course and be glorified, in this and other lands, through your instrumentality. So prays your affectionate brother in the labours and hopes of the Gospel.

(Signed)

JUSTIN PERKINS,
Missionary of the A. B. C. F. M.