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Established, June, 1832.  
 NEW SERIES VOL. II, No. 13.—OLD SERIES VOL. X, No. 104.

THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**

JANUARY, 1841.

\* \* \* The entire profits arising from the Sale of this Publication will be devoted to the  
 CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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**CALCUTTA:**

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1841.

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## FUNDAMENTAL RULES.

I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

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The Editors of the C. C. O. will feel obliged if their subscribers, on removing from one station to another, will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expense, and disappointment to both parties.

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## EDITORIAL NOTICES.

“W. W. E.” received—*Notæ Indianae* next month.

We shall feel obliged by our Subscribers forwarding their subscriptions to the publishers, both for the *old and new years*. We urge upon all our friends to PAY IN ADVANCE.

The Editors return their sincere thanks to all their contributing friends for the able assistance afforded to the *Observer* during the past year, and trust that the year on which they have entered, will be marked by an equal degree of zeal and good feeling towards the *only* periodical in which all can unite. We especially urge it on our friends to furnish us with local information on the manners and customs of the people amongst whom they dwell; though it may be common-place to them, to others it will be new and instructive.—The many expressions of attachment to the *Observer* which have recently reached us are very encouraging. One thing our friends might do which would render the magazine material aid, endeavour to obtain new subscribers. The object of the *Observer* is not *profit*, but to diffuse accurate information on Missionary subjects, and hence its usefulness is increased just in proportion to the extent of its circulation; and we think we are not asking too much from those who feel a real interest in the spread of truth in this land, when we ask them to endeavour to circulate the *Observer*. It is the oldest as well as the most Catholic religious periodical in this part of the world. All the labors connected with it are performed gratuitously, while its object is not profit but usefulness. Every increase of subscribers enables the proprietors either to aid the *Tract Society* or increase the quantity of matter, or otherwise improve the work. We once more solicit our friends throughout India to make an effort to increase our circulation. It might be introduced into Regimental libraries—Reading Societies and other similar places.

The Editors of the *Calcutta Christian Observer* having for some time past been desirous of drawing up a brief statistical and historical account of the different Missions and Stations in India accompanied by a Map, illustrative of the whole,—would feel obliged if their esteemed friends would furnish them with any rough notes on the past, and also an account of the present state of the stations; viz. —Churches—Members—Schools—Presses—Population—Language—whether the Scriptures are translated into the language spoken by them, and what other Christian and other books are available for the improvement of the people.

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The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 4th instant, at the Union Chapel, Dharamtala: service to commence at seven o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday Morning, the 12th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 12th instant;—service to commence at  $\frac{1}{2}$  past 7 o'clock.

The Committee of the Bible Society will (D. V.) meet for the transaction of business on the third Thursday in every month, at  $\frac{1}{2}$  past 9 o'clock in the morning.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. IX. OLD SERIES.—VOL. I. NEW SERIES.

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ESTABLISHED, JUNE 1832.

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1840.

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1840.

## NOTICE.

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The EDITORS of the *Calcutta Christian Observer* have much pleasure in announcing that the Proprietors with a view to the more extensive circulation of the Magazine have determined to afford it to non-commissioned officers and privates, to all Reading Societies amongst such, and to those who cannot afford to take it at the former price, to allow it to all such at the reduced rate of six rupees per annum, being about the cost of the work to themselves. With this object in view the Editors have printed an extra number and forwarded them to friends at the principal stations. And they intreat those friends to inform their publisher at the earliest period as to the number they may require, in order that arrangements may be made for the next issue.

As many of our readers possess complete sets of the *Observer* from its commencement we give this month an additional Title for last year's volume. Our readers will favor us by binding up this title page with the volume for 1840.—Our Mufassal friends will find their numbers cut with a view to lessen the postage. If they do not in future desire them to be cut they will please apprise the publisher.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. II. No. 13.—OLD SERIES, VOL. X. No. 104.

JANUARY, 1841.

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I.—*Editorial Remarks.*

THE flowers of summer fade—their beauty and their fragrance perish. The leaves of summer grow, sear and decay. The rich foliage of the oak, the sweet rose and the beautiful lily equally become a withered and unadmired mass of decaying matter, trampled upon without a feeling of fear or regret. Amid the mass of unseemly leaves and decaying floral beauties, though unseen, or if observed unadmired, may be found nursed in the lap of winter, the seeds of the foliage and beauties of the next or succeeding years, that they may burst forth in the coming spring with new fragrance and glory, and cover the face of summer with their bright hues and fragrant incense. Time like these flowers and leaves, like all things human, fadeth away. Our life is as the grass of the field. It appeareth in the morning beautiful and fresh as the grass when refreshed by the dew-drops of the morning; at noon it droopeth under the influence of the powerful rays of the sun, and in the evening it is cut down and withereth. One year passeth away and another cometh. Man appeareth for a little, flourishing in all the vigor of zeal and faith and love, and anon he passeth to the tomb and is hid for ever from our sight. The seeds of time and eternity are however thickly scattered. They do not wait for the nursing care of winter. No sooner has the last moment of one year ceased to beat than the moment of the next succeeds. Time ceases not, but like

“ An ever-rolling stream ”

bears us and all to the eternity for which we are destined. Man, like time, though ever passing away, ever abideth in his kind upon the earth. Though thousands descend annually into the tomb, their places are occupied by as busy and as heedless a generation as that which has passed away for ever. Time is especially the "seed time for eternity;" "Whatsoever a man soweth, that shall he also reap;" man shall not always sleep in death. No; there shall arise from the unseemliness of the grave-dust the bodies of all men, and they shall come to the judgment, each man to give an account for himself unto God. Another year has rolled away. Heaven has inscribed upon it, and all connected with it, "Let that which is unjust be unjust still, and that which is holy be holy still." The seal of Heaven is set upon it. He that openeth and no man shutteth, and shutteth and no man openeth; He that hath the keys of death and the invisible world shall alone break the seal and unfold the record of 1840, in the last day. Dear Reader, out of Christ, out of His mercy, His intercession, His atonement, the resurrection of the year 1840 will be an awful resurrection—an awful meeting time for you. In Christ it will be all joyous, all praise. Seek Him while He may be found; call upon Him while He is near. Kiss the Son lest he be angry and ye perish from the way while His anger is enkindled, but a little.

It is impossible to have watched the heavings and throings of Society, social, political and religious, during the last year, without being impressed more than in any previous period with the evident tendency to some marked revolution in the whole structure of Society. Politicians appear baffled in their plans by the very rapidity with which important events transpire; and benevolence itself appears almost incapable of supplying the means requisite to meet the constantly opening necessities which unexpectedly new fields of labour afford for the exercise of her energies. To us the events speak but one language: the wars and rumours of wars, the dissatisfaction with the superstitious usages of men, the breaking up of small and petty powers and the bringing of mankind under the influence of enlightened and Christian powers, the thirst for knowledge evinced on every hand, and the stretching forth

of the half emancipated hands of large sections of the world to God,—these, together with the struggle of all that is dark and despotic in politics, morals and religion for the mastery,—these all indicate to us that we are approaching nigh unto that day when the powers of light and darkness shall be called upon to array their armies for the last terrible conflict which is immediately to precede the Sabbath of the world,—which, while it may be terrible in prospect, must terminate as did the encounter between Abdial and the Prince of Hell. Yet, nevertheless is it the duty of the Church to prepare her hosts for the mighty struggle and not to slumber at her post in an idle consciousness of the omnipotence of her Lord. He aids those who aid themselves. Let us therefore who live in this stirring age be up and doing;—let it be our work to baptize every thing into the name of Christ; to set his seal and impress upon all men and things; to infuse the spirit of our divine religion into every thing educational, moral, political—into every thing that assumes the name of religion; yea let us endeavour to infuse it into every thing entertaining or instructive, that it may be mingled up with the every thought and action of our fellow-beings,—so that when the contest shall arrive many who have imbibed its temper, but who in less eminent times had not dared to adventure in a cause so good, may come forth to the help of the Lord, to the help of the Lord against the mighty. We intreat all our friends at the commencement of this New Year to seek to honor God by the more diligent and prayerful perusal of his word; by the stricter observance of his holy Sabbaths, which are grievously profaned in this land; by the erection of altars for prayer and praise unto Him in their families, by the more diligent education of their offspring and household in the truths of our most holy religion; by a more constant and prayerful attendance on the ordinances of God's house, and by a most rigid and constant attention to that which is the life and soul of all these duties, the devotions of the closet. We would urge them to the performance of all these duties, by the responsibilities which are upon them as Christians, and by the blessedness which does invariably flow to those who strive to live in all the ordinances of the Lord blameless.

The uncertainty of life, the assuredness of the judgment, and the eternity of being allotted to us all by the Lord of the Universe, should urge us constantly to walk with God in newness of life. May God grant this to all for His name's sake !

It is scarcely needful for us to remind our friends of the many that have fallen in the forefront of the battle during this year, and yet it were unpardonable not to allude to their patience and zeal, their unwearied labours and consecration to God, and to the noble manner in which they closed their eminently consistent and useful careers:—they were good soldiers of Jesus Christ. Some of them too were the last of that noble band with whom permanent efforts for modern Missions in this land first commenced. May we follow them as they followed Christ !

For ourselves and our labors we can only say that we have endeavoured to discharge our duties in the fear of God and with a view to promote His glory. We may sometimes have discharged it in error, for to err is human ; but we have the testimony of a good conscience, that we have never allowed our own private opinions and partialities for men, either as individuals or bodies, to actuate us for one moment ; for we do feel and always have felt in conducting this Magazine, that in so doing we are discharging a duty on principles which compel us to act out the Catholic principles of our holy religion,—a conviction that is so consonant with our own feelings that the acting of it out affords us the highest reward which human labor can bestow ; and it will ever be our endeavour to maintain that Catholic principle and conduct, which the fundamental principle and practice of the *Observer* involves. To our friends both contributing and subscribing we tender our best thanks, intreating a continuance of their favors ; and with this we take our leave of them, praying God to keep them, and not only to make this year in its commencement but throughout the whole of its months—a year of happiness, a year spent in His service in whom we live and move and have our being.

II.—*Circular Letter from the Missionary Conference in Calcutta, to their fellow-Christians throughout India.*

Jan. 1st, 1841.

Brethren and friends, holding the faith, and bearing the name of our common Lord and Saviour Jesus Christ throughout India, we send you Christian greeting. Receive in love our salutation! May God bless you exceedingly, in the bestowment of every good and perfect gift, and in leading you to the performance and maintenance of all that which is pleasing in His sight, for evermore!

Be not surprised at receiving this our communication; neither be displeased with us, as if we acted unwarrantably in writing you:—are we not indeed brethren and friends, in our evident relations, as Christians? and shall we not write and act and communicate with each other freely and without offence? We believe we may so do;—and we now confide in your brotherly kindness, in your Christian love. If we should speak as if we doubted the faith or works of *some* who bear the name of Jesus Christ our Lord, this you will see to be as much a matter of necessity with us, as the occurrence itself is a matter of fact daily shewn in the world. Are we not commanded, as Christian brethren, to “exhort each other daily, whilst it is called to-day, lest any of us be hardened through the deceitfulness of sin?”—Are *we* not in danger of being thus overcome by the deceitfulness of sin, even as others? and is there any thing in regard to which we are more apt to become careless, than in our *sense of responsibility to God* for all our actions or neglects? How much are we creatures of personal habit, common opinion, conventional practice and official routine! living for days, months, years, as if accountable to none but ourselves, and for nothing but our own pleasure and profit. Let us awake from this torpor, this sinful torpor of soul. In every action in which it is possible to exercise reason or grace, we are responsible to God the author of them. Wherever we are, whatever we have or can do, or wheresoever we may be placed, we are accountable to God in all these, for attempting, or accomplishing, the great ends of our actual existence and relative position in the world. Life cannot shake off this responsibility:—sin cannot destroy it; it only clothes it with terror:—poverty, weakness and ignorance, only change its form, but not its nature;—they modify the items, and reduce the amount, but cannot cancel the bond:—death itself but consummates it;—and eternity will be as the result of our responsibility, forever experienced.

Now, do men inquire *for what* are they accountable to God? we reply in few and simple words. "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength—and thy neighbour as thyself!" On these, our blessed Lord tells us, hangs the principle of all human duty, of all man's responsibility. Herein is the root of religion and morality, of piety to God, and benevolence to man. It is from the guilt of neglecting this, that we are freed by the pardoning mercy of God in Christ Jesus;—it is into a capacity of fulfilling this rightly, that we are introduced by the regenerating grace of the Holy Spirit.

Now, brethren beloved, it becomes us as Christians, to inquire, how shall we best fulfil this obligation of love to God and man, to the greatest extent, and in the most direct manner, in this land of our sojourning, *India*? Here we are, in a country where God is to be honoured, and his creatures to be blessed—how shall this be done? We hesitate not a moment to say, by *seeking the conversion of India to God*. Use what subordinate ends you will, but let this be your steadfast aim, to bring back India to her God, the living and the true God, as revealed by Jesus Christ our Lord. See, brethren, how idolatry dishonours God, by all its foul representations, its silly images, its contemptible ceremonies, its incoherent assertions, and its impious claims! How must He, who is infinitely pure and good, hate such a system as this, in direct opposition as it is to His character! It was of such idolatry that He said of old, by His prophet Jeremiah, "Oh do not the abominable thing that I hate!" See also, how idolatry ruins man as a rational and moral agent, the accountable subject of God. It prohibits reason, entangles intellect, pollutes the heart, stimulates the passions, enslaves conscience, deadens sensibility, excludes light, consecrates vice, deifies sin, exalts some fellow-men into the tyranny of fictitious godhead, and tramples upon others as the dust and filth of the world! These are things naked and open as noon-day to them who will turn aside to consider them. The GOD of India is dishonoured, and the *men* of India are ruined by a vicious idolatry—who will deny this?

Would you then, O Christian friends, bless this land of evil and misery! Go, teach her, who is GOD. Proclaim to her His character; publish to her His will and law! Tell her that "GOD IS LOVE;" for *that* no nation ever knew or imagined until the gospel told it. Tell her, that *the Son of God is the Saviour of the world*; that He is the true and only sacrifice for sin. Go, teach her the Book of Truth, the Book of all books; with whatever else is good to be known. Attract her

youthful sons, and train them up in all that is glorifying to God, and beneficial to man, making them disciples of grace and truth: bring her daughters also, as far as your power can go, within the influence of the gospel of love, and teach what else benevolence may suggest. Oh, how much might be done for India, if we in earnest sought her good! How many preachers might be maintained for the old, how many teachers for the young! How many books and tracts be written, translated, circulated! How many little associations for usefulness, how many little meetings for prayer and supplication, be established! How much wasted property might be employed, and how much leisure time be occupied, in striving after the honour of God, and the good of our fellow-sinners in this open and free land! Go, speak a sound truth, do a kind work, and uphold a consistent character, in the name of Christ; and, if each earnestly and in faith, act for himself, soon shall the work be done. Christ once said of a poor woman, "She hath done what she could!" When may it again be said?

"Ah, my friend," said a retired Indian in Britain some years ago to one of our number, "in consequence of the little work which you gave me yesterday, I lay awake this morning, and began to think of my past life. I am sorry to say, it has been a useless one—I have done good to no one. What can I now do? I think I could do as F——, in your book, establish a Sabbath-school on my property, or in the village, and defray all necessary expenses. But, where shall I find a teacher—this is my difficulty." "I will undertake that," said the person addressed. "But when shall we begin to arrange?" "To-night," was the reply; and that night was the work begun. The school was established, the young were invited, and the old accompanied them. Sinners were converted, and souls were saved in that little country school, meeting once in seven days;—and all sprung from the sleepless thought, "I have done good to no one!" Go, think, determine, and act in like manner. Do what you can do. The more simple, humble, and unobtrusive your work is, the better. Vain-glorious systems, and self-trumpeting schemes, God does never bless. Nothing that is good, can be amiss in India. Every atom of benevolence can find a corresponding misery to diminish or remove. Have you rank? Sanctify it for good. Have you wealth? Consecrate it for good. Have you learning? Direct it for good. Have you the native tongue? Use it for good—for you possess an apostolic gift; translate the truth, and so make your talent an eternal blessing. Are you a magistrate? Be a Christian magistrate, and the people will learn righteousness from you. Are you a physician? Be a Christian physician,

healing the poor and the needy ; and the people will bless you and your Lord. Are you a soldier ? Be a Christian soldier, spreading divine peace amidst human strifes ;—and the people will learn that the gospel seeks not blood, but can heal all the wounds of war. Are you a *merchant* ? Be a Christian merchant, buying and selling according to the eternal law of God, and the people will learn honesty and truth, and trust in Christ, because they can trust in you his servant. So be it in all relations ; “ whatsoever ye do, whether in word or deed, do all in the name of Jesus Christ.” Then Jesus Christ will make that which is yours, His ;—and will grant a correspondent blessing to it, as to His own.

Arise then, we beseech you, brethren ! arise, in the name of the true Lord of the universe—and do your duty to this land, every one in his place, and according to his ability ! The land is His—the people are His—the means are His—and you are His—the truth is His—the power is His—the result will be His. You are not alone then, but associated with the Proprietor, the Conquerer, and Ruler of all. Shall the disciples of the crucified Jesus be the only idlers, and the associates of the Saviour of men the only sluggards ? Oh ye that bear the name of the blessed Jesus, shall it be so with us ever ? Shall those who are the servants of man work, and shall the servants of Jesus sleep ? Shall the workmen of time labour, and shall the workmen of eternity only slumber ? Shall only one out of ten, and ten of an hundred, do their Master’s work, and all the rest sit down to eat and drink and then rise up to play ?—Brethren beloved, what time have we to spare for childish trifling ? There is a great work before us, to be done, and how can we play ?—nay, how can we even rest ? Time is short, very short—see how our years fly ! Life is uncertain ; alas, how uncertain ! Whilst your thoughts begin to move, your purposes begin to form, your hands begin to stretch forth, and your heart begins to be satisfied ; just then, ye may sicken and die. The voice is heard, “ This night thy soul is required of thee ! ” and your offices, salaries, prospects, homes, riches, opportunities pass to other men ; but, your account goes with you to the tribunal of eternity ! Whilst training for work, we die—whilst preparing to preach, we die—whilst purposing to form a school, we die—whilst dividing our income, we die—whilst forming a plan, we die—whilst resolving to do many things, we do nothing, and die ! Oh, what a vain shew is such a life, brief and uncertain, if it be not devoted to the love of God and the love of man ! And what shall compensate for its consequences to a neglected world ? Nothing can ever be a recompense.

But, brethren bearing the name of Jesus, we exhort you to rally around your Master's cross and unfurl the banner of your Master's love. See *how* He loved the world, He died for its salvation. See how He gave himself for its good, even in agonies upon the cross. Do we indeed belong to Him?—are we His disciples, and shall we be His contrasts?—live we by His death, and shall we seek only our own life? Christians of old were called fools and madmen by the world for their zeal and self-denial; but now we are all wise, discreet and sagacious, whilst yet laying claim to the same faith and love that animated Peter and John and James and Paul! These things cannot be. Where is the soul-animating, heart-exciting, enthusiastic love of Him who gave His own life for us, that we might give our lives to Him? Is that cold, calculating, measuring, balancing thing, *Love*? Is this the noblest of human passions directed to the noblest of universal objects, even love to God? India is waiting to see the love of God and the love of man exemplified in full. In every portion of it she waits. In what portion do you dwell, beloved reader and disciple? **THERE**, and **NOW**, begin to shew how God is Love—and that Jesus Christ is Incarnate love crucified for us, the true sacrifice for sin—and exercise your own love by every work of mercy and goodness which your hands can find to do.

Take refuge for your past sins in the everlasting atonement of Christ;—and seek new life in the regenerating grace of the Holy Spirit of our God. Let your mind feed on the Gospels and Epistles of truth; and let your eyes dwell on the necessities of your fellow-men. Remember the Love of God and the cross of Christ. Look forward to the grave and the judgment, and survey Eternity. These things do, day by day; serving your Lord every day, and waiting for the time when you shall appear before Him, face to face.

Are you just entering on life, seeking to enjoy to the utmost all that the world can give? Listen to these words and ponder them well, for they are good and true—“ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but, know thou, that for all these things God will bring thee into judgment !”

Have you been long in the world, pursuing after your own interests in this land of temporal enterprise, but neglecting your neighbours dying in sin around you? Then consider these words of truth and warning: “ If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:—if thou sayest, Behold we knew it not;—Doth not He that pondereth the heart consider it? and He that

keepeth thy soul, doth not He know it? and shall not He render to every man according to his works!" "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

These words of our common Lord and Saviour, we leave in your hearts as a sacred deposit. May we all be filled with that love of God, which blesseth the world, and would soon turn India into a garden of the Lord. Pray with us that God may speed the day of her mercy!

May His grace be with you all, beloved friends and brethren! Despise not these words which we write to you; but treat us kindly for the Lord's sake, whom we serve; and may He ever bless you!

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### III.—*Strictures on the Hindustáni Version of the New Testament made by the Calcutta Baptist Missionaries\*.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The importance as well as the great difficulty of the task of procuring good and faithful versions of the Holy Scriptures, is acknowledged on all sides, even by those who have paid but a slight attention to the subject. India with its millions of Hindus and Muhammadans, and its rising Christian churches must have, and ought to have had ere this, the word of life clearly and faithfully rendered into her principal languages. But after all the attempts that have been made, and all the labour which has been bestowed to attain this good object, the greater were the difficulties, that presented themselves. This, however, cannot, and dare not discourage us. The thing is possible, but it requires perseverance and concentrated efforts.

It is not enough that some devote their whole time and talent to the work; every one who possesses any knowledge of the languages, into which the word of God has been translated, and who has the evangelization of benighted India at his heart, ought to come forward to add his mite to the general stock, and aid, as far as he can, to improve and perfect the translations produced by others. By such united exertions all the difficulties would at last be overcome, and good and faithful translations be procured at no distant period.

It is this principle which induces me to make a few remarks on the Hindustáni version of the New Testament made by the Baptist Missionaries, and to point out some passages, which I think incorrectly translated.

\* NOTE.—We are confident that our Baptist brethren will receive the remarks now inserted, in the spirit in which they are written. They had, we understand, intended to adopt many of the renderings suggested by our correspondent, in the margin of a new edition of the Testament shortly to be put to press.—ED.

I have had no leisure to read the whole carefully through, comparing it with the original, but I have done so with some parts of it, and with many separate passages: as far as I am able to judge of the style—not considering myself a perfect Hindustání scholar—I think it superior to that of Martyn's version, being easier and more generally understood than the latter, but it is inferior to it in correct and faithful rendering of the text.

It is a first principle in translations of the word of God to adhere to the literal rendering of the text as much and as close as the nature of the language into which the translation is to be made will possibly allow. The translator has therefore conscientiously to refrain from giving *his* view of the passage; he has *not to expound* but to *transfer*. Only in those passages which are less perspicuous in the original, or where the idiom of the language does not allow of a literal rendering some allowance must be made to the translator; for in such cases he cannot otherwise but give that meaning which he thinks to be the most correct one.

But whoever has carefully read any portion of the translation before us and compared it with the original, must have observed that the translators have not always acted up to that principle as much as they could or should have done, and that therefore the translation is not as correct and faithful as it ought to be. The following passage will establish our assertion.

Matt. vi. 10, is translated "Terí badsháhát howe, aur sab terí marzí ke mutábíq jaisí asmán par hota hai, zamín par bhí ho." The translation of it is, "Let thy kingdom be, and let all be according to thy good pleasure, as in heaven so also upon earth." It is difficult to perceive what induced the translators to depart from the literal rendering of the text, as the English version has it, which would have been so much more expressive. It is not for the *being*, but for the *coming* of the kingdom of God that we have to pray; and not so much, that all, or every thing be and happen according to God's good pleasure, but that *His will* be done on earth, *by us* and by *our fellow-men*, as it is in heaven.

Luke vii. 35, is thus rendered: "Hikmat ko sáre hakím be áib jánte haiñ." "All wise men (or all philosophers) count wisdom faultless." It is true the passage is a difficult one, but that will not justify the translators in giving us their view of it instead of a literal translation, as we have it in the English and also in Martyn's and other Hindustání versions. Besides it is clear that this their view is not the correct one, for by thus generalising the meaning the passage loses its force. Wisdom is here to be taken not only in an abstract but also in a concrete sense, in which it implies *Christ*, who calls himself the Wisdom in Luke xi. 49, or Matt. xxiii. 34. Her children are then the sons of this heavenly and eternal wisdom, the true believers of the old and new covenant, of whom and through whom the heavenly wisdom has been, and will always be justified.

Rom. i. 25. The first part of this verse is translated as follows: "Unhon ne haq Khudá ko bátil buton se badal kiyá." "They have changed the true God into vain idols." Here τὴν ἀλήθειαν τοῦ Θεοῦ (the

truth of God) has been rather changed into the words "the true God," and *ἐν τῷ ψεύδει* (into a lie) into "vain idols," and thus the meaning has been completely altered. According to this rendering the first part of the verse contains the same idea as the second, but as the words stand in the original, and as we have them rendered in the English and also in Martyn's Hindustání version, they contain the important statement that spiritual idolatry proceeded and caused gross external idolatry; men changed the truth of God into a lie, and then worshipped idols.

Rom. iii. 23, has been thus translated: "Ki sabhon ne gunah kiyá hai, aur Khudá kí buzurgí záhír nahín kiyá hai." "All have sinned, and not made known God's greatness (or glory)." This again is a very imperfect rendering of the text. *ὕστεροῦνται τῆς δόξης τοῦ θεοῦ* cannot mean nor be translated, "They have not made known God's glory." The *δόξα τοῦ Θεοῦ* in this passage signifies the glory which God had given to man, that is, the divine image, which he is now wanting, or has come short of it, as the English version has it, because he has sinned. And thus has the passage been understood by most of the commentators.

Coloss. i. 19, is rendered, "Ki Khudá rází húá ki har tarah ká kamál us men rahe;" that is, "it pleased God, that every kind of perfection should dwell in him." This is a very vague and inexpressive rendering of the comprehensive and majestic expression *πάν το πλήρωμα*, "all fullness." "Sab kamál, or sári takmíl," as Martyn has given it, would at any rate have been more expressive than "har tarah ká kamál."

Heb. ix. 16, 17 is thus given: "Ki jahán áhd náma hotá hai, wahán muqararí jánwar ká guzarná zarúr hai, ki áhd náma murdon se sábit hotá hai, ke usse kúch faida nahín jab tak ki wuh muqararí jánwar jítá hai." "Where there is a covenant" (or quite literally, "the document of a covenant,") "there the appointed animal must be sacrificed. A covenant is established by the dead; for it is of no use as long as the appointed animal is alive." The translators have taken *τοῦ διαθεμένου* in verse 16, for the neuter, which it might be, being in the genitive case, and therefore rendered it, "the appointed animal," instead of "testator," as the English Bible has it. As the same word is used in v. 17, not in the neuter, but in the masculine gender, it must of necessity also in v. 16, be thus taken; and *διαθέμενος* being the middle form cannot be taken in a passive sense. It is therefore difficult to see what induced the translators to deviate from the literal and common rendering of the passage.

But still greater liberties have been taken in the translation of the following passages:

John xiv. 6, has been thus translated: "Yasú ne usse kahá, haq aur zindagí kí ráh main hún." "Jesus said unto him: the way of truth and life am I." According to this translation, Jesus is not all in all, not the beginning and the end, as the original does imply. He is not truth and life, but only the way to it. As the Greek text does in no wise justify or allow such a rendering, it can only have been the private view of the translators (a wrong one at all events) that induced them to render the passage in such a way.

In Matt. iii. 11, and Luke. iii. 16, the words, "He shall baptize you with (or in) the Holy Ghost and with (or in) fire," which is a literal rendering of the original, are translated "Wuh tum ko ágsí Rúhi Quds men ghotá diláwegá." He shall immerse you in the Holy Ghost as in fire. Καί "and" is in this sentence either the simple copulative, adding a new idea to the former, or it is the copula exegetica, explaining or more closely defining the foregoing word. In the latter sense it explains the nature of the work of the Spirit, or the effects produced by it, signifying its enlightening and quickening and purifying influence on the believer's soul. And in this sense the words, "and with fire," are generally understood. But the translators rejecting this meaning, have without cause referred the words mentioned to the mode of baptism, and to make out their views, translated the passage as stated above.

Similar to the foregoing passages, and no doubt for the same reasons, John iii. 5, "Except a man be born of water and of the Spirit" is rendered, "Agar ádmí pánísí Rúh se paidá na howe to wuh Khudá kí hádsháhat men dákhíl ho nahín saktá." "If a man be not born of the Spirit as of water he cannot enter into the Kingdom of God."

In Rom. iii. 21, 22, is the important expression δικαιοσύνη θεοῦ "the righteousness of God," thus translated: "Khudá se jo nekí hai." "The goodness which is of God." That this rendering falls altogether short of the significant meaning of the original words will be clear to every one who reads the passage attentively. The righteousness of God revealed in Christ and received through faith, is not only and not primarily the goodness, or the grace of God, though this is included as the necessary consequence, but it means first and principally, as Paul says, in verse 26, the declaration of God's righteousness or justice in justifying him who believes Christ. This important sense of δικαιοσύνη the translators seem to have overlooked altogether, else they would not have chosen "nekí," which never implies this meaning.

Mark xiii. 32, is rendered "Us din aur us gharí kí bát síwá báp ke, na to firishte jo ásmán par haín, aur na betá, koí batláne nahín saktá." "The word of that day and hour, except the Father, can no one make known (οἶδεν) neither the angels who are in heaven, nor the son."

The translators have taken the verb οἶδω "to see, to perceive, to know," in a transitive meaning, and translated it to make known, to avoid in this way the difficulty which the passage seems to present to many. The meaning would then be that though the son and the angels know the time of that day and hour, they can or dare not make it known to others. But there is this objection, that οἶδω has no transitive meaning, and does never mean to *make known*, but only *to know*, in which meaning it is also used in the next verse, "Watch and pray for ye know (οἴδατε) not when the time is," and thus the passage has always been translated. To change any word, or give it another meaning than it has, with the view to avoid a difficulty of the text, the translator has no right. He dare not add or alter, but only to translate.

Coloss. i. 15, is thus given: "Ki wuh nádída Khudá kí surat aur sab makhlúq ká khálíq hai." "He is the image of the invisible God and

the Creator of all creatures." It is indeed difficult to perceive what may have induced the translators to render the latter part of the passage in this manner, and on what they ground their right to do so! The literal translation of it is, as we have it in the English version, "the first-born of every creature." Did the translators think *πρωτότοκος* when applied to Christ had no proper meaning, and must therefore as an incorrect expression be corrected by them? Or do they object to the truth contained in this word? It can only be the one or the other reason which induced them to alter the word as they have done. But their private views can never justify them in deviating thus from the original verse and a literal translation.

Other passages which I have met with, and which I consider incorrectly translated, I will merely note here, and the reader, who understands Hindustání will, by comparing them with the original, or the English version, easily find out the difference. They are Coloss. i. 18, Rev. i. 5, Rom. viii. 29, Heb. i. 5, Eph. i. 3, (this passage has however been corrected in the last edition,) Eph. ii. 14, Rom. viii. 2, 4, 23, Rom. ix. 5, and 14, 17, and ii. 15, 16 and i. 3, Heb. ix. 1.

Besides these there are several words introduced which I think objectionable. So is *δικαιοσύνη* "righteousness" translated by, *nekí* "goodness." This expression conveys, even rightly understood, but very imperfectly the meaning of *δικαιοσύνη* as mentioned above. But where it stands alone, without *θεοῦ* as in Gal. v. 5, Rom. iv. 5, and viii. 10, and x. 4, and many other passages, it will convey to the native reader quite a wrong idea; he will take it not for the goodness or grace freely given by God, but as the goodness of man, wrought out by his own works. If therefore no better word for righteousness can be found than *rástabází*, which Martyn has used, it will certainly be better to preserve this, than to introduce *nekí*.

The word *δόξα* *glory*, is in many passages, as John xi. 4, and xvii. 24, Rom. ii. 7, Colos. i. 11, Rom. viii. 21, translated by "buzurgí," "greatness," but *δόξα* means certainly more than greatness; it would have therefore been better to translate it always with "jalál or hashmat," which has been used in several passages, as in Acts vii. 55, Heb. i. 3, and ix. 5, Coloss. ii. 4, and others. Altogether false is the translation of it with "behesht," as in 1 Tim. iii. 16, where the words "received up into glory," have been translated "received (or taken up), into the behesht (or paradise)." In Phil. iii. 20, behesht is also used for heaven, where the word *ásmán*, used in all other passages, would have been much better. *Temple* has been always translated by "ibádat-gáh," worship place. This word may do very well in those passages where the word *temple* has no metaphorical meaning, but in those passages where Christ calls his body "the Temple," as in John ii. 19 and 21, or where the believers are called "the temple of God," as in 1 Cor. iii. 16, 17, 19 and 2 Cor. vi. 16, Eph. ii. 21, it conveys not only a wrong but also a very objectionable meaning, not to use a stronger expression; for "Khudá ki ibádat-gáh," means either the place where God is worshipped or where he himself does worship. In these passages the word "temple of God," ought to be translated by "Tehadaki maazil," an expression which the Muhammadans use, when calling the

heart of the believer the dwelling and resting-place of God. Martyn has always used "haikal," for temple, a good word but not generally understood.

The word "covenant," διαθήκη has been translated "ahd náma," in Heb. ix. 1, 4, 15, and x. 16, 29, &c. but as that means the written document of a covenant, it cannot be considered as a correct rendering of διαθήκη "Ahd," alone, or "wasika," which word Martyn has used, would be much better.

No doubt more passages of this nature might be found if the whole New Testament were carefully read through. However those mentioned above, will be sufficient to bear out our ascertainment, that the Hindustání version of our Baptist Missionary brethren cannot be considered a correct and faithful one. This charge may appear a severe one but is nevertheless true, and is brought against them not to depreciate in any way their zeal and labour in such a good or grand work, but rather to assist them, if possible, and to forward the cause in which they are engaged. And should these strictures of a brother, who loves and esteems them, induce them to keep in their translations closer to the principle laid down in the beginning of our remarks, and lead them to revise their version and render these and other objectionable passages more correctly and literally, the object would then be fully attained.

P.

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#### IV.—*The Balutadár Association of the Southern Maratha Country, considered with reference to the inadequate remuneration of its members.*

To enable you to arrive at any thing like a satisfactory conclusion as to what is really free and forced labour, and what is not, I now submit a list of the village servants, called Balutadárs, and the services they are in the habit of performing; who, though not the same in number and description in all parts of the country, are generally as follows.

1. *Patel.* This person is the principal Rayat and a Watandár. He promotes the cultivation, distributes the village assessment, collects and remits all revenue payment, and superintends the police of his village. He also adjusts trifling disputes amongst the Rayats. He is paid with Watan or Inám land, which are charged with a Jodí or quit rent. He has several haks, or perquisites, both on the land, called aya mirá, and rúsums on custom collections, besides the rahdí rúsums, or fees on convoys of bullocks, laden with merchandise when halting at the village; also the services of the Bárá Balutadárs, over whom he exercises a prescriptive authority, and all the village artizans in general, as hereafter detailed.

2. *Kulkarní or Shámbo.* This officer is the village accountant and generally speaking, the coadjutor of the Patel. He keeps the *Zamín Jhára* or Register of all lands, their extent and quality, cultivated by each Rayat, the *Láwaní patrak*, or amount of individual assessment, after the Rayatwár settlement has been made; their payments and balances. He gives receipts in the name of the Patel, and writes depositions, and other official papers. For these duties he possesses also Jodí land, and numerous perquisites similar to the Patel.

The Inám lands of both these officers, are generally divided among the body of relations, among whom the office is hereditary ; but the officiating members only are entitled to the aya mirá or fees in kind, both when the grain is cut, and when thrashed out ; and where these do not exist money allowances on each mar of land called húgi rúsums on the customs, and fees on bullocks laden with merchandize, halting at their villages, and others perquisites. *Pattis* or contributions too still continue, to a greater or less extent, such as Gam Dewati, or propitiatory offerings to the gods, on occasion of epidemical diseases, among the villagers, or their cattle.

Utsawa Putti, for village ceremonies, tsrif and shádipattis presents of cloths at marriages—jastí sádilwáred Pattí, Sút Pattís, and *Darbár khárch pattís*, also appropriations from the ordinary village charges, called gam sádilwáred and gam khárch.

3. *Taláris* or *Talwárs*. They are the village watchers, trace thieves and other offenders, they sleep at the chávadí at night—carry the village Daftars to the Tálúk Kacherí whenever the Patel and Kúlkarnís attend there. They also assist in making collections—they carry letters and loads to the next village—they keep watch on the occasion of weddings, sweep out the chávadí and perform various menial offices in the houses of the village and Tálúk Zamindárs, for all which they have Jodi lands, make *Balotí* collections in kind, and receive a faskí, or handful of grain from the bazars.

4. *Mahárs*. They clean out the cattle sheds daily—clean and attend to a horse when one is kept—fetch grass, and take it to water, &c.—sweep the yards, plaister the floors of houses—dig grain pits—remove and skin dead cattle, where there is no chambhar—furnish leather fastening for cattle and ploughs, and leather neck ornaments for the cattle, also leather to cover the wicker corn baskets—furnish sandals to the Zamindárs and Rayats, take the seed to the land at the time of sowing—bring corn from the fields at the time of harvest—carry the baggage of travellers—attend the Patel and Kúlkarní when they travel. They know all the grounds of the different Rayats and their exact boundaries, and are in consequence the oracles in all disputes respecting the village limits, and land marks—supply the houses with firewood, and cut it up—beat the drums at weddings—dig graves—provide what is necessary for the interment, or burning of the dead—accompany travellers at night with torch sticks, and convey letters to the next village—and in fact perform all kind of jobs required of them by the Zamindárs ; for which labour they are paid as follows.

Produce from aya, or fees in kind, from 20 to 50 seers of grain, when the grain is taken out of the grain pits, and 5 to 8 seers when grain pits are dug,—their food at feasts and festivals, when required to attend ; a rotí or cake daily, when employed in cleaning the back yards,—digging graves,—furnishing things for burning or burying the dead, on which occasions they receive from 6 to 12 pice. When called to perform all kinds of work they receive a seer of grain. Cattle dying, the skins are the property of the Mahár, in return for which they find the leather rope required by the cultivators. On the feast of *Nágu panchami*, &c., &c., sugar-cane, cocoanuts and kobara are given to them. On the occasions of wedding they receive small presents. Such are the returns they receive for their labour. The Mahárs are also required to perform the following services to the Sirkár servants ;—convey remittances from the villages to the Tálúk kacherís—accompany the tappal runners at night with torches to the next village, and furnish monthly from 20 to 30 torch sticks for the tappal relief station—take up all stray animals, bring and tie them in the village and feed them—furnish wood—clean out the village chávadí, &c., &c., bury people, dying without heirs—furnish yearly a skin to the huzur kacherí to cover the Sirkár Dafter baskets—patrol at night with torch sticks, in company with talwáris and shetsandís for the safety of the place—supply wooden pegs, lamp and wooden stands for the Sirkár Daftar baskets in the tálúk kacherís, and on

Jammabandí; conveying things to the Táluk kacherí—supply the kacherí with 20 or 30 torch sticks or as many as may be required—when the Collector or his Assistants make the Jammabandí settlement, furnish the Collector and his subordinates, European and Native, with supplies of water, firewood, pegs for tents and horse heel ropes—take care of the poultry—fetch supplies, and materials for erecting sheds, for which they sometimes receive some thing, but more generally nothing—act as guides to the Sirkárs servants, when the collector sets out, and in fine perform all jobs required of them from the Sirkár.

5. *Malpatí*. They attend at the Tálúk kacherí during the Jammabandí or Louní seasons, on which occasions they bring bread and cook victuals for the Rayats. On the arrival of a Government officer the Malpatí acts as purveyor, going from house to house to provide milk and butter, and other necessaries of life for him. He also makes bread, or cake for Lingayit travellers, who find their own flour—the same at the time of festivals, and to fetch water—they enjoy aya or faski, which is a handful of grain in the bazar.

6. The *Loháras* or *Blacksmiths*. They manufacture the ploughs and other agricultural tools of the Rayats; they are obliged to make and repair the gates of the village and Tálúk Zamíndárs, whom they furnish annually with several articles such as a small key, one ghee spoon, one (cocoanut) scraper, one bridle-bit, and curry-coinb. They manufacture the iron work for their (the Zamíndár's) houses, and when employed for any length of time, they receive their daily food—and occasionally presents of turbans, dotars and other cloths. On occasion of marriages, they make fireworks,—for all which they are entitled to aya,—and in some villages have Jodí lands.

7. The *Budhái* or *Carpenters*. They make and repair the wooden part of the plough and other agricultural implements of the Rayats—build and repair the house and sheds of the village officers and Rayats—supply wooden stands for lamps and for daftar baskets—erect pandals at weddings—make the seats and wooden cots—cut up into slices the Jack fruits, and green mangoes at festivals, for all which duties, they hold Jodí lands, and make balútí collections in kind. When new houses are built and their services are required for a month or six weeks—and on finishing a job not connected with the implements of husbandry, they receive their food and presents similar to those of the blacksmiths.

8. *Chámbárs* or *Curriers*. They supply a pair of shoes annually to the village and Tálúk Zamíndárs *gratis*, make bridle reins, grain bags, and leather girths, leather bags used in drawing water, leather thongs for whips, and perform all the leather work required in agricultural instruments—cure hides, &c. It is only in towns and the larger villages there are chámbárs. They receive for their labour balútí haks and grain.

9. *Kumbhárs* or *Potters*. They furnish to the Zamíndárs, Patels, Kúlkarnís, and others, earthenware *gratis*, and also once a year to the Rayats; make images of idols on Ganesh Chaturthí and other festivals in honor of their gods, *gratis* to the Rayats, for which they receive balútí haks in kind at festivals, and especially marriages, they receive food, sugar and cocoanuts. It is only in towns and large villages they are found.

10. *Hajámas* or *Nhavis*. They perform the office of barber, and sometimes Doctor, or Apothecary, to the Zamíndárs, Patels, Kúlkarnís, and all the Balútadárs and Rayats *gratis*, for which they receive balútí haks in kind, when they perform the operation of Jáwal (cutting a child's hair the first time) they receive "Ulphá."

11. The *Dhobís* or *Washermen*. It is their duty not only to wash the clothes of the village and district Zamíndárs, but also of the women, *gratis*—they also wash for the Rayats, for all which they receive balútí haks the same as the other village servants. On occasions of weddings, they furnish old rags for torches, for which they receive their food.

12. The *Joshí*, *Astronomers* and *Astrologers*. They read over daily the "panchang" or Hindu calendar, to the village and district officers, also to the

Government stipendiary servants whenever they come to the village; name the "Muhúrt" (auspicious moment) for marriages to be celebrated on; calculate nativities; inform the Rayats of the Muhúrt, when they should sow their fields, &c.; foretell eclipses and the passing of the sun and other planetary bodies from one sign of the zodiac into another, for which they are remunerated in land, and aya balúti in kind. They also receive "dakshiná" or money present: "Shidhá," i. e. undressed provisions, and fuel to dress them; for the "Muhúrt" or weddings, they get from two to four annas, and presents of cloths.

The above is an enumeration of all the public servants of a village, and the sources of their several perquisites: in some villages only a portion of them are found; in others, the number are greater than have been above described: those are the Pujári, Sonár, Potdár, Barkí, Gurú, Jangam, Muttadaia, Mullana, most of whom possess Jodí lands, and balúti haks. Besides the Bára Balúdadárs, are numerous artificers, artizans and professions who are obliged to give their time and labour, and even articles to the village and Tálúk Zamíndárs, such as Jingar, Dharjí, Pinjar, Boorud, Attoor, Chowra, Bagwan, Manegar, Pulári, Kalagar and Bajantrí, who receive a mere subsistence on ordinary occasions, and Tasrif and Úlphá when the work is considerable, or articles in large quantities or expensive.

I have not noticed the duties and perquisites of the Mahal Desais or Deshmukhas and Deshpándies, but generally they are expected to look after their Mahals in the same manner that the Patels and Kúlkarnís superintend the villages; besides their Jodí and Chaurat lands, they have various haks, called Hagi, and Rúsúms; both upon the land and the trade of the country, and also the services of the Balúdadárs, and other professions. Many of them, as well as the village Zamíndárs have, through the fraudulent collusion of the bráhmans in office, got possession of the wahiwaí of Patels and Kúlkarnís, which should have escheated to Government: they also have villages and lands rent-free in their own name or that of temples, bráhmans, &c. for which they can shew no authority; they have been even detected in fabricating accounts, to substantiate their claims, all which rights are very prejudicial to the prosperity of the country. Thus, some of the village and Mahal Zamíndárs have ten and even thirty villages at a distance of many miles asunder, to manage, in which they employ Mutálik, who are generally very corrupt and very oppressive.

It would be difficult to give an adequate idea of the drawback these payments in kind, and above all gratuitous services, is to the industry of the country, for although the aya mírá and other perquisites are supposed to be proportioned to the labour exacted, the allotted shares are more nominal than real. They are, if possible, more harassing to the people than the payment of tithes in kind in England; they are, in fact, much worse: they are in reality formed upon no fixed principle.

That the village and Mahal Zamíndárs, &c. exacted free labour even from Balúdadárs in many ways, unsanctioned by ancient institutions, and that the services exacted from all other artificers and professions who possess neither lands nor balúti are innovations, must, I think be prima facie evident from a perusal of the above details, and such as no prescriptive right can recognise, being equally at variance with the law, which says "that no service of any kind is admitted to be exacted, or allowed of without paying for the labour" the only compulsory labour authorised by regulations being "on occasions of emergency and for the public service," and then only at a rate of remuneration not below the highest they may be in the habit of receiving; and especially with the principles of British rule.

As far as regards the Balúdadárs, there would be no great hardship, as long as they receive regularly the established remuneration of aya mírá or fees in kind, and hold lands, in their continuing to give the labours and supplies as prescribed by ancient institutions, as long as they are scrupulously observed, but those

are very different from what are at present being exacted—and with respect to artizans, tradesmen, and all persons indeed following the occupations of furnishing labour or articles for hire, *not* included in the denomination of Balútadárs, the practice of exacting labour or supplies, whether gratis or for an inadequate return, however much custom or prescription may be advanced in favour of its continuation, cannot be too soon but down by a proclamation, and by rendering it imperative in the magistrate to take instant cognisance of all violations thereof as provided in Section XVII. of Regulation XII. of 1827.

Exaction of labour prevails during the Jammabandí settlement; and that much of this sort of oppression does exist, is too notorious to be denied. I grieve to say, that instances of the kind have come before me, wherein gentlemen, and those in the highest situations, have not been free from the imputation of conniving at it. I have known even of whole villages being deserted by the Dhers to avoid being pressed and made to serve as bearers or coolies, without any remuneration—and with respect to our Native servants, from the Huzur Daftardár, down to the lowest peon, the practice is universal.

Among the numerous charges preferred against one was employing his peons in obtaining by force from the Patels, Kúlkarnís and Rayats, about one hundred gádí loads of kadábí, and assembling the Dhers of from 40 to 50 villages, and compelling them to cut down and send for his private use about 200 gádí loads of firewood, and 300 cooly loads of bindwood for buildings; also for keeping constantly employed several of the Tálúká peons, in making up conveniences, for constantly employing four of the Mahárs of Gupdug to furnish his horse with grass, and cut up his fire-wood for daily use, without payment.

In my account of the labour required from the mahárs I have mentioned the service exacted from them during the Jammábandí settlement, and as a proof of the recklessness with which our servants do exercise sway over the village servants, it was only last week, I received a complaint from the Savanur Nawáb against one Keshawaráo, a karkún in the Tálúk of Bankapúr, for sending a person in the middle of the night to Savanur, with a rapdári for a Tulwár and Dhed, to bring away a chest and some articles from the house of a prostitute, whose daughter, Dawasaní, was in his, the karkún's keeping.

I am aware that in making communications of this nature, I am subjecting myself, as usual, to much obloquy, but to this I have been too long accustomed, to shrink, (at this eleventh hour) from what I conceive, and indeed know, to be in the strict performance of public duty.

There is another description of forced labour, which requires notice, when treating of practices trenching on the liberty of the subject, and, that is, *domestic slavery*. In the course of my examination before the House of Lords, and in my answers to the list of questions received from the Commissioners of the India Board (see answer B), I have explained in what ways individuals become slaves in this country; and (in answer K) I noticed that the continued sale of slaves had been expressly prohibited by the Governor General in Council under date the 18th December, 1819.

That slavery is very common in the families of bráhmans, Maráthás, and Muhammadians, cannot be denied, though of a much less repulsive character than obtains in the neighbouring districts of Canara, excepting in those in the possession of dancing women, who gain their livelihood by prostitution.

As I am considered an enthusiast on this question, I submit extract of a report made by Mr. Dunlop to the Sadar Foujdári Adálat under date the 19th March, 1836, which will sufficiently shew the extent to which slavery is prevalent, and the customs observed regarding it, in the Southern Maráthí country.

“ Domestic slavery prevails very extensively in the respectable families of this zillah, and among the petty states of the Jághirdárs, and more especially among the Maráthás, who have few other domestic servants; they are principally females, who perform the domestic drudgery of cleaning (plastering with

cowdung) their floors and houses, grinding gram, carrying water, &c., and were formerly obtained, sometimes by purchase, but more commonly by condemnation to this state, for various offences, to which the prospect of benefiting by their services offered strong temptations. It not unfrequently happened that these persons fled from their owners or more properly masters, generally, in consequence of some real or fancied ill treatment; these persons have not been compelled to return, but a mutual agreement generally recommended, which both parties are usually well disposed to, for the sake of obtaining their services on one side, and on the other to secure at once a home and provision for old age."

Instances are very rare of complaints on the part of owners or their slaves: the last I received was in August last from the Toregulkur to deliver up two of his slaves, viz. a Banda named Narasing, and Lubí his wife, or Laundí whom he charged with having robbed him of valuables during a visit he made to the Yellama Deri in the Parsagur Táluk. The vakíl of the Gajendargadkar, hearing of this, preferred a counter claim for the female Lubí, as the offspring of one of his Master's *laundís* (female slaves), declaring the charge of robbery a mere pretext for demanding their surrender. It is needless to say that the claims of neither party were allowed, and as no proof was adduced of the charge of robbery, I did not think myself justified in forcing them to return to either of the claimants, leaving it to them to prevail upon them to do so, if they could.

T. H. B.

Dharwar, 6th Feb., 1838.

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### V.—Reply to Mr. Sutton's Rejoinder in the last Number.

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Mr. Sutton's "Rejoinder" leaves the matter exactly in the position in which it was before. The controversy is still between unanswered arguments on the one hand and declarations on the other that T. S. is a very young man. "It will be much more easy to communicate a liberal education to a portion of the natives of this country through the medium of the English than through that of any vernacular languages." This is a statement which if it were false might be shewn to be so by adducing instances of natives of this country who have been liberally educated through means of Bengali or any other of the vernacular languages, or if this could not be done by pointing out the reason for the fact that hitherto no such instances can be produced, while multitudes of cases exist of natives liberally educated through the medium of the English language. But what is the course pursued? Instead of shewing the falsity of the statement in the way we have pointed out, Mr. Sutton triumphantly sets aside the statement by the declaration that "T. S. is a very young man." "It would require (it is said) a long course of years to produce even a tolerable library in even one of the languages of India, whereas to provide in each of the languages of this country a library equal to that which is to be found ready-made in English may well be deemed for all practical purposes tantamount to an impossibility." Here again is a statement which if

it were incorrect might surely be shewn to be so; but what instead is the answer? T. S. knows nothing about it; he is a mere boy! It is very unfortunate for Mr. Sutton that his favorite argument is growing weaker and weaker every day; weaker in so far as its being a fact is concerned, though there is not much danger of its ever being weaker as an argument than it was at the beginning.

Mr. Sutton seems to be aware of the fragility of his darling, and therefore makes an attempt to hedge it in by a very strange and to me altogether inexplicable piece of reasoning. Here are his own words, two of them being put into Italics in order to bring out more clearly the point of his reasoning. "Nor do 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 remarks to his more *experienced* colleagues." Well certainly I have little reason to complain; there is allowed to me the capability which it is said that fools are possessed of, the capability of being taught by experience; but it appears that the experience of many years has been all thrown away upon my poor colleagues. The fact is that some of them have formed a different opinion from Mr. Sutton upon a subject in regard to which *they have had much more experience than he*; and therefore they are to be denied the possession of those capabilities which the universal consent of mankind allows to be the property of the most foolish. If I had written so in regard to any, the least gifted of my Missionary brethren, I should soon have had my ears deafened with redoubled shouts of juvenility, inexperience, impertinence; and as I think most deservedly so. Would not Mr. Sutton think it unfeeling and unkind if I were to pass this over with the equivocal apology, He is an old man, he has not only smelt the air, but has held rather too close intercourse with the sun of India? He assuredly well might. But let me look at this statement of Mr. Sutton. Only two of my colleagues of the General Assembly's Mission have ever published any thing in favour of English Education. It must be with these only then that Mr. Sutton has to do. Now I call upon him to point out in any one of their publications any passage which is calculated to do disservice to the general cause of Missions. Or as this is a matter of opinion, *I call upon him if he can, to point out any passage which either directly or by fair and necessary inference can be construed into a depreciation of the Divinely instituted ordinance of preaching to the people in their own tongue.* Meantime I make the assertion that no such passage is to be found in the published writings of any one of the Missionaries of the General Assembly, and consequently this other assertion, that Mr. Sutton charges a body of men with doing that which they never did, of depreciating that which all their words spoken and written have uniformly tended to magnify and exalt, of being more anxious to maintain a favourite system, than to promote the Missionary cause. I firmly and conscientiously believe that Mr. Sutton did not wilfully or intentionally misrepresent my much loved and honored brethren, but he has misrepresented them; and this I hope for his own sake he will either acknowledge, or will respond to the call that I have just addressed to him.

And now having done with preliminary matter, I wish to bring the question back to the point where it ought to be. The question is this: "*What position does the English language occupy, and what influence is it destined to exert as a medium of communicating the entire range of sound literature, science and theology with a special view to the evangelization and civilization of India?*" The answer given UNANIMOUSLY to this question by a large meeting of the Missionary conference was this: "*That while so many thousands of teachers are wanted in order to the evangelization and civilization of India, the English is the most effective medium of contribution in the way of imparting to them the whole range of European knowledge; that the native languages must be the medium of distribution, and that therefore these vernacular languages ought to be cultivated and improved to the utmost.*" Upon this question and this answer to it I made certain remarks, which have given rise to the present discussion. The first part of the resolution of the conference I defended; the second part, believing that it would commend itself to every one, and that it could not possibly be controverted, I contented myself with merely stating. My arguments in defence of the former part of the resolution were these.

1. English is the language of the Instructors, and therefore they will be able to teach more effectively in that than in a foreign tongue.

2. English is to the Natives of this country a foreign tongue, and therefore the learning of it *in addition* to their own language will be a useful exercise to those whose circumstances enable them to learn it.

3. As the chief part of instruction must be communicated by means of books, and there exists in English a sufficient supply of books, and as it is practically impossible to provide a sufficient supply in the native languages, we can at once carry out the most complete system of education in the one language, whereas it appears well-nigh impossible to do so by means of the others.

By publishing these theses I of course virtually professed my willingness to defend them, and so I am still against all who may choose to impugn them; and meantime I shall notice all in Mr. Sutton's two letters that bear upon them.

1. Mr. Sutton in reference to my first argument maintains that a Missionary's first work ought to be to make himself master of the language of the people among whom he is to labour, and he seems to state that I have greatly overrated the difficulty of the acquisition. Now here the difference between us is clearly one as to the meaning of the term "acquiring the language." I am quite prepared to admit that a Missionary following the plan recommended by him in his second letter will be able at the end of the time he specifies, to communicate a few simple ideas, and these the most important of all; but this is a different thing altogether from the "communicating the entire range of sound literature, science and theology." The testimony of a Missionary who is generally allowed now to know more of one of the languages of India than any man living, is very striking. "When I had been two years in the country I thought I knew the language, but at the end of six years I found that I did not know it at all." There are

various different senses in which a man may be said to have acquired a language.

2. My second argument remains untouched altogether.

3. It is said that teaching by lectures is very generally and advantageously employed. Now on *this* point I must be allowed to say that I have had some *experience*; and I venture to say that no one who has tried both methods will ever prefer the teaching by lectures *alone* if he can get suitable text books. Again, Mr. Sutton seems to think that I have myself furnished an answer to this argument; at least so I understand him when he speaks of my statement regarding the second part of the resolution of the conference as being "nearly suicidal." That is, if I understand him, he means to say that because it is very difficult to get a sufficient supply of books for "communicating the whole range of sound literature, science and theology," therefore it is equally difficult to supply those books that are needed for the mass of the people. Now the difficulty of producing books does not depend upon the number required but upon the magnitude and the quality of the book itself. Ten thousand copies of a book are produced almost as easily as one copy, but Henry's commentary is not so easily produced as the Shorter Catechism.

These are the arguments I have used, and these are in substance the arguments that have been brought against them. And what concern has this with depreciating Vernacular preaching? I most cordially concur in Mr. Sutton's own statement on this point. "It is not necessary to the prosperity of Institutions where English is the medium of teaching to depreciate the clearly divine institution of preaching to the people in their own tongue." If this be so, and it most assuredly is so, then why does Mr. Sutton continually write as if he was arguing in favour of vernacular preaching against one who opposed it? But if it be said that it is not in the resolution of the conference, or in my direct arguments in favor of it, that the vernacular preaching is opposed, then I answer that according to Mr. Sutton's own declaration, he considers his remarks rather as a testimony against the resolution of the conference than any thing else, (p. 759.) Now surely in that resolution there is not a word that can by any fair means be construed into a disparagement of vernacular preaching.

Mr. Sutton says he has made his bow, and unless he see proper to resume the correspondence I shall consider it closed also on my side. Although it has been painful to me to be placed in opposition to one so much my superior in age and tried worth, yet I cannot upon the whole regret that the correspondence has taken place. I should certainly have wished that the treatment of the subject had fallen into other hands than mine, yet am I not sorry to have had an opportunity of lifting my feeble voice in support of a cause which has been advocated again and again by the most eloquent tongue in India, and a cause which I believe is destined to commend itself to all who come to the trial of its claims with unprejudiced minds.

I am, very sincerely yours,

T. S.

VI.—*Short Memoir of the Rev. Charles Piffard.*

Seldom has it been our lot to discharge a duty so painful as that which devolves upon us, in announcing the death of our highly esteemed brother, the Rev. Charles Piffard, for so many years associated with the whole Missionary circle in every good word and work ; but he has gone to his rest and

“ We will not deplore him.”

For him to die was gain. While we sorrow in his removal, we do so not as those without hope, for those who sleep in Jesus shall he bring with him in the last day, and our friend now sweetly sleeping in Christ shall be found amongst that favored throng, for he was a good man and full of the Holy Ghost. His excellencies were in many instances such as were only known to his most intimate friends, but excellencies they really were. It is not our intention to furnish, on the present occasion, an extended Memoir of Mr. Piffard. This is to be done by one of his colleagues in a more permanent form as soon as materials can be collected, and we are authorized to state that any information in the possession of our friends which may serve to aid the compiler in his work will be thankfully received. It may be forwarded to our publishers. But knowing as we do the uncertainty of human life, and hence the frailty of the best intentions, we have availed ourselves of an extract from the very excellent sermon of the Rev. A. F. Lacroix, preached on the occasion of Mr. Piffard's death at the Union Chapel, Sabbath the 20th December, 1840, from Gen. v. 24. The extract exhibits in a concise, manly and vigorous manner some of the most prominent features of Mr. P.'s character, and leaves us, in prospect of a more extended memoir, nothing to add, save an extract from the *Christian Advocate* in which the circumstances of the death and funeral are more fully detailed. We have appended also a copy of the Resolution passed by the Committee of the Bible Society at their first meeting after the mournful event. Were justice done to the memory of Mr. P., nearly every Missionary institution in Calcutta might place a similar resolution on record, but he sought a higher reward—a reward which doubtless he has obtained. It will be gathered from the extract from the *Advocate* that it is the intention of Mr. P.'s friends to erect a tablet to his memory in the Union Chapel. Subscriptions for the purpose may be forwarded to us. With these remarks we leave the extract to speak for itself.

Mr. Lacroix after referring to the general features which distinguish those who walk with God, observed :—

“The same God who worked in the saints of old *“to will and to do of His good pleasure,”* does the same in all ages: He does it in our days. He *has* done it in the case of our beloved and esteemed Missionary Brother whom it has pleased Him so suddenly to take from the midst of us. And it is *his* bright example, which in addition to that of Enoch, I now wish to hold to your view; not so much for the purpose of doing honor to him (though he is worthy to be held in the highest honor), as for the imitation and benefit of us all.

“It is said in Scripture of elders, that is, of ministers, that they should be *an ensample to the flock*. Moreover we are all admonished *to let our light so shine before men, that they may see our good works, and glorify our Father who is in heaven*. Agreeably to these precepts, it cannot but be right and proper, to exhibit the example and to shew forth the good works of the eminent servant of God whose death we are met to improve, with a view that we may strive to follow him *as he followed Christ*. To describe his whole character and life, would be impracticable on an occasion like this. I shall therefore confine myself to a few distinguishing features in the feelings and conduct of the deceased, on account of which he may truly be said to have *“walked with God.”*

“And I would commence by stating, that as it was in the case of Enoch, so it was in his, viz. that there was a time when he was an entire stranger to God. Till after he had attained his 20th year, he was entirely careless about the concerns of his soul and the service of his God. Having through the political events of those days, been compelled to reside many years in France with his family, and to receive his education in that irreligious country—surrounded as he was there by superstition, infidelity and immorality, he had not even an opportunity to know what religion was.

“He continued in the same state of spiritual darkness several years after he had (at the peace) returned to England and joined his father’s counting-house. On a Sabbath day having gone to take a walk, he chanced to pass by a place of worship where divine service was just being held, and which proved to be the chapel of the Rev. J. Yockney, Islington, London. He stepped in out of mere curiosity, but still listened with attention to the faithful address of the preacher; and what was the consequence?—although the things advanced appeared to him strange, he was led to perceive that there was more in religion

than he had up to that time been apt to suppose. After the service was ended he bent his steps homeward in a thoughtful mood. The next day he procured a bible in order to study its contents for himself and to see whether these things were really and truly as he had heard them stated. So great, however, had been his prejudices against religion, that at first he was ashamed of being seen reading the sacred volume. He used therefore to proceed to the counting-house very early in the morning, before any of the persons connected with the establishment had arrived, and peruse it there in secret. It was not long ere the word of God produced its effects. God blessed its perusal to the soul of our friend. He was pleased to open his mind and to touch his heart. He then felt himself a guilty and undone sinner and panted for salvation.

“With these feelings he called on Mr. Yockney, to whom he disclosed the state of his mind; and by the judicious and salutary guidance of this faithful minister of the gospel, he was soon led to embrace the Saviour in faith, and had pardon and peace imparted to his soul *through the blood of the cross*. A new principle of life was infused into him, which increased in vigour and steadiness with his years, and by which he was guided until his entrance into the eternal world.

“This is a brief account of the conversion of our beloved friend, as I heard it from his own lips. Praised be God, who thus, in his great mercy, *called him out of darkness into his marvellous light!*

“It is worth noticing here, that the simple perusal of the sacred volume, having been the means of his conversion, he ever afterwards retained a peculiar regard and love for the word of God, from which he had received such benefit; and his greatest enjoyment was to meditate and converse on its contents. For the same reason, he became greatly attached to the Bible Society, which dispenses to the world the treasure of heavenly wisdom and was to his death one of its staunchest friends and supporters. O! may we like him prize and highly value that *word which is able to make us wise unto salvation*, and exert ourselves to communicate the blessed boon also to those who are perishing for lack of knowledge.

“The piety of the deceased was of a *cheerful and lively* character, and well calculated to make religion appear amiable in the eyes of those who held converse with him. It had moreover, nothing in it of shew or wild enthusiasm, and it exhibited itself more in actions than by words. *His* was the piety of *principle*, and not that of the imagination or of

mere feeling; it was therefore not unequal and transitory, as is so often witnessed in many professors of religion, but consistent, steady and even in its course.

“ I would further mention *Catholicity of sentiment* as a distinguishing feature of the deceased’s character. Having, as has been observed, become a Christian through the simple perusal of the word of God brought home to his heart by the Holy Spirit, he never imbibed that *undue* partiality to peculiar views and tenets which many of those who have been taught of men but too frequently receive, mixed together with better instructions, from their teachers. He therefore loved all those who loved the Lord Jesus in sincerity and in truth, whatever name among Christians they might bear. Indeed it is a fact, that some of his most intimate friends belonged to denominations different from that to which he acknowledged himself. So little of a sectarian spirit was there in him, that whilst you might after a single day’s acquaintance have known that he was a Christian and one of a high standard, you might have resided a whole year under the same roof with him, and not have been able to find out to what particular division of the Church he belonged, unless you had pointedly made inquiries on the subject.

“ He rejoiced from the heart in the prosperity of all denominations of evangelical Christians, and at the success of the various societies for the diffusion of the gospel connected with them. He loved and supported them all; at the same time the Societies dearest to his heart, were those of a Catholic nature where all Christians can unite as brethren, as servants of the same Lord, and to promote a common cause, as the Bible and Tract Societies, and it was for the same reason that he had joined the London Missionary Society whose principles in this respect, agreed so well with his own and were so congenial with his feelings. Ah! my friends, would to God, that the Christian world exhibited more instances than it does of this enlarged and Catholic piety. In vain do Christians expect the coming of that happy period when their Lord shall reign on the earth, so long as they are divided and at variance with each other as they are at present; for has not that blessed Lord declared it, and prayed as the consummation of his great work on earth that his people *should be one even as the Father is in him and he in the Father*—one in heart and purpose.

“ It can scarcely be anticipated, owing to the infirmity of our natures, that that *oneness* will shew itself in understanding precisely in one and the same way certain passages of scripture which are rather obscure; nor that Christians will adopt *pre-*

cisely the same *external* forms and rights, which subject God has not defined so explicitly as not to allow of deviations according to times and circumstances. But what after all, are these points of difference? Comparatively mere trifles. May therefore Christians not differ in opinion as to these things and still love one another as brethren? and co-operate with each other in furthering the glory of their common Redeemer? Why should they not? Are they not agreed on all that is really important. Have they not the same Lord, the same hope,—are they not to dwell in the same heaven? It is, my friends, this want of union among God's people which is a chief cause of the low state of religion in the world and of our enjoying so little of the Lord's blessing. I was struck a few days ago, when reading an American Publication, with a very apposite remark on the subject, by a poor old Negro preacher in Virginia. Speaking on the low state of religion in the present day, he said, 'Christians do not love one another enough. They do not keep close enough together. They are too much like fire-coals scattered about over a large hearth. Coals in that condition soon die out. Only gather them together, and they at once become bright and warm again;' and who must not agree with the saying of this poor African? O! let us then cultivate a spirit of affection towards each other and of forbearance towards Christians of denominations different from our own; love them as children of the same Father, and endeavour *to keep the unity of the spirit in the bond of peace*. Then and then alone shall we see better days dawn on the divided and suffering church of Christ.

"*Nonconformity to the world and weanedness from it*, were equally remarkable points in the character of our deceased friend.

Conformity to the world,—that besetting sin of so many professors of religion, he was peculiarly free from. Although from his particular circumstances, he might, as to style of living and company have had ample opportunity to adopt and enjoy such things as the world prizes, he retained as to the former, the most perfect simplicity,—and as to the latter, being himself spiritually-minded, he found no enjoyment in the society of those whose whole mind and conversation did not reach beyond this world of sense; he preferred as his companions those who though perhaps little esteemed in this world, had minds congenial with his own, and in whom he could trace the image of the Redeemer. In short, he was a stranger to the maxims, the principles of the world, its spirit, its temper, its company, and its pursuits. He never consulted either the approbation or

disapprobation of the world in what he undertook. The word of God was his guide and Christ was his pattern, and when he had these on his side, it was of very little moment to him what men thought of him or of his conduct.

“ So weaned also from the world was he, that I could not fix upon any terrestrial object respecting which it could be said that his heart was SET upon it. He truly used this world without abusing it, and lived as a pilgrim who had no abiding city here below, but was seeking one to come. O! my brethren, what an example for our imitation. *Let me therefore beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be ye not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

“ And what shall I say of the deceased’s *Disinterestedness* and *benevolence*? In these *Christian* virtues O! how he excelled! Blessed with ample means—he accounted himself only as the steward and not the owner of his worldly goods, and used them, not for the purposes of his own ease or aggrandizement, but for the cause of God and of suffering humanity. It is perhaps not generally known that he never received any pecuniary support from the Society of which he was so active and useful an agent. And not this only, but he bore himself nearly all the expenses connected with his Missionary labours, as the building of Chapels, the erection and support of Schools, the maintenance of Native teachers and catechists and the like. To the very utmost of his income did he ever answer every call which presented any prospect of his promoting the glory of God and the spiritual welfare of his perishing fellow-creatures. And what enhanced in him this noble procedure, was the perfectly unostentatious way in which he acted in all this. He never appeared conscious that he was doing more than others; and the great humility of his heart led him to think that what he was doing was only his duty, and what many Christians would have done, if they had been similarly situated.

“ As to his *benevolence* and *liberality* to the poor and needy, few persons, even among his most intimate friends, are aware of its extent. Many are the widows and orphans and indigent of all classes, Christians and heathen who experienced the effects of his enlarged charity and who will now mourn over his loss. In short, I have never known a man who appeared so cordially to approve of and so fully to enter into

the spirit of that beautiful expression of the Lord Jesus, 'that it is *more blessed to give than to receive.*'

"Ah! my brethren, how superior was our dear friend in this particular to the general run of Christians, and how calculated is his conduct to humble even the best among them! When of their superfluity, they have given a *limited* sum towards the furtherance of the Gospel or other benevolent purposes, they think they have done much. But behold one who devoted to the promotion of those objects, not only almost his whole income, but his own *person*, as well as his whole time and talents.

"Europeans coming out to this country, do it usually with a view to amass a competence and then to return home to enjoy it. But behold one who HAD a competence in Europe, leaving his relatives and friends, submitting to a long exile from his native land, and exposing himself to the chances of an unhealthy climate which eventually carried him to a premature grave, for the purpose of *spending* his competence for the benefit and improvement of the degraded inhabitants of this land! Ah! after this, let us think more humbly of ourselves and of our own performances, and be stirred up, by the example before us, to *increased love and good works.*

"Permit me further to observe, that our excellent friend was not one of those lukewarm Christians to whom it is indifferent whether God be worshipped or idols adored, whether the Saviour be revered or his name blasphemed. No, he was zealous for the Lord; and to advance his glory was the most anxious desire of his heart. He gave a proof of it when he devoted himself to the work of a Missionary at a time when that sacred office was far from being popular, and when he had the fairest prospects at home; for besides having an independent fortune, had he chosen to enter the Established Church, there were more than one valuable living at his disposal in his family. But like Paul, he *did not confer with flesh and blood*, and accounted all advantages as nothing to the privilege of making known the Gospel where Christ was not *known*, and where *his name had not been named.*

"He went through his theological studies in Glasgow University and at the Missionary College at Gosport; he then came to this land of spiritual darkness; and with what diligence and zeal, he pursued the work of his ministry is not unknown to most of you.

"For upwards of 15 years, he laboured among the heathen in various ways and by various means, and not without success.

He was not an advocate of any *peculiar* line of operations to the exclusion of others. Trusting upon the Lord for his blessing, he undertook all that God gave him an opportunity to undertake.

“ He established and superintended Schools for the religious and scientific education of the young, a department to which he was always very partial as well as extremely well fitted for. He wrote and translated and distributed Tracts. And as a preacher in the native language, he was one of the ablest, most zealous, active and persevering Missionaries that ever came to India. His aptitude in addressing the natives, his patience with them, and his visible desire to benefit them, caused him generally to be listened to most attentively. His favorite theme was *Christ and him crucified*. And thousands and tens of thousands are those who heard the Gospel from his lips; and doubtless the last day will reveal that his labours of faith and love were not vain in the Lord.

“ Nor did he seek to instruct and benefit the natives merely at stated occasions and places; but wherever he met any willing to hear, he would speak to them about their souls and earnestly *entreat them to be reconciled to God*. All his servants he collected every morning to instruct them in the way of life and to pray for and with them, thus giving an example to all, how to care for those of their own household.

“ You are aware that he was Pastor of two native Churches in the villages South of Calcutta, many of whose members had been brought to a knowledge of the truth through his instrumentality; and during more than 12 years, it was my privilege to be associated with him in the same office; and so amiable and Christian-like was his temper and disposition, that during that long period, I do not recollect a single instance even of the least approach to any unpleasant differences between us. He discharged the difficult duties of a Pastor of a native Church with exemplary fidelity, and was unremittent in his efforts *in season and out of season*. At all times of the year, and even when the weather was most inclement, he might be seen going in his canoe from village to village, entering the meanest hut, visiting the sick, instructing the ignorant, and frequently relieving the temporal wants of the poor of the flock. He was extremely attached to the native Christians over whom the Holy Ghost had made him overseer, patient with them, bearing their manifold infirmities, and at the same time very faithful to them, exhorting and fearlessly reproofing where he saw need.

“ Shew and display were not what he courted, and his desire

was not to exhibit in Reports large numbers as added to the congregations over which he presided; but rather that those who were received were sincere men, seeking earnestly for the salvation of their souls; and it was his constant aim, to make them a *peculiar people, zealous of good works, and following the Lord fully.*

“O! and how great was his grief, when his efforts were disappointed, and when any of the native Christians went astray and behaved unworthily of the *doctrine of God their Saviour.* It was on such occasions, and *then* alone, that I ever perceived any thing like discouragement in him. Ah! and who that knows the trials of a faithful Missionary will not make allowances for this apparent weakness? Have not prophets and Apostles felt and expressed the same when groaning under a similar trial?

“And I must add here with satisfaction, that his attachment to the flock was not unappreciated by it. Last Sabbath day, when I apprised them of the death of their beloved pastor and reminded them of all he had been *to* them, and had done *for* them, they were all melted in tears, and it will be long, I doubt not, ere they forget their affectionate and faithful guide along the way of life, and all his acts of kindness and benevolence to the poor and destitute among them.

“While speaking of the Missionary character of our beloved friend, I cannot but allude to his *sincere and devoted attachment to the Society with which he had connected himself.* Although, as you have heard, he was, as to pecuniary support, perfectly independent of it, yet having once enrolled himself under its standard, he thought it his duty most punctually to adhere to all its rules and ordinances. He undertook cheerfully whatever department of the work was allotted to him, although sometimes opposed to his own inclination and connected with much toil and personal inconvenience. In Committee, when important subjects were discussed, and his opinion did not happen to coincide with that of his brethren, yet, not in a single instance did he ever as much as hint at his independence of situation; but cheerfully submitted to the majority as any other Missionary did.

“In financial matters, though liberal and generous to an extreme of his own funds, yet when those of the Society were at stake, he was one of its most conscientious and even scrupulous stewards; indeed, his last occupation before he was taken ill, was to make computations with a view to lessen the expenses the Society would be at in building a new Chapel in the village of Gaugree, towards the erection of which he

had already himself contributed 200 Rupees, and proposed to contribute still more.

“Altogether, I must say, not because he was my friend, but because truth compels me, that a man more devoid of selfishness and petty feelings, a man with greater simplicity of heart and purpose, and more a stranger to all crooked policy, a man of a more tender conscience, of greater integrity, honesty and straight-forwardness, it has seldom if ever been my lot to meet with,

“He has left behind him an impression of regard, esteem and love on those who were familiarly conversant with him and especially on his brethren in the Mission, which will not be effaced until their death. Truly, *the memory of the just is blessed!*

“The end of our friend was as his life had been. It seems, that from the moment he was taken ill, he had a vivid impression that he would not survive; but though still possessed of all his faculties, this impression did not produce in him the least dismay. He *knew in whom he had believed, and was persuaded, that he was able to keep that which he had committed unto him, against that day.*

“His firm belief in the Redeemer’s power and willingness to save, his confident, though humble hope that his sins were forgiven and that he was included in the covenant of grace, kept his soul in perfect peace. All his expressions on his dying bed were those of a saint matured for heaven.

“The day before his death, he seems to have been favored with a glimpse of the joys and glory that awaited him, but which he could not describe; only he exclaimed, ‘Oh what a prospect lies before me, what a fulness of perfection awaits me! I shall soon be in heaven. Oh! what a happiness!’

“He then requested a friend who attended him, to repeat some encouraging hymns and passages of Scripture, upon which, the beautiful hymn (we have sung) *There is a land of pure delight*, was read and he said, ‘O repeat it again.’ The first part of the 14th of John, commencing with *Let not your hearts be troubled*, was also read to him, with which he seemed much pleased and said: ‘O! how comforting.’

“After this he asked to see his dear children, and said, ‘How precious; they are two little immortals.’ He kissed them, told them to love and serve God ere it be too late, and putting his hands on their heads blessed them, and said to each, ‘the Lord bless you.’ He also sent for one of the native Christians, blessed him and told him, ‘I am dying, do you stand fast.’

“About this time, having heard of his precarious state, I

called. O! when I entered his room and he perceived me, what a sweet smile of recognition and good will did he give me. Never as long as I live shall it be obliterated from my memory. Being scarcely able to articulate any longer, he beckoned to me to place my ear to his lips, when, with a whisper faintly audible, he told me he felt quite happy; remembered most affectionately the native Churches over which we had both so long conjointly the oversight, and among its members, he mentioned especially by name *Radhanath*, one of the best native catechists of the London Missionary Society, a young man of genuine piety, whom he had been the blessed instrument in leading to the knowledge of the truth, and to whom he was always particularly attached *as to a son in the Gospel*. He also remembered his brethren in the Mission, and requested me to encourage them to go on faithfully in the work before them, with the assurance that the Lord would surely bless their efforts in his own good time. And finally he commended to his covenant God, and to me and his remaining friends, his beloved partner and dear children, praying the Lord to bless, guide, and support them.

“From exhaustion he could not proceed further, but gave me another affectionate smile and closed his eyes. After this, though through extreme weakness he could not speak any more, he appeared to be in a calm, serene and heavenly frame, and remained so up to the moment when his happy spirit took its flight to a better world. Thus *lived*, thus *died* our beloved friend! O may our life and our end be like his!”

*From the Calcutta Christian Advocate.*

“Last week it was our mournful duty to announce the death of the Rev. Charles Piffard. It would appear that Mr. Piffard had been labouring under the influence of dysentery for about a week previously to his demise. The complaint, however, did not assume an alarming aspect until the day before his death, and so suddenly was he brought to his latter end, that his friends were scarcely apprized of the sad event. Mr. Piffard had labored in this country upwards of 15 years, and by the simplicity, catholicity, and integrity of his Christian character had obtained a good report of all men. From the commencement of his labors until the close, he had been diligent and useful in his Master's service. Preaching the gospel to the heathen and the education of the young, were the principal objects which engaged his attention. His disinterestedness and benevolence were not less remarkable than the Catholicity of his spirit. Possessed of an ample fortune he devoted the whole of it, as well as his time and talents at an early period in life, to the cause of Christianity in this country, and with a consistency worthy of imitation, he never regretted the step he had taken or withheld any thing that he possessed when the cause of Christ demanded it. He looked upon all he possessed as belonging to God—he was a cheerful giver. The extent of his private benevolence and the kindness with which it was ministered are alone known to those many persons who have been its recipients. His house, like unto his heart, was open to all, and at his board might be found constantly persons of all countries and holding every shade of difference in the Christian church, yet meeting there as brethren.

Cheerfulness was an element in which he loved to move, and hence he cast it around him wherever he went. That which particularly distinguished Mr. Piffard as a missionary, was his forbearance with and attachment to all native Christians, but especially those over whom the Holy Ghost had made him overseer; and they loved him for the work's sake. As might have been naturally expected, he was an ardent friend of those noble institutions, the Bible and Tract Societies. For the latter he had rendered much labor, the last being one of the most useful, and which he had only just completed, the translation of Barth's Church History into Bengali. But we shall not pursue the subject further, as we understand it is the intention of the friends of Mr. Piffard to draw up a memoir of his instructive life. Mr. Piffard was interred on the evening of Friday the 11th, in the Scotch burying-ground. Previous to the removal of his remains from his residence in Garden Reach, the Rev. G. Gogerly offered prayer, and the assembled friends united in singing that beautiful Hymn,

‘ Why do we mourn departing friends,  
Or shake at death's alarms;  
'Tis but the voice that Jesus sends  
To call them to his arms.’

“ At the grave's mouth the Rev. T. Boaz addressed the weeping friends, and offered up prayer to God. The pall was sustained by the Rev. Dr. Yates, C. Rattray, Esq., C. S., Rev. W. S. Mackay, Rev. J. Campbell, Ramjee, and Piritram, two of the first converts to Christianity in Bengal and elders of the church over which Mr. Piffard presided for many years, and other friends. The assembly at the grave was large and consisted of ministers and laymen of all denominations who mourned for him as for a brother beloved. His end was pre-eminently peace. His last expressions were indicative of a steady and firm hope in the atonement of Christ, and his anxious desire for the salvation of men, and the establishment of the church. May our last end be like his. The departure of such men as Penney, Pearce and Piffard should speak loudly to the junior members of our missions, and lead them to pray that the spirit of Elijah may descend upon those that remain. We understand the friends of Mr. Piffard design erecting a tablet to his memory in the Union Chapel. Subscriptions for this purpose may be forwarded to the Pastor of that place of worship. We need only suggest to the friends of our departed brother the loss sustained by his partner and offspring to ensure for them an interest in their sympathy and supplications.”

“ The funeral sermon, for the Rev. Charles Piffard, was preached last Sabbath evening, (Dec. 20,) to a crowded audience, by the Rev. A. F. Lacroix, from Genesis v. 24. The sermon was characterized by a manly and generous exhibition of divine truth as exemplified in the life and conversation of his departed friend. The Chapels in the Circular Road, Lal Bazar, Cooly Bazar and the Bethel were all closed on the occasion, in order that the members of the different congregations might testify their respect to the memory of Mr. Piffard.”

*Resolution passed by the Committee of the Bible Society.*

“ That this Committee record with deep regret the loss of their valued friend and colleague, the Rev. C. Piffard, a man who has approved himself in varied labors for a period of 15 years as a Missionary in this country, for whose mild and catholic spirit as evinced in ardent attachment to this Society and others of a kindred spirit they would render praise to God the Saviour—as for the consolation of his peaceful departure in the Lord.”

Who after the perusal of the foregoing statements is not ready to exclaim, not only, “ May my last end be like his,” but May the whole tenor of our life be modelled after his example.

VII.—On Hindustání Translations of the “ Word ” and “ Son of Man,” in reply to the article of W. in the last number of the Calcutta Christian Observer.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Allow me to make a very few remarks on W.'s article. Your correspondent seems to suppose that Messrs. Bowley and Yates and the Benares Translators made their versions for Muslims. This is a mistake. They were made for Native Christians; that is, for East Indians and converts from Hinduism and Muhammadanism, and if they be good for this class they will be useful to all other classes of natives. No versions made for persons out of the Church has been able to stand. In the present state of Hindustan, Urdu versions should be made for Christians and grow with their growth and improve with their improvement.

I am not authorized to speak for Messrs. Bowley and Yates who are well able to speak for themselves if they be inclined to do so, but I wish to say a few words for the authors of the Benares version. They rejected *Kalima* because it means in common Urdu the Muslim's creed. “There is but one God and Muhammad is his prophet.” The Muslims maintain that the Qurán and their creed are eternal. If we therefore use *Kalima* in the first chapter of John, the meaning will be this: “In the beginning was the Muslim's creed, and the Muslim's creed was with God,” &c. &c.

W. says, *Kalima* corresponds more correctly with the Greek word *Logos*. This is not correct; but if it be Mr. Martyn has done wrong in translating the word which occurs in 322 places of the New Testament generally by *Kalám*, and in no other place by *Kalima*.

W. says, there is no doubt but they have all made this change with the view of simplifying Martyn's version. This is a mistake. *Kalima* is one of the most common words in Urdu; every man, woman and child knows *Kalima*, *Kalima parhá*, &c., but not *Kalám* which is a much more difficult word.

W. may be sure that Messrs. Bowley and Yates and the Benares Translators were perfectly aware of the fact that *Kalima* is used in the Qurán, but they soberly and properly preferred *Kalám*, partly because they were translating for Christians, and partly because they were obliged to translate the Greek word *Logos* by *Kalám* in more than 300 places of the New Testament, and kept in mind the old good rule to explain scripture by scripture, and not by the Qurán written many hundred years later, and consequently unable to throw light upon passages in ancient books.

W. says, the same argument holds in regard to *ibn i A'dam*. If his argument has not been able to establish *Kalima* nothing is clearer than that it can not establish *ibn i A'dam*.

All orthodox interpreters of the Bible are agreed that the term “Son of God” expresses the divine nature of our Saviour, and that of “Son of Man” his human nature. Now as both Martyn and Yates have expressed the former by “*Khudá ká betá*,” they ought to have

expressed the latter by "A'dmí ká betá." John v. 25—27. The dead shall hear the voice of the Son of God and shall be judged by him, because he is the Son of Man. Will W. explain this passage by a prophecy in Daniel?

Again the Messiah is called "Son of David," and both Martyn and Yates have translated *Dáúd ká betá*. It will be allowed that David was a man. Nothing can be plainer than the Greek terms *υλος του θεου* and *υλος του ανθρωπου*; and those who will not have plain and uniform translations of these plain and uniform terms will confuse scripture doctrine, and hide it under a heap of learning, that is cabalistic and profound technicalities.

Your correspondent seems to wish for *ibn i A'dam* on account of the passage in Daniel vii. 13; but it is difficult to see why. Has Daniel used *ibni A'dam*, and does W. wish to keep the original expression? No, the prophet uses *בן אדם* which in the English authorised translation is rendered by Son of Man; that is, *ádmí ká betá*; and in the German and all other versions with which I am acquainted, by corresponding terms. Or have we already an authorized version of Daniel to which the New Testament must be conformed? No; we have as yet no Hindustání translation of this prophet at all. Or can the words *בן אדם* not be rendered by *ádmí ká betá* in the version to be made? Of course they can and the translators will render them by *ádmí ká betá*; then all will be right.

Your correspondent says that the Benares Translation Committee, that is, Messrs. Smith and Leopolt, of the Church Missionary Society have not used *ádmí ká betá*. This, I am very sorry to say, is again a mistake. I have before me their Romanized version of Luke in which they have invariably used *ádmí ká betá*; see chapter v., 24, vi. 5, 22, and about 20 other places which every one may turn up with the help of a Greek concordance.

There is still much tempting matter in your correspondent's article on which I would enter with the utmost pleasure if prudential considerations did not keep me from it.

Benares, 17th Dec. 1840.

J. A. S.

### VIII.—*The Vernaculars versus English—the Conference.*

To the Editors of the Calcutta Christian Observer.

SIRS,

It is with regret that I have seen a rather warm discussion carried on in your pages between two highly respectable Missionaries of the cross on the subject of Vernacular and English education. I think it a pity that such discussions should be long continued; they are not generally profitable and seldom conclusive, and in this case I fear conviction is not likely to be obtained in favor of one party or the other, and I am sorry to see that the apparent union of the parties advocating Vernacular and English education is no union at all, but that we are just where we were before, and the resolution was, as I suspected from the first, rather the effect of a desire to appear united, than any actual

coincidence of sentiment or union of parties. If I have been informed rightly the matter stands thus : a majority of the conference and those best conversant with the native languages, and practically with the natives, advocate almost exclusively the vernacular ; others, distinguished friends of the people, advocate almost exclusively English as the medium of communicating knowledge to the people. Now if the resolution had been published alone, I should have gathered this much and no more from it ; but the *comments* upon it induced me to believe, and inquiry did not disabuse me, that some of my old friends *staunch Vernaculars* had sacrificed their consistency, or that some marvellously new light not possessed by myself had been afforded to them. My friend Sutton appears to have cherished a similar idea ; nor are we yet any more in the light on the subject, the Calcutta Vernaculars, although a doubt has been thrown over their consistency, have not uttered a syllable pro or con ; all the say has been on the other side. Now, sirs, will you kindly tell me, is it true that my good friends Yates, Lacroix, Hæberlin, and a whole host of others who used to be a host, have actually lowered the Vernacular and hoisted the English standard, for if they have, though I am not disposed to pin my faith to any man's sleeve, I should like to know on what grounds they have beaten so silent a retreat ; and if they have not lowered their colors and do hold still the same sentiments, why they have not briefly said, We are, what I hope they are, *unchanged*. Pray throw a little light on this subject and oblige,

Your's,

A VERNACULAR.

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,

The comments of your correspondent T. S. on the subject discussed at the Missionary conference held on the 4th August last, and inserted in your September number, p. 531, having caused the erroneous impression to go abroad that *all* the Missionaries had adopted the views advocated by him as to the respective merits of the English and Vernaculars for educational purposes ; I beg to say that as far as I am concerned, my estimation of the very high value and importance of the Vernaculars is perfectly unaltered.

Moreover, in order to prevent further misapprehension, I would respectfully suggest the propriety of your reprinting the resolution passed by the Conference,—at the same time intimating to your readers that the Conference as such is not responsible for the comments made by one of its members in his individual capacity ; but solely and alone for the resolution as then agreed upon.

Your's faithfully,

A. F. LACROIX.

#### *Resolution.*

“ That while so many thousands of teachers are wanted in order to the evangelization and civilization of India, the English is the most effective medium in the way of imparting to them the whole range of European knowledge ;—that the native languages must be the medium of distribution, and that therefore these vernaculars ought to be cultivated and improved to the utmost.”

## Poetry.

### ON LEAVING INDIA,

BY A MISSIONARY ORDERED HOME.

(For the Calcutta Christian Observer.)

1.

To the sultry Indian land  
 Ask ye how I bid farewell?  
 Homewards, reckless of command,  
 With a swell like Ocean's swell,  
 Rush my thoughts, an eager band:  
 There alas! they will not dwell.

2.

While fond heart to fond heart straining  
 Gathers in the love of years;  
 While beloved eyes are raining  
 Smiles that gladden, sweeter tears,—  
 O that blessed light is waning,  
 Saddens, darkens, disappears!

3.

Lo! a den of lust and blood,  
 Dark, unutterably foul,  
 Where, in hell-born brotherhood,  
 Men, with cold and cruel scowl,  
 For their idol's chosen food  
 Slay the body and the soul!

4.

Midst a dull and bloody gleam,  
 There, where in yon cursed pile  
 Rises what a throne may seem,  
 Sits a hideous THING and vile,  
 Palsying even the victim's scream,  
 Devil-like, with curdling smile.

5.

Millions,—living, dead, unborn,—  
 Reason, love, and hope give o'er  
 To that thing, too mean for scorn,  
 Puppet, dripping human gore!  
 O is it enough to mourn,  
 Weeping idly on the shore?

6.

GOD of LOVE, in this *thy* earth  
 Are there none to hear thy word?  
 When thou bid'st thy people forth  
 To the battle of the Lord,  
 All unworthy of their birth,  
 Shrink they from that thing abhorr'd?

## 7.

Men have risen for the right,  
 Few, obscure, but fearless men,  
 Sworn, in Earth's and Hell's despite,  
 To destroy that murderous den,—  
 Sworn to bear the gospel light  
 To the blinded heathen's ken.

## 8.

Words of peace and love are heard ;  
 Viewless shields before them thrown ;  
 Mortal arms they may not gird :  
 Yet, while mortals scorn or frown,  
 Hell through all its depths is stirr'd,  
 Heaven with joyful eyes looks down.

## 9.

Onwards ever as they move,  
 One by one they sink, or die :  
 Each has left his home of love ;  
 Each has borne his agony :  
 Not in their own might they strove,—  
 Therefore calm are heart and eye.

## 10.

Not in weariness or fear  
 Leave I that beloved band,  
 Sad at heart, a voice I hear,  
 " Sick one, to thy native land !  
 Go ! for what availeth here  
 Failing knee, or weary hand ?"

## 11.

He, who in the van hath ridden,  
 When the battle's heady roll  
 From his eager eye is hidden,  
 Wounded, faint, can he control  
 Passions, fears, that all unbidden  
 Sweep, like storm-clouds, o'er his soul ?

## 12.

When I see my brethren go  
 On, to bear the brunt of fight,  
 On, to leave me in my wo,—  
 O, before that solemn sight,  
 Dies the exile's burning glow,  
 Fades each thought of home delight !

## 13.

When the crowds, that to and fro  
 Reel around yon murd'rous den,  
 To the moles their idols throw,—  
 When these mad and wretched men,  
 Right of mind, their Saviour know,—  
 Home and all its treasures then !

## REVIEW.

*Travels in the Burman Empire.* By Howard Malcom. Illustrated with a map of South-Eastern Asia, and wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

*Travels in Hindustan and China.* By Howard Malcom. Illustrated with wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

These two works contain, in two pamphlets of 82 and 94 pages respectively, and at the price of eighteen-pence each, the whole of the two volumes lately published in Boston and London under the title of "Travels in South Eastern Asia, embracing Hindustan, Malaya, Siam and China, with notices of numerous Missionary stations, and a full account of the Burman Empire, with dissertations, tables, &c." We allowed the time to pass of noticing the work in its original form, and therefore embrace the opportunity presented by the appearance of the Edinburgh reprint, for introducing our readers to some acquaintance with a work that has been very popular in England and still more so in America.

The book is an exceedingly readable one, containing much that is in the highest degree interesting and important, blended with much that tends to excite a smile; and withal so closely and intimately blended that it is somewhat difficult occasionally to trace the boundary line between the serious and the jocose. The author seems to be possessed in no small degree of that species of talent which is known by the name of *cleverness*; his work bears traces of sincere piety and deep devotional feeling. Here and there occur passages of no little beauty and power, but ever and anon the effect is marred by the juxta-position of other passages in which the boundary line to which we just alluded is fairly over-passed. Altogether the author from his first chapter onwards shows that he has by no means done justice to himself or his powers. The fact is, he has attempted impossibilities, and therefore there is no reason to be surprised at his not having fully succeeded. He left Boston Harbour on the 23rd of September, 1835, and landed again on the shores of America on the 25th of March, 1838. Thus he was exactly two years and six months absent from home, and 464 days (or almost exactly one-half the period of his absence was spent on the bosom of the ocean, so that his knowledge of the numerous and vast countries he visited was acquired during the space of ONE YEAR AND

THREE MONTHS ! This credit we must allow him that he certainly has made the most of his time, and we believe scarcely any but a true-born son of the land of rail-roads and steam-boats could have collected so much information in so little time, and have produced so racy and entertaining a book on the thousands of subjects that he has found opportunities of handling.

Mr. Malcom, as we have said, left the harbour of Boston on the 23rd of September, 1835, with a fair wind and a favoring tide ; most of his fellow-passengers were sea-sick, but he was not ; on the 23rd Oct. however he was confined to his bed with a severe attack " on " his bowels, after having on the 22nd " caught the first faint *zephyrs* of the north *east* trade wind ! " On the 29th and 30th he had two ships in sight, one American and one British. His description of the latter may be extracted as an example of his happiest style.

" The monotony of a calm (for the trade-wind has already failed us) has been agreeably relieved yesterday and to-day by the neighbourhood of two ships, much larger than our own—one English, the other American. The English ship (the *John Barry*, of London) has 260 convicts, for Sydney, in New South Wales. They swarmed on the whole deck, and in the rigging, while men under arms stood sentry over them. There were probably some troops also on board, as there were several officers on the quarter-deck, and a fine band of music. This was politely mustered yesterday, when we were as near as we could safely sail, and played for an hour or two very delightfully. As the music swelled and died away in heaving and exquisite cadences, now gay, now plaintive, and now rising into marshal pomp, it not only refreshed, and soothed, and exhilarated, but awakened trains of not unprofitable thought. They belonged to our father-land ; they came from the noblest nation earth ever saw ; they were but lately arrayed against us in horrid war ; they bore to a distant home a motley crew of refined and vulgar, educated and ignorant, now reduced by sin to common convicts and exiles. And was God acknowledged among them ? Did any of them go to him in their distresses ? Would they in exile finish an inglorious life, and meet the second death ? Or, will some faithful preacher find them there, under whose admonitions they may recover earthly honour and find eternal life ? Oh that their native land may long remain the pillar of freedom, the source of noble missionary endeavour ; that her stupendous navy may rot in peace ; that this ship may have souls born to God among her crowd ; and that the convict colony may soon be a part of Christ's precious Church ! "

The account of a squall is very graphic, but as is not unusual, would be the better for tripping. Let our readers judge.

" Reached the south-east trade-wind, and are going gaily with a steady breeze at the rate of seven miles an hour. Those who have not been to sea can scarcely realise the exhilaration of spirit produced by a strong favouring wind, after wearisome delays. We had scarcely made any advance for ten days, and were almost weary of delay. When we had wind, it was in severe squalls, accompanied with heavy showers. The majesty of a *few* sharp squalls, however, repays one for the danger they

may involve, and tempts the timid passenger to brave the wind and a wetting for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvass which had been flapping against the masts, is rapidly reduced as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, (oh the hero!) peering through half-closed lids into the gathering gloom. Fitful gusts herald the approaching gale. More canvass is taken in, the waves are lashed to foam, the wind howls through the rigging, the bulkheads creak and strain, the ship careens to the water's edge, and the huge spray springs over the weather bow; then comes the rain in torrents, the main-sail is furled, the spanker brailed up, and the man at the wheel is charged to 'mind his weather helm.' Soon the whole force of the blast is upon us. 'Hard up!' roars the captain. 'Hard up, sir!' responds the watchful helmsman. The noble thing turns her back to the tremendous uproar, and away we scud, conscious of safety and thrilling with emotions of sublimity.

"The rush is over. The dripping seamen expand again the venturous canvass, the decks are swabbed, the tropical sun comes out gloriously, we pair ourselves to promenade, and evening smiles from golden clouds that speak of day-gladdened realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of night, while the blessed moon beams mildly from mid-heaven."

On the 6th of Nov. he crossed the line, and was not "shaved." On the 8th caught a booby, and on the 9th succeeded in entangling a stormy petrel or mother-carey's chicken in the noose of a thread. The latter was about the size of a small robin (red-breast we presume). Our author proposed that the whole of the petrel and slices from the breast of the booby should be broiled, and notwithstanding that the proposal was at first received with scorn he carried his point; he also stuffed both the skins. For the information of all such as may be in want of fresh provisions when boobies or petrels are within reach, we ought not by any means to omit mentioning that "they were both pronounced excellent by all who could be prevailed on to taste them." Not very many we suppose would be able to taste the poor skinned robin-sized mother-carey.

On the 11th Nov. he saw the Magellan clouds, and found that Col. Symmes was in error when he affirmed that these clouds are always close on the water's edge;—a conclusion by the way which even a less scientific and a more cautious man than Mr. M. might have reached without having the advantage of ocular demonstration. By this time also "the comet had become more glorious, and its train was visible to the naked eye, stretching upwards almost a fourth part to the zenith." (*Query*, from the horizon?) Our author proposes a theory of the trade-winds, from which we gather that he dissents from the Copernican theory of the planetary system. On the 28th he examined a porpoise that was brought on board, and detect-

ed an error of the Encyclopædia Americana in regard to the physiology of that animal. It never rains but it pours, and so the porpoise had hardly been discussed when they discovered a sail, and not a sail only but also a whale. On the 29th they sailed from morning to night "amid a countless fleet of Portuguese men-of-war"—"they extended on every side as far as the eye could reach, varying in size from that of the palm of the hand to that of a finger nail, and close enough to average probably one to every two cubic feet." Query, Did Mr. M. see them under water, or does he mean *square* feet? We suspect the latter. On the 1st Dec. he boarded the Tigris. Shortly after this he had a false notion rectified in regard to the meaning of the term "doubling the cape," and found that persons embarking for India (unless between October and January) should be provided with flannel for five or six weeks' use. On the 24th December, another porpoise was caught of a different species from the former, but not less estimable as an article of food. Its flesh was like the tenderest beef, and all agreed that they had never eaten more delicious meat. Its liver especially was quite a delicacy. On the 5th Jan. 1836, our voyagers received a visit from an enormous shark, and he was politely treated to—not a piece of the porpoise—but a harpoon, which he received near his head and took the rope along with it. On the 26th they were becalmed within 90 miles of Jagannáth. On the 6th Feb. Mr. Sutton and other passengers were landed at Kedgerree, while Mr. Malcom and the others proceeded on their way to Burmah. On the 26th Feb. 1836, the voyage was concluded and the ship came to anchor at Amherst. And here we must pause. We have given a running sketch of a few of the incidents that enlivened the author's outward voyage, and have called attention occasionally to the rapid racy manner in which he darts from one subject to another, and the heedlessness of accuracy he displays in regard to matters, which if they were too trifling to merit the care of being stated accurately, ought to have been considered too trifling to have been stated at all. But our readers will contract a very false and a very unfavorable opinion of the book if they suppose that there is not mixed up with all this a great deal of most excellent matter. The domestic arrangements (if we may be permitted to make use of such an expression) of the Missionary party on board ship, seem to have been of the most excellent kind and worthy of all imitation. The public services seem to have been duly appreciated and punctually observed, and the greatest peace and harmony to have prevailed.

Of the establishment of the American Mission at Burmah,

with the varied and hardly to be surpassed sufferings of the Missionaries during the war, our readers are all acquainted from the biography of the former Mrs. Judson, and various published journals of her estimable husband and other Missionaries. In that country as in most, we may say in all others, the precious seed has been watered with sweat, and tears, and blood, which only makes the ultimate event all the more sure, that the harvest, rich and glorious, shall in due time be gathered in with joy and rejoicing.

Our space this month, however, does not permit us to do more than present a few extracts relative to that interesting people among whom the Missionaries in Burmah appear to have had most success. It will appear that the Karens bear no very distant resemblance to our own Hill Tribes. We may mention that a very interesting paper relating to some of their customs may be seen in this Magazine, for January, 1837.

“Two days’ journey from Tavoy, a considerable number of Karens, converted in different places, have been brought together, and formed into a Christian village; the heads of every family being members of the church. These Christians now amount to about 200, and conduct themselves with exemplary rectitude. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c.; and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. The ground under their houses, which always used to be receptacles for filth and vermin, is all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and, as their costume covers the person entirely, the sight would please the most fastidious American eye\*.

“But it is the spiritual change visible at Matat, which is most delightful. In this respect they present a most attractive spectacle. Punctual in all public services, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they, almost without exception, unite in the singing; and to my ear their psalmody was correct and sweet. After a prayer or a benediction, they all utter an audible “Amen,” remain silent on their knees for the space of half a minute, and retire in perfect silence—a practice which would greatly improve our meetings. Mrs.

\* “Friends who wish to make little presents to the Karen Christians, might send fine tooth-combs, brown soap, writing-paper, slates and pencils, quills, strong scissors, cotton cloth, thread, large needles, and penknives. Garments of any description are not wanted.”

† “The name given their village, importing, literally, “Love.” Sometimes they call it Mata-Myu, or ‘City of Love.’”

Wade has been in the habit of holding daily a prayer-meeting with them at sunrise. Almost every morning before daylight, many gather at the *zayat*, and commence singing hymns. As soon as Mrs. Wade is seen issuing from her door at sunrise, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday a Sunday-school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is often employed in baptising, or administering the communion; and when this is not the case, prayer-meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

“It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, and but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. Wade had on one occasion read to them that chapter in Matthew, which, describing the judgment, speaks of visiting Christ (as represented in his disciple) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprous sort of disease, and a child about two years old, similarly affected, were visited by many of them the very next day. They performed many repulsive offices for her and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions have continued constantly. Another, who was bed-ridden with loathsome sores, was attended to in the same way. Since that time no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

“On being told of the persecution of Moug San-lone and others at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing towards paying his fine and releasing them from prison; and out of their deep poverty actually sent to Rangoon fifty rupees for this purpose. They have built, of their own accord, a sufficient house for the residence of their missionary and his family, and a *zayat*. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities, as assistants or schoolmasters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men whose services are very important to their aged parents in clearing jungle and planting paddy are readily spared, and go to various points during the rainy season teaching schools, for which their salary is from two to three dollars a-month—half what they could earn in other employ. About twenty

schoolmasters and assistants are now thus employed. Mr. Mason has, in his excursions, baptized many converts, who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui has been cheered by the reception of a number of such.

“The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens use it universally, and generally to excess; every family make arrack for themselves, and from oldest to youngest partake. Drunkenness, with all its train of horrors, is of course rife among them. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing. In Mata, therefore, not a drop is made or drunk. The children of the very men who were sots, are growing up without having tasted or seen it. The consequences to domestic peace and general welfare may be supposed.

“It will be recollected that they knew nothing of letters or books, till Mr. Wade reduced their language to writing about three years ago. It is found that the system he has adopted is eminently philosophical, and so easy for learners, that, in a few weeks, pupils who have never seen a letter learn to read with facility.”

The following will put some of our readers in mind of Oberlin.

“When endeavours to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralised by the pain of being ungratefully requited. Those who support our enterprise ought to know that this people testify aloud their continual gratitude towards the Christians of this country for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The pastor of the Mata church frequently speaks of these things in moving terms—himself once a sot, and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When they are ready, many come to Tavoy to accompany them out, and to carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mrs. Mason in a litter. As the long file winds under the trees, along the narrow crag, or up the bed of a torrent, songs of Zion echo among the dark recesses, and nature rejoices to see her Maker glorified by men who for ages received his favours brutishly. Warned of their approach, the villagers come forth in troops, some hours' walk, and after glad greetings, fall in behind (for the path admits no double file), and the lengthened train comes into the village with resounding joy.

“Nor is Mata alone in its brightness amid Burman shades. All along the jungle, as far as Mergui to the south, and above Maulmain on the north, Karens are turning to God. The missionaries properly discourage their always collecting into exclusively Christian villages, but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces are the following churches, besides Mata, which are also regular out-stations:—*Toung Byouk Gaicæ*, two and a half days' south of Tavoy—16 members, 25 inquirers: *Pee-kah*, four days' south of the last-named church—15 members, 43 inquirers: *Kah-pah*, three days' south of *Pee-kah*, on a stream of the same name, navigable for boats—20 members, and, within a day's walk, 34 inquirers, most of whom have asked for baptism: *Tahmlah*, on the Tenasserim, three days' from Mergui—9 mem-

bers. All these have good places of worship, built by themselves; and each has a native pastor and a Christian schoolmaster. There are also in the region six other schools, under Christian masters; and measures are in train to form others. On an average, last year, ten learned to read in each school, some of whom are middle-aged, and some quite old persons. The names of the pastors are not given here, because, being young men, they are changed every year, to give each an opportunity of being with the missionary half his time in the acquisition of Christian knowledge."

(To be continued.)

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last issue the Missionary circle has been deprived of one of its brightest ornaments, the Rev. Chas. Piffard. A brief memoir will be found of him in another page. Mr. P. had labored fifteen years in this country, he died at the early age of 43 in the midst of his usefulness.—The Baptist Church in the Circular Road has been deprived of its promising and excellent Pastor, the Rev. F. Tucker; he sailed on the *Owen Glendower*.—The Rev. Mr. Wilkinson (Goruckpore) has been again obliged to leave India in pursuit of health. Rev. Messrs. Chambers and Ruspini, Chaplains on this establishment, have also left.—Rev. W. W. Evans in connection with the superintendance of the Benevolent Institution, has accepted the unanimous invitation of the Lal Bazar Baptist church to become its Pastor.—The Rev. Mr. Parsons, in company with Mr. Moore, has proceeded to Monghyr.—The Rev. R. C. Mather with Mrs. Mather and family have arrived in Calcutta with restored health.—The brethren of the American Presbyterian Mission who had been scattered by indisposition, are again, we are happy to state, occupying their stations at Sabathu and Sâhâranpur.—Messrs. De Rodt and Bradbury have gone on a Missionary tour amongst the Coles with a view to ascertain the exact condition of the people and nature of the localities.—Mr. and Mrs. Mundy have returned with improved health to Chinsurah.—The Rev. Mr. Pfander with Mr. Bowman are about to proceed to Benares.—The following brethren connected with the American Presbyterian Mission have just arrived per *Eugene* from Boston:—Rev. John C. Rankin and wife, Rev. Wm. H. McAnley and wife, Rev. Joseph Owen and Miss Jane Van Devour.—We have to stop the Press again to add another loss to the Missionary cause, the Rev. J. Evans, principal of the London Society's Chinese College at *Malacca*: he died of cholera: all flesh is grass.—May these various changes be sanctified to the increased usefulness and prosperity of the church of Christ.

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### 2.—THIRD EDITION OF THE BISHOP OF CALCUTTA'S SERMONS.

We are extremely happy to find that a *third* Edition of these excellent sermons have been called for in India. It is we hope a proof of an increasing desire for the truth as it is in Jesus, for these sermons only can be valued by those who love a faithful exhibition of Scripture truth and pungent applications of that truth to the conscience. The typographical execution of the work reflects the highest credit on the Indian Press. Our prayer is that this edition may soon be faithfully distributed and another called for.

## 3.—DEATH OF THE REV. F. WYBROW.

We stop the press to record with unfeigned regret the death of another of the Lord's most valued servants; the Rev. *F. Wybrow*, after an illness of but eleven days. Mr. W. died at Goruckpore. His was a peaceful and tranquil end. Verily judgment hath of late fallen on the household of God, and upon his most faithful servants. In every circle the last messenger hath appeared, cutting down with his unsparing scythe, the fairest trees in the garden of the Lord. May we be also ready for his appearing. We shall be happy to afford a place in the *Observer* for an obituary of Mr. W., if provided us by any of his friends.

## 4.—TWENTY SECOND ANNUAL REPORT OF THE BENGAL AUXILIARY MISSIONARY SOCIETY AND APPENDIX.

We have just had time to glance over this Report and have been rejoiced to see that the Society is in a flourishing state. The Report is quite a model in its way. It is short and clear, telling its readers what they want to know about the operations, funds, successes and disappointments of the Society, keeping as free as possible, and more free than Reports too generally do, from extraneous matter.

We cannot afford space for a long notice but shall content ourselves with extracting one or two passages of general interest, and recommending the Report to the careful perusal of all into whose hands it may fall.

## EVIDENCES OF THE CRISIS.

“It has just been remarked that a crisis is evidently at hand in the history of the people of this land. The signs of the times are too marked to be mistaken in this matter. The eager desire evinced for every kind of correct knowledge, the marked innovations on Hindu *practice*, the absence of practical persecution towards the Missionary, and the complacency with which the spread of the gospel and the advancement of science is contemplated by the masses, together with the lack of any vivid effort to uphold or extend Hinduism, these and other equally prominent objects are to an observant mind tokens of good. They may appear to many insignificant, but they are not so. We as Christians are only privileged to see the straws which float on the surface; but how strong and deep must be that under-current which can force up even these seeming trifles to the surface? We only hear of the occasional stand made by a single youth, but in such a community as that of the Hindu, how powerful must be the leaven which is at work to bring *one* to protest against and practise in any way contrary to the custom of his forefathers. Those who live to witness the effect of instruction of every kind on the rising generation will doubtless be called to note a marked revolution in the state of Hindu Society, in Calcutta at least. Whether that change shall be for good or evil must remain with the church of Christ to determine. We hope she will acquit herself with fidelity and then all be well. Christ shall triumph and infidelity hide its head, for the contest now is *in ambush* and soon will be openly, not with Hinduism as such, but with a cowardly infidelity.”

Our next extract regards

## THE HILL TRIBES.

“The spiritual condition of the Hill Tribes has of late occupied the attention of this Mission, and it is hoped that ere long an object so desirable as the establishment of a mission amongst some of these less idolatrous people, may be established in connexion with the London Society and also by others: the field is wide. The subject has begun to attract the attention of the churches at home. The events of Providence in connexion with China have forced mercantile adventure into the midst of

the tribes on our immediate north-eastern hill territories, and the American church with a commendable assiduity has accompanied the tea planting speculators, so that while the natives may obtain more remuneration for the labor of this life, and the resources of their country be brought out more fully, they may themselves it is hoped possess in Christ durable riches and honor, and a country which shall be more fertile and verdant than their native hills and valleys—a land

‘ Where everlasting spring abides,  
And never-withering flowers.’

And shall British Christian benevolence be outstripped by British commercial enterprise or Transatlantic zeal? We trust it will emulate the latter and outstrip the former, so that the natives may be blest with the light and life of the gospel. The mission at present contemplated by this Society is however amongst the people of the Western hill Tribes. The protected Hill tribes bordering on the Himálayas, are still open to British Christian zeal and labor.”

The Appendix consists of a Report of the Speeches delivered at the meeting lately held in the Union Chapel; of a letter from Mrs. Mundy at Chinsurah; of translations of portions of the Sanyási, which we have already brought to the notice of our readers, and of a statement regarding the funds of the Society. With one passage of Mr. Lacroix’s speech delivered at the meeting we have been not a little struck. “Our Baptist brethren (said he) especially have been severely tried during the past year. It may be that we shall soon be tried in a similar way.” How soon the trial came and how nearly it affected the utterer of these words our pages this month bear witness. In the midst of life we are in death.

The Society has been of late assailed in regard to its principles; but we trust this will do it no harm but rather the contrary. The prayers of multitudes are continually offered up for its success, and by the blessing of God in answer to the prayers of this people it will succeed.

#### 5.—THE COOLY REPORT AND THE COOLY TRADE.

A small pamphlet entitled the *Cooly Report*, which contains the opinions of the *Cooly Committee* appointed by the public meeting on the evidence taken before them long since published, has at length reached us; we fear it has reached those whose opinions have real influence in this matter, too late. Amidst much explanation the testimony of this report on evidence certainly not strong against the traffic, is that that traffic cannot be sanctioned without materially affecting the civil rights of the subject. In this we perfectly concur. A number of Coolies have been permitted by the Mauritians to return to this country; they have been represented by some as perfectly contented and returning to this country with considerable sums of money, the produce and savings of their labor. We doubt this, and believe that they are sent for the purpose of alluring their unsuspecting countrymen to the Mauritius. They were examined by Mr. Dowson the *Cooly Exporter*, the chief Magistrate and other gentlemen: the result of that examination was that they would return to the Mauritius if they were only permitted to make their own arrangements. We sought for an opportunity to examine them also, but understood that they had just that day left for their homes. The people of Australia are represented as eager to get our Coolies. The Government at home appear disposed to sanction the trade, and Lord Auckland has been represented as willing to sanction it under certain regulations. No regulations can prevent its abuse. We intreat the friends of the people of this country to be up and doing in this business, otherwise India will be soon a new slave market for the world.

## 6.—SINGAPORE FREE SCHOOL INSTITUTION.

The Sixth Annual Report of this very useful Institution has just reached us, from which it appears that the Institution is in a very healthy and prosperous condition; the pupils of the English, Chinese, and Malay schools have all manifested considerable diligence and capacity during the past year. The number of boarders is 14. Some useful school-books have been provided by those connected with the Institution. The Report contains some interesting items to which we hope to refer in an article long contemplated, but which has hitherto been unavoidably postponed, on Christian education in the East. In the mean time we wish every success to the Singapore Institution.

## 7.—A MASONIC SERMON AND MASONRY.

We have to acknowledge the receipt of an excellent little sermon preached before the Lodge Independence with Philanthropy, No. 550, at Allahabad, June 24, 1840, by the Rev. John H. Morrison, Missionary Pastor of the Presbyterian church at Allahabad. The sermon does not touch upon the merits or demerits of Masonry, the author declaring his disqualification for such an office; he does as every minister of the gospel should do under such circumstances, declare to those who profess to be bound together by the bonds of love, that "*God is love.*" This glorious truth he set before the brothers of philanthropy in a plain, simple and faithful manner. May it warm their hearts and ever influence their lives. We had the other day a grand Masonic procession in Calcutta for the purpose of laying the foundation-stone of the Metcalfe Hall. On that occasion, judges, lawyers, doctors, and men of every grade from the highest in the land to the lowest assembled together in Masonic garbs and with what are called Masonic honors to lay this foundation-stone. Whatever may be the merits of Masonry, such an exhibition certainly possessed no dignity. It might have suited a rude age, but certainly it is now calculated to do no more than excite a smile at the expense of those who only ought to be looked up to with respect. The *Friend of India* further informs us that the pouring of oil and wine and corn on the corner-stone, a part of the ceremonial, was looked upon by the natives as an act of pujafication on the part of the Sahiblogues to some imaginary deity; and why not? The *Friend of India* hopes that education will remove such impressions, and so do we; but we have to do with the present generation and their impressions, and we can conceive nothing more unhappy than that they should receive the impression that we Christian people should worship a square and more architecturally beautiful stone than the rude and shapeless Kali. The Masons, we believe, never for a moment thought that such an impression would be produced, but so it is, and as Christians, whether we be Masons or not, we must avoid that which will be a stumbling-block to the propagation of the Gospel. The revival of Masonry necessarily leads to the inquiry, what is Masonry? So far as we are able to understand it, it is a mysterious brotherhood, the basis of whose constitution is professedly love, the end benevolence toward man, and love toward the great Architect of the Universe, than this a nobler object could not be contemplated, for it is the very object of the gospel. But why need Masonry to effect this object while we have the gospel which is open to all to effect it? Masonry in its very existence adopts the very principle of the gospel as its principle, but by its mysterious movements pretends to accomplish that which the free and generous gospel of Christ alone can accomplish. All that is good in Masonry must be derived from God's truth, and hence all who are held under the influence of that truth as it is contained in the Bible, if they are actuated by right motives, must discharge all the duties of life as faithfully and benevolently as Christians

as they would do as Christian Masons. If the intention of Masonry is to sanction the socialities of life under the aspect of benevolence, and out of those socialities to promote in any way the welfare of man, if it be to make men temperate in their enjoyments, let it be avowed; but even then it could not aid the gospel, for this is the very end of it,—that we should use this world as not abusing it, and be sober and watch unto prayer. In fact, Masonry as a religious institution, which it partly assumes, we think, cannot be sustained; as a convivial Society it may, but as to err is human, we may err on this point, and we should be happy to be enlightened on the subject by those who think with us on Christianity but differ with us on the subject of Masonry.

#### 8.—CHRISTIAN SCHOOL BOOK SOCIETY.

The Fourth English Instructor of the above Society is just published. It is an excellent compilation, one of the very best school-books of the kind we have ever seen. We are rejoiced to see the Society advancing so rapidly in the provision of such excellent books. Works on arithmetic and geography are now in the Press; maps and other school apparatus are daily expected: in fact, the Society will most gladly provide every thing necessary for the conduct of schools. School-books in the vernacular language will, we understand, soon be provided, the first steps for obtaining such works in Bengali, Urdú, and Hindí have already been taken. We intreat the friends of Christian education to obtain all their supplies of books from the Society in order that one general system may be adopted throughout India, and the Society be enabled to prosecute its design of providing school-books of a Christian character in every language in India. This object, it must be seen, can alone be accomplished by a union of talent, funds and action. We expect and believe that every Christian will do his duty to the Christian School Book Society.

#### 9.—HISTORY OF MISSIONS IN INDIA—A GOOD EXAMPLE.

In accordance with our expressed intention of publishing in the *Observer* every item connected with the History of Missions, preparatory to commencing the work connected with that subject, we have now the pleasure to insert a brief history of the stations at Sáháranpur and Sabathu. Will not our friends generally aid us in this work?—Ed.

##### *History of the Mission Station at Sáháranpur.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I am truly glad to learn that you intend shortly to publish an account of all the Mission Stations in India, &c. And now, in accordance with your request, I have much pleasure in sending you the following remarks respecting the Missionary Station at Sáháranpur.

The Mission station at *Sáháranpur* is in connection with the Board of Foreign Missions of the General Assembly of the Presbyterian church in the United States of America. It was commenced on the 10th of December, 1836, by the arrival of the Rev. J. R. Campbell and J. W. Jamieson. The city is situated about 100 miles north of Delhi in Lat. 30°, 12 miles east of the Jumna and about 40 miles W. by S. from Hardwár. It contains about 40 thousand inhabitants, the half of whom are Hindus and the rest Musalmáns. The country around is well watered by the Doab canal, and is both fruitful and populous. The Missionaries commenced an English school in February 1837, which was afterwards very promising, but on account of sickness and other causes, it has been closed for more than a year past. It is intended, however, to open it again on the 1st of January, 1841. In this school several young men have been prepared for usefulness; but while many have manifested a

liberality of mind truly promising, we are sorry to add that none have as yet embraced the gospel. Inquirers at the station have from time to time given us reason to hope that they were about to forsake their idols and embrace the gospel of Jesus, but only one has given us reason to believe that he is sincere. He has been under our instruction for the last eight months, and it is expected he will soon be baptized. In the spring of 1838, Mr. Jamieson was compelled to remove to Sabáthú on account of the ill health of Mrs. Jamieson. In the autumn of the same year, an Orphan Boarding School was established. It now contains 20 boys, who are making good progress in all the branches of study to which their attention has been directed. A number of them are about to enter on a course of English study, and should they through grace become pious and zealous Christians, we hope to give them a thorough theological education, and in due time, thrust them forth as labourers in the extensive vineyard of the Redeemer in India. In December, 1838, two other Missionaries arrived from America. Since that time the Missionaries have suffered much from sickness, and as this was considered to arise from the unhealthy low ground on which their buildings were erected, a new situation has been selected during the past year, and mission houses erected. The present mission premises are high and airy, and considered as healthy as any other situation in the Upper Provinces. The Missionaries now at the station are, Rev. J. R. Campbell and Rev. J. Caldwell, Mr. J. Craig, teacher of the English school, and J. Coleman catechist. The language principally spoken in the city is pure Urdú, but in the villages around a mixture of Urdú and Hindí. The people of Sáháranpur are proverbially rude, and when the Missionaries arrived they experienced much opposition and had to encounter a degree of bigotry and ignorance which was quite formidable. We can now, however, perceive a great change in these respects as the people become better informed respecting our real motives, and convinced that the Christian religion is not to be forced upon them as they had supposed. On the whole, we think, our prospects are now as far favourable as could be expected among a people so long enslaved by error and superstition.

Yours in the bonds of the gospel,

Sáháranpur, Nov. 24th, 1840.

J. R. CAMPBELL.

*History of the Sabáthú Mission Station.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In compliance with your published request, I forward you the following brief sketch of the Mission Station with which I am connected.

Sabáthú, the chief town in the protected hill states, 100 miles north-east of Lodiána: commenced Dec. 1836. One Missionary and his wife; one male, and one female assistant Missionaries; several village, and bazar schools for boys, and one day-school for girls; these frequently vary as to the number of scholars. In all of them the Sacred Scriptures are taught. Population 4000 with numerous villages around. Language Hindí much corrupted. There are no books in the common dialects; but all who read understand pure Hindí. Far in the interior the Tibetan language is chiefly used. Into this the Scriptures have not been translated, nor any thing of a religious character, except two small Tracts. We hope however, if spared, that some portions of the Scriptures will soon be given to the followers of the Grand Lama in their own tongue.

Believe me, Dear Sirs, yours sincerely,

J. H. JAMIESON,

Sabáthú, Nov. 23rd, 1840.

*American Presbyterian Mission.*

## 10.—LIBERALITY OF THE RÁJÁ OF MYSORE.

The friends of native education will be happy to learn that His Highness the rájá of Mysore has lately granted to the Rev. T. Hodson, Wesleyan Missionary, the sum of one hundred and twenty rupees a month for the support of an English School in the city of Mysore to be called *The Rájá's Free School*; sixty boys have already entered. The head teacher is an East Indian, who was educated by the Rev. J. Anderson of Madras. The plan of instruction is the same as that pursued by Mr. Anderson, and also by Dr. Duff and others in Calcutta. The conduct of this liberal rájá is worthy of being made known to all the friends of education in India, and of being imitated by all its native princes.

AMICUS.

NOTE.—We are truly delighted with this act of the rájá's, and trust it may be as it deserves, imitated by all the rájás and nawabs throughout India. We are obliged to our esteemed friend for this intelligence, and shall be always happy to hear from him or any of his colleagues.—ED.

\* \* The following items of intelligence are kindly afforded to us by our contemporaries the *Advocate* and *Spectator*. Our many and pressing duties oblige us, instead of penning our own thoughts on the same subjects, especially when there is a coincidence of sentiments, to transfer the items to our own pages and to render our contemporaries our best thanks for their labors.

## 11.—THE FOURTEENTH ANNIVERSARY OF THE CALCUTTA SEAMEN'S FRIEND SOCIETY.

The anniversary of the above Society, was held at the Union Chapel, Dharamtala, on the evening of Wednesday the 23rd of December, C. W. Smith, Esq. C. S. in the chair. From the Report, which was read by the Secretary, the Rev. T. Boaz, we gather that the Society is in an efficient state, at least, when compared with former years. The Committee however design materially to extend their operations during the year on which they have entered, if enabled by Christian liberality so to do. The preaching of the Gospel, the visiting agency, the loan libraries, the distribution of tracts, bibles, and other religious books, have all been sustained, and carried on vigorously during the year. The number of Scriptures distributed has been one hundred and six; of tracts, two thousand six hundred and eight. The number of hearers at the Bethel two thousand eight hundred and ninety-six. The amount of funds, Rs. 2360—Expenditure Rs. 2277. Balance in hand Rs. 83, leaving the Society with an empty treasury with which to commence the year. We do hope that so deserving an institution will not be permitted to languish for want of funds. The resolutions were moved and seconded by the Rev. Messrs. Gogerly, Lacroix, Boaz, and Campbell, Messrs. C. W. Smith and J. F. Hawkins. We hope to give an account of the sentiments expressed in our next. The attendance, we regret to state, was very thin as it respects landmen; the number of seamen larger than we ever remember to have seen on any former occasion. We regret the absence of those who do feel an interest in the welfare of these brave fellows, as they may go away with an impression that but few care for them: but this is not the case. The attendance at all our public anniversaries is a disgrace to the Christian church in Calcutta—a positive standing libel upon their Christianity, and a popular writer, Mr. Malcom, has published that fact to the four corners of the earth. He found some sixty people gathered together, he says, at one of our Anniversaries. But that which is too true of all, has been especially the case with the Anniversary meetings connected with the welfare of seamen, at least within the

limits of our experience; and yet there is no cause so popular, none towards which the generousities of men flow out more fully, and yet it is difficult to find a merchant, a Civil Servant or a Military man present to sanction the efforts of those who are labouring amidst much difficulty to bless those who are the means of affording us such facilities for our own transit and the transit of the things every way calculated to cheer and bless us in this the land of our adoption.

[We have with some few corrections adopted the following Report of the speeches delivered at the Anniversary of the Seamen's Friend Society from our contemporary the *Courier*, to whom we now tender our best thanks. We shall be most happy to forward any donations to the Treasurer of this truly excellent institution. The Committee, we understand, are anxious, should the funds be forthcoming, to attempt great things this year.—Ed.]

*The Chairman*—Ladies and Gentlemen, I feel great pleasure and gratification in being called upon to take part on this occasion in the proceedings of a Society which is established on such principles as this is. In a country whose port is crowded with merchant-men of every nation, it well behoves every citizen to care for the condition of the poor sailors, who, however well acquainted they may be with their duties as sailors, are yet ignorant of the great mercy of that God whose eye is ever overlooking them and preserving them from dangers. It well behoves, I say, every citizen to do his utmost for the benefit of poor sailors. They convey the vast riches of India to the shores of England—they carry us over the mighty deep, and when they arrive here, they ought to receive from us some return, and what can be better than the counsels of this Society; and what better name could be given it than that of the Sailor's "Friend." Our blessed Jesus deigned to call his disciples, who were but sailors, *friends*, and imparted to them the blessings of knowledge and grace. That man is the best friend to the sailor who wishes to impart to him a knowledge of eternal happiness. No sooner does a ship enter the port, but one of our friends visits her, gains permission to speak to her crew, and endeavours to obtain from them a promise to come to the Floating Chapel. Often are they met with a discouraging rebuff but they yield not, they still persevere, and perhaps at length gain a reluctant promise—and thus are they the means of informing the men of their duties as men and as Christians, and of sending them back to their homes well supplied with tracts, &c., and frequently with a library of books. I repeat, I feel great satisfaction in taking part in the proceedings of a Society which is founded on such Catholic principles.

*The Rev. Mr. Boaz* then read the report, an abstract of which will be found above.

*The Rev. Mr. Gogerly* moved the first resolution which was—"That the Report now read be adopted, printed and circulated under the direction of the Committee"—and in doing so he would remark, that though there are many other Societies in Calcutta established for the glory of God, there was none in his opinion more worthy of regard than the Seamen's Friend Society. Other Societies have a degree of grandeur and glare about their proceedings which attract public attention: but this Society possesses no such advantage; it is unobtrusive in its nature and simple in its operations. It is eighteen years now since this Society came into existence. Mr. Gogerly was present at its formation, and was its first secretary. Its origin was as follows: when the late Rev. Mr. Ward was in England in the year 1821, a great movement in behalf of the spiritual wants of seamen was made, and when he was on the eve of returning to India, he was presented by a lady with a Bethel flag in

the hope that it might be hoisted on board some vessel on the Ganges. The trial was made,—and on board a vessel commanded by Captain Beach, the Bethel flag was first seen one Sabbath day flying at the mast-head—and the first sermon preached to seamen, on the *Hughly* was delivered by the late Rev. Mr. Keith. Two or three vessels were afterwards visited for a similar purpose, but the Captains generally were averse to it and gave the Society no encouragement: the Bethel flag was then considered a disgrace. It was then thought proper to get a vessel of our own; accordingly a small pinnace was purchased, where divine service was regularly conducted; this vessel was not permitted to be moored on this side of the river, it was moored on the Sumatra Sand near Howrah. At this time the Governor General, the Marquis of Hastings, became the Patron of the Society, and Commodore Sir John Hayes its President. The situation of the pinnace was so far from the body of the shipping, that there was scarcely any attendance; the object therefore failed. Government was appealed to, and the vessel was allowed to be moored on this side of the river, and in consequence the attendance was considerably increased. In this way the Bethel continued for two or three years, when to preserve the seamen as much as possible from the numerous crimps in the city it was found advisable to establish a Sailors' Home in conjunction with the Bethel—for which purpose a house was taken in Clive Street. But so many difficulties presented themselves that after a twelve-month's trial and an expense of three or four thousand rupees, the Home was given up. It failed owing to the sale of spirits being permitted on the premises. He hoped the present would not fail from such a cause. During its continuance, divine service was conducted twice a week. Preaching continued in the Bethel at certain periods, till the first boat got old and another was purchased; that was also worn out and a third was built, a very commodious one too, in which service is now regularly held. No Society had a greater claim on our sympathy than the Seamen's Friend Society—there is no glare or splendour about it, but it comes to the heart of every one of us. In some Societies there is so much display attached to their proceedings, that a man might suspect his motives in uniting himself with them; but there can be no fear of that in this Society. Unassuming in its character, its agents pursue a steady course, seeking only the glory of God and the good of their fellow-men. Nothing is so distressing, as to see the number of drunken Europeans on Sabbath day, particularly in the Bow-Bazar, and when we attempt to make known to the natives the knowledge of God, to hear one and another instancing the many examples of our own countrymen before our eyes and showing us our intoxicated sailors and soldiers in the streets—on these occasions we feel abashed and ashamed before those to whom we came to preach. If therefore it is in our power to render these poor thoughtless men assistance, surely we ought to do it. Jesus went not among the rich and wealthy to make known the benefits of the Gospel; but among the poor and distressed, and those who are desirous of following his example must be like him exposed to contempt and shame. It has been thought that there is not more than one sailor out of every two hundred whom come into this port who visit the Bethel, and the remainder go generally to no place of worship; and even when there may be as many as thirty or forty men on board the Bethel, there may be seen three or four hundred in the Bow-Bazar, rolling in dissipation and drunken riot. There has been much improvement in this Society since its establishment, but it is still in its infancy—we want seamen missionaries, as such Societies have at home. These missionaries at home give their aid gratuitously, they have services morning and evening, they carry about with them tracts

and other religious books, and when they happen to fall in with bodies of sailors just landed from their vessels and going along the streets in quest of some public house in which to spend their hard-earned savings, the missionary accosts them, and speaking to them in their own sailor fashion finds out their destination and tells them that he can take them to a much *better* place. Jack is noways loath, and is without much trouble brought to a place of worship. By the exertion of these Missionaries, at Hull, a 600 ton vessel, capable of holding about 700 people, is generally filled, on Sabbath days, with sailors who come to hear the word of God. In London more extensive operations are carried on; they have their morning and evening services on the Lord's-day and prayer-meetings on almost every evening of the week, and exert every other means to bring about the salvation of seamen. In this country it is otherwise: when a sailor comes into this wicked city, he is thrown immediately into a vortex of dissipation from which he cannot be easily extricated and it therefore becomes the bounden duty of all to do something for them. I trust the reading and circulation of this report will be the means of inducing many to assist us in the work.

The resolution was seconded by J. W. Alexander, Esq.

*The Chairman* in putting the resolution said he doubted not but that it would meet with general assent. The Society has not met with that support which it ought to have received. Instances are recorded in the Report the effect of which should not be lost upon us, and we should endeavour to join heart and hand to advance the cause of the sailor.

*The Rev. Mr. Boaz* moved the second resolution—"That this Meeting desires to offer its grateful thanks to God for the continuance and steadily increasing usefulness of this society, and for the existence and success of every similar Institution in the world; at the same time, taking in its prayerful consideration the express declarations of God that the abundance of the sea shall be converted to him, and the wider field opening up to them as Christians in the increasing commerce of this port, they would entreat the Lord the Spirit to lay their responsibility in this matter more fully on their hearts and enable them to discharge the duties arising out of this responsibility with that faithfulness and zeal which its importance demands." It has been said truly that every work connected with the Gospel is attended with difficulties; if so, how great must be the difficulties attending the work of bringing seamen in the port of Calcutta to a concern for their souls. But difficulties always appear great *at a distance*; when we approach them they lessen in magnitude, and when we resolutely meet them they vanish. As an instance I will mention that, at the commencement of the present service the gentleman who was to have moved the first resolution was unfortunately taken ill and could not attend—in this exigency all was bustle and confusion, no one could be found who would undertake the moving of the resolution, and the only way of solving the question appeared to be, that the person who had *composed* the report, and *read* it, should also *move* it—our friend who has just addressed you said he had not an idea in his head. But whatever were the circumstances, you have got out of him, what could never be obtained before, the history of your Society; and if no other good attended the present Meeting this would have been sufficient to make it an interesting one. In the course of his speech our friend remarked that they could not obtain a mooring on this side of the river for the floating ship, and therefore they went to the other; and when that would not answer the object they appealed to Government and got through the difficulty. The very first difficulty obliged them to get a vessel of their own: having to encounter difficulties makes men ingenious. We are placed at the present moment in great difficulties—we begin the year with an empty treasury;

we contemplate spending 10,000 rupees without a pice to commence with, but we hope to find means to do it. I was speaking the other day to a friend when he told me the best friends to the sailors were *the ladies*, and to shew that my friend was not far wrong in his opinion, when I was reading over the proof of this Report, a lady's note dropped in, with a donation of forty-two rupees, the first towards meeting the sum required. But obtaining money was not all the difficulty with which they had to contend—there was a greater difficulty in contending with the host of crimps, and also the apathy of those who ought to be the friends of seamen; and the ignorance of the seamen themselves; if we were to look at all these difficulties merely with the eye of sense we should give up the work in despair; but as one who was distinguished in the service of his country said on a celebrated occasion, "England this day expects every man to do his duty"—so poor sailors "expect every Christian to do his duty." This resolution calls on all to do their utmost. Our friend Gogerly has noticed the operations that have been going on at Hull: he saw them in their youth. I saw them in their *infancy*—there were not *then* so many as 700 people congregated at one time for the purpose of divine worship. Institutions of a similar description were now to be found in Bristol, Leith and other cities, where the greatest success was met with; and in America, a friend has written me, saying, they are getting on "*amazingly*," and we want to write in answer that we, in Calcutta, are also going on *amazingly*, but we must await the issue of this meeting. It may be asked, if we are going on so well, why are there so few at this Meeting?—where are the *merchants*? will they not remember and lend a helping hand to those who bring and carry their rich cargoes? They will be found now at their tables or in the ball-room, but their non-appearance here must not be looked upon as a thing to discourage us; when their support is asked they will not hold back. Where are the ladies? do they forget you? Never—they are perhaps afraid of the cold; when an appeal is made to them they are always ready to help the sailor. And there are many more who care for sailors. There was a period during the year when there was not a pice in the treasury—and the question began to be asked, shall we do nothing more for sailors on this account? *Just then*, a letter was received from a gentleman enclosing a draft for 500 rupees, and the residence of this gentleman was so far up the country that I could trace the locality on the map. He with difficulty remembered that sailors brought him to this country—he had amassed wealth, and had thoughts of returning home again, and this donation was probably a kind of *peace-offering* to the sailor. The Society has hitherto been going on well, but there must be something else besides money to ensure success; we must have your prayers for this as well as every other Society. In the resolution now under notice, mention is made of the increasing commerce of the port, and the consequent increase in the number of visitant sailors; every one ought therefore to increase in the same proportion, his efforts in conjunction with this Society. If a ratio were to be formed on this increase, of what number ought and might attend, there should be now a Bethel capable of containing a congregation of 250 men; and it is the design of the Committee if possible to have another vessel in a different part of the river, to accommodate all parties—also to maintain two regular ministers and to employ other means commensurate with the increase of commerce and increase of vice; but we must seek by prayer that God would make us feel more deeply the interest we ought to take in the salvation of sailors.

*J. F. Hawkins, Esq. C. S.*, begged to second the above resolution, and then continued—In this resolution there is a duty enjoined upon us of thanksgiving to God for the past and present usefulness of the Society,

&c. Whenever success crowns our labours, we have not only great cause for thankfulness to the Author of that success, but we should also pray for the continuance of the blessing—we should be thankful to God for every breathing of prayer offered up for God's glory—we should be thankful that the gospel has been preached in every part of the city, and that the poor and wretched condition of sailors has not been neglected. The peculiarity of their situation demands of us peculiar exertion—while they are employed to carry merchandise, and frequently the glory of our arms to the extremities of the globe, it should be our duty to endeavour that they also bear wherever they go, the excellency of the Christian character. They are in one sense real *Missionaries*, but they are messengers generally only in a worldly sense, and why should they not be missionaries for good as well as for evil. Taking this view, a great responsibility rests upon us, and it behoves each one of us to do his best for sailors. You have heard allusion made to the gift of 500 rupees by one gentleman: we wish there were many more such liberal people. From the statistics of deaths among sailors it has been shown that about a *thousand* per cent. are drowned per annum; they have sunk, but the sea must give up its dead, and it is the duty of each of us to be anxious in affording to those who are among the living every means of obtaining salvation. It has been remarked that the Society is yet in its infancy, we are therefore the more strongly called upon to labor to advance it to the full maturity of its operations. The resolution which I have seconded will be *passed*, but it must not end there; we must when we leave this assembly carry away with us feelings of the deepest interest in the cause of the poor seamen—the cause itself must prosper whether man labor or not; for it is the promise of scripture that “the abundance of the sea shall be converted unto Him.” But as instruments for accomplishing this great object, let us seek for the reward of the faithful stewards of God.

Rev. Mr. Lacroix proposed the third Resolution which was—

“That the friends whose names are attached be appointed to act as the Committee and Officers for the ensuing year with power to add to their number. C. W. Smith, Esq., J. F. Hawkins, Esq., J. W. Alexander, Esq., A. Grant, Esq., J. Muller, Esq., H. Woollaston, Esq., G. C. Owen, Esq., W. Balston, Esq., J. M. Vos, Esq., D. Clark, Esq. Ministers and Missionaries Members ex-officio. Secretary, Rev. T. Boaz. Minute Secretary, H. Andrews, Esq. Treasurer, A. Grant, Esq.”

Rev. Mr. Lacroix stated, that sometimes great things are produced from little beginnings—who would have imagined that a few *fishermen* could have changed the religion of the world? yet so it was in the case of the apostles. An Ethiopian officer (the eunuch) who had been converted and was returning home after the wars, was enabled by his own sole exertions to bring many people to a knowledge of the Saviour and to establish several *Churches* in Abyssinia. The best translation of the Sacred Scriptures was that of the Coptic church—the church founded by the labors of this officer. Again in the time of the Reformation the words and actions of a single monk were able to shake to the centre the whole Papal power. And none can tell what good might be done by the instrumentality of one good sailor, were he to be cast ashore on an island among uncivilized human beings; he would be the means of teaching them civilization as well as enlightening their minds and bringing them to the Saviour of souls. This Society might appear small. Let us not think those things of *small* importance which God thinks great. Let every one do the good that is before him, and look to God to bless his labours.

Rev. Mr. Campbell seconded the Resolution, when the business of the Meeting was closed with a hymn and prayer.

We were very glad to observe about fifty sailors present on this interesting occasion; the whole proceedings evidently delighted them much. The amount collected after the Meeting was about a hundred and twenty rupees, and the hearty good-will with which the sailors put in their pice and some their *rupee*, was most pleasing.

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#### 12.—REV. W. YATES.

It is with sincere pleasure we announce that our excellent friend, the Rev. W. Yates, has had conferred upon him, from a highly respectable source in the United States, as the reward of his talented labors in the cause of translations, the diploma of D. D. Few men have better deserved or more worthily attained this honorable distinction.

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#### 13.—JEWISH TRANSLATIONS OF THE HOLY SCRIPTURES.

One of the most important and encouraging signs of the times, as it regards the welfare of the people of Israel, is the desire which they manifest to procure copies of the sacred volume. As many of them cannot read the original Hebrew, so as to understand it without help, Mendelsohn, the celebrated Jewish philosopher who flourished toward the close of the last century, introduced the custom of printing a correct German translation parallel with the original text. This was a very great step. Before this time very few of the Jewish nation were accustomed to read or understand good and classical German. Among themselves, and in their intercourse with other nations they generally made use of an imperfect and very irregular dialect, which although it contained most of the German words necessary for the common purposes of life, was mainly indebted to the Hebrew for all the terms employed in theological works and religious discourses. Of course the use of such a mixture of jargon of two languages, often employed in a very indiscriminate and sometimes in a very ungrammatical and incorrect manner, was not likely to be favorable to regular and sound habits of thinking. It is much to be deplored that the great Mendelsohn, at the time that he taught his nation to write and speak German, and showed them that the languages of modern Europe may be properly used in discoursing on the most sacred subjects, did not at the same time endeavour to establish the authority of the sacred volume, as distinguished from all rabbinical traditions. While, however, we most sincerely regret the unsoundness which prevailed among the Jews of Mendelsohn's school on the most vital points of religion, it is quite evident that the Bible has made its way among the bulk of the nation, since the time that they were thus led to read it in a tongue which is familiar to them. As a proof of this, there are at this moment no less than three different translations of the Hebrew Old Testament into good German, either just completed or now in progress. Dr. Johnson of Frankfort, published the first part of his translation in 1831, and a second part in 1836. The eloquent Jewish preacher at Hamburg, Dr. Solomon, has given a translation which is now ready, and which is in the hands of a great many Jews; and Dr. Zunz, of Berlin, is editing another work of the same kind; he is assisted by several persons who are celebrated for their talents and learning, and his edition is just about being finished. The very existence of such books is a very important thing. It shows that the Jews have not lost that attachment to the sacred volume which marks the national character of that people. Amidst their widest wanderings and their saddest falls, "they are those

to whom were committed the oracles of God ;" and we much rejoice that their attention is still turned towards the holy page their fathers have guarded so carefully and studied diligently. It is indeed very remarkable that during the thick night of the dark ages of the Christian church, biblical learning was so diligently cultivated as we find it to have been, judging from those stupendous monuments of Hebrew learning which we possess in the writings of the rabbies of the 12th century, as Abenezra, Kimchi, Rashi, and others, who, with all their faults, deserve our warmest admiration for their unwearied diligence and patient research.

It seems that the Jews in France feel the same desire to possess and understand the word of God. It must be observed that, while we lament the awful departure from religion and truth which we find to prevail in the translation thus offered to our Jewish brethren in France, those who engage in the defence of the truth are also Jews. It is delightful to find that there are also those left in Israel who cannot and will not sit quietly by and see the ark of God thus trifled with. This, at least, is as it ought to be. God grant that the time may speedily come when all the learned rabbies shall not only stand up for the verity and authority of the prophetic page, but become themselves apostles of Jesus, and follow in the steps of their fellow-countrymen, Peter and Paul, and be successful in teaching a multitude to cry, with heart and voice, "Hosannah to the Son of David." In the meantime let us be thankful that we have been permitted to see some of these our brethren of the seed of Abraham thus engaged, and pray that God, of his infinite mercy, may grant grace to the church of Christ, that they may faithfully and diligently improve the present opportunity, and give back to the Jews the sacred volume, not in a wretched and perverted translation, but in purity, simplicity, and truth, as God has given it, to make us all wise to salvation.

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#### 14.—GERMAN MISSIONARIES, MANGALORE.

The following account of the German Missionaries is from the pen of a correspondent who has had the fullest opportunities of observing the conscientious manner in which those excellent servants of the Lord perform their duties:—

"I am sure that I cannot better employ my time and paper than in describing the manner in which those zealous servants of Christ, the German Missionaries at Mangalore, employ themselves. More hard-working men than the German Missionaries are not to be found in any part of the world. They are distinguished, moreover, by an almost Apostolical simplicity of manners and a devotion to their calling that gains them the respect of all castes and creeds, from the most wild and worldly-minded of ourselves to those who profess the strictest sense of religion. These worthy men are in fact real friends to the natives of the country, amongst whom they are settled, and whose moral, religious, and intellectual advancement they are striving to promote by practice no less than precept. The German Brethren all reside together, and eat at the same table of the most simple food ; the ladies of those married preside over the domestic department, and thus the unmarried brethren have the advantage of those comforts which female supervision can alone ensure. These Missionaries have no stated salaries : one box contains the whole of the money of the Mission, each takes what he requires and no more, and I am credibly informed that the individual expenditure does not amount on an average to sixty rupees a month. The German Brethren act on a much more regular, and, in my opinion, more sensible manner than any other Missionaries that I have ever met with ; for al-

though their exertions are unremitting in preaching the word from house to house and not without success, they place their chief dependence on their schools as the first sure step to attaining the great end of their labours, since conversion can never be hoped for unless through the medium of education, and with that view they devote many hours daily to the instruction of the Native youth of the country."—*Madras Gazette*.

#### 15.—THE MONTHLY MISSIONARY PRAYER MEETING

was held on Monday evening 7th ult., at the Circular Road Chapel. The address was delivered by the Rev. D. Ewart. The subject, the importance of the study of prophecy, with special reference to popery. The speaker entered very fully into the coincidence between the prophetic and actual character of the man of sin—in a manner which could not fail to convince every unbiassed mind as to the identity of the Romish system with the man of sin predicted in scripture. The devotional parts of the service were conducted by the Rev. Messrs. Macdonald and Boaz. The attendance was very encouraging.

#### 16.—THE FIRST ANNUAL EXAMINATION OF THE NATIVE BOYS' SCHOOL AT AGARPARA

took place on Monday, the 7th December, 1840. The Venerable Archdeacon of Calcutta presided. Several Ladies and Gentlemen were present on this interesting occasion; amongst the latter, the Rev. Messrs. Hutton, Fisher, Pffander, Sandys, Thompson, Innes, Street, Osborne, and Long, Capt. Smith; Messrs. Becher, Mackay, Abbott, &c. &c. A considerable number of natives attended. The School which is conducted by Mr. J. Cæsar, and native assistants, was opened on the 15th June last, and since that time 231 boys have been admitted. Of this number 146 have been struck off, but 20 having been re-admitted (1 being the second time struck off) the number now on the books is 104, of which 100 were present at the Examination. Truly it was a pleasing sight to witness so many of our heathen fellow-creatures attending a School where the scriptures of truth are taught; nor is it the least interesting feature in the case, that of the above number 65 are bráhmans, the remainder comprising 34 Hindus, 4 Christians and 1 Musalmán.

The great number dismissed the School may be attributed to the opposition usually to be expected from the bráhmans when efforts are made connected with religion and especially the establishment of Schools. Many determine that their children shall not attend such Schools, although not a few would gladly do so if their parents' permission could be obtained. Others prevail on the parents of some children to remove them. Another reason is, that in the immediate neighbourhood there are three English Schools, conducted by Native masters and supported by the most zealous for their religion. Several boys who came to this School at its opening, are now attendants where the (to them) *offensive* doctrine of the cross of Christ is not taught.

The 1st Class (of two boys) was examined in the book of Genesis; Roman and English History, Grammar, Geography, Manual of Christian Evidences and Arithmetic. The replies of the boys were very satisfactory and the Archdeacon praised their diligence and attention.

There is no 2nd Class at present. The 3rd Class (of 12 boys) was examined in the Gospel of St. Matthew in English and St. John in Bengali, Bengali History, Grammar, Geography and Arithmetic.

The Rev. Messrs. Hutton and Sandys assisted the Chairman in the Examination of the above classes. Whilst the 4th Class (of 13 boys)

was being examined in Reading, Spelling and Grammar; and the 5th (of 20 boys) in reading and spelling, the Rev. Mr. Sandys, at the request of the Archdeacon, examined the 6th, 7th, and 8th classes in Bengali. The 6th Class consisted of 30, the 7th of 12 and the 8th of 11 boys.

At the conclusion of the Examination, the Venerable Chairman, addressing the visitors, stated the satisfaction he had derived and his persuasion that they must have possessed similar feelings. He alluded to the establishment of the School, through the exertions of Mrs. Wilson,—that truly pious and benevolent lady whose praise is in all the Churches; also to the erection of the Mission House and Church.

After the rewards were distributed (each boy received a book, varying in value, according to his attendance) the Rev. Mr. Sandys briefly addressed the children in Bengali, and trusted that at the expiration of the vacation (one month) all of them would return to school, and with renewed vigour prosecute their studies now so well commenced.

For the information of those unacquainted with Agarpára the subjoined remarks may not be uninteresting. On the Eastern banks of the Ganges about 10 miles to the north of Calcutta, the Native Female Orphan refuge is situated, and in connexion, the Church now nearly completed, the Mission House, and the English School. The voyager, in passing this place cannot but be struck with the beautiful appearance of the four buildings, but the Christian voyager will not only admire, but exclaim, "What hath God wrought!"

#### 17.—PUBLIC EXAMINATIONS.

During the last month the public Examinations of the Parental Academic Institution, the High School, and the Free School, have been held. The routine of the Examinations was much as in former years, with one material improvement, the absence of all theatrical exhibition and spouting by the pupils, an improvement which cannot be too highly commended. The result of the examinations proves that those to whom the instruction of the youth of this city is committed are diligent in the discharge of their arduous duty, and that the pupils are not less anxious to excel in the pursuit of knowledge: the testimony of both private and public examiners confirm this view of the subject. The classes were examined in nearly every branch of learning, and acquitted themselves with a credit equal if not superior to similar institutions in Europe. Their knowledge of Scripture and the Evidences of Christianity, especially the youth of the Parental, were very extensive. The attainments of the pupils of the Parental in Mathematics are also very considerable; the whole of the young people in both the leading seminaries acquitted themselves in a manner which reflected credit equally upon their teachers and themselves. One thing especially has gratified us in the examinations of this year—an evidently greater tendency to the practical rather than the shewy in education. May this continue to increase. Those most deeply interested in Christian education were present and took part in the Examinations. The Ven. Archdeacon, Rev. Dr. Charles, Rev. Messrs. Boaz, Smith, Sandys, Innes, and Meiklejohn, Messrs. Byrn, Graves, Crow and others. Want of space has prevented us from inserting a more lengthy account of the Examinations, which has already appeared in the public papers.

#### 18.—LAW OF INHERITANCE—THE DHARMA SHABHA AND THE HURKARU.

A professedly native correspondent of the *Hurkuru* has been endeavoring to stir up the slumbering energies of that most enlightened of all associations, the *Dharma Shabha*. The object which the correspondent would urge on the attention of the *Shabha* is to resist the efforts of the

missionary body who are about calmly to ask the Legislative Council to amend the Hindu law of inheritance, which, as it now stands, disposes a man of all hereditary if not all chattle property on a change of faith. We need not say that such a law is monstrously unjust, and the religion which would require its continuance as a safeguard must be weak indeed. The gist of *A Citizen's* letter is that the present law is a wise, good and unalterable law, and that therefore every attempt to interfere with or alter it should be resisted. He sees no difference between altering an unjust law and opening a door for the conversion of the natives to Christianity. The missionaries ask not for favor or partiality, but only for equity and justice. We know it would be worse than fighting with the air to argue with one who has sympathy with the *Dharma Shabha*—an association formed to uphold the horrid and unnatural rite of Satí, and which has continued in a course of bigotted opposition to humane and enlightened principles until its very bigotry has well nigh threatened, if it has not effected, its extinction; but we would simply suggest one or two things even for the consideration of such: with others we trust they may have the influence we imagine they deserve. Let us for a moment leave out of the discussion that which appears especially to harass the members of the *Shabha*, Christianity; for the law of inheritance affects a change of faith whether it be to Christianity, Muhammadanism or Scepticism. *A Citizen*, in common with all residents in this city, must be aware that there is such a thing as education—enlightened, accurate education; and that this same has for many a year been making rapid advances in this country—yea that even the Government, convinced of its influence, has undertaken to provide in some measure for the newly created want. Those that preceded the powers that be are not now less diligent in spreading abroad the principles of truth—natural philosophical and religious. The nature and tendency of the education bestowed even by the Government, though it exclude all reference to the only true faith, will and must be to sap the foundations of *Hinduism*. Every lesson taught shakes the incongruous edifice to its base. Does *A Citizen* believe that the educated intelligent thinking youth of another generation will be disposed to “pin their faith” to a system which teaches them that the world is *square*—that there are *fire elements*—that sanction satí, ghát-murders, infanticide, and all the abominations of the *Shráds*, the *Káli*, *Durgá* and *Charak pujás*? We are confident they will not—it is not in the nature of things; and if this will be the result, and it will, leaving Christianity out of the question, are these young men to be deprived of all their property—their names—their estates—their all, because they cannot believe that which they know to be a lie? How monstrous! What would be thought if at the present time the British were obliged to observe the pujás of Woden and Friga and the whole host of barbarous deities that once with terrific sway influenced their ancestors? Suppose a young man to become a Deist—shall the law of inheritance come in and say, you may be a Deist, but you shall be deprived of all that you possess?—or a Muhammadan or a Christian. What! is the Hindu mind not only to be held in terror by the mantras and mummeries of the superstitions of *Hinduism* and the craft of bráhmans, but must *Hinduism* be upheld and truth stemmed in its course by the additional terror of poverty and disgrace? We trust that a liberal and professedly neutral Government will never for a moment entertain such a thought.

That which we believe will be with the masses has happened in part. Christianity has obtained its converts, their conversion involves the loss of all, and they are willing to suffer that loss for Christ's sake until a legal remedy can be found for the evil; for it is not to be supposed that such a state of things is to continue, and that Christians are not warran-

ted in seeking to maintain their rights as citizens. As those who are called to sustain all the relations of life they are bound to do so. They have no wish to hurry so important a matter, or in seeking for their own rights to inflict injury on others; nor do they think that they are guilty of imprudence, or of invading vested rights, or opening the door to the conversion of the natives to Christianity by so doing. The subject may have been mooted first by them because they are the first to feel it, and they will be the body who will be most materially affected by it, as they will doubtless become much more numerous, and that speedily, than they now are. Nor would this subject have been ever mooted except some case in point had come before the Missionary conference; had not the fact pressed itself upon the attention of that body that the *law commission* were legislating for the future generations of India, and they deemed it the proper time to offer their suggestions to that commission, whether with success or not, on every matter affecting the civil interests of native Christians. They have done so openly and candidly; they have given their opinions in such a manner that their opponents may have the amplest opportunity of replying to or rebutting them. They seek not partiality but justice. The subject affects not only Christians but all; and all that is asked by the friends of native Christians is, that the new code of laws should as far as they are concerned, be based on the principles of British law.

The *Hurkaru* endeavours to soothe the fears of his correspondent and his friends by suggesting that the Missionary body have but little influence with the *Council*. We believe they have none but such as may arise from the justice of their cause, nor do they seek other; and they do trust that the council of India will never close their eyes to such representations as those made in the *Supplement* to the *Calcutta Christian Observer* for November, on this and other subjects now engaging their legislative attention. It matters not whether the Missionaries be prudent or not—the council has to deal with their arguments and their facts, and with these we trust it will deal in a fair, candid and upright manner. It is legislating, not for the nonce, but for future ages. The Missionaries have an influence however where most an influence is felt—we mean in Britain, and that influence has been felt in India in the abolition of Infanticide, Satî and (in part) in Government connexion with idolatry, and we doubt not but that it would be again felt if called into exercise on this most momentous topic.

Since penning the above, a second letter has appeared in which the writer in the plainest terms denounces the Missionaries. He endeavours to shew that they have more influence with the council than the editor of the *Hurkaru* would admit, and that they are about to exercise that influence to induce the same council to violate their engagements with the natives; viz. to protect their native Christian subjects in the possession of their rights. The bugbear of a violation of engagements was continually held up on the subject of pilgrim taxes and the like, but when examined it proved the mere verbiage of a party—the fiction of a disturbed mind; and so will it be in this case. What engagement can the Government enter into that shall prevent a man from changing his faith? The correspondent has headed his letter by quoting the following passage:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” We say nothing of the impiety of using the Christian Scriptures in such a sense—it is not manly, it is ungenerous to apply the truths of Holy Writ in such a way. Does *A Citi-*

zen suppose that the Saviour of men meant the least of the laws of *Meneu* or *Budh*? or if he did not so suppose, why did he bring forward this text in confirmation of his statement (as a sin) that the Missionaries were endeavouring to urge on the Government the propriety of emending the usages of the Hindus. There are other passages which we would press on the attention of *A Citizen* :

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

We would also urge on the attention of *A Citizen* the perusal of the ten persecutions of the Christian Church by the heathen world, and he will in that at least see how futile are all such efforts as those he would adopt to stop the progress of the faith of Christ; and that God did restrain the impotent wrath of man, and the remainder of that wrath he did make to praise Him. Our prayer for *A Citizen* is, that like Paul of Tarsus, he may become the advocate of that cause he would now fain impede if not destroy.

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#### 19.—THE BRIGHT SPOT.

We have latterly heard much of the “Bright Spot,” Darjeeling. Its elevation—bracing climate—magnificent scenery—and delightful prospects, have all been themes on which our public writers have descanted. Those that have hastened to it from our scorching yet humid plains have agreed to speak with rapture of its delights. Yet even Darjeeling, like every thing approaching to the Paradisiacal on earth, has its dis-agremens, its rains, its fogs, and its lack of comforts, and even death itself has its memorials there. The approaches to it from all accounts are difficult and unpleasant. Over rugged paths, through swampy marshes and dense jungles, the valetudinarian urges his course to this seat of new vigour and life. In this it is like the pilgrimage of the Christian life: yet that pilgrimage, however difficult and dangerous as it is, leads to a brighter spot—a more healthy clime and more blessed retreat—the hill of the heavenly Zion—a place more beautiful than even the imagination of Milton could picture, or even inspired men adequately describe—a land

‘Where everlasting spring abides,  
And never withering flowers,’

where sorrow and sighing flee away and death itself is unknown.—How anxious are all in sickness to hasten to these Bright Spots of earth. With what eagerness do they inquire as to the best means of arriving there, and what benefit do they anticipate on their arrival—too oft defeated, or if obtained how transient its enjoyment. But how few, alas! are anxious to secure a mansion in the brightest of all Spots—how few inquire the way to the hill of Zion; what a comparatively small number do we hear saying,

‘Could I but stand where Moses stood,  
And view the landscape o’er;  
Not Jordan’s stream, nor death’s cold flood,  
Should fright us from the shore.’

And yet it is to secure that heaven we live.—“Seek first the Kingdom of God and his righteousness and all other things shall be added unto you.”

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#### 20.—PRIZE ESSAY.

Some time ago a prize of two hundred rupees was offered by a gentleman in Edinburgh through the Ladies’ Society for promoting Native

Female Education in India, for the best Essay on Native Female Education written by a native. The prize has been awarded to the Rev. K. M. Banerji. We trust it may do much towards enlightening both Europeans and Natives and stirring them up to devise liberal plans in connection with this object.

21.—EXPULSION OF RAJA' RA'DHA'KA'NT DEB BY THE DHARMA SHABHÁ.

The call of *A Citizen* on the *Dharma Shabhá* has not been in vain. The Society heard—assembled—consulted and determined—but on what? On the law of inheritance?—No. On the importance of calling forth the resources of India?—No. On what then? On the propriety of excluding from the *Shabha* the Rájá Rádhákánt Deb; and in the abundance of its wisdom it did see proper and did accordingly excommunicate the Rájá Rádhákánt Deb from its most enlightened Councils and most tender mercies. The *Bháskar*, delighted beyond measure at this schism among the orthodox, issued an extra last Sabbath, in which he states that he could not wait until Tuesday, so anxious was he to communicate the mighty doings of this most orthodox of all Star Chambers. The *Shabhá*, it appears, had their gathering in the garden of Bábu Ashootosh Day. The members present were Rájá Kálikishen Bahádur—Promothonath Deb—Ramchander Mitter—Maheshchander Dutt—Gopikant Tarkalankar, as the representative of Gurupersaud Bhoose—Gourikant Mukerji, for Jaynarayan Mitter and others. The objects of the meeting were various. Many curious objects were discussed—so says the *Bháskar*; but the grand theme on which the members descanted was the wickedness of Rájá Rádhákánt Deb. The reason assigned for his expulsion is that he had associated with the *discarded* Nilkamal Singh. The crime is heightened by his associating with the said Nilkamal Singh from a love of riches, without consulting the *Shabhá*. The disgrace of Rádhákánt involves that of his satellite Bhabánícharn Banerji, whom the *Shaba* once thought an impartial person, but now finds that he is but a tool of the Deb's. The consequence of all this is, that the bráhmans are no longer to be feasted at the expense of the Bahádur, or of the late President the Banerji; and these two are tabooed from visiting the bigotted Hindus. To them it may be a great calamity, seeing that they are truly orthodox; but to others it could be no punishment—nay rather a relief. We notice this for the purpose of calling the attention of the public to the existence and actions of this Hindu Inquisition—for such it is. It makes rules by which it did regulate through fear the whole of the orthodox, and still does influence many, and those rules strike at the very root of all social intercourse. A man otherwise respectable and religious after his order, is tabooed—bráhmans and pandits, whom he deems essential to his happiness and salvation are forbidden to visit his house, and he is excluded from the whole range of Society under the influence of this *Shabhá*, which from his former associations may include the whole of his circle; and this is done by some half dozen men, one of whom at least figures as a member of nearly all the learned Societies, and is continually exhibiting at all our public examinations as a patron of learning. The act is the more intolerant since as a Hindu Rádhákánt Deb is one of the most pukka. We trust this act will tend to open the eyes of the community and lead them instantly to throw off the yoke of this self-constituted Star Chamber. At least we hope it may continue in the nurture of such deeds; they are worthy of it and will doubtless hasten its downfall more speedily than the support of *Sati* or the law of Inheritance. Who are the members of the *Dharma Shabhá*? Let the *Bháskar* publish a list of their names entire that the Hindus may know

who and what it is. Rájnaráyan Ráy is a member, and Kálikishen Bahádur, F. R. S., the translator of Gay and other valuable works, is a member, but we doubt whether all be equally enlightened and humane.

The following is a literal translation of the doings of the *Shabhá* in this matter. It has been forwarded to us by a young native friend, we have left it in its literality, that it may convey the real sentiments of that enlightened body.

"The article which we had written, relative to the affairs of the *Dharma Shabhá*, for the purpose of exciting the risibility of our readers, when ready for the press, we heard that there was a special meeting held of the *Dharma Shabhá* on Friday last, in the garden of Bábu Ashootosh Day. In the meeting many interesting and amusing matters were considered; therefore not delaying the publication of them till Tuesday next, we have done it now for the benefit of our readers.

"The assembly consisted of Rájá Kálikishen Bahádur, Bábu Promotionath Deb, Ramchander Mitter, Maheschander Dutt, Gopikant Tar-kalankar for Gurupersad Bhowe, Gourikant Mukerji for Jaynarayan Mitter and others. The reason for their assembly was that Rájá Rádhákánt Deb, without consulting the *Dharma Shabhá*, coveting riches, went to the house of Nilkamal Singh, the Members of the *Shabhá* not being able to sanction such a step on the part of the Rájá, him and Bhabánicharn Banerji be excluded. The following resolutions were adopted on the occasion: 1st, Because, Rádhákánt Deb associated with the discarded Nilkamal Singh, therefore he must be excluded from this *Shabhá*. 2nd, The rule was that, the Bráhmans and Pandits of one Society (club), could associate with the president and members of another Society (club.) But now the bráhmans and pandits of any Society are not permitted to go to the house of Rádhákánt Deb, or of his party; nor are the members of any other parties permitted to invite Rádhákánt Deb, or any of his party to their houses. 3rdly, From this time all the connexion of Rádhákánt Deb, and his club with other clubs is dissolved. 4th, It was formerly thought that Bhabánicharn Banerji, was an impartial person; it has been now discovered that he is entirely guided by Rádhákánt Deb; therefore it is resolved, that such a person is not fit to be the president of this *Shabhá*, and he is now accordingly deposed from his office, and that the meetings of the *Shabhá* be no more held in his house. These things being settled, the meeting as usual concluded with speeches suitable to the occasion."

The *Bháskar* has courted the Muses on the occasion. The following is a literal version of his inspiration. It may not be so easy and flowing as the *Emigrant Ship*, but it conveys in some measure the native idea on the subject.

"All the honour he possessed is gone. He is expelled from the club. None will receive him into society. Who will he now expel from his club? Every one will laugh at his loss of piety for love of money. Every one will despise the name of Rádhákánt Deb. He has lost his presidentship and incurred disgrace. At last he has left a dishonoured name. The Bahádur has received the just reward of his merit. And another matter of laughter is this; he involved in his ruin the Banerji. People say that the iron age is very fatal. Though latterly good works have received their reward."

The following Public Meetings connected with our religious and benevolent institutions will (D. V.) be held during this month.

Jan. 4, Monday, 7 p. m.—Monthly Missionary Prayer Meeting, Union Chapel, Dhuruntala.

5, Tuesday, 7 p. m.—Calcutta Auxiliary Bible Society, Town Hall.

11, Monday, 10 a. m.—Armenian Philanthropic Institution, Public Examination, Amratala Street.

12, Tuesday, 7 p. m.—Church Missionary Prayer Meeting, at the Old Church Rooms.

16, Saturday, 4 p. m.—Sailor's Home, at the Town Hall. Sir J. P. Grant to preside.

18, Monday, 7 p. m.—Calcutta Tract and Book Society, Town Hall. C. W. Smith, Esq. to preside.

20, Wednesday, 7 p. m.—Ladies' Native Female School Society in connexion with the London Missionary Society, Union Chapel.

22, Friday, 10 a. m. Public Examination of the pupils of the General Assembly's Institution, Town Hall.

Second week in February, 10 a. m. (day not fixed.) Public Examination of the pupils of the London Missionary Society's Christian Institution, Town Hall.

The Societies whose Anniversaries are not yet fixed, are as follows:—Church Missionary Society—Baptist Missionary Society—Christian Instruction Society—Benevolent Institution—Fancy Sale—Central School, and Sermons for the Church Missionary Society.

We shall feel obliged if the Secretaries of the different Religious Societies whose anniversaries are noticed, if incorrect, or those yet to come but which are omitted, will furnish us with the name, place and hour of meeting, name of president, &c. as we wish to publish a list of the meetings for separate distribution.

#### TABLET TO THE MEMORY OF THE LATE REV. CHARLES PIFFARD.

The friends of the *Rev. Charles Piffard*, have deemed it right to perpetuate the remembrance of his Christian excellencies both as a private Christian and as a Missionary of Jesus Christ by the erection of a mural tablet in the Union Chapel, being the only place of worship connected with the Society of which Mr. Piffard was a Missionary in Calcutta. To those to whom Mr. Piffard was known it would be superfluous to do more than state the intention, and as it is only among such that the subscription is expected to be raised the friends of Mr. Piffard would confine themselves simply to the statement of their intention.

The Missionaries connected with the London Society have also for some time past desired to erect a tablet in the Union Chapel for those of their brethren who have died in the work, but for whom no such token of respect has been erected. The two objects they have thought might be now effected should the Subscription be sufficient.—The two objects might be obtained for about *twelve hundred rupees*. Should however the Subscription amount to but little more than what will be needed for Mr. Piffard's tablet, it is proposed to expend the overplus in some way most consonant with his Catholic feelings.

The following friends have kindly under taken to superintend the erection of the tablets:—

Rev. Messrs. G. Gogerly.

A. F. Lacroix.

J. Campbell.

T. Boaz.

J. M. Vos, Esq.

H. Andrews, Esq.

A. Grant, Esq.

W. Byrne, Esq.

Calcutta, 10th December, 1840.

#### NEW AND SELECT SEMINARY FOR YOUNG LADIES.

*Lower Circular Road, nearly opposite the Martiniere.*

Mrs. E. Lock begs to inform her friends and the community in general, that she intends to open a Seminary for a limited number of Young Ladies on the first day of January, 1841, and solicits a share in their patronage and support. Every attention will be paid to the health and morals of the children committed to her charge, and no effort spared to secure the approbation of their parents and guardians.

*Terms.*—Boarders, per month, Rs. 32. Day Boarders, 16. Day Scholars, 12. Music and Drawing on the usual terms. Extra charges for Washing, Shoes, &c.

*References.*—Rev. W. YATES, D. D., Elliot Street. Rev. J. THOMAS, Baptist Mission Press. JONATHAN CAREY, Esq. Attorney at Law.

NOTICE.

The twenty-eighth annual meeting of the Calcutta Auxiliary Bible Society will be held in the Town Hall, on Tuesday evening, the 5th instant, at 7 o'clock. C. W. SMITH, Esq. in the Chair.

Calcutta, 1st Jan. 1841.

*Calcutta Christian School Book Society.*

The Committee of the Calcutta Christian School Book Society have much pleasure in announcing to the friends of Christian Education, that they are prepared to issue the following School-books from their depository, No. 99, Dharamtala.

1. INSTRUCTOR, No. 1. English and Bengali, price 2 annas.
2. INSTRUCTOR, No. 2. Ditto ditto, 4 annas.
3. INSTRUCTOR, No. 3. English, 12 annas.
4. INSTRUCTOR, No. 4. Ditto.—1 rupee.

Each of these books consists of two parts. The first, lessons on general subjects, and the second, lessons in Scripture History and Biography.

5. Poetical Instructor, 1 rupee.
- A collection of pieces from the best English Poets, moral and religious.
6. McCulloch's course of Elementary Reading in Science and Literature, Rs. 1-8.
7. McCulloch's English Grammar, 12 annas.
8. Horne's Manual of the Evidences of Christianity. 12 annas.
9. Letters on the Evidences of Christianity, addressed to Hindus. By Philalthes, 12 annas.
10. Elements of Plane Geometry, based on Playfair's first six books of Euclid—Chambers's Educational course, Rs. 1-8, full-bound.
11. Solid and spherical Geometry and Conic sections—Chambers's Educational course. A large number of the two last works have just been received, Rs. 1-8, full-bound.
12. System of Arithmetic—in the press.
13. A Manual of Geography—in the press.

All orders will be received and attended to by the Society's Depository, Mr. G. C. Hay, No. 99, Dharamtala, Calcutta.

ACKNOWLEDGMENTS.

BENEVOLENT INSTITUTION.

C. Wilson, Esq. donation, ..... Rs. 5 0 0  
 W. W. EVANS, Supt.

DONATIONS TOWARDS THE ERECTION OF THE NEW CHAPEL AT GUNGREE.

Rev. Charles Piffard, ..... Rs. 200 0 0  
 Rev. A. F. Lacroix, ..... 50 0 0  
 Rev. Mr. deRodd, ..... 50 0 0  
 H. Woollaston, Esq. .... 50 0 0

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

T. F. Leith, Esq. .... Rs. 10 0 0  
 Venerable Archdeacon Dealtry, ..... 10 0 0  
 Mrs. Baldwin, for 1841, ..... 10 0 0  
 Miss Andrews, do. .... 6 0 0  
 H. J. Lee, Esq. .... 10 0 0  
 John Walker, Esq. 1840-41, ..... 20 0 0  
 Rev. J. R. Campbell, do. .... 12 0 0  
 Lieut. Phare, do. .... 12 0 0  
 Rev. J. E. Freeman, do. .... 6 0 0  
 Lieut.-Col. Pemberton, 1840 and 1841, ..... 20 0 0  
 Rev. E. Porter, 1841, ..... 6 0 0  
 Dr. Morice, 1841, ..... 10 0 0

NEW SUBSCRIBERS.

Rev. J. Innes. J. Page, Esq.  
 Rev. T. Morgan. W. Bell, Esq.  
 W. N. Garret, Esq.

Calcutta, Dec. 26, 1840.

G. C. HAY, Publisher and Agent for the C. C. O.