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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

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THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 12.—DECEMBER, 1840.

I.—*The Protected Hill States.*

(For the Calcutta Christian Observer.)

The section of country known by the name of the *Protected Hill States* may be described generally, as comprising the whole of that part of the Himálaya mountains, which is situated between Nepál on the East, and the river Sutlaj on the West; and extending from the plains on the South, to the borders of Thibet on the North. It is divided into numerous small districts, the principal of which are Buschar, Jubal, Kyúnhal, and the Rájaships of Baláspúr, and Nóhan; also a number of very small states belonging to Ránas (chiefs). Some of these districts are entirely under British control. The remainder are subject to Ránas or petty Rájás, and only under the protection of the Company, for which they pay an annual tribute.

POPULATION.

The population of the Protected Hill States cannot be easily calculated. The scattered state of the villages, and the prejudice of the Rájás and Chiefs against having their people numbered, render it a difficult task. Their proneness to exaggerate also, makes the data afforded by the natives very uncertain. The population may however be estimated at about four, or five hundred thousand.

ORIGIN OF THE HILL PEOPLE, AND PERSONAL APPEARANCE.

The lower hills were doubtless peopled by emigrants from the plains, and that at a very early period. All traditions however respecting the mother-country appear to be lost, and no records refer to it. The first settlers, like the dwellers on the Alps were likely driven by persecution, or oppression

to the fastnesses of the mountain, or they may have preferred a residence in their secure vallies to the more exposed cities of the plains. The present inhabitants are very similar to their Hindu brethren in religion, customs, and language. They are generally of a middle stature, well made, and robust. Their skins are smooth, and of a lighter colour than the people of the plains. Their countenances are mostly agreeable, open and frank ; uniting in their expression mildness and vivacity. Many of the young females might be called beautiful in any country ; but when they arrive at years of maturity they generally lose almost all traces of beauty. This is owing to their having to undergo the labours of the field, as well as the drudgery of the house, spinning, weaving, &c. The people of the higher hills are evidently of Tartar extraction. They are short of stature, and stout, with broad faces, and high cheek bones. Their eyes are black and small with long pointed corners, and oblique like a pig's. The expression of their countenances is generally disagreeable, and manifests much deceit ; but this is not their character : their hair is long, and black.

DRESS.

The dress of the inhabitants is one well adapted to the climate. That of the men consists of a kind of frock-coat made of coarse woollen cloth, just the colour of the wool, often double reaching to the knees ; a pair of trowsers in the shape of drawers, and a girdle of the same material tied over the waist of the coat. For the feet they have short boots of the same cloth soled with leather. The common head-dress is a ring of black cloth, like an *indúá*, with a flat top of the same. With the exception of the head-dress, that of the women is much the same as the men's, only of a lighter material usually. Many of them have no other covering for their heads than their hair, which they wear very long behind, and ornament it with a variety of shells, and smooth, coloured stones, from the size of a rupee to that of a four-ana piece. These they wear on a string, sometimes two feet long, and suspended from the crown of the head down the back. Many of the women who labour in the fields leave all parts of the body above the waist perfectly exposed. The children go naked in the warm weather to the age of 6 or 8 years, or even longer. The more respectable people among the men wear *pashmina* shawls (made of goat's hair), loosely thrown over their shoulders, also earrings of gold. Their wives and daughters dress much as the respectable females do on the plains.

FOOD.

Bread of wheat, or Indian corn flour made into thin cakes and eaten with ghee and vegetables, forms the principal food of the hill people. It is only on particular occasions the poor indulge themselves with animal food. Bráhmans, and all castes eat the flesh of he-goats, white sheep, wild hogs, wild fowls, and fish. The art of cookery has made but little progress among this people. The usual way of preparing a goat or a sheep is to roast it whole, over a large fire, with the hair, skin, and all the appurtenances until it is eatable. Sometimes the raw meat is cut up fine, and prepared with vegetables.

GENERAL CHARACTER AND HABITS.

The people of the Hill States are much more industrious than those of the plains. This is probably owing to their invigorating climate, and their greater difficulty in obtaining a livelihood among their rocky and sterile hills. They are, also of a more cheerful, and peaceable disposition, and more courageous—have fewer prejudices, and less craftiness. They are, however, under the influence of a dark, and enslaving superstition, from the shackles of which they are never for a moment free. Their bewildered imaginations people every dale, and cave, and grove with genii, and often lead them to suspect each other of secret intercourse with demons. Hence they have frequent recourse to charms, and spells, and enchantments.

Hospitality is practised to a considerable extent; but a reward is always acceptable from a stranger. Lying, and theft are likewise less common than on the plains.

The habits of the people of the upper, and lower hills differ as much as their personal appearance. The farmers resemble the Thibetans more in their customs than they do the people of Hindustan; while the latter scarcely differ from their Hindu brethren. They all usually reside in villages of from 5 to 2 or 3 hundred houses. These are regulated both as to size, and number by the nature of the surrounding country. If there be much arable land, the villages are large and numerous; if not, they are small and scattered. The villages in the interior of the mountains are much neater than they are on the plains. Many of the houses are two stories high, and quite spacious; they are generally built with dressed stones, interlaid with hewn timber to bind them together instead of mortar. They are for the most part covered with slates, and surrounded by a high piazza. The upper story is occupied by the family, or families, and the under by cattle. Many

of the houses are white-washed, and at a distance present a neat, and comfortable appearance ; but their internal arrangements do not correspond with their external. Like whitened sepulchres they are within full of all uncleanness. The under story is a stable, with all its concomitants ; and in the upper a few old filthy mats on a filthy floor—a few old earthen lamps in the interstices of a greased and smoked wall—an old family hukka, and coeval *chárpái*, together with a few cooking utensils, constitute the whole household furniture. Almost every village has its temple, or *Devtásthán*, attended by a number of *faqírs*, or *bráhmans* who live by the altar. These are built after the fashion of the dwelling-houses, but more costly and always surmounted by a high steeple and flag. With the exception of a few priests and *buníahs* the mass of the people are farmers. Men, women and children of various castes and ages may all be seen labouring together in the same field.

MARRIAGES.

Marriage contracts, among the people inhabiting the lower hills are made much in the same way as they are on the plains, when the parties are married young. But it often happens when they arrive at maturer years, they are not pleased with each other. In this case the husband says to the wife “Pay me my marriage expences (about 40 Rs.), and you may go free.” If she can prevail upon her friends to redeem her, she does so ; if not, she looks out for another husband, who will be willing to pay for her release, and espouse her to himself. It matters not whether he be a married man or not. In this way there is a continual interchange of wives, even among the best friends, and it frequently happens that one woman, becomes successively the wife of six or eight men. The husband disposing of his wife always retains the children and her ornaments, and the purchaser having paid her ransom, observes no other ceremony than he would in purchasing a horse, or cow, except it be introducing her to his other wives (if any), or to his friends. Yet these marriages are considered valid, but not quite so honorable as if they had been performed according to the *shástras*. The common people have scarcely any prejudices against second marriages of females. A widow has, however, in a second, or any number of marriages after the first, only to swear fidelity to her new husband. He then promises to support her, and her children so long as she is faithful. Polygamy is sometimes practised though cases of the kind are not common among the labouring classes. The *rájás* and *ránas* usually marry five or six wives, and keep as many concubines as they can afford.

In the interior of the hills, a different custom obtains among the poor people. There as in Thibet the practice of polyandry is universally prevalent. One female associates with four or five brothers of a family without any restraint or regard to age. The choice of a wife is the privilege of the elder brother, and to him the first-born is conceded, and the next to the second brother and so on to the younger. The elder brother is in fact the master of the family. All, however, contribute to the support of the household, and in general they have a community of goods.

This extraordinary and unnatural custom may have been intended to prevent too numerous a population in an unfertile country, or it may have been induced by the poverty of the people. When asked the cause of it, they reply, "How could a poor man support a family himself?" Frequent jealousies no doubt arise among such a plurality of husbands, but it is surprising to witness the apparent good feeling which prevails between them. I have seen the wife seated in the midst of her four or five fraternal husbands enjoying a social puff of the hukka with all the seeming impartiality possible. It is the wife's province to light the hukka, and to set it a going. It then passes round from the eldest to the youngest brother, each one taking two or three puffs until it comes to the wife again, who in her turn partakes of it, and sends it round as before. If the family is travelling, and have no hukka in their possession, a perpendicular hole is bored in the ground with a small stick, and another obliquely until it comes in contact with the perpendicular one. Upon this a small stone is loosely placed to support the tobacco and fire, while from the oblique hole they inhale the smoke through their fists.

The marriage ceremony is very simple, and is only observed by the elder brother. He sees some fair one whom he fancies—consults an astrologer respecting her destiny, who generally reports favourably. He then makes a small present of clothes, and ornaments to his intended or her father, and mother, and on a propitious day takes her to his house, where without any further ceremony she becomes the wife of the younger brothers also.

BURIALS.

When a person dies among the people of the interior hills, his body is preserved several days before its interment. In the meantime, attended by the beating of drums, blowing of horns, &c. it is carried by his friends in the night all over his possessions that he may take a last survey of them.

Provisions are also placed near the dead body, and held to the mouth that the spirit of the deceased may be propitiated.

The corpse is then consumed on the bank of some river, and part of the ashes preserved to be committed to the Gauges.

LANGUAGE.

The language of the hill tribes under British protection is chiefly Hindí, but very much corrupted, so much so, that the Hindus of the plains can scarcely understand it. Their spoken language abounds with gutturals and nasals, and is announced in a mincing and singing tone which renders it difficult to be understood.

The dialects vary in different districts, as much if not more, than those of the several parts of England or America. The substantives are mostly the same as in Hindí, or so similar as to be immediately recognized by a Hindí scholar, and although in the adjectives, verbs and adverbs, we find the difference somewhat greater, the similarity is here also very conspicuous. The language of common conversation, however, differs much more from Hindí, than that usually written. This corrupt Hindí is spoken on all the lower hills, from Hardwár to Rám-púr, the capital of Buschar by the uneducated classes. Those who have been taught to read, and who mingle with the higher grades of society speak Hindí well. All their books of science and religion are either written in Sanscrit or Hindí, and the Deva Nágri character. In some places correspondence is carried on in the Tánkna character.

In the upper part of Ranour (far up the Sutlaj river) the Thibetan language is much used. Its characters are remarkably simple, very distinct from each other in shape and easily formed. They are written from left to right like the Sanscrit, and bear a strong resemblance to the Deva Nágri character. As they are undoubtedly of Sanscrit origin, they partake of the nature of that system, and mostly have the same names. The sacred character is called Udhan, or capital, and that for correspondence, which is quite different, is called Umed (without capitals). The Thibetan language is entirely distinct from Sanscrit, or any of the Indian dialects. It has doubtless received large accessions from the Chinese, and probably some additions from the languages spoken westward of Thibet. Like the Chinese it abounds in monosyllables and in words ending in ang, ing, ung, also mig, chig, &c. A single letter often constitutes an entire word, as ká, a pillar; khá, snow or the mouth; má, mother; pá, father; chhá, a portion; bá, a cow; shá, flesh; sá, earth, &c. Among the verbs there are many impersonal or indefinite locutions, or expressions formed by the participles, which render the language difficult for a foreigner. They are usually conjugated by the help of prefixed or affixed letters, which are mostly silent.

Many of the substantives are also burdened with silent letters, as *bskya*, pronounced *kyá*; *brkya*, *kyá*; *chos*, *cho*. The nouns are declined much the same as in Hindí, as Nom. *miq*, (the eye;) In. *miq gís*; P. *miq-gi*; D. *miq lá*; Acc. *miq*; Abl. *miqnas*. The terminations are regulated by the final letter of the noun. The articles and adjectives are always put after the substantive, as *miq po*, the eye. *Lo* (a year); *lo chiq*, one year. The whole structure of the language appears to be just the contrary of English, viz. *Blaq gis matong paí dpe zhiq ná* (in a book seen by me) makes in Thibetan order *me by seen book a in*.

The following is a list of some of the Thibetan words. The italic letters are silent.

Thib. char.	Rom. char.	Translation.	Thib. char.	Rom. char.	Translation.
དཀོན་མཚོ་ལྷ་	<i>Dkou Choq</i> ,	God.	ཤིང	Shing,.....	Wood.
མི	Mi,	Man.	ལོ་ཅིག	Lo Chiq...	One year.
བུ་མེད	Búdmed ...	Woman.	འཇག་པ	<i>Hchoq pa</i> ,	To walk.
ཆུ	Chhú,	Water.	གསུང་པ	Gsúng pá,	To com- mand.
མེ	Me,	Fire.	ག	Ká,.....	A pillar.
ལམ	Sam,	Road.	ཚ	Chhá,....	A part.
ལྗས	Slú,.....	Body.	ར	Rá,.....	Goat.
ཐུག	Phyaq,	Hand.	ལ	Lú,.....	Páss.
	pronounced	Chaq.			

The language of lower Kanour appears to be a mixture of Hindí, and Thibetan, and is called *Milchán*, from the Sanscrit word, *malichh*, which is applied to any barbarous people or language. It has never been reduced to writing.

RELIGION AND LITERATURE.

The Religion and Literature of the Protected Hill States are essentially the same as those of Hindus in other parts of Hindustan. The inhabitants of the outer ranges, consider themselves more orthodox even than their brethren of the plains; but the tenets, and practices of those in the interior have become contaminated with Búddhism. The commonly received *shástras*, such as the *Bhagawat*, *Ramáyan*, &c. are the fountains of their religion.

Caste, however, has a much lighter hold on the minds of the people than it has in the plains. With the exception of a few pandits all the bráhmans in indigent circumstances cultivate land, engage in merchandise, and in all the pursuits

common to other respectable castes without any disgrace. The prejudices of the people are also much fewer than in other parts of Hindustan, and when not initiated into the evil practices of the plains, they are proverbially faithful. On all these accounts they are more accessible to the gospel. Like all hill tribes, they are very superstitious, and have literally erected an altar under almost every green tree, and on every high hill. These are dedicated to numerous *Devtas* not known on the plains, viz. Banár, Mahású, Bijú, Gogá, &c, who preside over their crops, health, prosperity, &c. These are all deified heroes, who as it appears from the accounts of the natives have been admitted into their catalogue of divinities within the last century. They are, however, mostly well acquainted with the celebrated names that compose the Hindu Pantheon, and occasionally erect temples for them.

The most of their temples, and images are of the rudest description possible. A few rough stones thrown together without any apparent design—a long bambu erected in their centre, and an old piece of white cloth attached to its summit, often constitutes a temple. Their images of wood and stone too scarcely resemble the likeness of any thing on earth—a piece of rough board, rudely cut out with a farmer's axe, or a stone of the same description, is not unfrequently their only object of worship. At some of these temples, or altars there are several *melas* held during the year to which thousands of people of both sexes resort. Some present a handful of wheat, or a few pice to the *Devtas*; others offer sheep, goats, and fowls. This done, the men amuse themselves by walking about from place to place, and idle conversation, and the women, collected in groups, entertain the multitude with their monotonous songs. A few of the more devoted, pretend to be possessed of the *Devi*, (the feminine of *Devta*,) and to manifest it shake and throw themselves into every possible posture, until they fall down quite exhausted. The shaking, all believe is produced by the *Devi*, and is considered a token of her approbation. While this is going on a tremendous discordant noise is kept up with drums, and horns. These *melás* seldom last more than 3 or 4 hours, after which all return home, seemingly much delighted. The victims offered in sacrifice are sheeps, goats, and fowls, and sometimes buffaloes. Their heads are struck off, if possible at one stroke, and offered to the idol. Their bodies together with the wheat and pice are gathered up, and borne away by the *bráhma*n of the temple, for his own use. If a Christian or any unclean animal touch one of these rude temples, or altars, the sacrifice of a goat is deemed indispensable to purify it from its pollu-

tion. If the former be the transgressor, a goat for this purpose, or the value of it, is claimed from him. Like all heathen nations, while they continue the practice of sacrificing, derived no doubt from our first parents, they have lost its design. They know nothing of the great sacrifice for the prefiguration of which the rite was instituted. They know not that the rite itself has been abrogated by the death of the Son of God, and that the remission of sins is only by faith in his blood.

INFLUENCE OF RELIGION.

Of a future state of rewards and punishments, or of sin and holiness these people seem to have scarcely any conception.

They imagine the spirit after the dissolution of the body will depart far away to the summit of some high mountain, and there wander among lonely rocks, and caves, until it obtains some new birth; consequently they look forward to death without terror, except such as may arise from the prospect of bodily suffering, or a long separation from their friends. The idea of an immediate interposition of supernatural agents in human affairs possesses an unbounded dominion over their minds: yet as they assimilate the nature of their presiding divinities to their own depraved practices and passions, this belief has no conservative influence on their conduct. All their prayers and worship at their temples, they say are for temporal blessings: such as good crops, prosperity in business, children, health, &c. Their past sins, they say, can be removed in no other way than by bathing in the Ganges, at Hardwár, or other sacred places. Hence they make frequent pilgrimages to these places. The practice of daily ablutions, so strictly observed by the majority of Hindus and so necessary for personal cleanliness, is almost entirely neglected by the hill people. Their clothes and persons are therefore extremely filthy.

AGRICULTURE.

The whole surface of the country is very broken, and precipitous. Many of the higher hills consist of little else than large masses of rock, apparently thrown together in a confused state by some mighty convulsion of nature, and here and there thinly strewed over by a light gravelly soil, on which no vegetation, except a coarse kind of grass in the rainy season, is ever seen. A few on their northern sides are covered with verdure, and rich with abundant forest trees. The lower hills often afford good pasturage, and whenever practicable they are covered with terraced patches of cultivation. The valleys are

very numerous, and generally fertile ; they are, however, much broken by deep ravines, through which flow streams of excellent water. Many of them bear populous villages amid orchards, and neat little plantations. Several of the valleys are eight thousand feet above the level of the sea.

The productions of the Protected Hill States are wheat, barley, buckwheat, *dál*, rice, *úrd*, *más*, *bátu*, potatoes, and various kinds of pulse, such as are common on the plains. Also apples, peaches, apricots, grapes and walnuts. Iron, copper, lead, and rock-salt are likewise found in several places.

IMPLEMENTS OF HUSBANDRY.

The implements of husbandry of the hill people are essentially the same as those used on the plains.

A billet of wood about three feet long and six inches broad, at one end, and pointed with iron at the other, with but one handle attached to it, and drawn by small oxen, is a substitute for a plough. A piece of timber, four or five feet long, and six or eight inches square, dragged horizontally over the ploughed ground, serves for a harrow. For digging around rocks, and in places inaccessible to oxen they have a small hoe but little larger than a man's finger. This is a specimen of all their implements for agriculture. They are all of the rudest, and most trifling description. The little patches of cultivation on the sides of the hills are all terraced, and rise one above another like the seats of an amphitheatre. They are usually irrigated by conveying water along small canals from some fountain, or rivulet, and discharging it on the fields below as they require it.

The climate of the hill states is for the most part delightful. On the lower ranges it is cool in summer, and agreeably cold in winter. On the higher it is cold even in summer, and braces up a debilitated constitution, equal to that of any other country in the world. By ascending or descending according to his fancy, a person may suit himself with any temperature he wishes, at any season of the year. He may one hour bask in the scorching rays of an Indian sun, and the next inhale the chilling breezes of her snow-capt mountains.

I have now laid before the Christian community, a brief sketch of the inhabitants, &c. of the Protected Hill States. It is doubtless imperfect, and in some things may be erroneous ; but I trust a residence of upwards of three years amongst them, a careful observance of their customs, and a particular inquiry into their matters of faith, has enabled me, upon the whole, to represent things as they are amongst this, in many

respects, interesting people. In searching into their characters and conditions it has not been my object to satisfy a vain curiosity, nor merely to throw light upon the moral chart of the world. I wish rather to elicit Christian sympathies, Christian prayers, and Christian efforts, in their behalf. Could I accomplish this, it would be my great privilege to guarantee a greater blessing to these poor benighted mountaineers than even the protecting arm of Great Britain has secured for them. I would therefore raise the "Macedonian cry," "*Come over and help us.*" Especially would I say to my missionary brethren, whose natural vigour has yielded to the "destruction that wasteth at noon day" on the plains, or whose family circumstances may make it necessary to leave their fields of labour for a more congenial climate,—*here* is room for at least twenty missionaries—*here* is a *hilly* country—a comparatively fine climate, and a comparatively simple-hearted people to labour among—*here* a missionary could have a good *log* or stone house—an abundance of cold spring water close by to drink, and many of such fruits as are common in his native land to eat;—*here* his constitution might be restored, and he might labour many years in his Master's kingdom—*here* is a portion of the great field which is already "white for the harvest." Too long has it been neglected by the Church of Christ, and her messengers. The votaries of science have penetrated to its centre, and traced its boundary—stood on every high hill—explored every valley, and trod its snow-capt mountains where foot of man never before dared to tread. With mathematical precision the heights and distances of their towering peaks have been measured. By the pencil their sublime and awe-inspiring scenery has been reduced to canvass, and now adorns the halls of the lovers of fine arts in all parts of the world. Their minerals and botanical productions have been collected by the curious to enrich the cabinets of the learned—their river-courses have been traced with untiring zeal, through perilous rocks, and mountains of snow to their sources, to increase geographical knowledge. This is all well. But while this untiring research is going on among the votaries of science, why has the mountaineer himself, for whom all the beauties of nature which adorn his dwelling-place were spoken into existence, been neglected? Why have not the feet of those who bear glad tidings preceded scientific adventurers, or at least followed in their foot-steps these regions of the shadow of death? Shall men of science risk their lives in scaling the steeps, and spend their time in bending over the pebbles of the *Himálayas* to ascertain their quali-

ties or for vain amusement, while the ministers of Christ neglect the immortal souls of their inhabitants?

Would the heralds of the cross manifest but half the zeal, for the evangelization of these benighted mountaineers, exhibited by men of science for the promotion of their favourite cause, soon would they be gathered into the fold of our Redeemer; soon would idolatry, and superstition, and ignorance disappear, like the mist which rolls up the mountain side before the rising sun, and all the region on which they rested, shine forth enlightened, and redeemed.

J. M. J.

Sabbath, October 13th, 1840.

NOTE.—We trust the appeal of our intelligent correspondent will not be in vain in the Lord. We feel great pleasure in having awakened an interest in the hill tribes of northern India.—Our prayer is that it may increase until they shall all be brought to the knowledge of Christ.—Ed.

II.—On Hindustáni Translations of the “Word” and “Son of Man.”

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As every thing which has a bearing on the illustration of the Bible is important, I feel inclined to offer a suggestion or two on the translation of a term in the current Urdú Testaments. It is the term “Word,” occurring in the 1st chapter of John and the 1st Epistle of John. Martyn translated it by the Arabick word “Kalma.” Messrs. Bowley, Yates, and the authors of the Banáras translation have all taken the word Kalám. I think this change was not happily made. There is no doubt but they have all made this change with the view of simplifying Martyn’s translation. There is no doubt that “Kalám” is a plainer word, and more likely to be understood by common people in common circumstances. But in these places the word is used in very peculiar circumstances—viz. as a title or name of Christ, the second person of the Trinity. And for this purpose I think “Kalma” is very much better suited. When the native reader takes up the Testament and reads “Shurú men Kalám Khudá ke sáth thá, aur Kalám Khudá thá,” he is likely to pause to ascertain what this means. He knows that “kalám” means “word,” “speech,” “discourse;” he concludes that this must be its meaning—that when God created the heavens and the earth he used some form of speech or language. But he does not suspect that it is a name or epithet of Christ. Thus the word is plain, but it does not help him to get its meaning.

“Kalma” corresponds more accurately with the Hebrew or Chaldaic word “Memra” and the Greek word “Logos.” It is the word also used in the Qurán, which gives us high vantage ground with the Musalmáns. We can show to them that the Jewish commentators, before the time of Jesus were accustomed to refer the word “Memra” and also the more ancient Hebrew word “Dabar” in several cases to their expected Messiah, and thence to ascribe divine attributes to him. St. John seems

evidently to have had this in his mind when he commenced his history of Jesus. And falling in with this Jewish doctrine he merely stated definitely that this Memra—or Logos who was with God and was God, is this same Jesus of Nazareth respecting whom there were such contradictory opinions. Then the Qurán in the Surah "Imrán" twice uses the word "Kalma" as the name or epithet of Jesus, and once in the Surah "ul Nisa." True Abdul Qádir in his translation renders the Arabic word "Kalma" by the word "Hukm," and once "Kalám," but he manifestly does it so on purpose to conceal or obliterate the force of the word Kalma. Thus by steadfastly keeping this on the high ground where Martyn placed it, we have the Tauret and Injil and Qurán uniting in a strong and unequivocal testimony to the pre-existence and dignity of the Messiah.

We can then establish from the Qurán itself that "*Alláh ká Kalma*" was the appropriate and peculiar name of Jesus before his incarnation—*that after his incarnation he was called "Jesus the son of Mary."* And this quite agrees with the Injil and the Prophets. According to them also before his incarnation "Logos" or "Memra" was his peculiar title; after his incarnation he was called "Jesus." And I think that all the ingenuity and sophistry of Muhammadans cannot evade the force of this argument. But if we change the ground by using Kalám or other words for the sake of making the subject plain, we only make the subject more confused, and surrender a vantage ground which it is of immense importance for us to keep. I think the position in which the Qurán has placed the "Kalma" and "Rúh Pák" is one of the strongest and most available positions which we can at present use in discussions with Muhammedans. It thus gives unequivocally the *elements* of the doctrine of the Trinity, and we can use them in support of the Bible doctrine on that subject.

The same argument holds, though not to the same extent, in regard to the term "Son of Man" as applied to the Saviour. Martyn translates this "Ibn Ádam"—Mr. Yates adheres to the same. Mr. Bowley and the Banáras translators (not the Banáras Committee) attempt to make it more plain by using, (the former) "*Ádam ká farzand*" and "*Ádmí ká farzand*" and (the latter) "*Ádmí ká Betá.*" Now what we want in this case is, not to simplify terms, but to use that term which most aptly designates Christ in his human nature. Of the four forms found in our current Testaments I think "*Ibn Ádam*" is the most eligible. Neither of them has any plainness about it till the person learns that it means "Jesus Christ." I suppose the Saviour in the frequent application of the term "Son of Man" to himself, had especial reference to the place in Daniel where he "saw in the night visions that one like the *Son of Man* came, and there was given unto him dominion, and glory and a kingdom, that all people, nations and languages should serve him, and his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed."—Daniel, in the visions of the night, saw among the Heavenly hosts one who bore the form of *man*. That one was brought prominently before him as one who was to possess a kingdom and dominion that should be universal and perpetual. There is no doubt that this was with the Jews a favorite prophecy—one on which they delighted to dwell, until the time that Jesus of Nazareth began to appropriate it to himself. And there is little doubt that the steadiness with which the Jews applied it to their Messiah was one reason why Jesus so frequently applies the term to himself. They were prepared to see their Messiah in *human form*, and to believe that though he wore a *human appearance* he was in *reality divine*. Just so in Jesus of Nazareth, we recognize both *their* and *our* Messiah. His *form*

bespeaks him *man*. His *words* and actions bespeak him more than man—declare that “in him dwelleth the fullness of the Godhead.” Now this same prophecy of Daniel is to us a precious prophecy, and one which I apprehend will have much to do in our discussions both with Muhammadans and Jews, in this country. It is therefore desirable in our translations to use and adhere to those terms which will throw our discussions back on the original ground where the prophets placed it. Thus these terms which at first seem difficult come to our hand full of meaning, and full of force. And I think that “*Ibn Adam*” is better adapted to express this term in Hindustáni and to throw the discussion back upon its origin than either *Admí ká Betá*,” “*Adam ká farzand*,” or “*Admí ká farzand*,” or any other term that is likely to be used. To my ear it also sounds more dignified and definite than either of the others.

I shall be exceedingly delighted to see the translators of the Scriptures uniform on such points. Every difference of this kind which finds its way into printed editions of the scriptures lays up unnumbered difficulties for our future use, and puts into the hands of Muhammadans the means of very much trouble and annoyance to us afterwards.

I may not however, have come to the most correct views after all on the subjects which I have thus briefly discussed. I have therefore no wish to dictate, but hold my mind in readiness to take different views whenever it shall be shown on sufficient grounds that my conclusions are hasty, or formed from insufficient data. I should be glad to see some one who is more familiar with the resources of eastern languages, and especially with the doctrines and discussions of the Jews between the time of Daniel and the coming of the Messiah, take up this subject and develop its real position and bearing.

If you think the thoughts thus hastily and rather crudely put together would be either acceptable, or useful to the readers of the *Observer*, kindly insert them—if not lay them aside.

W.

Allahabad, October 20, 1840.

III.—Sketch of the Lodiána American Mission.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I hasten to comply with your request, as I find it in the September No. of the *Observer*. A long tedious history would be both unprofitable and altogether out of place. I shall therefore give you but a rough sketch of facts.

The Rev. J. C. Lowrie, a Missionary of the Foreign Missionary Society of the Presbyterian Church in the United States, arrived at Lodiána in the latter part of the year 1834. His attention had been directed to this region by the fact of its entire destitution, and because a door was open for the dissemination of gospel truth in the Protected Sikh States. The door to the Panjáb was then, as it still is, closed against the Missionary; but we hope the day is not far distant when the Missionary of the cross will be permitted to travel its length and breadth, making known the glad news of salvation to those who are sitting in darkness and the shadow of death. Even now we are able to do something for the people of the Panjáb. Thousands of them

come to or pass through Lodiana every year, many of whom are anxious to obtain our books for themselves and their friends. Mr. Lowrie was not permitted to remain long at this station. Ill health obliged him to remove to Simla in March 1835. In November following he returned to the plains, and in December he had the pleasure of welcoming to their field of future labor the Rev. Messrs Newton and Wilson. Mr. Lowrie's health still continuing in an unfavorable state, early in 1836, he was obliged to leave the station and return to America. Early in 1837 Mr. Wilson left the station. Since that time however the number of Missionaries has been annually increased. We now number *four*: "The Rev. Messrs. J. Newton, J. Porter and W. S. Rogers, and Mr. R. Morris, together with our wives—and one native Catechist, Goloknath.

Presses. We have now in operation two presses—one of them an iron press. A new iron press, of a large size has been received, but has not been brought into use yet. We have large founts of Persian, Nāgri and Gurmukhi type, and some small founts of Roman type: we have also two Lithographic presses at work. A book-binder is connected with the office. Last year we printed in Urdu and Panjābī 46,000 copies of books and tracts, making a total of 1,236,000 pages in those two languages. In this number of books are included 3000 copies of John's Gospel, and 3000 Acts of the Apostles, both in Urdu. During the present year we have printed the Gospel according to Matthew, translated into Gurmukhī by the Missionaries at this station, and the Pilgrim's Progress in Urdu (Persian Character). During the present and past years we have also printed a number of tracts in Persian, Urdu, Hindi, Panjābī, and Kashmīrī.

In addition to the Scriptures and tracts printed here, we receive supplies from the several Societies in Calcutta.

Schools. The English High School. This school was established by Col. Sir C. M. Wade, and supported by him for some years. On the arrival of Mr. Lowrie he was requested to take the superintendence of it, which he did with the understanding that Christian instruction was to be communicated in a prudent manner. It has since then been made over entirely to the Missionaries who now have its sole management. Col. Wade since making it over to the Mission has continued to manifest a warm interest in its welfare. Last year there were seven classes. The first had studied Evidences of Christianity, Intellectual Philosophy, Chemistry and Arithmetic. The second Physical Geography, Astronomy, part of Natural Philosophy, embracing Hydrostatics, Hydraulics, Pneumatics, Acoustics, and Optics. The third and fourth classes, Geography, Grammar, Arithmetic and New Testament. The other classes were studying the Elements of English language and translating. During the present year a change has been made in its arrangement—the lower classes have been formed into what is called a Primary School. The Primary School numbers about 40 pupils, and the High School, about 25. The exercises are commenced (daily) by reading the Scriptures and prayer.

Boarding Schools for boys and girls. The number in each school is *seven*. One of the girls (since married) and two of the boys, have

been admitted to the communion of the Church during the present year.

Sabbath School. We have a Sabbath School, composed chiefly of pupils from the High School, and a Bible class of young men, chiefly from the printing office and High School.

Church. We have erected a large and comfortable Chapel in one of the principal streets of the city, in which a sermon is preached every Sabbath. The language used is Hindustání. The Church numbers, exclusive of the Missionaries and families, 6 members,—making our whole number fourteen.

Languages and Population. The whole population of Lodiana has been estimated at 30,000 persons. Of these 7000 or more are Kashmírís, who in their intercourse with each other, use the Kashmírí language: indeed many of them know no other. Of the remaining 23,000 perhaps half speak Hindustání, and the remainder Panjábí.

I have endeavored to give you a short sketch of our operations as they are now conducted, and hope you will find it of some use in preparing the History of Indian Missions you have in contemplation.

Yours very faithfully,

R. MORRIS,

American Missionary.

Lodiana, Sept. 22, 1840.

NOTE.—We shall print all the documents received on this subject as they may afford instruction to some, while it is a sure way of preserving the facts connected with the history of Missions in India. We entreat our friends to communicate similar statements concerning their stations.—ED.

IV.—*Some causes for the slow progress Christianity is making in India; in a letter to a Friend in America.*

MY DEAR BROTHER,

I have often felt a wish to say a few things to the good people at home through the medium of the *Chronicle*, in explanation of some of the latent causes from which the progress of Christianity appears so slow in India. As the dear people of God at home who contribute, and pray, and long for the bringing in of the Gentiles, have to share with us in the delayed hopes and disappointments and trials which belong to this subject; it is right they should be made as fully acquainted as possible with the outward and visible causes which operate in this case. The more they see of the silent influences at work the less are they likely to be stumbled when they find that the outward and manifest results do not seem to come up to the full measure of the means and efforts used. And their faith and prayers and expectations will bear on the subject more exactly as it is.

I mentioned in a former letter, which I hope you have received, the extent to which the native mind is filled—utterly filled—with legendary tales, all of which are decked in the strongest colors of romance. Hence

many times the very strongest announcements of the Bible often only serve to throw the mind back into the midst of them, and make them think how utterly vapid and feeble are the strongest figures and illustrations which we use when compared with those which are common among themselves. Where they are familiar with men "weeping tears of iron," and figures equally strong on all subjects, the strongest statements that Christianity makes are considered as only second rate. Immemorial custom has taught them not to accord to any the character or title of an author until he is able to write his sentiments, or doctrines, or what he wishes the people to read, in *Poetry*. A prose writer is regarded merely as an aspirant to a name of which he is unworthy. Hence nearly all their works are written in verse. Hence too that extravagant fondness for the gingling, measured lines of poetry so characteristic of Asiatics. Hence too the florid style of poetry decked in the most exuberant and gorgeous imagery has transfused itself through all the Prose which they do write. Thus the commonest prose writer cannot write on the commonest subject without striving to soar into the regions of poetry: *e. g.* A common approved writer now before me, speaking of a few of the hangers-on of a great man in office who were begging some appointment from him, instead of saying "they indulged sanguine hopes of success in their application," says, "the rose of desire bloomed in the garden of their expectation." This is but one of a score which are found in a chapter. Take one other specimen; it is a reply to an order about some work. It begins thus—"Your devoted slave Sikandur, having performed the ceremonies of the prostration and the dependency of slavery, sendeth health to the 'Qibleh*' of this world and the next, at the petitioning place of the servants of your heavenly palace, I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this meapest of your slaves, on the subject of repairing the fort of Rajore," &c. And this is found among the forms of law where perspicacity and plainness are peculiarly necessary. Capacity in this kind of gorgeous decoration is that which in a great measure gives character to a writer and brings his services into demand in this country. And the simple un pompous "doctrines of the cross" in the hands of foreigners, can do very little at captivating the ear in this style.

Again the native works contain many very judicious reflections and precepts, mixed up with a great deal that is childish and even corrupting. So when the *Christian stranger* repeats the purest sentiments and precepts from the Bible in their presence, they are even ready to reply "We have so and so in our books just like that," and immediately set their minds at work to show the similarity of their moral precepts with those we wish them to receive as *new*.

Again natives have to do with *despotic* mind in all the affairs of life. Hence all their skill and training bear on the point of learning how to manage mind in this form. The books which are prepared for the

* "Qibleth" means the place towards which one turns in prayer, as the Musalmáns do towards Mecca and the Jews to Jerusalem.

especial use of Kings and Rulers bend all their powers to the preparation of rulers to rule and manage men in the way of absolute despotism. And all the training and experience of the common people are directed to the management of mind (especially of superiors) in that form. One of their first and highest efforts is to learn "with the water of endurance to quench the fire of anger." And by means of cunning and artifice to get that which they cannot obtain by power. And every man must adapt his mind and all his measures to be treated by all above him as a slave, and make up his account by bearing down the harder on all below him. The ramifications of this run through the whole framework of society, and in a thousand forms retard the progress of society from the present to a later state.

Again Christianity comes into a land where all the channels of thought are in almost every possible form pre-occupied in favor of some of the native forms of religion. Thus even a *virtue*, or excellency of character can scarcely be named which does not to their ear express some of their own forms or modes of worship. Thus "believer" is to a Christian ear a very familiar term and full of meaning. So is it in Hindustán. But here it means belief in Muhammad and the Qurán. And if we change and compound a word to express the idea, still the elements of that new word point to the Qurán and its prophet. When we speak of "Musalmáns," we use a term "*Ahli islam*," (the most popular term for Musalmáns) we utter a term which means "Master, a possessor of *safety* or *orthodoxy*," whilst we are labouring to show that this very people are far from either *orthodoxy* or *safety*. If we use the term "*Kalam-ullah*," (Word of God) it means the Qurán as distinct from the books of *Moses* and *Jesus*. If we use the term "Qurán," or its more popular form "*Furkán*," it means the book which "distinguishes *truth* from *falsehood*." When we speak of "*Ahlullah*," (people of God) it means dervises, faqirs, &c. When we recommend "piety," and the "fear of God," "deadness to the world," &c. we are in danger of requiring people to throw off their clothes and besmear themselves with dirt, and forsaking society go and dwell in the jungle.

Thus Christianity has to wear or cut for itself *new* channels, whilst all the old channels are flowing full and strong with a tide which carries far away from where the Bible bids us to go. The languages of India are copious and capable of expressing great varieties in the shades of thought. But it seems as if almost every possible combination is already brought into the services of the current forms of religion. So that Christianity has to take one of three alternatives; viz. either stand back and be content with very few simple, religious and theological terms, and express the most important and oft-recurring ideas by a tedious circumlocution, or attempt to form *new compounds*, the elements of which will still point to persons and opinions which Christianity proves to be false and unworthy such honor, or come forward with a confident and vigorous step and wrest a sufficient number of the most clear and simple and expressive terms already in use and appropriate them to its own use. The latter is the alternative, which I think it were most desirable to choose. *e. g.* The word "Kalá-

mulláh," "word of God" is perhaps the most simple, musical and expressive which the language affords; and if we have to stand back at respectful distance and yield the term entirely to the Qurán, and use some other compound or circumlocution in its stead, we tacitly give them the vantage ground. Thus in a whole class of most important terms Christianity has to consent to the enemies occupying the vantage ground, whilst it occupies the plains and vales below. As a matter of policy this is not wise. When military men make a hostile advance into a country, their first and steady effort is to get possession of the *forts* and citadels, and eminences from which they can with ease bring their artillery to bear on the surrounding lower grounds. Whether Christianity will take no valuable hint from the policy of the world or not remains to be seen. Hitherto the aspect of things seems rather to say "no." Christians seem hitherto to be toiling each in his way to mould or form, or compound such terms or circumlocutions as will express the religious and theological terms of the bible without encroaching on the ground conceded to the qurán and the shástras.

And thus until Christianity shall have either formed or appropriated terms to express her important and oft-recurring doctrines, terms which will be recognized as implying just what the Christian preacher wishes to express, the power of Christian instruction will be greatly diminished.

Thus it will be many years before Christianity will have learned the exact force of her own terms, and have the lines drawn around the definition of terms used, so as to have it known exactly what is meant. But as Christianity goes forward in this work, exhibiting her doctrines and fruits along with the terms she uses, and thus illustrating their exact meaning, the announcements of the great truths of the Gospel will be constantly acquiring new strength.

Now whilst Christianity is thus, as it were, feeling her way through this mass of preparatory work, let not Christians who dwell on the opposite side of the globe, are acquainted only with the simple, clear, and holy doctrines of the bible propounded in well-understood terms, be stumbled or perplexed when they seem to see the results of the gospel preached in this country not proportioned to the means and appliances used.

When Christianity shall have made a *channel* for herself, and when the ground is more thoroughly explored, and the high grounds and citadels are a little more in possession, on the principles of mere human calculation she will begin to exert and exhibit a very different power in possessing the country. Add to this the assurances, of Him whose cause it is, that "the kingdom given unto the Son of man is such a kingdom that *all people, nations and languages* shall serve him: that his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed; then the faith that was wavering cannot but be strong. The vividness, the hope, the panting expectation of immediate and greatly abundant fruits, will give place to that more deep and steady faith of the Prophets which saw the certain establishment and glory of the Messiah's kingdom through a far more extended tract of time than now lies before

us; and led them to act steadily on the connections of that faith though they saw that not to themselves, but to other generations they did minister in the toils and labors and privations which they endured.

As ever, your affectionate brother,

J. W

Allahabad, Oct. 16th, 1840.

V.—*The Temples of Wún in Nemár.*

The province of Nemár is interesting for its fine diversified scenery and several interesting places. The climate during the rains and cold weather is agreeable, but during the months of March, April and May, it is considered the hottest part of India; its fervid heat is then particularly ungenial to a European constitution. Wún is a small town in this province, and from the number of old Jain and Bráhmán temples in its vicinity must have been the residence of a considerable number of those two sects. The present inhabitants, however, know but little regarding them; some are not at all respected, a few (Bráhmánical) which contain Lingams are resorted to by the wretched inhabitants for the benefit of púja; only one of the Jain temples is visited by the Banyans, of whom there is a very small number, and that they have not thought proper to have cleaned out. However, I should have thought it more strange if so dirty and absurdly prejudiced a set of people as the Banyans had ventured on having their temple cleaned out, for, from the neglected state of these temples, they must contain many a happy, contented insect, which would have been brought to an untimely end, had the use of a broom been ventured upon.

Last hot weather, I passed through Wún; it was one of those closely hot, sultry days that precede the setting in of the rains, which draw the perspiration from the body like the action of a heated oven on a piece of meat. I was anxious to visit the temples during the day, and once ventured out, but after inspecting one was obliged to retire to my resting-place much discomfited, for the heat and glare combined were irresistible. It would have been an excellent state of atmosphere for Monsieur Chabert to have practised upon. I was compelled to hide my diminished head. However, during the day I was indulged with a dust storm and slight sprinkling of rain, which enabled me to visit them some time before sunset.

Temple No. 1 in the town is dedicated to Mahádeva. In front is a detached pillar with capital on the summit, on which are four stout figures, (one on each side) on their bellies, very similar to the cherubim we sometimes see outside the churches in England. The base is square, and on it are some carved bulls. The steeple of the temple is of a pyramidal shape, open in the middle of its faces, and hollow inside; the corners are friesed; at the entrance are two shafts of pillars on each side of the vestibule; one side is uninjured; they are merely half pillars; above them are very well carved figures on their bellies; on each side of the entrance are longitudinal carved lines; at the base of each side of the entrance are seven female figures in alto relievo, all in good condition but one; on the ceiling are some well executed medallions; in the centre is a large one very well worked; inside below are two Lingams and on each side are some carved figures; outside are a number of carved figures of both sexes, seated and standing in recesses; the sides of the temple are richly carved in smaller pyramidal shapes; the top, especially in front, is falling into ruin.

Passing through the town to No. II. a small structure dedicated to Mahádeva with many detached pieces of sculpture of Hindú deities scattered about; inside are two Lingams, outside two Ganpats, a Bull and three standing figures with many smaller ones around them.

No. III. is outside the town to L. with a Lingam inside. At the entrance is carving on either side; some small figures are indulging in strange fantastic contortions of body; outside in recesses are seated figures, three of which are in a supplicating attitude. No IV. has a portico projecting in front, supported by pillars; at the bases are figures and outside are fringes of elephants, and figures both large and small in various positions but falling into decay; the inside above is ornamented with devices and figures;—in front of the portico, two pillars are thrown forward, and behind are three on each side; the east and west porticos have fallen down; pieces of sculptured stone lie about; inside the temple are eight pillars, above the capitals of which are couples of each sex; and in some three are grouped together, one playing a bansli is very well carved. The deity of this temple they called Parasnáth; in Gujárať I have always seen this character represented as seated, but here he is standing and sports a head-dress. The Márwári Banyans worship this.

No. V. On rising ground, beyond the south of the town. The exterior of this is in better repair than any of the preceding ones; nearly the whole pyramidal steeple is perfect, but there are no figures outside excepting a few that have fallen: a flight of steps leads to the entrance, at which are pillars, the capitals of which are adorned by sculptured figures; the interior is square with circular dome above, round which are carved circular lines and figures of kinds; on the sides and angles are twelve pillars; in recess to S. under the steeple is a large standing figure which the people here call Gwaleswar; on each side are figures, and about devices.

To the L. of the town. On turning to that direction passed over a rising ground, on which are vestiges of what were four pillars and left without anything to support. Further on, near the town standing in relief against a stone is a figure possessing Buddhist characteristics, it having a head of hair or a wig. It is about seven feet in height, with arms broken at the joints; there are two foundations of temples close by and several other figures, some in high relief but rather damaged.

No. VI. The best of all the Temples. The projecting portico has an apartment branching off on either side; the interior is square with a circular dome above; on each side is a projecting balcony with four half pillars, surmounted by figures on their bellies, with heads upright; there are a number of pillars to this temple surmounted by male and female figures on their bellies; on each side are figures in relief about eighteen inches in height; above and about are many others. Indeed the elaborate carving of this temple is not equalled by that of any other at Wún. Four of the pillars are very minutely worked, especially at the bases. Above is a female standing figure; the interior is about 24 feet square; in the recesses is a standing figure which differs somewhat from others which I have seen here; in the vestibule at the base is a line of seven figures and many smaller ones. The balconies are of red stone, the remainder of basalt. Inside against the wall is some writing, which differs but little from the Nágari character: an attendant said that it was in the Nimari language and professed to read it. However it was too late for me to inquire into its purport; I may do so at some other time, should chance lead me in that direction. Against the wall to L. in relief is a small standing figure about eighteen inches high, a triad, with head very similar to the celebrated Trimúrťi of Elephanta. This is a Jain temple; the

exterior is much ruined. Close by are two smaller temples, one of which possesses a Lingam : around are scattered many sculptured fragments. Beyond, under a tree with sculptured figures and foundations of temples intervening, is a small temple with plain exterior and domed roof, in good condition ; below, outside are Ganpat, Mahádeva and Párvati, and inside a Lingam ; the domed roof is very probably a modern renovation.

Here ended my ramble, for darkness was approaching, and I had no time to look after more foundations. I had, however, seen all the standing temples and I was satisfied. It is probable that these temples were formerly in the interior of the town, and on the decrease of inhabitants the Kacha buildings may have returned to mother-earth, and the paka temples remained as monuments, showing that this now small place was formerly inhabited by a large sect of wealthy, and in their peculiar religion, zealous Jains ; the workmen may have been indigenous or exotic, but they were evidently skilful handicraftsmen and excite our admiration. The neighbouring workmen at Mahesar, though excellent for the present day, do not come up to the bygone architects of Wún. As the plan of architecture of these temples is generally uniform, it is not improbable that the Hindú deities and Lingams may have been subsequent additions. The Jain religion was more prevalent in this part of the country many years ago than it is now ; and I think it very probable that Ahilya Bai from the neighbouring town of Mahesar, on seeing the disuse into which many of the temples had fallen (supposing the whole of them to have been at that time Jain temples) may have converted them (with the exception of two or three) into Hindú temples, on the same principle as she has had a temple to Mahádeva near Mahesar raised over an old Jain temple, (see O. C. S. vol. 10, p. 478.) This however is nearly a conjecture, for there may have been an equal number of zealous Jains and Hindús formerly resident at Wún, who had their temples erected by the same architects.

The country about Wún is rocky, but the vallies are fertile. The town consists of about 200 houses, inhabited by cultivators and a few Banyans. The country to the south of the town is wild and desolate jungle, with here and there a poverty-stricken village ; the country towards Mandlesar is open undulating but rocky in general. Kurgon the former capital of Nemar is ten miles from Wún ; it is still a tolerably sized town, but has nothing remarkable to boast of, being now entirely superseded by Mahesar.

About fifty years ago, when under the immediate cherishing rule of Ahilya Bai, this province must have been in a prosperous condition, but Jeswant Rao and his friends the Pendháris, used their utmost endeavors to transform the smiling face of this formerly favored province into a cheerless waste. However, under a peaceful Government and British surveillance, Nemar is gradually resuming its wonted cheerful aspect. Nemar is principally famed as a grazing country, and its breed of bullocks is much esteemed in Malwa ; they are small but compact and hard working animals ; a good pair may be obtained for 50 Rs. ; the ghee is highly spoken of by the Hindús who it must be allowed are no bad judges of that article. Jawari and dhall are the principal products of the soil ; sufficient gram for internal consumption (not much) is grown ; wheat is imported from Malwa, famous for the fine white and sweet quality of that grain. Al, the root of a bush (*Morinda citrifolia*) from which a red dye is extracted, used in dyeing cloths and staining leather is grown here, and exported to Baroch, from which place they receive salt, coconuts, &c. Turmeric is another root cultivated and exported.

The dialect peculiar to Nemar assimilates very much with that of Malwa, and the character used is very like the Balbodh.

NEMO.

Oriental Christian Spectator.]

VI.—*Dissenting Ministers and Cantonment Burial Grounds.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It is apprehended frequent difficulties have arisen between Dissenting Ministers and Episcopal Chaplains with reference to the former officiating in Cantonment Burial Grounds. Indeed within about the last three years two cases of this kind have occurred in connexion with the Orissa Mission. In the former instance the late Rev. R. Arnold objected to the Rev. A. Sutton officiating in the Burial Ground at Cuttack, and after some discussion the whole affair was referred to the Bishop of Calcutta, who refused to interfere with such long established usages. In the latter a few months ago the chaplain of this division expressly prohibited to the officer commanding, my officiating here. I felt assured he was assuming an authority which did not belong to him, and one in which the Government of this country would never justify him; accordingly I referred the matter to the Governor of Madras in council with whose reply I have been favored. As the result if known, may tend to prevent future difficulties on this subject, allow me herewith to enclose copies of letters dispatched and received by me, which you will greatly oblige me by inserting in the "*C. C. Observer.*"

Yours sincerely,

J. STUBBINS.

(Copy.)

To R. Clerk, Esq. Secretary to Government.

SIR,

I do myself the honor to request you will have the goodness to lay the following subject before the Right Honorable the Governor in council for his Lordship's consideration, as I and my brother dissenters at this station feel it a matter of severe consequence, and trust if we have been unjustifiably interfered with we may be relieved from the restriction which has been laid upon us.

It has hitherto been considered that the Burial ground at this station is open for the reception of the dead of every denomination of European Christians and their offspring; and that any minister, Dissenter or Episcopalian, is at liberty when requested to officiate, as the ground is not consecrated, and no objection on the part of any minister of the Episcopal church has ever that I am aware of been made.

When the Rev. R. W. Whitford, the Chaplain of this division, visited the station last month, he informed the officer commanding that he had heard that the dissenting minister had officiated in the Burial ground, and that he had interred there the unbaptized child of a dissenter, but that he (the Rev. R. W. Whitford), now took the liberty of distinctly prohibiting any person who had not been baptized being buried there, and any dissenting minister officiating under any circumstances; and also every dissenter (in other respects qualified) who was

not so far an Episcopalian that he could and would use the form of Burial service as contained in the Book of Common Prayer "without impropriety or variation."

It will be seen that the above prohibition affects every Christian community, for not unfrequently are infants so suddenly removed that even where parents desire it they cannot have their children baptized. Others again conscientiously object to infants being Baptized at all, believing Baptism to be an ordinance to which only believers in our Lord Jesus Christ can attend. In these and other cases the rites of sepulture would be denied in the common burial ground.

The second part of the prohibition refers to Dissenters generally who could not use the form of service, &c. but particularly to Dissenting ministers who are prohibited officiating under any circumstances.

Now, sir, it is well known that Presbyterians, Congregationalists, Baptists, in short every denomination of Dissenters, decidedly object to, at least the indiscriminate use of the burial service as contained in the Book of Common Prayer, and to make the use of that a *sine quâ non* to interment in the public Burial Ground would be at once virtually to shut it up against numbers of European dead, in which case no considerable proportion of the Honorable Company's Servants both Civil and Military, with many others not ranking in either of the above classes, as Missionaries, merchants, &c. who have an equal right to Government protection, must be buried by the side of the high road, the effect of which upon the European and Native community, and especially upon the minds of surviving friends, will not be difficult to divine. It must also be esteemed an invidious distinction and persecution too that Dissenting ministers are prohibited officiating when requested, especially for members of their own church, and in the absence too, as in the present case, of a resident Episcopal clergyman.

It is apprehended to be contrary to the avowed liberal principles of the Honorable Company that religious party considerations should have had any influence in providing cemeteries for the burial of their servants as well as Europeans generally and their offspring, or that it was ever contemplated making the use of any particular form of service a *sine quâ non* to interment, or that Dissenting ministers should not officiate.

Trusting his Lordship will give this subject his serious consideration, and if possible relieve us from what appears to have been a needless and unjustifiable restriction,

I have the honor to be,

Sir,

Your obdt. servt.

J. STUBBINS.

Berhampore, near Ganjam,
Aug. 25th, 1840.

(Reply.)

Ecclesiastical Department, No. 176.

Extract from the minutes of consultation under date the
15th October, 1840.

Read the following letter from the Right Rev. the Lord Bishop of Madras.

(Here enter 18th September, 1840.)

The Right Honorable the Governor in Council observes that the number of Protestants in this country of every denomination is very small, and that it would be impracticable or at least superfluous, to provide each sect at every station, with a separate place of interment.

His Lordship in council conceives, that it would not conduce to harmony and good feeling, if the performance of the service of the Church of England were insisted upon at the funerals of Presbyterians and Dissenters; that the religious feelings of those present on such occasions, will be generally best consulted by the interment of the dead according to the forms of the religion which they professed while living, and that under the circumstances above adverted to, such a course can hardly be held by any to desecrate the common burial-place of all.

The Governor in Council is not therefore prepared to order any deviation from the practice which he has reason to believe has hitherto prevailed of allowing the use of the Burial Grounds at the different stations under this Presidency, to all denominations of Christians, without rendering the performance of any particular funeral service compulsory.

(A true extract.)

(Signed) ROBERT CLERK,

Secretary to Government.

To Mr. Stubbins, Missionary, Berhampore.

VII.—*Revival of the Lord's work, in Ross-shire, North Britain.*

The body of Christ is one; and this unity is manifested in that sympathy which we severally feel with its most distant members. There are many in India who take a deep interest in the progress of salvation, even in the remote districts of Scotland; and who will rejoice to hear that the Spirit of the Lord is still recognizing in that land a portion of the Redeemer's great heritage. It will appear by the subjoined extracts, both from private letters and public papers, that there is a spirit of deep concern and anxious inquiry about salvation sprung up among hundreds, if not thousands, within a short period of time. The minister referred to, as the chief instrument in this work of grace, is one well known to those connected with the north of Scotland; to those who know him not, a notice from a correspondent would be of little consequence.

Suffice it to say that he is a minister of 35 years' standing; has been well tried and proven in the Church; has been

honoured of God in the conversion of thousands* ; and that to him scenes of excitement are no novelty. Concerning his own share in these, he has himself ever been silent;—and it is therefore left for others to describe them as best they can.

Let the facts speak for themselves ;—we give them as we have received them.

No. 1.—*From a correspondent.*

“ *Tain, July, 1840.*

“ It hath pleased the Lord to awaken many dead souls lately in this corner of his vineyard. The preaching of Mr. Macdonald of Urquhart (or Ferrintosh) has been made the means. It began in a neighbouring parish (*Tarbet*) on the Monday after the communion. Numbers were crying out, during preaching, for ‘ Christ,’ and that their ‘ souls were lost.’ Many were able to bear their agony in silence, though their hearts were like to burst at the view they got of their lost estate. Mr. Macdonald remained amongst them, and many soon found Christ and peace.

“ Our communion (in *Tain*,) was immediately after; and although there seemed much feeling and attention, there was nothing very remarkable until Monday evening, during a Gaelic discourse by Mr. Macdonald. I was glad I was there to witness so striking a scene; for about the middle of the sermon, from every corner of the Church were heard cries of the greatest distress. Mr. Macdonald remained some days labouring here, and at *Tarbet*, where so many were concerned; and I witnessed here, on another evening, after sermon in the open air, the same deep feeling. I think I can never forget the sight of young men borne along between two, weeping as if for a first-born or an only son; and young women, gaily dressed, in the same state; not to speak of hoary-headed sinners. I trust, very many will shew the world, by the fruits, that this is a work of the blessed Spirit!”

No. 2.—*From a correspondent.*

“ *Urquhart, 19th August, 1840.*

“ I am now going to mention a much more important subject. In the parish of *Tarbet*, for twelve months past, the people have manifested an increasing desire to attend prayer-meetings, Sabbath-school instructions, as well as regular church service. On Monday of last year’s communion, whilst Mr. David Campbell [their minister,] was preaching, there appeared a shaking among the dry bones; and since then instances of conversion have been occasionally occurring. This year, on Monday of the communion it was proposed to have an additional sermon at 6 in the evening, in the church, and in the Gaelic language. This seems to have been the commencement of a great revival. Mr. Macdonald was obliged to stop preaching for some time, and order a few verses of a Psalm to be sung, the crying and weeping were so general. Some persons screamed out and spoke aloud—many were unable to leave the church or churchyard for a considerable time, from the agitated state of their feelings.

“ On Tuesday evening following, Mr. Macdonald preached at *Tain*, to a large congregation, *with similar results.* The Rev. C. Mackintosh [the minister of *Tain*] has had an evening sermon on the Sabbath, and an additional prayer-meeting, during the week, for nearly a year:—and by these means good has been done.

“ On *Tuesday* last (August) Mr. Macdonald again set out for *Easter-Ross.* Tuesday evening, on his way, he preached to nearly 3000

* We say *thousands*, deliberately.

people at Alness; text Job xxxvi. 18. Twenty persons are said to have been awakened. *Wednesday*; he preached at Tarbet, in the open air, in the Gaelic language—great appearance of seriousness among the people—sobs and weeping. *Thursday* evening, preached at the Tent in Tain, to an immense congregation. *Friday*, at Edderton, in Gaelic from Jeremiah l. 4, 5, 6,—several persons awakened. Same evening, in Tain Church, in the English language, when there seemed to be people affected in different parts of the Church. [N. B.—This was a month after the scene mentioned in the letter No. 1.] On *Sabbath* last, Mr Macdonald preached an evening Gaelic sermon *at home* (Urquhart). His text Habakkuk iii. 2. ‘O Lord, I have heard thy speech and was afraid!’ He said, in a striking manner, ‘My friends, you have for many years been hearing my voice; but, will you not now hear the words of God himself addressing you!’—We trust the Holy Spirit was poured out—about *one hundred* were alarmed:—but none can yet say with certainty, what it will turn to. The people awakened here, are of all ages, but chiefly young persons.”

No. 3.—From the INVERNESS COURIER of August 26, 1840.

“The great Religious movements which are taking place in various quarters of this country, are drawing a large share of attention; and a short account of what has occurred in the parish of Alness may not be uninteresting to some of your readers.

“The usual fast-day preparatory to the celebration of the Lord’s Supper was held on Thursday the 30th ultimo, but nothing remarkable was observed on that day. The first symptoms of any thing like an awakening made their appearance on the Friday evening, when, under the ministrations of that faithful and self-denying servant of God, the Rev. Mr. Macdonald, Ferrintosh, a considerable number were brought under concern, and made to cry out beneath the stings of an awakened conscience, “What must we do to be saved?” During the sermon which completed the duties of the Sacramental Sabbath, the movements in the congregation, which had been begun on the Friday evening, were increased to a much greater extent. Then, but more especially on the services of the following day (Monday), one could not cast his eyes around in any direction among the thousands collected on the occasion, without witnessing in almost every half dozen of hearers, one, if not more, deeply moved, some sobbing audibly, others, evidently by the greatest effort, restraining themselves from bursting out aloud, while many, utterly unable to command their emotions, gave vent in loud screams to their agonized feelings. Nor was this confined to any age or sex. The young and the aged, the gray-headed man and the child of tender years might everywhere be observed deeply affected; and we conceive we are within the mark when we say, that on this occasion many hundreds were brought under serious impressions; for there is scarcely a family in the district but has one, two, or more of its members under deep convictions. It was truly a heart-stirring sight, and we could wish that those who make a mock of such scenes could have looked upon it. Insensible to every good and holy feeling must he have been who could have beheld it with cold indifference.

“When witnessing or hearing of such events, one is irresistibly led to ask, Is this the work of the Spirit of God? Though time alone can give a *perfectly* satisfactory answer to this question, yet there are circumstances attending this particular work which tend to show that it is indeed genuine, and not spurious. This revival has followed the means which the word of God teaches to employ. Prayer meetings have for some time been established through the parish by the faithful and zea-

lous clergyman, Mr. Flyter, who has now had the satisfaction of seeing his labours blessed, and his supplications answered. There was nothing in the instrument which could lead us to attribute the result to him. He is well known to all who heard him, and his style of preaching is as familiar to most of them as is that of their own clergymen; and he has been often known to proclaim the thunders of Sinai with as much, if not with greater force, on previous occasions. Indeed, the terrors of the law and the consolations of the gospel were, as they ever ought to be, blended together.

“But whatever opinion may be formed as to this interesting event, it is a matter too serious to be laughed at or ridiculed; and sure we are, no man who has the fear of God in his heart will talk scoffingly or in mockery of such scenes. Reason against them, pray God to arrest their progress, if convinced that they are mischievous in their tendency; but, beware of hurling at them the withering sneer of contemptuous scorn. If genuine (and what good man would not wish to believe so), they are a token for good, and a proof that, desert her who may, God has not forsaken his church; and that in the difficulties into which she has been brought by Iscariots within, and Herods without, He will stand by her and defend her, and bring her unscathed out of every trouble that can assail her.”

No. 4.—THE WITNESS—*an Edinburgh Paper, July 22, 1840.*

“We owe the following letter to the *Montrose Standard*. The Editor, a respectable intrusionist, and not at all more inclined to patronize revivals than most of his brethren, describes the writer as a person of unquestionable veracity and great sobriety of judgment. We deem his testimony valuable. Mr. Burns of Kilsyth would have written a different kind of letter in the circumstances, and so would the Rev. Mr. Pirie of Dyce; but it is something to be put in possession of the evidence of an individual who at least strives to write fairly, and who, if devoid of the experience of the one clergyman, would shudder to employ the language of the other.

“Tain, 15th July, 1840.

“MY DEAR * * *,—I write you very hurriedly, to inform you of a fact of absorbing interest in this quarter at present, as I am anxious to anticipate the newspaper accounts of it. I mean, a religious awakening in the parish of Tarbat, and in part also in Tain, through the ministry of Mr. M'Donald, Ferrintosh. The sacrament of the Supper was dispensed at Tarbat a week from Sabbath last. Many persons were affected by Mr. M'Donald's preaching, but nothing remarkable was observed until the concluding service on Monday, when an extraordinary commotion spread through the congregation—many crying out in agony—many groaning—many weeping bitterly. He preached again that evening, and has preached several times since. Every night several have been awakened, and several now have found peace, and rejoice, as there is reason to believe, in Christ. One instance:—The man who, as the minister of Tarbat informs me, manifested the most painful bodily emotion of all, was first startled on Sabbath by seeing his wife proceed to the communion table; he used to persecute her for becoming so religious, but he did not know before that she had applied for admission to the Lord's Supper. Mr. M'Donald, in his table service, was led (accidentally? or providentially?) to state, that on the great day we should see the wife enter heaven, and the husband shut out. His agony became inexpressible, and continued for several days; on Saturday, he was rejoicing, apparently on good grounds.

“I have not been at Tarbat; I must briefly mention what I have witnessed here. On Thursday,—there were several cases of awakening

—on Sabbath many. On Monday evening, Mr. M'Donald preached in Gaelic in church; and there occurred the most heart-rending scene I have ever witnessed. Towards the close of the sermon, the groans and cries became so great that the preacher was obliged to pause, and give out some verse of a psalm. Several fainted—many were groaning in agony—*very many were weeping*

“Now, I have *honestly* tried to account for this awakening on natural principles; and honestly, I am obliged to say, I cannot. I have supposed it *sympathy*; but long before the crying began, or those in one part of the church knew that those in another part were affected, many, many were weeping unnoticed, save by a few *observers* near them; every observer thought the commotion began first in his own part of the Church—it was so instantaneous; it was *impossible* it could be from sympathy (though very many, of course, were violently excited, when the emotion of those who were awakened, burst forth so violently). Throughout the parish there are many in deep distress and anxiety. I have seen two; one a boy of thirteen; I asked what moved him; he repeated certain expressions of Mr. M'Donald's. I have seen a woman in the deepest anxiety to be found in Christ. The most notorious prostitute in the town is awakened. They all can tell the *reason* of their alarm; it is not sympathy, then. I have tried to account for it by the eloquence of their preacher; but I have often heard him preach as eloquently, as forcibly, as alarmingly. The only *outward* antecedent circumstance was much prayer by the parish minister and others for an awakening; much and constant prayer among “*the men*” for the effusion of the Spirit, and many meetings among the pious for that purpose. But outwardly such meetings can never account for the awakening of the careless, the profigate, and the light-headed. Account for it how you will, I have *honestly*, stated the facts.”

“In the first Confession of Faith, drawn up by the Church of Scotland (1560), there is a section occupied by ‘the notes whereby the true Kirk is discerned from the false.’ ‘Sathan from the beginning,’ it is stated, ‘hath laboured to deck first his pestilent synagogue with the title of the Church of God.’ And hence the necessity of some distinguishing test.

“Now, one of the ‘assured’ tokens, it is added, a token which the false Church does not borrow, is ‘the faithful preaching of the Word, as revealed in the prophets and the apostles.’ We are convinced that, tried by this test, the revival in Ross-shire will be found to be of no wild or extravagant character. We are not quite unacquainted with the clergymen named in the letter; and we know that sounder or more Scriptural divines are not to be found in connection with the Scottish Church, nor yet more judicious men. All our readers would sympathize with us in our feeling of pleasure of seeing, that ‘*the men*’ have been engaged in the work of revival at Tarbat, did they all know who the ‘*men*’ are. They are the venerable relics of the religious peasantry of a former age—a race well nigh worn out, even in those northern districts, and which, in the greater part of Scotland, entirely disappeared more than an age ago. The reader has but to cast his eye over the death Testimonies of Naphtali, or the Cloud of Witnesses, in order to acquaint himself with the character and the theology of ‘*the men*.’ Some of them have been living in the parishes of Moderate ministers for many years,—travelling far on Sabbaths to hear clergymen of the better school,—maintaining churches in their humble cottages, when all around them was sinking into a state of indifferency and torpor; and boding gloomily for the future as they grew up in years, and saw their devout friends and cotemporaries dropping, one by one, from beside them, and

men of a different stamp rising to occupy their places. It is something to see such men in their twilight of life, for the greater part of them are far stricken in years, finding cause of joy, after a long and dreary winter, in the indications of a second spring time. It serves, besides, to connect the present with the past by more than mere association, and furnishes as a guarantee for the nature of the present awakening, the experience of men recognized, both in their lives and their beliefs, some of them for more than half a century, as Christians of a high order."

These testimonies are sufficient to attest the fact that there existed, at the time referred to, an extraordinary degree of concern on the part of very many people, in regard to their eternal interests; and that this state of concern was felt to be of a very unusual kind, and not to be accounted for on ordinary grounds. Let the following circumstances be considered.

1.—The *Parishes* in which these extensive movements have taken place, have not now been hearing the Gospel for the first time. By no means. *Tarbet* was for many years favoured with the pious ministry and spiritual preaching of the late Rev. W. Forbes. *Tain* long enjoyed the presence and ministrations of one of the holiest and most fervent of God's servants, the Rev. Dr. Mackintosh, who is gone to his heavenly rest. *Urquhart* also, for more than a century, has been blessed with a succession of Gospel ministers, some of the chief lights of the country. *Alness* and *Edderton*, until lately were not so favoured;—still, nearly half a generation (or fifteen years) have passed, during which they too have had the truth preached with sincerity and with purity;—and even when they possessed not the Gospel themselves, they were in its near neighbourhood.

2.—The chief *instrument* employed was not a stranger just come amongst the people affected, or one whom they had not before known. He was well known to those several parishes; for, during many years past, he has been in the habit of preaching in them, and so has become familiarly known to the people. His tones, his gestures, his divisions, his applications, are familiar to the Highlanders of Easter-Ross. For twenty-seven years has he been preaching amongst them;—so that his name is a household word with them. In his own parish also he has ministered during that period; and has ever seen the pleasure of the Lord prospering in his hand, in a greater or less measure.

3.—This revival was *unexpected*. There was no previous excitement of mind, calculated to induce the persons interested to lay hold of even a straw, as an indication of a self-created movement. The intentness of mind was fixed on the Gospel of Christ, and not on a revival as a distinct and individual thing; and when the burst of irresistible feeling came, under the

sceptre of the Gospel, then was there surprise and astonishment. In some of the places there was no thought on the subject at all; and where there was, it was not concerning the peculiar externals of a revival, but concerning the grand realities of salvation.

4.—Different persons, and of different views in religion agree in the peculiarity of this work, as manifested to them and witnessed by them. By all there is shewn a desire to write cautiously, but decidedly as to the facts of the case. The one class ascribe the effects produced to something extraordinary but impalpable;—the other class at once attribute it to the agency of the Holy Spirit of God, because it corresponds with what is attributed to that agent in scripture.

But why multiply considerations to shew what, we trust, few of our readers will feel desirous of doubting—Let us rather improve the tidings which have been related, by a few serious thoughts, that may edify us, in our several spheres of action, as the servants of the Lord.

He that hath sent such a blessing *there*, is *our* Master *here*. He is the same Jesus—the same in remote Britain, and in this India. The trophies won there, He wears here. Our Master is honoured, and that is enough to us;—and if we mourn that he is rejected by the Hindu, let us rejoice that he is accepted by the northern Highlander, although we could desire to include both.

How *mighty* is the Spirit of God when He comes forth in power! As Sampson rent the lion, so rendeth He a congregation at once. He hath no law of numbers; He doeth as seems good to Him. If there be a semblance of proportion in His operations, it is that He will honour most the agency of those who most honour His ministration. This has been manifest in the agency chiefly employed in the northern revivals—it has ever been distinguished for a distinct, constant, and powerful magnifying of the ministration of the Holy Ghost: alas! how rare a thing!

How unnecessary is the formation of *new* schemes for the conversion of sinners. The old one is not become feeble with age. The gospel, if preached in the spirit of the gospel, is sufficient in its original form for its original ends. Without any change, save in the purity of its ministration, and in the measure of the Holy Spirit's power accompanying it, the whole world may be converted in a day. No change would be required in its agency, save the multiplication of its messengers. Every minister has in his hand what will one day convert India.

If the time and measure of the effusion of the Spirit, depend

on the will of God, O how careful ought we to be that we *displease* Him not, seeing that we deprive ourselves and others of a blessing so vast ! How often may ministers, by some besetting sin, quench the Spirit, and make it inconsistent for that holy agent to work by them, until they be purified from their iniquity. Ministers should never forget, that, whilst they are wielding the pure Gospel with all its power, they may be offending in some other form the Holy Spirit with all His power :—and so, all will be in vain, and yet they may wonder “ *Why.*” Deep humiliation of soul, and vivid holiness of life, are concomitants of agency in true revival ;—and no expense of thought in preaching, no earnestness of effort, will ever bribe the Spirit of Holiness to signalize the ministry of the worldly, the sensual, the vain, the compromising, or the inconsistent. It matters not that their sin may be secret ; God will openly act on that which is secretly done. “ If I regard iniquity in my heart, my God will not hear me !”

Who can tell *when* God will work ? It may be to-day, or to-morrow or a year hence, or a generation after we are gone. Why then do men reduce the extension of the Gospel to be a matter of numerical calculation ? There is no law of increase in the gospel kingdom, that man can apprehend ;—for every conversion is by a direct divine agency. Now, who can calculate when *that* shall be put forth, or on whom, or on how many ? There is a law of *operation* indeed ; but, that is not of *increase*. One man preaches the gospel for thirty years and sees but a few conversions ;—in another case, a man preaches one sermon and a hundred are converted unto the Lord, besides some hundreds more awakened. No man could foretell this ;—neither would any one have said that under the former ministry, faithful it may be, conversion would be so rare ; yet, so it is—and it is good for us that it should thus be. We cannot endure to hear men talking of rates of conversion, and rates of entrance into the ministry, as they would talk of insurance tables and the rates of national population. This is God’s work—and this is better than all our rationalized rates. He that hath his hand on man, and his eye on God, is the true calculator.

How should we be always *ready* for divine interposition ? How should we be as servants that wait for the coming of their master, whilst we are in the church, the chapel, the bungalow, the school, the street, the bazar, or on the river side ! Oh what daily supplication, what daily watching, what daily contending, what daily faith, are needed in order to receive the blessing that may be hovering over us, ready to burst on our heads ! Are we ready then in spirit ?

Could we with humility bear "the opening of the windows of heaven?" Would there be no sectarian vaunting—no individual vanity—no invidious comparisons—no love of religious notoriety—no preference of schemes—no impatient urgency—no claims of priority—no—but we cease from the theory—what is the reality? The writer feels himself to be thus unprepared, and owns it as his sin:—what saith the reader? Look and see!—alas,

"THERE IS NONE THAT STIRRETH HIMSELF UP TO TAKE HOLD UPON GOD."

J. M. D.

VIII.—*The Missionary Conference.—Rejoinder to T. S.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

It may seem uncourteous to allow the respectful notice of my letter taken by T. S. to pass in silence, may I therefore request the insertion of this rejoinder, and with this I make my bow.

T. S. is quite right in saying that he and I have other matters to mind than controversy, at least the remark applies to me. I have no wish to provoke or continue discussion. My remarks on the resolution of the Missionary conference, as expounded by T. S., I consider rather as a testimony against it than any thing else, and here I am willing to leave it, and I do so the more cheerfully as since my remarks were written the review of a work has reached me, though not the work itself, which appears to me to contain a suitable antidote to the above resolution and exposition.

T. S. will I am sure give me credit for being ignorant of the defect in his olfactory nerves, as from his letter I suppose is the case; nor did I object to his scribeship, but simply to incompetence from inexperience to pronounce with so much confidence on the subject in hand; and here I crave the indulgence of extending my remark to his more experienced colleagues. I cannot help thinking, that the *great words* they have employed in the advocacy of a favorite system are calculated to do considerable disservice to the general cause of Missions. It is not necessary to the prosperity of institutions where English is the medium of instruction, to depreciate the clearly divine institution of preaching to the people in their own tongue. The moral of all such ultra representations seems to be, "There is nothing like leather."

How far T. S. may have embodied the views of the Missionary conference I cannot of course decide, but I hope if all who were present "marvellously agree in holding" the views he has put forth, that the attendance was unusually select on that occasion, and that many non-cons. were from some cause or other absent.

Two paragraphs of T. S.'s letter might have been spared. He discovered himself that by clerk I did not mean parson, and therefore

any implication that I was averse to an educated ministry should have been cancelled. The last paragraph might have shared the same fate, for though not so clearly expressed as it might have been, yet by the word 'some extent' I meant not the degree of education but the number of pupils and schools.

I see no relevancy in the remarks of T. S. about asking me why I do not learn the Chinese language, &c. If Cuttack were inhabited by Chinamen, as Calcutta is by Bengalis, I should think it a very suitable remonstrance. My respected correspondent may see by my first letter that I feel not the least objection to those who cannot or will not learn the native languages teaching in English, the more help the better; I wish to pour all the light possible by any and every means, into the minds of the people, but I dissent from the doctrine that teaching English is the way to bring truth to bear most effectually on the minds of the MASS of the people. This is the only point about which I am anxious.

I still think T. S. must wait a few years before he criticises the native languages. It would be doing the cause of truth and righteousness good service, if those who have a very superficial knowledge of the native language would express their opinions less confidently. I make this remark in reference to much that has been written lately on this subject. The remarks of T. S. about the time necessary to qualify a man of ordinary ability to preach in the native languages are calculated I think to do harm. Far be it from me to underrate the difficulty of acquiring and speaking an Indian language; or to convey an idea that a man may not be employed in studying it till his death, and then not be perfect, for so he may in Greek. But I can testify from the experience of our own Mission that a much less time than T. S. mentions will suffice to enable a man to make known the Gospel with tolerable clearness and saving effect.

Let a missionary resolutely commence the language in which he expects to labour, during the voyage or on landing; let him work at it every day, and in the evening regularly accompany a missionary brother in his preaching trips to the bazar, villages, or native chapel; as soon as he can, let him take a catechism and read it over with a class of boys, sit down and read a verse in turn or sing a poem with them (he will catch many words and sounds from children he will not get from a pandit); let him note new and useful words and make a point of using them in various sentences till he feels their force and extent of application; let him begin to speak at once with any persons with whom he can be familiar; and I will engage that at the close of the first year he will be able to make himself understood on most subjects, and by the close of the second he will feel his ground to go out with a native preacher on a missionary excursion in the country. Let him pursue this plan, reading at the same time missionary journals relating to his field of labour, and he will soon become a workman that need not to be ashamed, rightly dividing the word of life. I could point to many living illustrations of my advice—nor do I know of an instance where it has been properly tried, and the missionary has failed. T. S. in "Thirdly" of his first communication, furnishes us with a specimen

of his gift of speedy penmanship, and after having "as clearly established his point as any point can be," viz. that English must be the medium of communication to teachers, he concludes as clearly that the vernacular in general must be the medium of dispensing to the mass. Now this argument appears to me to be nearly suicidal. Are not the teachers of the many to have books through which to teach? and if so the labour of preparation whatever it be, must be endured, and my friend with his ready pen has rattled on to his conclusion rather too rapidly. But for the sentiments which have been so industriously circulated on this subject we should by this time have had a respectable body of Bengali literature; but alas where are the successors of the Pioneers of Missions to India!—Since the death of Pearson and our Serampore Brethren we have scarcely an addition of any importance to our vernacular book-store. Let us hope there are works already prepared which only await a little encouragement to bring them into use.

I have filled my paper: I have no time to notice what remains of the letter of T. S. Whatever force there may be in his method of making ministers I hope will be well employed. I do not love the resolution any better for his sentiments. I must not begin to praise the venerable and Apostolic Church to which I belong, because I should not know where to end, but with every sentiment of respect for T. S. and for yourselves,

I am, Gentlemen, yours obediently,

Cuttack, Nov. 12th, 1840.

A. SUTTON.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last, the following Missionaries have arrived. In connexion with the Mission of Mr. Start at Patna: Rev. J. D. Prochnow and wife, Rev. Messrs. E. Schulze, G. Niebel; Misses Henriette Just, Auguste Winter, Sophia Wernicke, Dorothea Feldner.—The Church Mission has been strengthened by the arrival of following brethren: Rev. Mr. Osborne and Mrs. Osborne, Rev. Mr. Bowman and Mrs. Bowman, Rev. Mr. Wenargerl, and Mrs. Wenargerl, Rev. Mr. Makie, and Rev. Mr. Long.—The Baptist friends in the midst of their losses have received help in the arrival of the Rev. W. W. Evans and Mrs. Evans, Rev. J. Parsons and Mrs. Parsons. Mr. Evans will most probably superintend the Benevolent Institution. We rejoice in the arrival of these good brethren: may they long abide in health and strength, and abound in the work of the Lord.—It is our painful duty to announce the death of the Rev. G. B. Parsons, late of Monghyr. He died at Calcutta on the 13th of November, on his way to Europe. Though in a very weak state, his end was unexpectedly sudden and yet was it peace. He was but in his prime, 27. He was a generous, lively, and Catholic minister of Jesus Christ, and gave promise of much usefulness. Be ye also ready.—The Rev. Mr. Becher and Mrs. Becher, arrived on the *Plantagenet*. Mr. B. is a Chaplain, on this establishment.—The Bishop of

Calcutta is on his way down, the last account reports him at Karnaul, in health and strength.—We regret to learn that Mrs. Mather of Mirzapoor is obliged to visit Europe for the restoration of her health, accompanied by Mr. Mather: she is on her way from Mirzapoor to Calcutta for that purpose. Verily we are in a land of changes and death.—Two laborers in that interesting department of labor Female Education, have also arrived. Miss Lang, who is to labor in connexion with the General Assembly's Missions and sent to this country by the Edinburgh Ladies' Association for the promotion of Female Education in India, and Miss Swinborne, one of the agents of the London Ladies' Society. Miss S. is to labor at the Central school.—The brethren referred to in connexion with the Church Mission, are to be located as follows: Mr. and Mrs. Osborne, Agarparrah; Mr. Lang, Mirzapoor, Calcutta; Mr. Mackie, Goruckpoor; Mr. Bowman, Banâras.—Mr. Parsons proceeds to Monghyr, Mr. Evans remains in Calcutta.

2.—MISCELLANEA.

News from China announces the cessation of hostilities for the present, the Chinese are disposed to accede to our proposals if we give up *Chusan* and carry on our negotiations at Canton; Lin is to be punished and a large sum of money to be paid by the Chinese, and the Opium trade is to be legalized.—In the Punjab matters of a melancholy nature have occurred. The son and grandson of Runjeet Sing, have both fallen by the hand of death; the former it is reported through treachery, the latter from the falling of a beam. Dost Mahummud has been again defeated, and our arms victorious. Events are evidently coming to a crisis in the Northwest.—In Egypt all is commotion. The tocsin of war has been sounded in Syria by the British, and it is to be feared the overland intercourse will be suspended for the present.—Rumour with her hundred tongues prophecies war between England and France. We trust this is merely the idle speculation of some Stock-jobber.—An intelligent young Native, formerly a student of the Medical College, on his death-bed requested his friends to allow his widow to marry again.—A number of poor girls who had been long incarcerated in the *Kuttra* were liberated on the representations of the press.—It is stated that *Thuggee* is practised in and near Calcutta, and that the purchase of female children as prostitute slaves is still very common in our city. Surely these things, together with *Ghat murders* and the state of our streets, in reference to accidents and nuisances call for redress.—Another Sati has taken place in the Punjab. Can the British do nothing in this matter?—The British India Society lives and prospers, notwithstanding the carping of the press and the prophecies of its death.—The celebrated *Dharma Shabha* is again called upon to awake from its slumbers. A letter in the *Hurkaru*, written by an anonymous native, calls upon that conclave to prevent native Christians from holding their rightful possessions on change of religion!!! Well, let them try. The *Hurkaru* thinks the Missionaries are not prudent in agitating this matter, and would quiet the fears of the Shabha, by intimating that the Missionaries have but little, if any influence with the council. This may be; but they have an influence; and that influence abolished Sati, and the Government connexion with idolatry, and this encourages them to agitate every legitimate subject until they shall have emancipated both native heathens and native Christians from every species of civil and religious bondage.—Dost Muhammad has surrendered; his troops have been entirely routed by Sir R. Sale. Afghanistan is therefore conquered and now we may hope that the Gospel will no longer be withheld from the inhabitants of the far West. The Panjab alone re-

mains in an unsettled state. Thus is the Lord of Hosts giving victory to our troops—surely it is for a wise and merciful end.

* * We are indebted to our contemporaries the *Calcutta Christian Advocate*, the *Oriental Spectator*, and the *Herald* for the following items of intelligence and information for which we tender our best thanks.—Ed.

3.—TWENTY-SECOND ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Sabbath the 15th November, Sermons were preached on behalf of the above Society. The Rev. A. F. Lacroix preached in the morning at the Union Chapel from Rom. i. 16; and the Rev. J. Macdonald in the evening at the same place from James iv. 17. The Rev. Charles Piffard preached at the Cooly Bazar Chapel on the same evening.

The 22nd Anniversary Meeting of the Society was held in the Union Chapel on the Evening of Tuesday last: there was a respectable attendance, as attendances go in India. The services commenced with devotional exercises conducted by the Rev. Mr. Gogerly, at the conclusion of which A. Beattie, Esq. took the chair, and called upon the Rev. Mr. Boaz, the Secretary of the Society, to read the Annual Report. This document will soon be before the public, and therefore we shall only state in the most general terms that it is very interesting; as bespeaking the faithful patience and noiseless perseverance with which the agents of the Society are prosecuting their work of faith and labor of love.

The Rev. Mr. Yates rose to move the first resolution as follows:

“That the Report, extracts from which have just been read, be adopted and circulated by the Committee.”

Mr. Yates said the Report is cheering as shewing that some good has been effected by the humble instrumentality of the few agents that are employed in the Missionary work. Compared with the great work to be achieved, all human instrumentality is weak and feeble. To go into the jungle and lay hold upon a savage tiger, to subjugate him and train him to the docile habits of a domesticated animal, seems an impossibility. Now the object of the Missionary work is to civilise men, to change their habits and modes of thinking and acting, to make those who are living in darkness and ignorance fit companions for intelligent Europeans. But this is not all; the object is still further to make them partakers of a new nature, and render them worthy associates of the pure and sinless angels. For this vast work the human agency is weak and feeble; but God works by feeble means. If you saw a man with a worm in his hand beating a mountain with it, and if he told you that he intended with the worm he held in his hand to break down the flinty mountain and level it with the plain, you would think he had lost his reason. Yet God has declared that he will thrash a mountain with a worm, and he is by the instrumentality of men, who are as worms, levelling all mountains and obstacles, and preparing a highway for the glorious advent of his Son. Sanballat and his associates derided the feeble Jews when they saw them rebuilding the walls of Jerusalem with the instruments of war in one hand and the implements of masonry in the other; and so men of the world many deride the Church and call her romantic and extravagant in her expectations; but the hopes of the Church do not depend on the number of her agents, but on the infallible promises of God; if there was but one Missionary in all India, these promises would nevertheless stand for ever.

Capt. Paton seconded the resolution which was passed unanimously.

The Rev. Mr. Lacroix moved the second resolution which was as follows:

“That this meeting records its gratitude to the Lord for those of his favors which have appeared to this and other Missions during the last year, and at the same time

it would humble itself before God for the manifold sins which have mingled themselves with all their doings; while in the spirit of a scriptural faith and earnest believing prayer, it would commence and continue the labors of a new year."

He wished to act in the spirit of this resolution himself, and he wished all other Christians to do so. Those who have done most are most sensible of their deficiencies, and all must be sensible that they have fallen far short of their duties. Yet is there cause of warm gratitude to God. His work has been going on; and the time has been coming nearer when this whole people shall cast their idols to the moles and to the bats. It might be well, in order to give some idea of the various forms of evil with which, in our Missionary work, we have to contend, to state that the case mentioned in the Report (of a Guru proposing to embrace Christianity provided the Missionaries would lend him their aid in a suit he had pending in court), was by no means a solitary one. The natives have the idea, however often they are assured that it is a false one, that the Missionaries have great influence with European judges and magistrates. They therefore frequently ask them to use their influence in order to sway the minds of the judges in their favor when they happen to have actions in the court. A Zemindar who had uniformly resisted all Missionary operations lately offered to open his Zemindary to Missionaries, to give refuge to all native Christians, and permit his ryots to embrace the gospel, provided the Missionary would exert himself in this way. He blessed God that no countenance had ever been given by the Missionaries of this Society, nor he trusted by those of any other, to those ideas. He rejoiced at the catholic spirit in which the resolution was expressed, and he trusted we would all act in that spirit. We are called on to express our gratitude for the success that has attended the labours of other Societies as well as our own. We have heard of great success having attended the labours of the Church Mission, especially at Krishnaghur, and also the labours of the Baptist Mission, and shall we not rejoice at this? What is it if we be Episcopalians or Presbyterians or Independents; what is it if we be Baptists or Pædobaptists? Are we not all Christians? Let us then as Christians unite against the hosts of Satan. When this battle has been fought and won it will be time enough to discuss our questions as to these lesser points. This is the spirit in which he desired to act, and he hoped it was also that of his brethren. While we ought to rejoice with our brethren over their success, we ought also to sympathize with them on account of their losses and sorrows. Our Baptist brethren especially have been severely tried during the past year. It may be that we shall soon be tried in a similar way. He had often remembered a circumstance from which our brethren may derive comfort under their bereavements. When a Missionary of the London Society, was on his death-bed, just in such a year to this Society as the last has been to the Baptist Society—a year in which they had lost many labourers. He said to Mr. Hill, who was lamenting over the fact "Do not be discouraged, remember that after the holy land was promised to Abraham and his seed, it was first occupied by his purchasing in it a grave. Yet God had not forgotten his promise, but in due time brought the seed of Abraham into the promised land." In like manner we may have to begin by making many graves, but the time will come when our Lord shall take possession of this land as part of His kingdom. Where are now the idols that the Greeks and Romans and our own ancestors the Celts and Teutones worshipped—ninety-nine out of a hundred of their descendants of the present day have never heard the names of Jupiter and Juno and Neptune, of Thor and Friga. So it will be in India: the day will come when the idols shall be cast to the moles and the bats, and the names of Shib and Durga shall be forgotten. In order to the realization of this glorious hope Christians must be alive to their duties. The de-

claration of Nelson was, " England expects every man to do his duty," and our Lord expects the same of those who have entered into his service. Would our recent victories in Afghanistan ever have been achieved, had officers and men in our army, from the Commander-in-Chief down to the humblest camp-follower not been more strenuous in the discharge of their several duties than Christians generally are in the discharge of theirs?

The Rev. Mr. Smith seconded the resolution. He had at the meeting last year either moved or seconded a resolution precisely similar, but there was no impropriety in committing the same resolution to him again, for every day of the past year had shewn him renewed reason for humility and for gratitude. In reviewing the doings of the past year every one of us will find that every day, yea every hour, his short-comings and sins have been abundant, and the mercies of God equally abundant, so that our causes of humility and of gratitude may be measured by the hours that we have lived. There is no better preparation for the Missionary work than humility, an habitual temper of humility and special acts of humiliation. Till a man is divested of all fancied excellence in himself, till he finds that his talents and his acquirements are all but as dust in the balance towards the effecting the great work of the conversion of a soul, he is not fitted to enter upon Missionary work. It is only when we are weak that we are strong, for then only we can be endowed with strength from on high—for God resisteth the proud, but giveth grace to the humble. With humility then on account of our weakness, with special acts of humiliation on account of our manifold sins, let us go to the good work; and God will bestow his blessing on labours performed in this spirit. But in passing this resolution you also pledge yourselves to an expression of thankfulness, and if you be Christians in reality as well as in profession, you will feel gratitude as well as express it. The report which has been read affords abundant cause for humble thanksgiving. It tells of the body of Missionaries having been preserved in life and generally in health during a year of peculiar mortality. It tells of some souls added to the church of those who, so far as human knowledge can judge, shall be saved. It tells of others who have continued to adorn the doctrine of God their Saviour by lives and conversations becoming the gospel. And it tells of others who have fallen asleep in Jesus and have gone to the enjoyment of eternal glory;—and which of these is not cause to the Christian of abundant gratitude to God?—If you be Christians you need not be told that you ought to be grateful to learn of others being made partakers of like precious faith with yourselves. You once like the heathen around you wallowed in the deadly gulf of darkness, ignorance and sin; by the grace of God you have been rescued. Well what then? Are you to be told that you ought to rejoice when you hear of others also being rescued from the devouring flood and brought to the shores of happiness and peace? But while the report tells you of the few who have been rescued, it at least by implication reminds you of the many—the millions upon millions—who are yet in the same condemnation. Let the consideration of their miserable estate be before our minds when we come to consider the third part of our resolution, which has reference to your conduct for the future. We are to enter upon our work for another year. Yes *our* work; for you and I have all a work to do. We have to plunge into the tide and stem and buffet the waves, and lay hold upon the drowning wretches and drag them out. Say not it is enough for us if we be saved ourselves. What if this spirit of selfishness had been found in the breast of the Holy Jesus? Where had you been to-day? Do you say that this one and that one swims with a bold and nervous stroke, and it is possible they may of themselves reach the shore? My brethren, it cannot be. No one has ever yet of himself

come out from the gulf of heathenism to the shore of peace and happiness. They must be rescued, and rescued instrumentally by you. We are to go about our work in the spirit of scriptural faith and earnest persevering prayer, faith in the promises of God, faith in the power of God. He only can give us strength to swim. He only can give us the power to keep afloat ourselves, much more must the power to rescue others come from Him. Hence the necessity of earnest persevering prayer. Not the mere wedging in of a general, and, so far as we are concerned, an almost meaningless petition after we have prayed for all the blessings we desire for ourselves and our friends; but a spirit of earnest importunity, a spirit of determination to lay hold upon the blessing, a spirit like that of the widow who gave the unjust judge no rest day or night till he granted her request. And while we pray we are not to neglect our work; while all our success must come from God, the use of the appointed means is ours. It was the declaration of John Elliott, grounded on the experience of a long life spent in Missionary work, that "pains and prayer, by faith in Christ Jesus, will do any thing." But they must not be separated—there must neither be pains without prayer, nor prayers without pains. When men of the world have an object to accomplish, they know that it is indispensably necessary that they should devote their whole heart to it. It was thus that Nelson overcame all the obstacles that lay in his way and rose to the highest rank in his country's service and his country's esteem. Let us do likewise, and remember that we war not in a vain service. We are called to begin this year in faith, and we may be called to begin many years more in faith before we be privileged to see the full fruit of the Missionary enterprise. But we know assuredly that whether we ever see it or not, the gospel shall be preached to all for a witness to all; and from this and all other lands the chosen of God shall be gathered out to swell the train of our Lord at His coming.

The third resolution was moved by J. F. Hawkins, Esq.

"That the business of the Society for the next, be conducted by the Committee of the past year, Mr. H. Andrews being added to their number."

Mr. H. said, Such a motion as this is generally reckoned a matter of mere form—but it ought not to be so. In appointing a Committee we ought at the same time to resolve to give them something to do. Both the treasurer, who has charge of the funds, and the other members of the Committee ought to have work given them. There must be an increased liberality on the part of Christians; there must be greater exertions made. Mr. H. in a very forcible but brief manner addressed the audience on the responsibilities resting upon us as God's stewards, and of the certainty that we must give an account of our stewardship at the last day, and this however we might get rid of our idea of responsibility now, would assuredly be felt then, and felt in a manner too fearful to be described and too awful to be contemplated with indifference.

The Rev. Mr. Macdougall in seconding this resolution begged to call attention to a comparatively new feature in the constitution of the committees of our religious Societies. He alluded to their containing so large a proportion of laymen. In the scriptures all Christians are called servants of God. In the primitive Church all Christians acknowledged their obligation to engage in the service of God according to their abilities and opportunities. There were diversities of gifts and diversities of calling: some were apostles, some prophets, some evangelists and some pastors and teachers, but all acted in accordance with their designation as servants of God, and felt themselves bound to do whatsoever they could for the promotion of his glory. But when the Church fell from her purity an unscriptural distinction was made between clergy and laity, and gradually the

idea was formed that it was only to the former that the work belonged of carrying forward the work of spreading the gospel. Now it would appear that the Church is beginning to act on a more just and scriptural principle, and her lay members are beginning to be associated in the management of her Missionary operations. It is of great moment to laymen to be thus associated. They talk and consult in meetings of Committees, and thus their interests are joined with those of the cause. They are associated in the eyes of the world with the work, and so they become accustomed to the name of saints, and cease to consider it a reproach. The speaker concluded by cautioning the members of the Committee against the admission of a secular spirit into their deliberations. This is only to be guarded against by watchfulness and prayerfulness.

The Chairman then made some very suitable observations, remarking especially on the Catholic and Christian spirit of the second resolution, and on the signs of the times as an incitement to Missionary exertion. The success of our country's arms in the east and the west ought to stimulate us to exertion in order to carry out the designs of Providence in putting so much power into our hands. Surely the design of God in all this is not merely that we should enrich ourselves, or that we should get honor or reputation for ourselves, but rather that we should use the influence which He has given us for the promotion of his own glory.

A hymn was then sung and the meeting separated. The service was very interesting and well adapted to induce a proper state of feeling in the Christian mind. The collection we understand was very liberal.—*Advocate.*

4.—THE SAND HEADS.

What a crowd of associations connect themselves with the *Sand Heads*. How many a youthful heart has beat high as it has heard—the Sand Heads! Hope with uplifted foot has lit up its future career with brightest scenes, now about to be realized. How many a heart has sickened as it has approached the estuary of the Ganges; children anxious to hear of the life and health of parents not seen since childhood's days; and wives and others returning from a search after health to those they hope are living but who yet may be dead. How many a man has bid adieu to the Sand Heads with joy, having gathered amply of the barbaric gold of this land of sun. He is hasting in the "May of life" over the bosom of the deep blue sea to the shores of his native isle—with a glee and gladsome mind. He is about to enjoy the fruit of his toils in his father-land. How many with riches burdened but despoiled of health, with care-worn countenances have cast one sad lingering look at the muddy banks of Gangá;

"Grateful yet sad and scarcely joyous to depart or stay;"

while some neither permitted to go or stay linger in search of health on the very threshold of the deep blue sea. How many a captain's heart is lightened when he sights the pilot, and how the pilot watches and toils, marking lights and buoys as he guides the noble vessel into a safe but difficult port. How like the turbid and restless waters of the Sand Heads must be the turmoil of thought of those who are ever and anon passing over the treacherous channel. How like to life in general with its anxieties and trouble. Such a mixture of sunshine and shade, tears and smiles, sorrows and joys, hopes and fears, agrements and disagrements. How like unto life in its entrance—its troubled waters—its wide yet dangerous entrances—its land and sea marks—its experienced pilots and its noble and peaceful port, once entered. How like life in its close—the troubled waters of the *Jordan*—the really narrow though apparently wide and expansive entrance to the haven of rest—the blessed pilot, Christ—the sure marks of salvation, and the noble and delightful port of the new heaven. Reader! when at the Sand Heads

either going or coming or remaining, look on it as an emblem of life in its progress and close, and be edified as you see the works of God in the great deep, and his creatures and people therein.—*Ibid.*

5.—PROPOSAL TO TRANSLATE AND PRINT THE QURAN IN THE URDU AND ROMAN CHARACTER.

We have had forwarded to us a prospectus for printing a Romanized Urdu and Nāgri edition of the Qurán by Christian men. The object is, that by a plain, faithful translation of this heterogeneous mass of selections from other sacred books, Musalmáns may be enabled to judge more accurately of its merits, and be better informed as to its contents than they can be now that it is doled out to them in the flowing numbers of Arabic poetry, which but few among them comprehend. It is the poetical mysteries which attach themselves to the Qurán which constitutes its chief recommendation. Another object which the translators have in view is to place in the hands of Missionaries and Native Christian teachers, who may not be conversant with Persian, a plain and faithful translation of this most important book in all discussions with the Muhammadans; so that they may be able to quote it in the ordinary language of the people to whom they preach. The Hebrew scriptures, the Greek scriptures are translated into the Vulgar tongues, why not the Qurán that it may be brought by the people to a fair test with the truly holy books? Such a test the people may be able to appreciate. This is the reasoning of the translators. It is proposed to add notes explanatory. We regret that we cannot recommend this plan, and we candidly confess we look upon it with sincere regret. Had the Musalmáns attempted it or had it been the work of any literary body, we could have had no objection; but as it is the work of Christian men, we cannot approve it. That it may effect some good we are convinced, for the good men who have undertaken to translate it would never have made the attempt had they not so thought: but that the good will counterbalance the evil we very much doubt. As Christians it is our duty to print and distribute Christian truth, but certainly not that which we know to be a cheat and a lie, and that lie firmly and fanatically believed by so large a section of the human family. Let us put what notes we please, will not the impression get abroad that Christians are printing the Qurán?—and what effect will that have on the illiterate Musalmáns which impression the Maulvis will not fail to strengthen?—but whatever be the impression, it is clear that Christian men cannot do evil that good may come, and that to translate, print and circulate that which we know and believe to be the grossest and most influential of all impostures certainly comes within the category of evil. The intention of our friends who have undertaken this work we believe to be good, but we entreat them to pause ere they set one type to press in such a matter.—*Ibid.*

We entirely concur in the sentiments expressed in this extract.—ED.
C. C. O.

6.—CHRISTIAN EDUCATION—INCREASED EXERTION NEEDED.

The advocates of what is called a neutral education, that is education without Christianity, are making great efforts to extend their schools and colleges in every direction. They have at their command considerable pecuniary resources and political influence; and hence they are not likely to contract the circle of their operations. They must and will increase. Whatever may be the estimate formed of education without Christianity by the upholders of the Government system, there are many who deem all knowledge, except it be accompanied by the truth of God's word, to be but an engine for evil put into the hands of this people. We would therefore entreat the friends of native Christian education not to rest on their oars, but in every district of this densely populated country

to plant Christian seminaries that the stream of knowledge may be accompanied by that which can alone make it a blessing to the people—true and pure Christianity. The educational wants of the people of India are clearly becoming much greater than can be supplied by the different Missionary Societies as such. The subject is evidently becoming one which cannot be treated as an appendage to missions: it must be taken up and dealt with as a great national question by the Church of Christ and friends of Christian education both here and at home. A Society should be formed for this express object—the Christian Education of India on a scale commensurate with the demands of the people and the efforts of the anti-Christian system. We merely throw out the suggestion. We may return to the subject in a little.—*Ibid.*

7.—THE MONTHLY MISSIONARY PRAYER MEETING.

The Monthly Missionary Prayer Meeting was held at the Lal Bazar Chapel, on Monday the 2nd inst. The address was delivered by the Rev. J. Wenger, who gave a brief account of *The present state of the Greek Church in Greece and Turkey*. Religiously considered nothing can be more deplorable than its present condition. The priesthood are sunk in ignorance and the people held under the influence of the grossest superstition. Ceremonies and miracles occupy the place of vital godliness. Preaching is a thing almost unknown. The efforts of Protestant Missionaries have been directed to this field. They have prepared school and other useful books on general knowledge and have commenced a library of Christian knowledge in the translation of standard authors. The Scriptures have been translated into modern Greek, and Schools of a very superior character have been established in Greece. The priests alarmed at this state of things, have anathematized those of the people who have dared to benefit by the labors of the Missionaries. Persecution has ensued—the Scriptures have been burnt by order of the Patriarch of Constantinople, and all books printed at Mission presses—scientific as well as religious—have been ordered to be burnt by the same authority. The Missionaries are stigmatized as foreigners, the Bible as a dangerous book, and the efforts of these men of God are declared to be subversive of order and peace. This is but another form of the papacy—another of those cheats by which the evil one deludes the erring children of men into the belief and practice of a lie. Amidst all this there are a few who stand fast, who are, according to the election of grace; and a large party of what may be called the liberal, that is, the educated party, are fast progressing, towards that state of things which will forbid their tamely submitting to the anathemas of an ignorant and besotted priesthood. The devotional parts of the service were engaged in by Rev. Messrs. Bradbury and Smith.—*Ibid.*

8.—REPUTED REVIVAL OF SATI AT MIRZAPORE.

A correspondent of the *Englishman* states that a Sati has occurred in that neighborhood. Some time ago we stated that two had occurred in the vicinity of Calcutta. We have little doubt of their being perpetrated, though they could not be distinctly traced by the authorities. That the brahmans would, if possible, revive this or any other barbarous custom, we have little doubt—that they may ever and anon make an attempt “to try the spirits” is not improbable. Wherever such things happen, the authorities ought to leave no stone unturned until the whole matter is sifted and the parties made a public example of; for if they can with impunity perform such a rite in the very vicinity of the authorities, what may they not practise in the remoter and less regulated portions of our territories? We do hope for humanity’s sake such thing has not occurred,

but if it has, and can be traced home, it ought to be visited by the severest punishment which the law can inflict.—*Ibid.*

9.—THE MEDICAL MISSIONARY SOCIETY.

Christianity is not only benevolent but ingenious in the modes by which she would commend her benevolence to mankind. Like the mercies of nature, though provided for all and tending to the same end, the happiness of man and the glory of God—like these, though having one object, Christianity assumes different aspects and presents her mercies, in different forms. In nature now mercy comes in the sunshine, and then in the shadow—now in the valley, and then in lofty mountain. So does Christianity:—now it comes to the guilty in the preached word, and then in the form of the Asylum, the Hospital and the Refuge; and now it has determined to commend itself to the inhabitants of China and the East through the medium of medicine—the superior science and skill of Western pharmacy. A Society has been formed in London, under the auspices of some of the most talented and humane laymen and others—most of them medical men, for the purpose of sending forth Medical Missionaries to China—a noble and commendable object indeed, and one which has the high sanction of the Lord himself, who while he came to seek and to save the souls of the lost, did not forget to minister to the temporal wants and necessities of the people and to relieve their bodily ailments. In the East, medicine is a powerful key. It is almost like the magician's wand and may in wise hands be made a powerful means for introducing and propagating the truth of the gospel. The Rev. Mr. Kidd, formerly of Malacca, now Professor of Chinese in the London University, is Secretary to the Society. We shall be happy to convey the donations of any of our friends to the Secretary.—*Ibid.*

10.—THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The Society for the Diffusion of Useful Knowledge connected with the Hindu College have just issued a volume of Essays in English and Bengali. These Essays have been delivered by the Members at the Meetings of the Society. The publication of this volume forms an era in the history of the Hindus. It is the first tangible literary fruit of a party of intelligent native youth, and may be taken as a specimen of their talent and general modes of thinking, and conveying their thoughts, both in English and Bengali. We hope that every encouragement will be given to this effort. The Society is a vast improvement on the Debating Societies and Spouting Clubs of the native youth, of which this volume is an abundant evidence. Might not the Society issue its proceedings in a less ponderous and more frequent form?—*Ibid.*

We understand the volume in question has not been published but only printed for the use of the members and their friends. —ED. C. C. O.

11.—STATE OF NATIVE FEELING—WIDOWS—NOBLE EXAMPLE OF A NATIVE YOUTH—GHAT-MURDERS AND THE CHARAK.

The indications that a spirit of change in a religious point of view is coming over the people in this country are many. "Straws," it is said, "shew which way the wind blows;" and acts, though they are but the acts of individuals, indicate the state of feeling amongst the native community. Some time back a wealthy native offered a sum of money to any one, *ceteris paribus*, who would marry a Hindu widow. The offer we understand was accepted. Not to revert to other singular phenomena in Hindu Society equally opposed to native prejudice and practice, we cannot pass over in silence the dying act of *Raj Kirshna Dey*, a young well-educated and highly intelligent youth, one of the pupils of the Medical College, and

acting, since the completion of his studies, in the Upper Provinces as a native surgeon. In his dying moments this promising young man entreated his friends, nay enjoined it upon them, not to allow his wife to remain a widow, or at least not to prevent her marrying again if she wished. The time was when such an act would have called forth the anathemas of the *Dharma Shabha*, and the ire of the whole Hindu community; but this, as well as the previous offer of Mutty Lall Seal, have fallen dead on the ear, and show how little impression of an unfavorable kind they have produced on the minds of the people. The prejudices of the people are weakened, and it only requires the example of such men as those we have alluded to to check the disgraceful practices of Hindu life. Some of these evils however are of such a character as to need the interference of the strong arm of Government as well as the influence of personal example. We refer now more particularly to *Ghat-murders* and the *Charak Pujā*—but more especially to the former. This practice is carried on in all its horrors, and they are horrors dread enough to awaken the sympathies and energies of the most inert. Only imagine a man or woman prostrated by fever or other disease, remonstrating against removal but yet dragged away to the Ghat by relentless and hungry brahmans and terrified relatives. This happens every day at our doors: men and women are deliberately murdered every day under the sanction of religion, and by the hands of brahmans. Can nothing be done in this matter? Will no hand move or no voice be raised to arrest the progress of this Moloch-like practice? Aided by the wise and humane legislation of Government, the *Charak Pujā* will, we hope, effect its own cure. Oh for more such noble spirits as Raj Krishna Dey.—*Ibid.*

12.—INDIAN MISSIONARY SOCIETY.

The *Madras Protestant Week'y Visitor* gives an account of the fourth Annual Meeting of the Indian Missionary Society. The object of this Society is to employ lay agents in the Mission field irrespective of peculiarities on the subject of Church Government. All are eligible who hold the fundamentals of our holy faith. The Society we are happy to state, has hitherto answered every expectation. The agents are all attached to the country, and hence have none of those temptations to quit the field of labor which strangers have; that they are not laborers for filthy lucre's sake is clear from the fact that the income of the Society is not more than £200, yet with this thirteen agents have been sustained. We are happy to see the clergy and laity of every denomination engaged in this Society: it is a proof, if of nothing else, of this at least, that the members of the Church of Christ at Madras are imbued with a truly Christian spirit in practice as well as theory. We have more than once heard of the truly Christian temper which prevails at Madras, and would earnestly commend it to all the Churches of Christ in India. We pray the Lord of Missions may bless effectually the Indian Missionary Society in all its operations and agencies. The Agra Missionary Society was formed on a similar principle; but we have heard nothing of its operations for a long time.—*Ibid.*

13.—NEW EDITION OF THE NEW TESTAMENT IN HINDUSTANI.

We are happy to state that another edition of the New Testament in Hindustani has just been completed. The volume consists of 510 small 12mo. pages; it is therefore the most compact form in which this large portion of the word of God has hitherto been presented in this popular language. The edition consists of 3000 copies of the entire Testament, besides 1000 copies of the Four Gospels and the Acts of the Apostles in a separate form. May that great Spirit, by whose inspiration the sacred text was originally written, render this version the honoured instrument

of imparting to very many the saving knowledge of the truth as it is in Jesus.

For the generous aid rendered them in this important department of their labours, the missionary brethren desire to present their very grateful acknowledgments, while they indulge the hope that the example set by some will be followed by many more, that as the demand for the word of God increases, the means of multiplying copies of the sacred volume may also increase.—*Herald*.

14.—DESIRE FOR RELIGIOUS BOOKS AT DACCA CONTINUED.

Extract of a letter from Rev. W. Robinson.

Sept. 3.—I shall now give you a few hints, concerning the state of things at Dacca during the last month. I may state in general terms, that the demand for books is greater than ever, and that the disposition to hear seems on the increase. I have seldom spent 60 rupees to better purpose, than in the erection of our native chapel. Let it be opened whenever it may, we are sure of some hearers, and we often have a great number. But I will give you a few particulars.

On the 7th ultimo in the afternoon I went to the chapel and spoke from these words: "It is appointed for all men once to die," &c. As soon as I had done, many requested books, that they might, as they said, learn more of these things. Before we left the chapel, a letter was brought for Chand informing him that a native teacher was on his way to Dacca. This cheered him much.

On the 8th brother Leonard and I went to Fraganj with an intention of preaching, but I became so unwell, that we were obliged to content ourselves with the distribution of a few books, which brother Leonard had brought with him. On this day your first box arrived, containing 1302 volumes; but I did not open it till Monday the 10th.

On Sabbath morning the 9th the congregation in the native chapel was about 40. My text was Isaiah xlv. 5—8. I succeeded in fixing attention better than usual. The poor people appeared quite surprised, but not at all offended, to hear their own idolatrous practices so exactly described in our shâstras.

On the 11th brother Leonard and I went to the chok or square. About 50 gospels in Hindustâni, a large bundle of tracts in the same language, and a few in Bengâli, went off in a few minutes. On such occasions it is impossible to preach; the uproar is too great.

On the 15th brother Leonard and I went to Dhâkâishwari, where there is a temple of Kâli in a thick jungle, perhaps a mile out of the city. A few brâhmans, who inhabit a few mean huts were the only persons to be seen. The brâhmans were very civil, and gladly received portions of scripture. I wonder at the brâhmans of Dacca; they come to my house in great numbers for books, and claim them in preference to other people, because they are brâhmans.

After the box above mentioned was opened, crowds came for books, and I had to live, for a few days, in the midst of a great uproar. On the 18th another box containing 810 volumes arrived with the native preacher. On the 19th I employed him in distributing books at my house. He continued the distribution perhaps an hour, and then the tumult became so great, that I thought it prudent to desist.

On the 21st the people began to come in to celebrate a Hindu festival, in honor of the birth of Krishna. In the evening, brother Leonard and I went to the native chapel, and found our native brethren engaged with a crowd. Leaving them at the chapel we took about 100 copies of Matt., and went to one of the outskirts of the city to meet the people, who were coming in from the country. We saw many flocking into the city, but

there were few readers among them ; and some of those who could read were very shy : they had not heard much of our books. We persevered however, and gradually the whole number was disposed of, either to persons who begged them, or to persons who gladly received them when offered.

Saturday 22nd was the day of the festival ; crowds of people paraded the streets all day. I had so many applications for books at my own house, that my stock in Bengali was soon exhausted. I had determined to go out about twelve and join the native brethren ; but I was taken suddenly unwell, and was unable to go. I went in the evening with brother Leonard, and when we reached the native chapel, we found that nearly all the books were gone. Our native brethren had opened the chapel in the morning, and had been engaged, either in the chapel or near it, in talking and giving away books many hours. They had distributed, on that spot, in two days, about 1000 volumes, chiefly, of course, single gospels. On this day, a few volumes in Hindustani excepted, the contents of both the boxes were exhausted. They contained 2,112 volumes. Supposing about 112 volumes in Hindustani remained, mostly single gospels, it follows, that from the 10th to the 22nd, i. e. in 13 days, 2,000 volumes were distributed.

It may perhaps be thought, that many of these books must have been given in a very indiscriminate and careless manner. Such however was not the case. We never force books on people ; on the contrary we withhold them till we are satisfied that those who solicit them, can read and are likely to read them. This plan we adopt as much as possible, even in a crowd, where we seldom give any thing larger than a single gospel ; and when people come to our houses for large books, we make them submit to many interrogatories before they obtain their request. I now refuse even small books to many who can read, when I think they have received them before or are not likely to read them. Some now come to me for books, and beg with great importunity, just to amuse themselves and inflict a little trouble on me ; but long practice has taught me to know these characters, and I send them away as they come. On the other hand, as our books spread in the country, many new faces appear. They have seen books with their neighbours and they want some for themselves. Thus, for one volume given away, we may expect three or four new applicants. This, I think, is the secret of the increasing demand, after so many have been supplied, and so many refused.

On the 25th Chánd went to Narandiya, a place crowded with boats. Many of the boat people requested books, but he had none to give. This was to be regretted, as they might have been very widely dispersed.

Last Sabbath morning, in our native chapel, I again preached on the subject of idolatry, taking for my text Isaiah xlv. 9—20. The people, about 40 in number, heard with fixed attention. When I had done, a man stood up : “ All this is very true ; give me a book, that I may learn more of Christianity.” Chánd gave him a Testament which he had reserved for his own use. The same man attended again in the afternoon.

Would it not be well to publish, in a separate form, the book of Isaiah and the first nine chapters of Daniel ? They contain some very pointed passages against idolatry, many predictions concerning our Saviour, and many about the nations of the earth, which may be illustrated by profane history. I would say, Print it in both languages.—*Ibid.*

15.—MISCELLANEOUS NOTICES.

We have been sorry to learn that the funds of that most excellent institution, the District Benevolent Society are quite inadequate to the

demands which are made on its benevolence. In its native asylum, there are at present about 200 inmates, the number of out-pensioners is very considerable. In many instances, it affords temporary relief to those who are suffering from want and disease. In order to give effectual relief to the objects at present dependent upon it, it requires an income of about Rs. 12,000 per annum, while only Rs. 8000 form about the average of its annual receipts. It is manifest that some extraordinary effort must be made on its behalf.

Considerable additions have lately been made to the Translation and Examining Committees, of the Bombay Tract and Book Society. It is hoped that greater expedition in the publication of the Scriptures and tracts in the vernacular languages of this Presidency will be the consequence. For some time past, the Committee of the Bible Society has had monthly meetings for the despatch of business; and by this arrangement the interests and efficiency of the institution have been materially advanced. The Committee of the Tract Society has determined to meet once in the two months.

It has been resolved, that in consideration of the extent of the province of Gujarát, the prospects of increased missionary agency within its borders, and the multitudes of the mercantile class of natives speaking its language who reside in, or visit Bombay, a fourth part of the funds of the Tract Society be set apart for the publication of tracts and small books in Gujaráthi.—*Bombay Spectator*.

16.—MISSION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND TO KĀTIAWĀR.

In our last number, we expressed our expectation of soon welcoming to the shores of India, the ministers lately appointed by the Presbyterian Church in Ireland to labour in the peninsula of Gujarát. In doing this, we were guilty of a lapsus pennæ in reference to the name of one of the missionaries. The necessary correction will be made, and additional information given, by our introducing the following extract of a letter to Dr. Wilson, from the Rev. Mr. Morgan, of Belfast, dated the 12th August.

"You may think it strange that no answer has yet been forwarded to you from the Synod of Ulster on the subject of your communication recommending the district of Kātiāwār as a suitable field for a Mission to the heathen. Allow me to assure you this has not arisen from inattention or disrespect. Your communication was highly esteemed, and determined us in the selection of our first Missionary field. But we did not wish to write until we could do so with entire satisfaction, and that, by the blessing of God, we are now enabled to do. Our two Missionaries have been chosen, both tried men, having been ministers in congregations and having renounced their charges at the call of the church to go to the heathen. They have both been married within a few weeks. Funds have been raised sufficient to make a commencement. . . . The names of our Missionaries are James Glasgow, formerly minister of Castledawson, and Alexander Kerr, formerly minister of Portadown. May the Lord carry them to the heathen with the fulness of the blessings of the gospel of Christ. You will accept the thanks of our missionary directors and of our Assembly for your valuable communication and the interest you have taken in our cause. The name of our church *now is* 'The Presbyterian Church in Ireland,' and that of our principal ecclesiastical assembly 'the General Assembly.' This includes the General Synod of Ulster and the Secession Synod, who are now happily united."—*Ibid*.

17.—MOVEMENT AMONG THE LINGAYATS OF BAINTHUR IN THE SOUTHERN MARATHA COUNTRY.

Some of our readers may perhaps have heard some rumours respecting the existence of religious inquiry at Bainthur, originating in interpretations which have been made of different passages of Lingayat books, which are supposed to intimate the conversion of the people to another faith through the instrumentality of foreigners. We are happy to have it in our power to give precise information on the subject.

The three following notes are from the pen of the Rev. Joseph Taylor of Belgaum, who has shown a very commendable zeal in early embracing an opportunity of personally investigating the circumstances of the case.

Bainthur, Sunday night, 23rd November, 1839.

(1). Through the mercy and care of our Heavenly Father, I arrived safe and well here last Friday. I spent the day before yesterday with the German Missionaries at Hoobly. Immediately on my arrival, I had an interview with the people, by whom I was invited, and saw them to-day also. I find they know very little, or rather scarcely any thing, of Christianity more than the name. They profess however to have no faith in their own religion, and that the Linga which they wear is of no use, and can profit them nothing, and may be cast off. They would, I suppose, in one way immediately embrace Christianity, or rather take upon themselves the profession of it, that is, if I would engage to secure them from loss, and procure the power of Government to support them against any unpleasant results. But of course I can give them no such assurance. I purpose staying here a day or two longer to sift them further, and ascertain, if I can, their true motives. There is certainly a stir among the people in this and some of the adjacent villages, who are of opinion that some great change is about to take place, and that one religion only will prevail, and that all castes will become one, or rather that there will be no caste at all. And though some readily say, that the Christian religion, according to what is predicted, is to be the prevalent religion, yet they are very ignorant of the doctrines and requirements, the graces and duties of Christianity. They listen to me very quietly, and apparently with attention; but there is no anxiety evinced about their soul's salvation. There is no earnest inquiry made, "What must we do to be saved," nor any desire evinced to make themselves acquainted with the nature of Christianity and its author, the work he did, the salvation he wrought out, and the glory to which he exalts his people. Nor do they inquire to know the temper, dispositions, and conduct required of those who believe on his name. May the Lord direct and give me wisdom and grace to know and do what will be for his Glory and this people's good. I would ask all my friends to pray for me.

Tuesday night, 25th November, 1839.

(2). I have had a long, and on the whole an interesting interview with the people for about five or six hours to-day. One of their promised books was brought this afternoon, and part of it read. It is indeed surprising that many things are predicted, which have been either already accomplished or are now being accomplished. They have agreed to let me take the book with me to translate into English. There seems to be something worth knowing further regarding this book, and one or two others which they produced this night while I was at the Guru's house, and parts of which they read. A few of his disciples, from one or two of the adjacent villages, came in this night, and I had a very favourable opportunity of setting before them the nature of the Gospel. They seem fully to believe that the time is not far distant when all the people will become one, that is, that the distinctions of caste among the people will

cease, and that the Christian religion will universally prevail, and all merely from what is predicted that a religion will be brought to their notice and which they will be invited to believe by a people corresponding with the English (and many particulars are recorded regarding their appearance, dress, simple manners, their power, conquests, &c.) and which they are assured is to be the prevalent religion. They are likewise in those books exhorted to receive and follow this religion, and threatened with severe judgments if they despise and reject it. So far it is good and hopeful; but the greater portion of the people know little more of the Christian religion than that it is the religion of the English. They have no apparent sense of sin and their need of salvation by Jesus Christ to save them from sin, with the teaching and influence of the Holy Spirit to make them wise and holy. But they may, notwithstanding, be a people prepared of the Lord, to hear and receive his word; and I think a residence of a month or so is desirable, or frequent visits among them, until something more satisfactory or tangible is manifest, so as to make it necessary to make some arrangement for their further instruction and to admit such as may afford evidence of a change of heart and true faith in Christ, into his Church by baptism.

(3.) Since writing the above, I had an interview (on the morning of the 26th November) with several individuals who were assembled at the Guru's house. Extracts from one or two of their books, which they appeared to venerate very much and consider inspired, were read by a man of the goldsmith caste, to whose judgment and interpretations much deference appeared to be paid; but, the interview was to me not at all satisfactory, for when I endeavoured to set forth the truths of the Gospel, there was much evident listlessness and apathy. No anxiety was evinced to understand the things which were spoken. Some questions were put about forms and ceremonies which would be necessary to observe if they became Christians. I told them there were other things of greater importance for them to know and experience first; otherwise, whatever they may profess or whatever they may do, would avail them nothing. This kind of address they did not at all seem to relish; but they would profess the Christian religion (holding still in veneration their own books), under the assurance of protection from harm by the Government, and security against any temporal loss. After being with them upwards of two hours, I left them, but was invited to return again in the evening, which I purposed doing, but, having ascertained that in consequence of several additional persons having during the day come in from adjacent villages, flags were hoisted and other ostentatious preparations made for shew, I was induced to decline going, especially as I had also learnt, that a report was in circulation that I was come with authority from Government to install the Guru there, as the High Priest of this new sect. My duty appeared clear, that I should not lend myself to promote any improper views or expectations, among the people, and that the evil should be nipped in the bud. I therefore, preferred rather to represent the Gospel to them in its native unostentatious character and at once to tell them that instead of immunities and emoluments those who embraced it would be exposed to loss and persecution. And as several were assembled in the vicinity of my halting-place, Solomon (the native teacher who accompanied me) and I went out and alternately addressed them for a considerable time. A few objections were made by some bráhmans, but we appealed to the common people who heard us apparently more gladly. We endeavoured fully to explain to them the nature and doctrines of the Gospel, the obligations and duties of those who embraced it, with the happy results attending the reception thereof both here and hereafter. It was not till it was quite dark the people separated.

The disappointment was evident in the party which had made the preparations alluded to, and they used various means to induce me to change my purpose. Nothing, however, was evinced to indicate any particular concern for the welfare of their souls, but rather, like Saul with Samuel, they sought to save their credit among the people. Though I felt it my duty not to support what appeared to me a worldly scheme, under the cloak of our holy religion, I still think the people there should not be altogether neglected. Some further attempts should be made to instruct them more fully in the truths of the Gospel. I therefore communicated the particulars of my visit to the German missionaries at Hoobly; and as they are the nearest to them, they may easily go among them. May the Lord direct them and bless whatever endeavours they may use to bring them to right views of the things which make for their everlasting peace, and may it be found that my short visit, has, by the Divine blessing, been attended with some beneficial results. I should have remained out for a few days longer on my tour; but the sudden indisposition and death of a dear child induced my return home sooner than I intended.

The following note is from Mr. Layer of the German Mission.

“ Mr. F. and I have returned from a tour to those people who from prophetic books of their own have been led to recognize in the religion of Christ that true religion which the above books speak of as to come, and which they require their readers to embrace. It is now a year and two months since two of their head-men came first to our notice, on a visit they paid us at Hübli. I had several conversations with them; but so crude and carnal were their notions about Christianity and conversion to it, and so little did we see, as we thought, of any signs of the Spirit of God working in them, that we rather believed them to be persons who wanted to aggrandize themselves by a connection with Europeans. They came to us in Hübli and Dharwar again and again, and afterwards they went to Belgaum too to the Missionary brethren, and received afterwards a visit from Mr. T. in their own region, who was however called away from them by family afflictions. Since that time, their head-man has been very much with us, and grown much in our esteem. About three months ago, Mr. F. and Mr. E. were for about three weeks among these persons, and on their return stated to have seen many things which they could not help regarding as proofs of a sincere desire to forsake Idolatry and to receive the Gospel, and yet also many things which had no reference to the kingdom which is not of this world. The result of our present visit to them, is the conviction that there is indeed a work of the Spirit of God begun in them, and that we must therefore apply ourselves with all zeal and earnestness to the business of making them disciples of Christ, in so far as our own instrumentality is concerned. As to their own prophecies (a mass of confusion as they are), it is not impossible that the Lord should make use of them as of a star that must lead them to Christ. O that the great head of the Church might pour out his Holy Spirit upon them, that many of them may indeed become children of God. The way in which they themselves desire to become separated from Heathenism and brought under Christian instruction and Christ (and besides which we ourselves see as yet no other), is the raising of a new village. This has great difficulties, and lies still very dark before our eyes. However, our consolation is, that if the Lord has ordained it so, light and open doors will in the proper time spring up.”

We shall mark with interest the progress of this work.

The Lingáyats are not so gross in their idolatrous observances, nor so bigotedly attached to caste, nor so much devoted to polytheism, as the followers of the Brahmanical system. A very interesting account of their

tenets and practices, from the pen of Mr. Brown of the Madras Civil Service, is to be found in the last number of the Madras Journal of Literature and Science.—*Ibid.*

18.—HORRID PERSECUTION AND MASSACRE OF THE NATIVE CHRISTIANS OF MADAGASCAR.

The existence of the London Society's Mission at Madagascar, is well known to our readers. It was founded in the year 1818, under the auspices of Governor Farquhar of the Mauritius, and Mr. Hastie, the British agent at Madagascar; and after struggling with many difficulties, arising principally from affliction and bereavements in the mission families, and the distrust of the natives, it began, in a few years, to assume a very promising appearance. Radama, the general sovereign of the island, proved decidedly favourable to the missionaries, and zealously countenanced them in their endeavours to advance the cause of education, and to introduce the arts of civilized life. About the commencement of 1828, when through the blessing of God, favourable appearances began to present themselves in several individuals who had received instruction, it was proposed to admit them into the visible church. Radama declared his satisfaction with the arrangements which it was intended should be made; but he was removed from this sublunary scene, on the 27th July, 1828, before they were carried into effect. The sovereignty was assumed by Ranavalona, one of his concubines; and under her sway the whole aspect of the mission speedily became changed. The missionaries were not without apprehensions as to their personal safety. The son of Rataffe, the brother-in-law of Radama, who had visited England in 1821, the rightful heir to the throne, and a youth of hopeful piety, was cruelly murdered; and his parents afterwards suffered a similar fate, being transfixed through the heart by a spear. "Their only crime," says Mr. Ellis, whose history of Madagascar we cannot too strongly recommend to our readers, "was, that they were the immediate descendants of the ancestors of Radama, and were favourable to the education and the improvement of the people." Other atrocities were at this time perpetrated by the usurper. During the long season appointed for ostentatious mourning for Radama, the missionaries devoted themselves to the preparation of elementary and other useful books, and the translation of portions of the Holy Scripture. When they were ready to resume their regular labours, they met with great discouragements; and they had the mortification of seeing about 700 of the native teachers, and senior scholars, withdrawn from the schools, to serve as recruits for the army; while they were prohibited from establishing any seminaries, however humble, in any of the villages in which the national idols were kept. The Queen annulled the treaty with the British Government which prohibited the slave trade, and refused to receive Mr. Lyall, who had come as British agent in succession to Mr. Hastie. The island having been afterwards invaded by the French, there was a slight remission in the efforts to impede the missionaries. An edition of 5000 copies of the New Testament was completed; and there were favourable indications that the divine blessing rested on their spiritual labours. The attendance of the people at the Chapel increased; and even the Queen assented to the baptism of the candidates for that ordinance. On the 29th of May, 1831, twenty persons were publicly baptized by Mr. Griffiths; and on the following Sabbath eight individuals were baptized by Mr. Johns. Inquiry continued to make progress among the people; but it excited the jealousy of those who were devoted to idolatry. The use of wine in the sacrament was interdicted by the authorities; and all connected with the army and government schools were forbidden to be baptized. Mr. and

Mrs. Atkinson, who had come to strengthen the mission, were ordered to depart from the island. Their loss seems only to have quickened the exertions of their brethren who were permitted to remain; and the cause of Christianity continued to gain ground, till the 26th February, 1835, when the queen prohibited her subjects from abandoning the customs of their fathers. A few days afterwards, notwithstanding the remonstrances of the missionaries, and after a council at which 150,000 persons were supposed to have been present, she denounced *death* as the penalty of maintaining the Christian profession. The missionaries, becoming apprehensive that they would be driven from the island, completed, by extraordinary exertion, the printing of the entire Bible. They were shortly after induced to take their departure. The proceedings of the native government immediately became very sanguinary; and the Christians were reduced to the greatest distress. Some of them denied their Lord and Master; but a number of them glorified God in the furnace of affliction, and thus evinced the power of their principles, and the grace imparted to them by the Great Head of the church.

We are unable to continue their subsequent history, except so far as to state, that such of them as did not escape from the island continued privately to meet together when practicable, to call upon the name of the Lord, and to encourage one another amidst the awful trials to which they have been subjected; but we have now the melancholy duty imposed upon us to announce to the Christian public its dreadful close. The following letters, addressed to Mr. Webster of the American Mission Press, and which reached Bombay a few days ago, contain the dismal tidings. The writer is a Greek.

Dear Sir,—I embrace the opportunity of His Highness the Emaum's yacht the "Prince Regent's" departure for Bombay, to write you, advising you of my return to Zanzibar from Madagascar after an absence of four months.

I have very little news to communicate. The Christians in Madagascar are being persecuted to the greatest extent. Every native with whom a bible is discovered, is condemned to death. There were sixteen unfortunate beings, native Christians, who were converted to Christianity by the missionaries; and about two years since they were discovered praying, and were condemned to death; but with the assistance of the Europeans they made their escape, after which a plan was formed for their final escape from Madagascar; but on the 7th of last July, when within one day's journey of the coast, they were discovered and put to a most cruel death, by being boiled alive for the crime of being Christians. Six of these unfortunate beings were females of about 18 years of age. I myself was obliged to leave five days after, being suspected. Mr. D. Griffiths and Dr. L. Parrell, who were residing at the Capital "Antananarivo," contrived their escape, and are in consequence in great danger. If I have time and my hand is better I will send you a translation and copy of one of the letters from the unfortunate sixteen Christians, written some time previous to their being discovered.

You may, if you think proper, publish any part of this for the eye of the Christian public, with my name to prove the above authentic.

I remain, dear Sir, your most obediently,

HENRY C. ARCANGELO.

Translation of the letter from the persecuted Christians.

"Antananarivo, 20th Addo—10th Nov. 1839.

"May you live long and be happy. May God bless you. O beloved friend; for we are still alive by the blessing of God to us—so that we can visit you by a letter and tell you of our troubles. O friend! if it should meet with your wishes, because we are so miserable on account of

the fear of the enemy we remain in perpetual jeopardy, and if you can effect our escape; and if there is any way for us to go over the waters—and if there is any work for us that we can do there, please to think how and in what manner we can go out of the country. Let our mutual friends know our troubles and misery, for you know and see our misery; please to let our friends know of what has befallen us for it is reported that if they can find us out, that our hands shall be tied behind our backs, put into a small basket tied up, and a large whole be digged for us, and then we are to be put into this hole with our heads downwards, and then pour boiling hot water into the hole upon us. It is also reported that we shall not be allowed at all to come into Antananarivo, for they (the enemy) say these fellows have received such a quantity of the strong medicine (sorcery) from the white people. ‘Do not bring them at all to the Royal city (the town of the sovereign) but kill them on the very spot where you find them,’ said the officers to the persons sent to search for us; it is this that we are afraid of, for Jesus saith the spirit is truly ready, but the flesh is weak, (Mark xiv. 28) and saith David, ‘Trembling and terror of death has encompassed me.’

“We deserve to suffer for our sins, but Christ who was without spot or blemish suffered for the sins of men, but we deserve to suffer, and may you live happy saith your friends Paul and Josiah and all their companions who love the cross together.

“If you approve of this and it can be done we shall be very glad, say your friends, for we are afraid because the terror of death is upon us.”

Note.—The above unfortunate sixteen Christians were discovered within one day’s journey of Foul Point, Madagascar, and put to a most cruel death by being boiled alive.

(Signed)

HENRY C. ARCANGELO,

Supercargo of the schooner Hawk.

Tamatave, Madagascar, }

July 14th, 1840. }

The blood of the martyrs is the seed of the church. May this proverb be verified in the case of Madagascar. This must be the prayer of every Christian heart.

Since we received the information which we have given above, we have been favoured with two extracts from letters from England, and which give a very interesting account of some of the Madagascar converts who have been enabled to escape to our own happy island, and who are living under the care of the Rev. Mr. Freeman, missionary.

Walthamstow, July, 1839.

“We walked the other day to Mrs. F.’s, to meet the six good Madagascars who had suffered so much for their Saviour’s sake. They have been baptized, and have chosen the names of David, Simeon, Mary, Sarah, Joseph, and James. I will relate to you all I can remember of their sufferings. David, aged 28, Simeon, aged 22, had their choice of death, either by poison or to be buried alive. They took the former, which however had no effect on them! these two men have left their wives and children in Madagascar.

“Mary was imprisoned. The morning of the day she was to have been stabbed to death, a fire broke out which enabled her to escape from the prison. She fled to the house of a friend and concealed herself in a bundle of faggots. The soldiers searched the very spot, and struck their spears into the very bundle of faggots, but Mary was unhurt! She has left a husband and a child of 14 years old. Mary is 32 years of age.

“Sarah aged 21 has left a husband in Madagascar, who assisted her in making her escape from her persecutors; she has fretted much about him, as his life is in danger. He is a Chief, and in consequence of some note. David and Simeon are the sons of Chiefs.

"During Mary's distress in prison, &c., she contrived to conceal a small book, which she showed to us. This book she used to read unobserved.

"Joseph, aged 18, is the son of a Chief. Because he refused to renounce Christianity he was sent to prison, where he remained six months, was beaten every day, and scarcely allowed any food. His body has several marks.

"Joseph has left a wife. She was to have been put to death for reading the Scriptures: we heard these six sing in their own language, 'O'er the realms,' &c. to the tune *Calcutta*. The Rev. Mr. Freeman interpreted for them. Mary's favorite chapter, the 14th of John, was read with the 13th and 15th chapters, it was her comfort in prison, and 'fear not them that kill the body,' in particular, afforded her solace.

"She understands as yet but little English."

Walthamstow, July, 1840.

"I am truly happy to be able to give a good report of our Madagascar friends. They do indeed continue *humble faithful* Christians. The health of one of the women, and one of the men, has failed a good deal. The rest are well in body, and all are truly consistent in their walk and conversation. I fear the wretched Queen continues her persecutions—but we know her power is limited, and in due time God will appear to deliver his suffering and faithful people."

Madagascar has not inappropriately been denominated the Great Britain of Africa. It is one of the largest islands in the world; and has in many places, the capacity of great productiveness. Its present population has been estimated at about four or five millions of souls. Like every other country of the world, it must sooner or later yield to the sway of the Redeemer. May the day of its merciful visitation speedily arrive!

19.—THE CHURCH OF SCOTLAND.

We have now the gratification of presenting to our readers a league worthy of the venerable class of documents to which in the religious history of Scotland that name has been wont to be applied. It was submitted and solemnly adopted at a large and influential meeting of ministers and elders of the Church, held at Edinburgh on Tuesday last. The meeting is said to have been pervaded by deep religious feeling, and conducted in a spirit worthy of the occasion and of the cause. Several of the most aged and revered fathers of the Church—men of the most elevated piety—men who, for half a century, had laboured and prayed for the coming of such a time of revival and reformation to the Church of Scotland—conducted the devotions of the assembled brethren. The spirit of remarkable unanimity and Christian love, and calm but resolute determination, which reigned throughout the whole proceedings, is described by those who witnessed and shared in it as peculiarly striking and impressive. The "ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND," as the document is termed, written out on an immense sheet of parchment, was subscribed by all present, including ministers and elders from almost every quarter of Scotland. Steps, we understand, will immediately be taken for affording opportunities to the office-bearers of the Church throughout the country to exhibit their names; and we have no doubt that by and by it will exhibit, in one firm phalanx, the vast majority, and certainly all those who constitute the very heart and soul, of the Church of Scotland.—*Scottish Guardian*.

ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND.

AUGUST, 1840.

Whereas it is the bounden duty of those who are intrusted by the Lord Jesus with the ruling of his House, to have a supreme regard in all

their actings to the glory of God the Father, the authority of his beloved Son, the only King in Zion, and the spiritual liberty and prosperity of the Church which He hath purchased with His own blood :

Whereas, also, it is their right and privilege, and is especially incumbent upon them, in trying times, as well for their own mutual encouragement and support, as for the greater assurance of the Church at large, to unite and bind themselves together, by a public profession of their principles, and a solemn pledge of adherence to the same, as in like circumstances our ancestors were wont to do :

And whereas God, in his providence, has been pleased to bring the Church of Scotland into a position of great difficulty and danger, in which, by acting according to the dictates of conscience and of the Word of God, imminent hazard of most serious evils, personal as well as public, is incurred :—

In these circumstances, it being above all things desirable that, in the face of all contrary declarations and representations, our determination to stand by one another, and by our principles, should be publicly avowed, and, by the most solemn sanctions and securities, before God and the country, confirmed and sealed :—

We, the undersigned, ministers and elders, humbling ourselves under the mighty hand of our God, acknowledging His righteousness in all his ways, confessing our iniquities, and the iniquities of our fathers, mourning over the defections and short-comings which have most justly provoked His holy displeasure against this Church ; adoring at the same time his long-suffering patience and tender mercy, and giving thanks for the undeserved grace and loving-kindness with which he has visited his people and revived his cause ; under a deep sense of our own insufficiency, and relying on the countenance and blessing of the great God and our Saviour ; do deliberately publish and declare our purpose and resolution to maintain in all our actings, and at all hazards to defend, those fundamental principles relative to the government of Christ's house, his Church on earth, for which the Church of Scotland is now called to contend ; principles which we conscientiously believe to be founded on the Word of God, recognised by the standards of that Church, essential to her integrity as a Church of Christ, and inherent in her constitution as the Established Church of this land.

The principles now referred to, as they have been repeatedly declared by this Church, are the two following, viz., I. " That the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." II. " That no minister shall be intruded into any parish contrary to the will of the congregation."

To these principles we declare our unalterable adherence ; and, applying them to the present position and the present duty of the Church, we think it right to state still more explicitly what we conceive to be implied in them.

1. We regard the doctrine—" that the Lord Jesus is the only King and Head of his Church, and that he hath therein appointed a government in the hand of Church officers distinct from the civil magistrate,"—this sacred and glorious doctrine we regard as fencing in the Church of God against all encroachments and invasions inconsistent with the free exercise of all the spiritual functions which the Lord Jesus has devolved either upon its rulers or upon its ordinary members. While, therefore, we abhor and renounce the Popish doctrine, that the government appointed by the Lord Jesus in his Church has jurisdiction over the civil magistrate in the exercise of his functions, or excludes his jurisdiction in any civil matter, we strenuously assert that it is independent of the civil magistrate, and that it has a jurisdiction of its own in all ecclesiastical matters, with

which the civil magistrate may not lawfully interfere, either to prevent or to obstruct its exercise.

2. In particular, we maintain, that all questions relating to the examination and admission of ministers, or to the exercise of discipline, and the infliction or removal of ecclesiastical censures, lie within the province of the Church's spiritual jurisdiction, and all such questions must be decided by the Church officers, in whose hands the government is appointed, according to the mind and will of Christ, revealed in his Word, not according to the opinions or decisions of any secular authority whatsoever. We are very far, indeed, from insisting that the judgments of the competent Church officers, in such questions, can of themselves carry civil consequences, or necessarily rule the determination of any civil points that may arise out of them. In regard to these, as in regard to all temporal matters, we fully acknowledge the civil magistrate to be the sole and supreme judge—bound, indeed, to have respect to the word of God and the liberties of Christ's Church, yet always entitled to act independently, on his own convictions of what is right. But, in regard to all spiritual consequences, and especially in regard to the spiritual standing of members of the Church, and their spiritual privileges and obligations, the judgments of the Church officers are the only judgments which can be recognized by us as competent and authoritative. And if at any time the civil magistrate pronounce judgments by which it is attempted to control, or supersede, or impede, the sentences of the Church officers, in these spiritual matters, and in their spiritual relations and effects, we must feel ourselves compelled to act upon our own conscientious interpretation of the will of Christ—disregarding these judgments as invalid, and protesting against them as oppressive.

3. As the Lord Jesus has appointed a government in His Church in the hand of Church officers, so we believe at the same time that He has invested the ordinary members of his Church with important spiritual privileges, and has called them to exercise, on their own responsibility, important spiritual functions. In particular, we are persuaded that their consent, either formally given or inferred from the absence of dissent, ought to be regarded by the Church officers as an indispensable condition in forming the pastoral relation; and that the act of a congregation, agreeing either expressly or tacitly, or declining, to receive any pastor proposed to them, ought to be free and voluntary, proceeding upon their own conscientious convictions, and not to be set aside by the Church officers—the latter, however always retaining inviolate their constitutional powers of government and superintendence over the people. We hold it, accordingly, to be contrary to the very nature of the pastoral relation, and the end of the pastoral office—altogether inconsistent with the usefulness of the Church, and hostile to the success of the gospel ministry—an act of oppression on the part of whatever authority enforces it, and a cause of grievous and just offence to the people of God—that a minister should be settled in any congregation in opposition to the solemn dissent of the communicants. We deliberately pledge ourselves, therefore, to one another, and to the Church, that we will, by the help of God, continue to defend the people against the intrusion of unacceptable ministers, and that we will consent to no plan for adjusting the present difficulties of the Church, which does not afford the means of effectually securing to the members of every congregation a decisive voice in the forming of the pastoral tie.

4. And, further, with reference to the question respecting civil establishments of religion, which we believe to be deeply and vitally concerned in the present contentings of the Church, we feel ourselves called upon to bear this testimony:—that, holding sacred the principle of establishments, as sanctioned both by reason and by the Word of God—recognising

the obligation of civil rulers to support and endow the Church, and the lawfulness and expediency of the Church receiving countenance and assistance from the State—we at the same time hold no less strongly, that the principles which we have laid down regarding the government of Christ's Church, and the standing of his people, cannot be surrendered or compromised for the sake of any temporal advantages or any secular arrangements whatsoever; that it is both unwise and unrighteous in the civil magistrate to impose upon the Church any condition incompatible with these principles; and that no consideration of policy, and no alleged prospect of increased means of usefulness, can justify the Church in acceding to such a condition. We emphatically protest against the doctrine that in establishing the Church, the civil magistrate is entitled to impose any restrictions on the authority of her office-bearers or the liberties of her members. On the contrary, we strenuously assert, that it is his sacred duty, and it is his interest, to give positive encouragement and support to the Church in the exercise of all her spiritual functions—for thus only can God, from whom he receives his power, be fully glorified, or the prosperity and greatness of any people be effectually promoted. We admit, indeed, that, as supreme in all civil matters, the civil magistrate has always command over the temporalities bestowed upon the Church, and has power to withdraw them. But he does so under a serious responsibility. And, at all events, the Church, whilst protesting against the wrong, must be prepared to submit to their being withdrawn, rather than allow him to encroach upon that province which the Lord Jesus has marked out as sacred from his interference.

5. While we consider the Church's course of duty to be plain, if such an emergency as we have supposed should arise, we have hitherto believed, and notwithstanding the recent adverse decisions of the civil courts, we still believe, that the constitution of the Established Church of Scotland, as ratified by the State at the eras of the Revolution and the Union, when, after many long struggles, her liberty was finally achieved, effectually secured that Church against this grievous evil. The only quarter from whence danger to her freedom ever could, since these eras, be reasonably apprehended, is the system of patronage; against which, when it was restored in 1711, the Church strenuously protested, and of which—as we have much satisfaction, especially after recent events, in reflecting—she has never approved. The restoration of that system we hold to have been a breach of the Revolution Settlement, and the Treaty of Union, contrary to the faith of nations. Even under it, indeed, we have maintained, and will contend to the uttermost, that the constitution of the Church and country gives no warrant for the recent encroachments of the civil courts upon the ecclesiastical province; that, in terms of that constitution, the Church has still wholly in her hands the power of examination and admission, and, in the exercise of that power, is free to attach what weight she judges proper to any element whatever, that she feels it to be necessary to take into account as affecting the fitness of the presentee, or the expediency of his settlement; and that, unquestionably, in whatever way the Church may deal with the question of admission, the civil courts have no right to interfere, except as to the disposal of the temporalities. But while we have taken this ground, and will continue to maintain it to be lawful, constitutional, and impregnable, even under the restored system of patronage, we avow our opposition to the system itself, as a root of evil in the Church which ought to be removed—the cause, in former times, of wide-spread spiritual desolation in the land, as well as of more than one secession of many godly men from the Church, and the source, in these our own days, of our present difficulties and embarrassments. We look upon the recent decisions of the civil courts as

illustrating the real character of that system of patronage which they attempt so rigidly to enforce ; making it clear, that it does impose a burden upon the Church and people of Scotland greatly more grievous than it was ever before believed to do. We consider it to be impossible for the Church, so long as this matter continues on its present footing, fully to vindicate or effectually to apply her inherent and fundamental principles ; and it is now more than ever our firm persuasion, that the Church ought to be wholly delivered from the interference of any secular or worldly right at all, with her deliberations relative to the settlement of ministers. We declare, therefore, our determination to seek the removal of this yoke, which neither we nor our fathers have been able to bear ; believing that it was imposed in violation of a sacred national engagement, and that its removal will, more effectually than any other measure, clear the way for a satisfactory and permanent adjustment of all the questions and controversies in which we are now involved.

Having thus set forth the principles on which we are united—being deeply impressed with a sense of their sacredness and magnitude—having our minds filled with solemn awe as we contemplate the crisis to which God, in his holy providence, has brought this Church and kingdom—a crisis of immediate urgency and of momentous issues, in which great principles must be tested, and interests of vast extent may be affected—and desiring to deliberate and act with a single eye to the Divine glory, and a simple regard to the Divine will—

We, the undersigned ministers and elders, do solemnly, as in a holy covenant with God and with one another, engage to stand by one another and by the Church which God's own right hand has planted amongst us—promising and declaring, that, by the grace and help of Almighty God, we will adhere to the two great principles which we have avowed, and in all our actings as office-bearers in the Church, will do our utmost, at all hazards, to carry them into effect ; and that we will consent to no surrender or compromise of the same, but will faithfully and zealously prosecute our endeavours to obtain a settlement of the present question in entire accordance therewith.

And considering, that, in this struggle in which the Church is engaged, it is most necessary that we should be assured of the concurrence and co-operation of the Christian people, on whose sympathy and prayers we, in the discharge of our functions as rulers, greatly lean, and by whose influence and assistance we can best hope effectually to press upon the governors of this great nation the just claims of the Church—

We do, most earnestly and affectionately, invite our friends and brethren, members of the Church of our fathers, to come to our help, and to the help of the Lord—to declare their concurrence in the great principles for which we are called to contend, and their determination to do all in their power, in their station, and according to their means and opportunities, to aid us in maintaining and defending these principles ; so that they, as well as we, shall consider themselves pledged to uphold the Church in her present struggle, and, in particular, to use the powers and privileges which, as the citizens of a free country, they have received from God, and for the exercise of which they are responsible to Him, for this, above all other ends, that the determination of the Legislature of this great nation, whenever this subject shall come before them, may be in accordance with those principles which all of us hold to be essential to the purity of the Church and the prosperity of the people.

We, in an especial manner, invite them to raise a united and solemn protest against the system of patronage, which, unjust and obnoxious as it was in its first enactment, the decisions of the civil courts are now riveting more firmly than ever on the reclaiming Church of their fathers. The

entire removal of that system they have the fullest warrant, as Scotsmen and as Presbyterians, to claim, on the ground of their ancient constitution, and the solemn guarantees by which their national freedom and their religious faith have been secured.

And finally, recognising the hand God in our present troubles, depending wholly on his interposition for a happy issue out of them, and remembering what our fathers have told us—what work the Lord did in their days and in the times of old, we call upon the Christian people to unite with us in a solemn engagement to bear the case of our beloved Church upon our hearts, in prayer and supplication at the throne of God, beseeching him to turn the hearts of those who are against us, and to guide us in the right way, so that, under his overruling Providence, and by the operation of his Almighty Spirit, the cause of truth and righteousness may be advanced, and the work of righteousness may be peace, and the effect of righteousness, quietness and assurance for ever.

20.—JEWS AT JERUSALEM.

A missionary writing from Jerusalem says:—As you are already aware, from my first letter, I arrived here at a time when the plague was just beginning to abate the rigor with which it had been raging here for sometime previously. Nearly three weeks therefore passed away before I commenced my missionary labor, but then I was fully occupied several weeks, during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however an excommunication was promulgated in all the synagogues, cutting off from their communion every Jew that should hold any intercourse with me. But here I must observe that a very respectable Jew took great pains to assure me, before the excommunication, was proclaimed, but after it had been resolved upon, that this arises from no ill feeling towards me personally, but they considered it a duty they owed to their religion, in spite of friendship and every other consideration; and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

Now, in Jerusalem you must know an excommunication in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and secondly, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in their meritorious study of the Talmud. As a collective body they are therefore bound to preserve their reputation, and as individuals, it is the only means of subsistence they have or could have. One thing more, the number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is in all 5,000, and this is the highest number I have heard yet. But some of the Jews told me that the number of souls does not exceed half this number. Nor are the number of those that annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of earthquakes, plague, &c., make among them. A Jew told me, he had now been four years here, and the greater number of the Jews he then found here are now no more, while the majority of the present are new comers.

This is an affecting statement respecting the Jewish population, entire generations of which seem to be cut down by pestilence, earthquake, or the sword in the space of a very few years. A considerable accession of

new comers must be required to keep up the number, and continual changes must spread among the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

Amongst the rest of my controversialists, there was a young Talmudist, reputed for his sound mind and piety, who, after my first controversy with him, was not indeed converted, but most firmly convinced that he had spent his whole life in a most awful delusion, and requested me to read the Prophets together with him; and from this time he at once gave up all his other studies, and spent almost his whole time with me. This began to ferment among the Jews; signs of persecution, too, began to show themselves, till it came so far, that he considered himself in danger of his life in his own house, and I was obliged to afford him a few nights' lodging in my house. By that time we had read about twenty chapters of Isaiah, the whole of St. Matthew's Gospel, &c. and we had the most confirmed conviction of the truth of Christianity, and I am sure a good work had begun in his heart, which his fervent spirit easily manifested; and he declared himself ready to encounter any thing, though by nature he is rather of a sedate and solemn turn of mind. What brought the matter to a crisis was that he at last thought himself no longer justified and actually declined, but all in a humble, Christian spirit, to discharge those duties which as master of the house, devolved upon him. This happened on a Friday night, after I had just pointed out to him several instances wherein Jews tell God in solemn language, that He had commanded them things which he has not commanded, and thus make themselves guilty in a manner equal to a parallel. The Saturday and Sunday following, Jerusalem was turned almost upside down, and on Monday the chief rabbi sent for me. I immediately obeyed his summons, and went to him, together with Joseph (for that is the name of our friend) and Levi. Several very sharp contests took place, which lasted the best part of the day. Joseph they succeeded in separating from me, and with a select number of Jews were locked up in a room by themselves, while I and Levi with the rest, were in the adjoining synagogue. Joseph avowed his faith in the Lord, and stood his ground remarkably well—while my chief object was to attest the truth and allay if possible their excited feelings. The whole ended in triumph of truth over error—and God's holy name be praised, I am enabled to say the gospel has been faithfully preached to the Jews as a body in Jerusalem—they all know what it professes to be, and have many proofs that they cannot refute. But this led to the unpleasant but unavoidable conclusion that Joseph must instantly divorce his wife. My utmost attempts to prevent this were in vain—they would not even postpone it in the hope of a change of mind on the part of the husband, who was very averse to it; and even his wife was only led to demand the divorce, by over persuasion, and I fear against her will, though she is now already engaged again to another man. The divorce took place two days after, and then followed the excommunication. The Jews however would not give up Joseph yet—and now commenced a kind of manœuvre that he could stand less than all that hitherto was resorted to. He of course disregarded their excommunication, and continued coming to me for instruction, &c., but never hinted that he wanted a penny from me. In spite of this however, they began so to load him with kindness and entreaties that it quite unmanned him. One whole night while his heart yet smarted from his divorce, and he was almost surfeited with sorrow, he told me that fathers and mothers some of his best friends came around him with their children in their arms, or leading them by their hands, telling him he should rather take a knife and kill them all at once, than take such step, which must inevitably as

they thought have the effect of depriving them of every further support from abroad, or a great part of it at least—and this was so small already, that it could scarcely support them—for if the rumour were once abroad that the Jews here embrace Christianity, nothing would be left them but absolute starvation. And when he pleaded his duty towards God, &c., they told him that he ought to be ready to sacrifice even that too, in consideration of the well-being of so many—and he was almost ready to say with the apostle, though in somewhat different sense, “I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh.” I have only room to add, that he has remained a witness to the truth as it is in Jesus, in the midst of the Jews where he yet lives; but I cannot persuade him to stay in Jerusalem, and he is now on the point of leaving for Constantinople, with letters from us to the missionaries there, where he wishes to embrace Christianity.—*Jewish Int.*

21.—LETTER FROM ST. PETERSBURG.

Most of our readers, says the N. Y. Observer, will remember the communications we published several years since from Hannah Kilham, a distinguished philanthropist of the Society of Friends, who left England to establish schools for the negroes in West Africa. Her husband, a pious Methodist minister, died soon after their marriage, leaving a daughter by a former wife to be brought up by his widow. This daughter now also a widow, (Mrs. Biller,) in a letter from St. Petersburg in Prussia, to a lady in this city, dated July 22nd, communicates the following interesting information.

For eighteen years I have been at the head of a government school belonging to the grand Duchess Helen, in which reside from thirty to forty poor girls, principally motherless children, and over these I generally have at least a slight influence after they leave the school. These girls are taught Russian, reading, writing, arithmetic, needle-work, and knitting—and as we keep no servants, they do all the work of the house in turn, according to their ability and strength. Therefore by the time they are sixteen or seventeen, they are ready to enter into light service. We have also in the house a considerable day-school for girls, about eighty, who are taught with the boarders, on the plan of mutual instruction; and in addition to these, we have an infant school of about fifty children. To assist in this undertaking, I have two young women who have been educated with me. I take a pretty minute oversight of the whole myself, and spend about one and a half hour daily in actual teaching. Although this situation is arduous and responsible, yet being unfettered by restrictions, I can teach as I please, and am allowed to explain the Scriptures to them in the way that I feel to be the most natural. The priest knowing the confidence I enjoy, does neither thwart nor contradict it in his manner of instruction, which is a great favor. I often feel that I am not thankful as I should be for this and many other privileges.

Asylum Schools.

Since our infant school was opened, another kind, named asylum schools, are become general in this city. They are principally on the plan of those in Berlin, with a little mixture of the infant school system. The children are left there the principal part of the day—are dressed in a kind of uniform, and fed. They are not taught much but being kept in clean rooms and pure air, and having wholesome food, these are great advantages—and besides they do learn to read and to sew. A number of those asylums are supported by private individuals, and this is good in fostering a kind feeling between the upper and lower classes.

House of Industry—Provision for the Poor.

These schools are a branch from a large institution for promoting industry, by providing the poor with work according to their ability; and this work, whether weaving collars, making gloves, embroidery, &c., is sold in a public shop at a moderate price. Work-people are also provided with food at a very reduced price. Indeed all who please may receive a very sufficient dinner of soup, bread and thick gruel for twelve copicks a meal; and this provision is so good, that the servants' refuge is regularly supplied from thence. In order to bring so seasonable a help within the reach of all the poor, eating rooms on the same terms are opened in different parts of the city, and the stock of provisions after being cooked in the principal institution, is carried to these eating houses in large vessels of tinned brass, placed in still larger ones containing boiling water. This is a very nice help to the poor. They may either take their dinner at the general table, or carry them home; and if the latter, they may generally out of three portions have enough for four persons. There is a great desire to put down begging, and this is one of the means resorted to, as well as a lodging for the homeless. But all does not do, for although lessened, many still live by mendicity.

Mr. and Mrs. Brown are very dear Christians, and of my most intimate friends. The health of the latter is very indifferent, so they are going to Scotland to winter.

Pastor Gossner of Berlin—Self-supporting Missionaries.

I do not know whether you have heard of Pastor Gussner of Berlin, who is a very eminent Christian minister and author. He is a man of much prayer, and a remarkable blessing has attended his ministry for many years. A few years ago he was led to believe that missionaries might be sent out at much less expense, and he himself began the trial.

He took young men who conceived it their duty to labor among the heathen, whether they were mechanics or not—let them follow their trade for a livelihood, and make use of their leisure hours in gaining such needful information as their calling required, himself appropriating some hours daily in reading the Scriptures with them, and in conversation, and in prayer. Before he had any ready for the missionary field, an Englishman in affluent circumstances hearing of it, wrote to Pastor Gossner, proposing to assist in sending the young men to their fields of labor. What they need is but little—a small stock of clothes—books, and tools to pursue their occupation. No allowance is made further—they are expected to earn their own living among the heathen, as they are expert in trades which may be of value to the people among whom they are to live. Twice in this manner has Pastor Gossner sent about twenty young men, and the accounts he has from them from time to time are most cheering. Very lately he had six more ready, and called to join their brethren laboring in India, (indeed the request for such missionaries is far beyond his means of supply,) and he wrote to ask his English friend's assistance. The latter hesitated, said he would wait till more intelligence was received from those already laboring. Of course such an answer was unexpected and disappointing. Pastor Gossner called together the young men and communicated it to them. They did not long hesitate, but came forward observing—"We believe ourselves called to the missionary field, therefore we can depend upon being provided for by Him who sends us, and who careth for the birds of the air." After this conclusion in strong faith, supplies came in from unexpected quarters, and Pastor Gossner was enabled to send them out stocked with all that was necessary. I often wonder that the Lord bears with our puny, wavering faith; how different would be the conduct of man under similar circumstances. He would spurn us from him, and leave us in our deserved pover-

ty. Not so our wonderfully-loving and impassionate God. He entreats us to believe—tells us how soon our enemies world all be subdued—what joy and sweet peace we should have, and even uses the astonishing language we find in Malachi iii. 10. And are not the Psalms full of similar promises?

English lady Missionary on a Chinese island.

A very devoted young woman of the neighborhood of London, who is of good property, after waiting eleven years ere the way opened for her to go as a missionary, has now to her soul's delight settled in a Chinese island on which missionaries are not allowed to labor. She resides in a Dutch family, and has opened two schools, one for boys, the other for girls. She superintends and provides for her mission entirely herself. She writes that in the town she is known by "The English lady come on a singular errand." During the last few years of her waiting to go, she acknowledged that the delay was in great mercy in order to deepen her feelings of religion. How often does the Christian require to be made passive that the Lord may work in him of His good pleasure. My heart delights in such missionaries, and I long to see more in the field go in simplicity and faith. Physicians might be most acceptable laborers.

I fear we shall not live to see the time when the Christian body shall be one, and sectarian divisions considered of so little value as to be overlooked. May the day be hastened, for from the words of our blessed Saviour in the 17th of John, we may then expect multitudes added to the body of believers. My firm opinion is, that until Christians live more like pilgrims, and have evidently their only treasure in heaven, the day of full gospel light will not be manifest. Let it be the object of each to live so under the banner of divine love, as to draw many to the Lord. May the very countenance testify that we have been with Jesus.

THE EDITORS' LAST WORDS FOR 1840.

DEAR READER,

Through the good mercy of God, we have been permitted to pass through another year, in continued life and health. Our winged moments have borne to us innumerable mercies and they have urged their way back again to God, with their report of our employment of those mercies. We *live* this year—it may be our last! What a year has the last been!—What a changing time! How many have been cut down and withered—many of them too, fair to live, yea, fair as we, and ere another year comes to a close, another pen may address you, or you may be beyond the reach of our admonition. Pass the time of your sojourning here in fear. Set your affections on things above. Cling to the blessed atonement of the Son of God, make that your anchor, both sure and steadfast, and then the last year will be the best; the end of life will be but the beginning of bliss. Live on God, and to God, and for God, *and the end shall be well.*—Remember these last words, Reader—Prepare to meet thy God!

O Lord upon our thoughtless heart
Eternal things impress;
Make us to feel their solemn weight
And wake to righteousness.